

BOOK REVIEWS

THE WISDOM OF EVOLUTION. By Raymond J. Nogar, O.P., Garden City, Doubleday, 1963. pp. 408. \$5.75.

As it stands with most of us, evolution is a singularly murky subject. The Monkey Trial, atheism, fundamentalism, old bones and fossils, esoteric statistical computation, outright affirmation, downright denial—all of these are one-time associates of evolution. At the end of his brief forward to this book, Theodosius Dobzhansky of the Rockefeller Institute says that he hopes this book will stimulate the debate on evolution and give it more clarity than it has often had in the past.

Clarity is in fact a distinguishing mark of this work. Fr. Nogar has precised many of the confused concepts and given a much needed explicitation to many of the unvoiced, and often unrealized, presuppositions. He has effectively made an exploration into the facts about evolution in relation to Christian philosophy.

There are three large divisions of the fourteen chapters. The first five chapters are devoted to an examination of the fact of evolution, the next four chapters delineate the limits to which this fact can be extended, and the last five are concerned with a synthesis of biological and philosophical data. There are a number of points which are treated more or less in passing, but which should be especially noticed because of their importance and interest.

The first chapter explains the types of argumentation which are used and evaluates them in terms of evolution. Evolution is to be taken either as a fact, which is universal or limited, or as a mechanism. These two senses of the word are often confused. Certainty is a quality which is difficult to attain. In this, as in many of our experiences with reality, circumstantial evidence is often the best we can do. Absolute certainty is only one kind of certainty. Certainty which is possible, probable, more probable, or most probable, is the more common kind in our experience.

The technique of ascertaining certainty is well worth our considera-

tion. Certainty is not solely a matter of syllogistic demonstration. More often, than not, and perhaps more realistically, more humanly and less robot-like, our technique employs imagination, insight, empathy, analogy, and inference by extrapolation and interpolation. The practical certitude of science as well as philosophy is usually much less than a demonstration. These ideas, as Dr. Nogar expresses them in this first chapter, are too often glossed over in both philosophy and science courses. This chapter alone would make the *Wisdom of Evolution* worth its price.

The second chapter presents, in abbreviated statements, the evidence from the science of paleontology, including a short discussion of the methodological processes of measuring time, the fossil record and the general idea of phylogeny. These are informed by the dictum that God works in orderly fashion through natural causes.

When the third chapter begins with the further definition of evolution (after Dodson) as 'common descent with modification' the reader is being prepared for the following discussion of mechanism and natural selection, the double correlative facts of inheritable variation and discontinuity, and the witness of genetics. Biogeographical, taxonomic, and comparative anatomic arguments are given in the fourth chapter coupled with the scholastic principles of *forma dat esse* and *agere sequitur esse*.

The fifth produces the arguments of physiology, biochemistry, and embryology, as well as a mention of the interesting seriological experiments. The fact of common functions in zoological terms is strongly pointed out. The specific conclusion to all of this is that while none of these arguments proves of itself the fact of evolution, taken together they indicate that evolution, or common descent with modification, is a most probable fact.

The next section, comprising chapters six to nine, assumes the fact of evolution and asserts that it is also part of wisdom and common sense to know the limits of the theory in its application. This, of course, is where the problem of man comes into focus. The methodological distinction of Alfred Wallace, codiscoverer with Darwin of evolutionary theory, between biological man and psychosocial man is enunciated and expanded. It is noted that *homo sapiens* does fit into place in the taxonomic scheme and that there is difficulty with this fact. There are psychosocial complications to be accounted for and biogeographical distribution to be explained as well as the unique behavioral pattern of *homo sapiens* both in the biological and psychosocial spheres. Allowing for the evidence of inheritable variation and adequate discontinuity as to natural and cultural selection, es-

pecially as determined by archaeology and paleontology, the conclusion still stands that there is "no objective" evidence for the 'how' or 'why' of the *homo sapiens* line. "Although the inference that the evidence from each of these fields is best explained by descent with modification from closely related anthropoids is not absolutely probative, the convergence of inference is telling." And it is further stated that "from the biological stand point alone—there is a seriously probable argument that man has descended from ancestors common to the great apes."

At the beginning of chapter seven, after identifying the lines of approach he is not using, Dr. Nogar assumes "the point of view of the philosopher of science who is interested in the overall status" of the question. There is biological evolution and there is cultural evolution. Cultural evolution is defined in terms of progress, not of origin; it assumes the presence of 'cultural' faculties. The evidence shows that biological evolution has played its part in the origin of man from the physical side; and that man's psychosocial side is something new, unique, and of a different order than evolutionary process—whatever role evolution has played in his origin, it cannot be the principal and predominating factor, since this factor must account for man's spiritual powers and his essential unity. "Cultural evolution is an extension of biological evolution only in a chronological sense." It is within this context that the much abused notion of evolution is exposed as an equivocal term which is applied to various lines of activity in a metaphorical sense. The ignorance or ignoring of this distinction alone has been the downfall of many a debate on evolution.

In the eighth chapter the fine problem of biogenesis is historically summarized and the fate of the spontaneous generation, cosmozoic and virus theories evaluated briefly. The significant statement of H. Gaffron at the 1959 Darwin Centennial concerning biopoesis or gradual chemical evolution of life is quoted with strong effect. Speaking of the situation in respect to biopoesis he says: "There is a nice theory, but no shred of evidence, no single fact whatever, forces us to believe in it. What exists is only the scientist's wish not to admit a discontinuity in nature and not to assume a creative act forever beyond comprehension." Again evolution is applied to this problem in an equivocal sense, not an univocal sense. Likewise cosmogenetic theorizing has not produced sufficient facts to generate conviction. But it is noted here, as in other places, that these are useful theories.

This second section on the limits of the theory of evolution ends with an exposition, in summary form, of the evolution of evolution into an

ideology and ism; Evolutionism is traced into its subsequent development into Historicism, into Existentialism, and into Dialectical Materialism. While this exposition does not claim to be the whole story of these philosophical developments, the basic truth that is uncovered underlines the need for a real philosophy of evolution. This is the burden of the third part, Synthesis, composed of chapters ten to fourteen.

Chapter ten considers the aspect of flux and the schools of Determinism. The more modern developments of Relativity, Quantum Mechanics, and Indeterminism are summed up and the unavoidable conclusion of dynamic stability is reached. Dynamic stability, of course, brings back the concepts of potentiality. Almost as an anti-climax to the weight of argument, the needs, demands and role of a philosophy of evolution are enumerated.

This delicate, dynamic balance between stability and change in nature is further investigated in the next chapter. The related concepts of generation and the two schools of preformism and epigenesis are reviewed. In addition, the recent facts and theory of DNA and the need for a philosophical investigation of its dual aspects of constancy and variation are considered.

In this chapter, Fr. Nogar considers the problem of species and offers his solution which is a concept of stability through dynamic tension. Since this particular concept is falsely accented on the stable side by philosophers and the flux side by scientists, this solution is a particularly valuable contribution.

This leads right into the question of the concept of nature and the eternal essence versus the temporal nature or the dynamic versus the static. It is observed that in light of current prehistory, nature is to be looked at as dynamic and changing. Nature, as a relationship between the generator and the generated, has perdurance and fluidity. As the answer to some of the immediate problems which would occur to some, the Thomistic philosophy and its familiar distinction of *per se* and *per accidens* is invoked. The value of a moderate realism is held out to those considering the facts. Again, Dr. Nogar returns to the problem of natural species which has both a static and a dynamic aspect in the temporal process of evolution.

In the next to last chapter the laws of nature are discussed. Evolution is taken as a law of limited or specialized adaptation which is unpredictable but not a random process. This explained with the help of the analogy of generic homeostasis with individual homeostasis.

Taking this aspect of evolution as the biological adaptation of the species to environment by which organisms ensure their overall stability, the laws of nature and natural law are distinguished. The human species is then explained as evolving biologically but as fixed with regard to the faculty of reason. It exhibits biological and cultural variation but a spiritual constant. Consequently natural law is constant; but the careful distinction of Primary and Secondary Natural Law is made as a balance to this constance. Then the concept of order is treated. Order is to be seen as a static order of parts, but a dynamic order of evolution.

In the last chapter, Fr. Nogar discusses the presuppositions of order, intelligence, and a Prime Source, God, the Creator of Nature.

Dr. Nogar's intention has been to present the evidence for the fact, for the limits of the fact, and the philosophical synthesis of the fact of evolution to the 'educated reader.' He expects at least that anyone reading this book would be able to see the limits of the fact. And perhaps, in the practical order, this is the most important aspect.

He has presented a mass of highly technical data in terms which should be understandable by the educated reader. The sheer mass of material and the intrinsic complexity of it necessitates brief, if not cursory, treatment of much of the matter. The philosopher will probably find that the philosophy is barely touched, but then he will not be able to pass the science off quite so easily. Presumably the scientist will find the opposite. It will be a case of the reader who knows his own field and who will see much that is left unsaid—but not unknown or ignored. Dr. Nogar's own competence is evident in his careful selection of relevant data and his summaries of many highly technical processes. This care provides a text which is unusually stimulating to the educated reader.

It is one of the peculiarities of education that competence in one field, science, for example, seems to foster the illusion of competence in all other fields, especially higher fields such as philosophy. On the other hand, philosophers, seem to think themselves somewhat competent in science by reason of their philosophy. Dobzhansky's statement in his *Foreword* that evolutionist "ideology" does not seem to him to be incompatible with Dr. Nogar's philosophical principles accents the fact that this point is well taken. Perhaps this is a professional hazard. But it is better recognized for that and not taken to be something else.

Dr. Nogar seems to have kept his entire presentation on a rather moderate level. There are no trumpets in this exploration nor, is there a spirit of impassioned plea or dogmatic insistence. It is, on the contrary, a

quiet statement of facts, reasons, and conclusions given in their proper context and calmly evaluated. It is truly a scientific piece of work.

If there is more to be desired, it would be in the line of further developments about certain areas of particular interest. For example the current work on DNA might have been treated a little more extensively. But these would be rather personal wants rather than objective needs in terms of the work itself, which seems to be singularly well balanced.

The book does require considerable preknowledge, especially in philosophy. And considering that while philosophers do not feel the need to ask what science is, scientists do feel the need to ask what philosophy is; it might be of value, if this book comes out in a second edition, to consider a treatment, even if only a brief one, of the nature of philosophy.

Finally it should be noted that the notes at the end of each chapter are well worth reading themselves, for they provide many significant indications of relevant context, positions and many references to pertinent publications. The book is also provided with an index. Fr. Nogar's style is smooth and clear. He uses little ornamentation but does select his words with a great deal of care.

The *Wisdom of Evolution* is recommended as a text, as general reading and as book well worth the attention of those who are engaged in either science or philosophy and who are aware of both fields and their mutual problems. It is a work of unusual value and competence.

—Brendan Cavanaugh, O.P.

THE FUTURE OF THE LITURGY. By Adrien Nocent, New York, Herder and Herder, 1963. pp. 215. \$3.95.

THE REVIVAL OF THE LITURGY. Edited by Frederick R. McManus, New York, Herder and Herder, 1963. pp. 224. \$4.50.

MORNING PRAISE AND EVENSONG, A BOOK OF COMMON PRAYER. By William R. Storey, D.S.M., Notre Dame, Indiana, Fides Publishers, Inc., 1963. pp. 328. \$1.25.

There is no doubt that the first two sessions of the Second Vatican Council asked many more questions than have been answered. There is no doubt either, that among the more urgent are those questions centering around the *schema* on the Liturgy. One can scarcely pick up a Catholic newspaper or magazine, or, increasingly, even a secular one, without find-

ing something on the subject. And few are the lists of new books which do not contain at least one large work whose subject is the Liturgy.

Out of this multitude of material some confusion might arise. The reader might ask: What is the Liturgy? What is *liturgical* and what pious practice? What was the original spirit of the Liturgy and why has it been altered? What means might we use to participate more fully in the Liturgy? And, before all, what business have we, laymen, or parish priests and sisters, discussing these matters?

In the Introduction to *The Future of the Liturgy* Fr. Adrien Nocent answers the last of these questions first. He quotes an address of Pope Pius XII to the International Congress of the Catholic Press wherein the Holy Father recognized the naturalness of public discussion, saying that the Church is a living body and that something would be lacking in Her life if public opinion were missing, and the blame for it would fall on the pastors and the faithful.

Fr. Nocent describes the liturgy as the satisfaction of the need of God's people to worship Him in the way suited to their time and circumstances. Unfortunately, what is suited to one time and place often is opposed to the needs of another time and place. This is why the liturgy, like any living symbol, needs periodic examination to discover whether it still fulfills the purpose for which it was instituted. This investigation is provided for the reader. And it is to the credit of the insight and foresight of the author that many of the reforms which he advocates have been included in the Constitution on the Liturgy.

The agenda of the various commissions on the Liturgy, and the probable direction of their decrees, constitutes the substance of this book. It is a forecast of the norms and decisions which will be determined in the next few years, and which will shape the liturgical life of the Church. With a deep sense of sacred history and with an awareness of the pastoral requirements of man in the twentieth Century, Father Nocent brings forward many specific proposals for revitalizing the liturgy in a world which is largely dechristianized. He first shows how the liturgy has in the past changed, sometimes as a result of spiritual considerations, sometimes as a response to the demands of pastoral care. Then he outlines the general directions the liturgical reform must take if it is to effectively reach modern man. In short, *The Future of the Liturgy* is a blueprint for serious discussion, a prod to public opinion.

Fr. Nocent is an angry man. But his anger is well founded. For so

many of us the Liturgy is a Sunday (and possibly week-day) morning thing totally divorced from the rest of our day. But is this not a contradiction? How is it that we who are "Exacting in all that touches our professional life, wise, logical, adapted to daily necessity, can accept childish poetry, plaster saints, gestures which are not understood but accepted out of habit, a whole religious universe poles apart from the modern world and its requirements?"

In order to increase the reader's discomfort, he is provided with examples of this dichotomy. But the author shows from his penetrating study of the history of the Liturgy that it has not always been so, and that it need not be so for much longer. After cautioning us against going to extreme, either in the preserving of those things to which we are so accustomed, or in throwing out everything in one sweep, he explains his idea of a modern Liturgy: "There is a fundamental requisite which has come to light in our time: a true liturgy, whose movements correspond to the reality which they signify. The man of the 20th Century needs a religion 'which competes with the reality of flesh and blood.' A religion of abstraction no longer appeals to the mass of modern men. The world needs a tangible religion whose every rite is more than just a rite. That is the essence of the requirements of our time."

In the practical order, Fr. Nacent suggests the revision of rites and symbols to make them meaningful to modern men; a thorough study of the Liturgy of the Word; a greater emphasis on the Rite of the Eucharist, the one Bread which unites us; and a more existential Theology of the Sacraments.

The carrying out of these suggestions has been made possible since the publication of the *Constitution on the Liturgy*, of the Second Vatican Council. But before these potential improvements can become actual fact, pastors and faithful must realize their necessity and be provided with direction in applying them. Both these needs have been very well met in *The Future of the Liturgy*.

The second offering of this liturgical trilogy, *The Revival of the Liturgy*, is a gift book for Father Gregory Diekmann on his jubilee as editor of *Worship* magazine. It is a collection of essays by eleven authorities in various aspects of the Church's life: Scripture, catechetics, art and music, etc. H. A. Rienhold provides the dedication essay, and Frederick R. McManus, the editor of the book, provides a look into the future. In between, such authorities as Carroll Stuhlmueller, C.P., Gerald S. Sloyan, Kathryn Sullivan, R.S.J.C., and several others, who need no introduction

or recommendation by this reviewer, examine the application of their particular specialties to the Liturgy.

Three essays are notable, however, for their providing moving answers to some of our questions, particularly to the question: what has all this to do with me?

"The People of God and Their Work" by Edward J. Foye explains the necessity of the participation of each member of the Christian Community in the liturgical functions of that Community. For each is, in his and her way, a true priest. Each member of the Church *is* the Church. Through a historical investigation of the meaning of priesthood, an explanation of the priesthood of the laity, and an explanation of the notion of Community, the reader learns not only what the Liturgy has to do with him, but also how he can more fully participate in common worship.

"The Parish: A Total View" by Joseph M. Connolly concretizes this notion of Community in the Parish. "Until it is experienced, community, like love, is unknown. . . . The normal way for the Christian to have an experience of community is by worship. This is the only reason for the reform of the Liturgy: to make the Mass [for the participant] . . . , a living experience of being the Church, of being one with his brothers, one with his elder Brother Jesus, in a shared experience of receiving from God with each other, of giving to God with each other." Once one has experienced this oneness, there is only one thing he can do: share with others what he has received. Thus is born the missionary impulse of the parish to further perfect and form the life of the Catholic and to bring the fullness of the faith to the non-Catholic.

The most striking essay in this collection is "*Liturgy and the Social Order*" by Robert G. Hoyt. For while the others provide us with valuable gifts—the means of growth in liturgical spirituality, the unification of our religious lives within the Community of the Church—this one makes demands of us. It demands that we witness to what we have received, that we realize in our daily lives, full of the cares and joys of the world, that we are indeed members of the world. As a lay editor of a Catholic newspaper, Mr. Hoyt speaks from experience when he asserts that "the liturgical movement has not given the social movement the support it needs, that liturgists have not understood to what extent the translation of liturgical piety into concern for the multitude is a test of the truth and depth of their spirituality."

Mr. Hoyt states that he knows of no evidence to suggest that Catholics as a group are no less affected by the evils of racism and nationalism. He

quotes a passage from *The Prison Meditations of Father Alfred Delp* (New York: Herder and Herder, 1963), saying "If these problems [of the nature of man, of economic and social regeneration] are solved without us, or to our disadvantage, then the whole of Europe will be lost to the Church, even if every altar faces the people and Gregorian Chant is the rule of every parish." These assertions come from experience. Several instances of a lack of what he calls *social awareness* are cited by the author. They are amusing, but underneath the amusing expression there is a note of the dichotomy so deplored by Fr. Nocent. But where Fr. Nocent found a lack of religious awareness, Mr. Hoyt finds that "our religion-in-practice lacks a dimension proper to it, which I have been calling social awareness, and the liturgy is not now being made to serve the people as a primary source of that awareness."

If one finds the author's recommendations for providing this dimension somewhat startling, it would seem that the point of the essay is thereby proved. They provide a necessary climax to this powerful essay.

Assuming (or hoping) that the reader has become convinced of the necessity of a reformation of the liturgy, as well as a reformation of his own attitude toward liturgical worship, the third offering of this liturgical trilogy comes as a practical climax to the first two. *Morning Praise and Evensong, a Book of Common Prayer* is an excellent means of beginning community worship through liturgical prayer. As William G. Storey notes in the Foreword to his book, nearly all liturgists are agreed on the need for the Divine Office to be revived as the common prayer of the people of God. But encased as it is presently in Latin and available only in monastic form, it is incapable of this revival. The author has put together in this pocket-size paperback a readable, intelligible collection of the Psalms, Scripture readings, hymns and prayers of the two most important hours of the Office, Lauds (Morning Praise) and Vespers (Evensong) for the entire year. They are presented in English in a form readily adaptable to use in the family or parish, with full explanation of the proper way to pray this Office. One can only hope that in subsequent editions, the hymns will be brought up to the level of modernity of the Office.

An attempt, and one of the first, at providing for an urgent need, *Morning Praise and Evensong* should be seriously considered by those seeking a means of participating in common liturgical prayer.

So these three fine books have answered our questions. But because these are practical questions, touching our personal holiness, our community worship, our world witness, we must make them realities, existentially

present in our world. For this is the aim of the liturgical movement: to make people holy through common worship, alive with the spirit of the Gospel, ready and willing to bring to those who are in darkness the light which is Jesus Christ.

—William Ronayne, O.P.

CRISIS OF FAITH. By Pierre Babin. Translated by Eva Fleischner. New York, Herder and Herder, 1963. pp. 251. \$4.50.

Can the youth of today really believe? This question is paramount in the minds of many parents, educators, and those whom it affects the most—the youth of the world. This book treats of the meaning of faith for the teenager. In this study on the religious psychology of adolescents, Father Babin, a leading French catechetical scholar, takes the reader back over the periods of crises which face the young person in his personal conversion to the adult Christian life. He points out the need for Christian education to reach out and meet the desires, hopes, and fears of today's youth especially through a re-orientation of catechetics. He then ends his study with some main points of approach and some suggested solutions for the educator in meeting this need.

The work, translated from the French with many changes in order to facilitate its use for American readers, contains profound insights, pertinent suggestions and guideposts which indicate that the author is "up" on the modern scene and knows young people.

Starting with the psychological data, the author analyzes the act of faith and the subjective elements and exigencies of the youth—his need for a sense of the sacred, of a moral sense, and of a sense of failure—in order to show how these can foster or hinder the adolescent's commitment to a deeper understanding of the faith or a rejection of it. The conversion itself is either explicit, involving a desire for happiness and truth, a trust, a new vision of reality, and a firm moral decision; or it is implicit, in which case, there is no confrontation with any crisis in faith, no adequate reflection, no vital and deliberate decision. The reader is then shown that the difficulties and degrees of maturing in faith correspond to the psychological stages of adolescence, viz., its beginnings in childhood; its pre-adolescent stage where the first hesitation about faith begins to appear; pubescent adolescence where the natural piety and instinctual drives must be geared in the light of faith; late adolescence where the faith itself is staunchly questioned and the first stages of stabilization—pro or con—

appear; and finally, young adulthood where the youth has been purified from the false images linked with the faith, and where he gradually passes from enthusiasm to fidelity.

The best and most illuminating chapter of the book is on "Today's Youth"—a character study of the world's adolescent. In this chapter Father Babin sums up under four headings the characteristics of today's youth which have emerged from his long experience with these young people: their minds have been opened abruptly to new, unlimited perspectives; they are suffering from an insecurity which has painful repercussions on their emotional life; they display an astonishing vitality and sensitivity to human realities—a thirst for life; they are becoming socialized.

Thus, it becomes the job of Christian education and educators individually to orientate themselves to these new and untried traits of the teenager. The educator must try to understand the young person he teaches, and he must be a witness of the faith he is trying to instill and perfect in his charge. The author stresses the need for a continuous catechesis of vocation and mission entrusted to man by God in the light of Pentecost. The educator must show "the consequences of the Paschal Mystery for the adolescent's lives by showing how the destiny of the earth and the universe flows from the intervention of God in the world. Only through concrete application will they truly understand the meaning of the redemptive Incarnation in its full unfolding—Christmas, Easter, Pentecost. . . . It must become, for today's youth, *The* event in whose light the whole Christian doctrine and moral teaching is illuminated in a living, concrete manner because of the concrete, historical mentality of young people today." They must be given a new catechesis of life, freedom, and vocation. They must be educated in an awareness of the other—the neighbor. They must be shown the Christian sense of the *event* in their lives. They must be geared to a sense of the universal—a communication with the entire world, a missionary urge. They must be given the tools to live in a communal and social Christian setting. And above all they must be educated for a personal love of Christ, of spiritual poverty, and of charity.

This does not claim to be an exhaustive study concerning the faith of young Christians, but the book does point the way to the many serious studies needed on this central problem of adolescence. It points out that the failures of catechetical instruction from childhood through the high school years thwart the formation of mature Christians in the period of late adolescence. This volume is practical and to the point. It is based on research made by the author himself and others. It should be a useful

guide to the teacher who has the most sublime human office possible and who has the care of the world's most precious treasure—today's youth.

—W.C.

THE MIND OF THE CATHOLIC LAYMAN. By Daniel Callahan, New York, Scribner's. pp. 208. \$3.95.

"This is the era of the layman"—we have perhaps heard this statement so frequently that it has almost become a cliché, and yet despite this repetition, the truth of the matter is that this is indeed a time in which the role of the layman in relation to the Church and to the world is undergoing critical examination. The question was on the floor of the Second Vatican Council in connection with the schema "On the Church"; Pope Paul has focused attention on it by appointing the first lay auditors to the Council.

Daniel Callahan sets the whole problem in a new perspective. In the preface he points out that one approach is the theological exploration of the layman's role, but this, vital and important as it is, is not the way he chooses. Rather his "purpose is to explore the history and the present state of the American Catholic layman." Noting that the literature of the first type is scant, he states that books that approach the layman from a historical, social point of view are far fewer. Such a treatment Mr. Callahan does successfully present, and he does this, first, by viewing the American layman within the framework of history, and secondly, by analyzing the present situation.

Among the factors he shows in the history of American Church that have had an adverse influence on the position of the laity are trusteeism and immigration. The first, a system of boards of trustees in the parishes of the early nineteenth century, gave some responsibility in the business of the Church to the layman, but in the end, because of their defiance of the authority of the bishops, local schisms, and other such disorders, this system had to be replaced and laymen could no longer be appointed trustees except perhaps in name only. Although certainly such a step was necessary at that time, its effect is unfortunate, for there seems to exist a fear of allowing the laity to take the initiative, lest trusteeism in some form or other arise again. Immigration has greatly enriched this country, but regarding the position of laity, there were again unfortunate effects. The immigrants were mostly poor and unlettered people for whom their priests were not only pastors, but leaders in temporal affairs as well because they

were often the best educated men in the community. Thus the immigrants became very passive with regard to initiative and responsibility, leaving such to the clergy.

After having given the whole history of the layman in the American Church, Mr. Callahan discusses the present situation. He shows that the modern layman is changing—that he is no longer the same as his ancestors. He is in a changing society and in a changing though changeless Church. The layman is seeking to fulfill his function in the Church, which was described by Pope Pius XII in his address to the Congress of the Lay Apostolate in 1957 as the "consecratio mundi"—the consecration of the world. Yet the execution of this vocation is a difficult task and it is here, in the practical application of the lay apostolate, that tension between clergy and laity may develop. Mr. Callahan has presented, on the whole, a very balanced view of this tension. He has some critical and penetrating remarks on the clergy, their attitudes, education, and formation. He is careful not to generalize; he points out that it is **not always a case of the** educated layman suffering under the yoke of oppressive clergy, but may be the dynamic priest trying to shake the parish out of its passivity. The pressures to which both clergy and laity are subjected are shown, although he is naturally more aware of the layman's difficulties at trying to find his place in what seems at times to be an exclusively clerical Church. The author further discusses the role of the layman as citizen and concludes optimistically on his future in the Church.

This book is a frank appraisal of the layman's role from the historical and sociological point of view. It is not so much a study of what he should be, as what he, the American Catholic layman, is. Daniel Callahan, with his keen insight, has depicted the situation for us, and for this, every Catholic, clerical and lay, should be grateful.

—G.R.D.

THE SMALL RAIN. By Raymond Roseliep. Westminster, Newman, 1963. pp. 81. \$3.95.

The poetry of Father Roseliep is a paradox which has its roots planted firmly in the unique but universal reality of love. One may easily question the insight of a man who leads a life apparently devoid of all human affection, but we must realize that Father Roseliep is a poet who is fully aware of the necessity of all men to give of themselves through love. His

affinity and complete identification with his students at Loras College, Dubuque, Iowa enable him to project himself wholly into the life and experience of youth. These poems speak a language which is grounded in reality, a reality of the ordinary and commonplace into which he has infused a remarkable insight. Father Roseliep achieves this clarity from the very fact that through his priesthood and his poetry he has been freed from particular love, only to become a universal lover of all that he perceives about him. He vitalizes everything that falls within the scope of his verse, and unbinds us from the obstacles which make the everyday appear dull and uninteresting.

Among the perceptive insights in these poems one poem especially stands out:

Your hair falls blackbird
on lotus shoulders

He delves into the macabre with the poems "Vendor," "GI," and "Alan." He sketches the delicacy of his mother's "Gold Watch" and describes the sacrament of Extreme Unction in the haiku stanzas of "For My Last Anointing." Offering tributes to his contemporaries he writes for Katherine Anne Porter, William Carlos Williams, E. E. Cummings, and John Logan.

In *The Small Rain* we find a light and tripping style, unlike some of the more brutal and strident poetry which seems to be the current fad. His words follow naturally from one another and as a consequence we are better able to perceive what the poet is trying to say. Father Roseliep does not play with obscure meanings and esoteric symbolism which reduce poetry to a mere finger-exercise with words.

Father Roseliep has become more versatile in his use of forms since the publication of *The Linen Bands*. Although he continues to use syllabics just as effectively as always, he has experimented with free verse and has been more than successful with it. It is very difficult to throw off form and rely solely on imagery to carry through the heightened experience of a poem. In his long-line syllabic poems he has avoided bogging down and has managed to carry the line through deftly. As always he still shows himself a master of slant rhyme and of internal rhyme. We see Father Roseliep continually searching out new forms which will provide him an outlet for his facile poetic expression. Both the variety of his subject matter and the versatility of his form make him one of the finest contemporary American poets. The reader will be anxious to see more of his work in the near future.

—T.M.

WOMAN AND MAN. By F. X. Arnold. New York, Herder and Herder, 1963. pp. 151. \$3.95.

This book, concerned as it is with woman's role in the modern age, is occasioned by the unsatisfactory answers given to this topic by social scientists, with their excessive reliance on statistical methods, on the one hand, and recent theologians and philosophers, with their excessive romanticism on the other. The author's intention is a well balanced presentation which harmonizes the abstract notions of theology and canon law with the empiric data of art and the social sciences.

The approach is thoroughly theological, for the author is insistent on the assertion that the only way to attain a proper view of the roles of both sexes is to focus attention on God's intention in the plan of creation and redemption.

God did not create the human sexless, nor is sex unimportant in His plan of creation and redemption. He created humanity as male and female and man and woman must work out their salvation in the context of these differences.

The differences between the sexes are more than physical, they permeate the very being of the human personality. They are found on the anatomical, instinctual, emotional and intellectual levels. These differences are part of the divine plan, are complementary and are meant to unite. Man is incomplete without woman; woman is unfulfilled without man.

The author investigates at great length these differences and their ultimate significance, thereby giving a solid foundation for his subsequent treatment of woman's role in the world and in the Church; the meaning of marriage; sex in theology; and equal rights for women.

The author follows this procedure because the proper evaluation of woman's role can only be established in terms of these differences. Ultimately her role is to complete man. She must make man aware that he is incomplete without her, that he is not self sufficient, and that he is not his own savior. Man's vast technical achievements sometimes lead him to consider himself as supreme. It is up to woman to shatter this male delusion and teach him of dependence and love towards other human beings.

After a recent lecture on the theology of woman, which this reviewer attended the lecturer was asked to recommend books for further reading on the subject. His first suggestion was "Woman and Man" by F. X. Arnold.

—J.P.

THE UNITY OF THE CHURCHES OF GOD. Ed. Polycarp Sherwood, O.S.B. Baltimore, Helicon, 1963. pp. 227. \$4.95.

The ecumenical demand of a comprehensive outlook in its participants requires understanding of considerable depth and remarkable extent. But many valuable studies are unavailable to "ecumenists" who speak only English. To overcome this handicap, Fr. Sherwood has gathered and translated articles by five eminent figures in the ecumenical world.

The patient and persistent plea for a just recognition of the Oriental Churches and of their rights to legitimate diversity is the burden of the first article, written by Pierre Kamal Médawar, auxiliary to Maximos IV Saigh. Much the same point with explicit comparison to the Roman Church is made when Oreste Kéramé urges us to see and recognize the legitimate traditions of the Orthodox Churches, in his article, "The Ecumenical Council: Are Catholics and Orthodox Soon to be Reunited?" Fr. M.-J. Le Guillou offers a depth-sounding explanation of "The Fulness of Catholicity and Ecumenism" in the most profound article of the five. The fruits of this, however, will only be harvested when patient labor has been applied. The author sees the ecumenical dialogue as needing a solid foundation in a theology of the communion or the collegiality of the Church, particularly as this is typified in the college or communion of the bishops—among themselves and around the successor of Peter.

Turning to historical studies, the editor gives us a piece from the eminent French theologian, Yves M.-J. Congar, about "Ecclesiological Awareness in the East and in the West from the Sixth to the Eleventh Century." For one who has read his *After Nine Hundred Years*, there is little new in this short article. And finally, Fr. Bernard Schultze surveys the developments leading up to the present theological confrontation of "Latin Theology and Oriental Theology." Thumbnail sketches of the authors and an index complete the book.

On the whole, Fr. Sherwood gives a fine introduction, both general and specialized, to anyone interested in promoting the Ecumenical movement.

—A.F.

SCRIPTURE AND TRADITION: A SURVEY OF THE CONTROVERSY. By Gabriel Moran, F.S.C. New York, Herder and Herder, 1963, pp. 127, \$3.50.

One of the great theological controversies that has received special

attention within the past few years is the famous question of the sources (or source) of revelation. This problem rose to a crescendo during the first session of Vatican II when on Nov. 20, 1962 the council Fathers rejected the schema on revelation and Pope John XXIII returned the document to its committee for reshaping. In his treatment of Scripture and Tradition Bro. Gabriel presents an enlightening view of the basic conflict that lies within the nature of revelation's sources.

Contemporary concern, the author points out, has issued forth from a number of factors: the definition of Mary's Assumption (a fact not contained in the New Testament), recent trends in biblical studies and the famous Tridentine decree on Scripture and tradition. Bro. Gabriel then asks if there is a constitutive tradition, i.e. a body of truths that exist outside of the Scriptures. His second chapter presents the argument of the negative side, those maintaining that in the two sources there is an identity of truth-content and therefore only one source of revelation. The false idea that Scripture and tradition are opposed to one another arises from Trent's answer to the Protestant's cry of "*scriptura sola*." Chapter three presents the positive view that since *de facto* there are truths not found in the Bible, there must be a second separate source. But, say the negatives in reply, if there was an adequate understanding of dogma's development then such a two-source theory would not be necessary. The author finally attempts to harmonize the two views of the adversaries by employing a positive approach.

Bro. Gabriel has provided followers of the controversy with a basic guide to the problem and its terminology. Turning neither to the right nor to the left, he presents a well annotated statement of a complicated issue which, until recently, has suffered from a lack of skillful treatment.

—F.C.R.

THE HISTORICAL ROAD OF EASTERN ORTHODOXY. By Alexander Schmemmann. Translated by Lydia W. Kesich. New York, Holt, Rinehart, and Winston, 1963. pp. 343. \$6.50.

This work was prepared primarily for the Orthodox Community. Its purpose is to trace the historical development of Orthodoxy to the present day. Such an endeavor is of immense importance in the current era of ecumenical activity, since such a rapprochement depends on knowledge and understanding of the origins, heritage, and development of the par-

ticipating communities. Fr. Alexander Schmemmann has made a significant contribution precisely in this: he has presented the Orthodox point of view in his book "The Historical Road of Eastern Orthodoxy."

It would be quite natural to expect the historical development of Orthodoxy to begin with those events leading to its origin since history, properly so called, is of the existent reality and how it came to be. Fr. Schmemmann has sought to give a fuller meaning to the reality of Orthodoxy by projecting its history back to the Apostolic era and from there recording those conflicts and resolutory Councils which constitute ecclesiastical history.

While using an interpretive mode of history, it is very difficult to remain within the confines of strict history, since that history itself is viewed in terms of what that now existent reality has come to be, its present nature, and principles constituting its belief as a religious body. Historical events are subjected to such an evaluation. However, in this interpretive approach, if the view given is not substantiated by historical evidence, one is left with opinion or a rather partisan presentation. Such seems to be the case in portions of this work. The author himself alludes to this interpretive mode as the means of his presentation. Regarding the assertion of the Greek recognition of the Primacy at Ephesus and Chalcedon he states, "it is rather difficult to answer the charge on the basis of formal historical evidence, since one may in fact conclude from the history of those two councils that the Greek bishops admitted the special prerogatives of the Roman bishop. By interpreting these events in the context of the whole Eastern way of thought, comparing them with other facts and viewing the Eastern Church as a whole, *we know this is not so*" (Italics are mine).

Such an approach in some cases may lead to partisan views. "Papal pretensions, however, excluded all who did not agree to its spiritual monarchy. Whatever the errors of the Eastern hierarchs of the period, it was the papacy itself that was the real reason for the separation; whatever the Greeks may have done, it was the popes who acted to cut off the East."

And further on, "Nicholas I, *enemy* of Photius and one of the founders of the medieval papacy, *seized joyfully* on this opportunity to establish his power in the East" (Italics mine). Regarding the Council of Florence, the union there was achieved through many circumstances, which the author relates, and then adds: "All this must be recognized in order to comprehend in human terms, if not justify, their cowardly error."

The volume is a clear representation of the Orthodox interpretation and mind on historical events and their significance. It reviews the rather

modern epoch of Orthodoxy also and the appearance of the national churches. For these reasons it is a fine reference for those who are seeking to understand contemporary Orthodoxy.

—J.J.H.

MORAL PROBLEMS TODAY. By Werner Schöllgen. New York, Herder and Herder, 1963, pp. 233. \$4.75.

Kierkegaard would certainly have hailed the arrival of this book since it, like him, insists that Christianity and moral principles are not doctrines to be known but rather to be assimilated into daily life and existentially expressed. In other words, the effect desired is that the abstract be understood concretely and subjectively. Hence, a new emphasis on the individual and the existential.

Theology must be such, insofar as it is concerned with man in his day to day situation. Therefore, Shöllgen observes that in terms of moral theology this means that the moralist must be a consultant. He must obtain data from the sociologist, physician, political scientist, and the psychologist and then use this knowledge to effect a Christian sociology as a theological discipline.

A Christian sociology according to Schöllgen should be understood "... as the theological science of *kairos* (grace), as the prospective science of the 'situation,' of the real possibilities of the home and foreign missions." This science, then, is one that draws its principles from revelation and tradition as well as from the secular and profane sciences and then contacts and applies these to the "here and now" historical situation. For instance, in the chapter on psychotherapy and confession, there is shown how points taken from psychiatry can be perfected and supernaturalized, and then added to the concrete situation; and thus, they become useful, working principles for the confessor.

In another place entertainment and its relation to man is treated. Man's place in the order of things to God is indicated by theology. The Church describes man traditionally as a rational animal, or spiritual being, and at the same time recognizing his specifically biological needs. Thomistic ethics, following Aristotle, defines man also as a social animal, that is in his "subspiritual animal reality." Having established this, Schöllgen gathers data from sociology, philosophical anthropology, history; next he combines his findings and concludes: "These . . . points show that the basic plan of all radio and television—insofar as it is concerned with en-

tertainment and amusement—works out to include ways of relaxing and releasing emotional forces: these ought to correspond on the one hand to the dignity of the spiritual-human reality and on the other hand they ought to be submitted productively to the norms of social hygiene and social pathology which gradually emerge from the cooperation of all social sciences."

This is basically his procedure, then. He sets up a current problem, views it from all vantage points, and then synthesizes the findings and applies them to the concrete situation. In a word, he applies the essential and ideal order to the vital, dynamic historical event.

Such problems as movies, daydreaming, the concept of hell in pastoral care, pacifism, political oaths are among the timely topics which are evaluated in this way. The result is a lucid and absorbing development of a new approach to moral theology, and at the same time, a challenge to the moralist to bring the eternally abstract truth down to the aid of the temporally distressed man.

—A.D.

BELIEF AND FAITH. By Josef Pieper. Translated by Richard and Clara Winston. New York, Pantheon Books, 1963. pp. 106. \$3.95.

God said it. Should we believe it or not? Dr. Pieper's book is in reality an expertly executed philosophical answer to this question in that it probes the problem of faith and explores the conditions necessary for its existence.

Belief is first viewed as something accepted as true on the testimony of another. The two elements countertermine each other. Of the two, however, the decisive one is the appeal to the witness. To believe *in* someone, the absolutely necessary condition for belief, cannot be given to nor forced upon anyone; it can only be, if the believer wants to believe.

Since there is no evidence for the believer to assent to, he must form a judgment concerning the credibility of the knower and the actuality and meaning of his testimony. Knowers, then, are pre-requisite to belief and believers. Thus, a knowledge of people is another prime factor of belief. It is important because the will's proper act is to love and it can only love what it knows; in this case, the witness for the objective knowledge is lacking. In effect what happens according to Pieper is: "The believer affirms the witness and seeks communion with him, by virtue of which he then sees with the eyes of the knower."

The heart of belief is next shown to be an assent of the believer and his absolute certainty. Nonetheless, with this assent and certainty, there is connected a mental unrest, which is unique, in that, it is not fear of contradiction as in doubt, opinion, and the like, but rather it is a desire to probe further the contents of what is believed; for this reason it is described as *cum assensione cogitare*, i.e., with the assent to think. This is an exceptionally fine treatment of the believer's state of mind.

Finally, having thoroughly treated belief in general, Pieper turns to belief in the revelation of God—a belief which demands that the God of belief be a personal God. In this section the thought of Kant and Jaspers as well as St. Augustine, Pascal, and Newman is employed in order to throw further light upon the true notion of belief. Here also, the criticism of belief in God and its difficulties are dealt with as well as the appropriateness and value of belief. The book contains a treasury of footnotes and sources for further inquiry and is an illuminating and engrossing treatment of the continually vexing problem of faith.

—A.D.

ST. MARTIN DE PORRES. By Guiliana Vavallini. Translated by Caroline Holland. St. Louis, B. Herder Book Co., 1963. pp. 254. \$3.95.

This book is an excellent biography of the first Dominican lay brother to be canonized. In order to give the reader some knowledge of the times in which St. Martin lived, the author presents in the first chapter a brief history of the Spanish conquest of South America and of the first Dominicans who evangelized Peru, the native land of this saint. The following chapters cover his entire life and the steps that led to his canonization just last year.

All the well-known incidences in St. Martin's life are portrayed in an extremely readable style; we read of his early love for the poor, the strong devotion he had toward prayer and mortification, the many miracles he performed, and the great care and concern he had for the poor and suffering. His practice of virtue and strict religious life were remarkable to an heroic degree, as the witnesses in the various inquiries testified. Without dousing the interest of the reader, the author considers St. Martin's life within the framework of the state of sanctity and the imitation of Our Lord and the Dominican saints.

The scholarship evidenced in this book is impressive indeed. Its bibliography is extensive and includes official documents, biographies, and

articles. There are also references to the works of St. Catherine of Siena, St. Gregory the Great, as well as to other authors of the spiritual life.

With all the interracial strife in our society today, St. Martin is certainly a saint for our times. This book serves to give us an excellent account of the humble lay brother whose life was spent in love of God and His creatures. His love saw the image of God in every human being and knew the color of the skin did not effect that image in the least—a lesson we all must learn if racial equality is to take deep root in our land.

—T.A.

BIRTH CONTROL AND CATHOLICS. By Msgr. George A. Kelly. New York, Doubleday, 1963. pp. 264. \$4.95.

Msgr. George Kelly, in his book on birth control, sets forth the teaching of the Church on this question with clarity and ease. "Unless we realize that the basic purpose of marital union is parenthood," he writes, "we do not know what marriage is all about. Husband and wife, regardless of why they came, leave the altar of their wedding with a mission—to give life, to fashion life, to sanctify life, so that on the last day they can return to God the fruits of their handiwork." From this point of departure with those moderns who stress the notion that the couple's self-gratification comes first, he carefully establishes the true concept of Christian marriage and parenthood as embodied in the description above. After this, the difficulties involved in marriage are scrutinized realistically, and such pressures as industrialization of society, the change of status of women, and the secularization of our culture which are brought to bear on a young couple are evaluated.

Having done this, two answers are presented to the problems facing the modern Christian couple, first the contraceptivist argument for artificial birth control and then the Catholic reply which is natural birth control. After a detailed study of each argument, the former position reveals itself to be unnatural and unreasonable, while the latter is not only reasonable but in complete accord with the natural end of marriage. In effect, the contraceptivists offer artificial means which in fact frustrate the end of the sexual act and lead to far more serious psychological difficulties than the ones which they propose to solve. While on the other hand, Catholicity offers those methods based on the morally acceptable principle of periodic continence.

Listed among these methods, popularly known as "Rhythm Methods,"

are the Calendar Method, the Obvious Ovulation Method, Test-tape Method, and Body Temperature Method. Each one of these methods is discussed and judged as to reliability in the light of recent scientific findings.

Finally, just reasons for the practice of natural birth control are presented and clearly supported by examples of case histories, which can also serve as norms for couples considering the use of birth control.

In the final analysis, this book defines the Church's stand with regard to the meaning of Catholic parenthood, the place of sex in marriage—an exceptionally fine treatment, the Christian solution for marriage problems, and God's providence in the Sacrament of Marriage. Indeed, it is at once a rich font of knowledge concerning every aspect of birth control and an excellent handbook unassumingly giving sensible advice for successful and happy marital adjustment.

—A.D.

THE MIDDLE AGES AND PHILOSOPHY. By Anton C. Pegis. Chicago, Henry Regnery Company, 1963. pp. 102. \$3.75.

This book was originally *The First James Roosevelt Bayley Lecture* given at Seton Hall University. Its theme is to point up the unique position in which modern scholasticism finds itself.

New historical opinion holds that the scholasticism of the middle ages did not have a common philosophical synthesis from which each of the schoolmen drew. All the schoolmen were theologians and "each developed his philosophy as an integral part of their theology." This places modern scholasticism in a curious light. If there were no common medieval scholastic synthesis, then how "could (it) have derived its conception of itself as a philosophy living methodically in separation from theology? Dr. Pegis says that "the problem of modern scholasticism lies here, namely, in a theology that includes philosophy, not as an autonomously constituted discipline, but as a theologically employed rational tool."

In this book Dr. Pegis has tried to see the philosophy of the middle ages and especially that of St. Thomas in the world of theology where it was born and in which it lived. He reminds us that the philosophical discussions of St. Thomas within his two *Summae* (*Summa Theologica* and *Summa Contra Gentiles*) are influenced by the theological view and aim of their author, and that the present day Thomist will not achieve his place in the philosophical world unless he first "comes to terms with the theology

of St. Thomas in its unity and on its own ground." For, as the author says, "Except by violent excision, he will not be able to distinguish the philosophy in St. Thomas from his theology until he sees it within its own theological world and with the perspective and imprint of that world."

—F.H.

THE NEW TESTAMENT, Volume II of The New Library of Catholic Knowledge. By Aloysius Mullins, O.P. New York, Hawthorn, 1963, \$3.95.

This second in a series of works intended to present broader treatments of vital, contemporary subjects offers a penetrating yet concise exposition of the new covenant between God and man. Directing his work to an audience of non-professionals, the author provides a total and unified view of the New Testament without involving the reader in the technicalities of exegesis and philology.

After establishing the authenticity and veracity of the Gospels Father Mullins proceeds to explain the nature of the synoptics, considering not only their community but also their individuality. Here he shows the various influences and motives that contributed to the formation of the Gospels. Leaving aside the particulars, the author then concentrates on developing the essential theme of Christ's message—the Kingdom of God. In the Gospels we learn of the Kingdom's establishment by Christ himself; the Acts of the Apostles relate the spread and growth of this divine foundation and the Epistles present us with a view of the early Christian communities with their own particular situations and difficulties.

This representative contribution towards a greater understanding of the Bible concludes with an explanation of the various types of apocryphal writings and an analysis of the significant Dead Sea Scrolls. Father Mullins also includes several charts, analyses and chronologies throughout his work to provide a quicker, more penetrating grasp of the Gospel story. In an age which is witnessing a renewed interest in the Scriptures *The New Testament* will bring to readers a more fruitful understanding of the Word of God.

—F.C.R.

PERSPECTIVES IN AMERICAN CATHOLICISM. By John Tracy Ellis. Baltimore, Helicon. pp. 313. \$6.00.

The fifth in a series of Benedictine Studies, sponsored by the American Benedictine Academy is a collection of essays, articles, reviews, lectures,

and sermons of John Tracy Ellis. Msgr. Ellis needs no introduction to American Catholics who are well aware of his scholarly researches into the history of the Church in this country and his clear and informative presentation of this heritage.

This book, while a collection of his less lengthly papers, is not a mere haphazard mélange of subjects and titles, but rather a mosaic whose stones reflect the color and variety of the many different aspects of the Church in the United States. Grouped under four broad headings—"Catholics in America," "United States Catholic Church History," "Catholics and Education," and "Benedictina" (this last surely as a gracious gesture to the sponsors), the events and personages of the American Catholic past stand in review. The first Plenary Council of Baltimore, the Paulists, the churchmen, Carroll, Hughes, Ireland, Gibbons, and Mother Seton are all depicted and their contributions to the American Church delineated.

Msgr. Ellis' interest in history is not concerned with the past as past, rather it is focused on the past as shaping the present. So it is that the contemporary problems of church-state relations, Catholic education, the position of Catholic intellectuals are examined both in historical context and present day reality. In this regard, the essay "No Complacency" is of special interest as it records some the personal reactions to Msgr. Ellis' now famous address on "American Catholics and the Intellectual Life." Another current topic of discussion, the question of use of the vernacular in the Liturgy is shown to have been a concern of Archbishop Carroll back in 1787, who then held strikingly modern views on this subject.

Readers will be grateful to Fr. Colman Barry, O.S.B., whose idea it was to publish these lectures and essays. They reveal that John Tracy Ellis' ability is not limited to lengthy and serious historical works, but also encompasses briefer treatments of all types, and all written in the most lively style.

—G.R.D.

THE PRIEST IS NOT HIS OWN. By Fulton J. Sheen. New York, McGraw-Hill Book Company Inc., 1963. pp. 276. \$4.95.

Jesus Christ was not the first priest. Startling as this statement may seem, it is nonetheless true for mention is made of a priestly class in the Old Testament, and in pagan cults we find men who have been set aside to offer sacrifice. Both of these groups, however, offered sacrifices which were distinct and separate from themselves. Christ's priesthood is unique

in this, that Jesus was both priest and victim. He offered himself as the pre-eminent sacrifice to his Father. Consequently, those who share in the priesthood of Christ are likewise something more than priests. They are priests who offer themselves as a sacrifice; they are priest-victims. This victimhood consists in the renunciation of self which is inseparable from faithful obedience to the will of God and a great love for men. This is the theme of Bishop Sheen's book on the priesthood.

The author explains how a willing sacrifice of self is necessarily connected with fidelity to priestly duties. Perseverance in prayer, the spirit of poverty, an active and loving care for souls, chastity, all involve the destruction of self-love. Again, victimhood insures a fecund priesthood, a ministry which will be successful in the work of conversion, in leading the faithful to a fuller Christian life, in influencing the young to give themselves to Christ especially as priests and religious. The vocation of the priest-victim is not an easy one, but God supplies amply what is lacking to man. Prayer to the Eucharistic Christ and Our Lady, as the Mother of Priests, is presented as the priest's way to obtain the Divine assistance he needs.

The Priest Is Not His Own contains many passages upon which both priest and seminarian might well spend many fruitful hours of meditation. As Bishop Sheen says, "It is not possible to create esteem for the priesthood except through an admiration for the priest's victimhood."

—J.V.W.

THE THEOLOGY OF VOCATIONS. By Charles A. Schleck, C.S.C., Milwaukee, Bruce, 1963. pp. 345. \$7.00.

We hear much talk today about the so-called vocation crisis. The emphasis both in journals and conversation is usually given to the *fact* of the crisis. Why the dearth in vocations? Why the seeming indifference to the religious life? Our attention is rightly or wrongly centered upon what is very patent. Father Schleck in *The Theology of Vocations* has chosen another approach. He goes beneath the evident and examines the reality which is the mystery of vocation.

When we speak of a call to the religious life or to some other state or position we are immediately thrown into the area of mystery. Of necessity we must confront the operation of grace. Our study leads to consideration of the doctrines of predestination and creation. God creates man from nothing. In love with man, God eternally maps out his destiny. Still giving,

God offers man help in reaching the ideal. Among the special helps is the grace of vocation, man's way of self-fulfillment.

Having placed vocation among the mysteries, Father Schleck proceeds to his theological analysis. Scripture, the writings of the Fathers and Doctors of the Church, the *Magisterium* are all marshaled into the service of systematic theology. The result is a clear and detailed theology on the nature of vocation. Special problems are also discussed: the active and contemplative life, secular institutes, the question why religious profession is not a sacrament, etc.

The *Theology of Vocations* is written by a theologian for those who have some knowledge of theology. The book should do much to dispel some of the confused notions still current about vocations. It is an example of fine scholarship and ably demonstrates the function of a true theologian.

—F.Q.

A PHILOSOPHY OF GOD. By Thomas Gornall, S.J. New York, Sheed & Ward, 1963. pp. 250. \$3.00 S.D.; \$3.95 Reg.

Fr. Gornall has attempted, in a remarkably short span of pages, to bridge the philosophical gap between the human mind and God. The original architect of the bridge is St. Thomas Aquinas, and the building materials are from scholastic philosophy. Readers uninitiated in philosophical discourse may have trouble negotiating the passage. But for those who can make the crossing, the reward for thinking through the journey and in reaching the other side will be worth the effort.

The author first presents a complete but concise summary of philosophical positions concerning God, from the days of the pre-Socratics to the moments of modern pragmatists. In this section as well as in the parts where he sets out and deals with the principal historical objections to thomistic arguments, his full knowledge of modern philosophical thought is brilliantly evident. The main portion of the book is devoted to an explanation and elucidation of the naturally knowable attributes of God and of allied problems, such as the divine foreknowledge and the divine will's relation to moral and physical evil. In the final section he turns to an analysis and critique of the most historically prominent proofs for the existence of God.

Fr. Gornall's approach to natural theology is based upon the philosophy of St. Thomas. Yet he has frequently introduced his own thinking in to the method and content of the Common Doctor's thought. For this

he should be commended, since philosophy—even St. Thomas' philosophy—dies with the death of philosophizing. However, the reader ought not to be too hasty to identify all of Fr. Gornall's work with that of St. Thomas.

—M.B.

THE RELIGIOUS PRESS IN AMERICA. By Martin E. Marty, John G. Deedy, Jr. and David W. Silverman with a commentary by Robert Lekachman. New York, Holt, Rinehart and Winston, 1963. pp. 184. \$4.00.

In a field such as religious journalism in which many people are affected, and concerning which there is a scarcity of accurate information, the present volume is a welcome entry. More than fifty million pieces of periodical literature roll off Protestant, Jewish and Catholic presses every year. The question that is in the minds of many concerns the effectiveness of this mass of written material. Does it reach its audience? Do any outside of the religious group for whom the piece is published ever come into contact with it? How does the religious press compare with its secular counterpart? These are a few of the many questions raised by the authors. Dr. Marty represents the Protestant press, Rabbi Silverman the Jewish and Mr. Deedy, representing the Catholic, is editor of the *Pittsburgh Catholic*.

Each of the contributors has given a penetrating analysis of the problems, the assets, liabilities, and the history of journalism in his own religious environment. The commentary by Dr. Lekachman sums up the impression of the principal authors that while there are a few excellent religious periodicals, the general run are somewhat second-rate. The causes of a less-than-excellent religious publication can be many. This present volume should prove particularly useful to the editor who wishes to re-examine his publication with a view to becoming aware of its defects and their possible cure.

—R.C.

JESUS, A DIALOGUE WITH THE SAVIOUR. By a monk of the Eastern Church, translated by a monk of the Western Church. Desclee, New York, 1963. pp. 185. \$3.50.

Many books have been and will be written about Jesus, His life, works and teachings. Yet there are very few which are as capable of personally revealing Jesus to us, as this one.

The words and scenes of the Gospel are captured vividly in the short,

precise and revealing chapters. Although each meditation is relatively brief, it is closely written and profound in content. The natural overflow of this Eastern monk's contemplation is evident. He has contemplated the Divine Truth and made a part of him what he has written. What he has lived through the mediation of the Gospels, he has communicated to us with simplicity and grace. What is more simple, if we really want to, than to talk with Jesus? And this is the dialogue which this book records.

In spite of the danger that such a work as this, which has been translated into several languages, will lose some of its original beauty and meaning in translation, it would seem that it has not happened here. For this book has been translated by the only kind of man suitable for this undertaking, a monk, who knows himself the deep meaning of the truths expressed by another monk as the fruit of his contemplation.

—C.T.B.

THE ADMINISTRATION OF THE SACRAMENTS. By Nicholas Halligan, O.P. New York: Alba House, 1963. pp. 585. \$9.75.

Anyone engaged in either the teaching of pastoral theology and pastoral Canon Law or the corresponding learning process can readily imagine the labor expended in compiling a volume such as Fr. Halligan's text. The value of a pastoral text which is edited up-to-the-minute is obvious; the difficulty of such an effort is staggering. *The Administration of the Sacraments* is a seminary textbook giving proximate moral principles and canonical directives for the understanding and administration of the seven sacraments. It contains all the considerations necessary for the pastoral formation of the seminarian in practical sacramental administration. Wherever possible, practical principles have been granulated into apt, compact propositions and then explicated. Fr. Halligan's own classroom experience has apparently been responsible for his concern for the limitations and needs of students.

As a reassurance to prospective owners of this volume, the treatment of the sacraments of Penance and Matrimony is remarkably extensive and detailed. Of course, such a volume of pastoral norms benefits in actual use either from the additional help of a professor in the seminary classroom or from the experience of the pastor in the rectory library. For its breadth of treatment, however, this work has succeeded in achieving its aim with only negligible limitations. We may hope that all typographical errors will be corrected in the next edition. This reviewer finds something left

to be desired in the indexing system. However, the index itself is thorough and excellent.

My guess is that there are few priests or seminarians anywhere in this country who will not be able to find grateful use for Fr. Halligan's text.

—P.P.

HUMAN POSSIBILITIES. By Paul Kiley, S.J. New York, Philosophical Library, 1963. pp. 94. \$3.00.

This is an interesting presentation of some of the current ideas that are being discussed in contemporary philosophical circles. It is a living dialectic which explores the major insights of twelve notable philosophers on the problem of man's role in the universe.

The manner in which Father Kiley proceeds is to delineate the ideas of different philosophers and to contrast them one with the other. In this way tentative conclusions are arrived at which help to attain some degree of organic synthesis of life and philosophy.

The author divides his work into three parts. In the first part such men as Russell, Peirce and Bergson are used to explore the possibility of arriving at answers to vital questions. The second part discusses the philosophy of nature and man. Here the reader concentrates on the notions of Whitehead, Satre, Dewey and Marcel. Finally, the third section treats of the possibility of man's ultimate completion by relating him to God in his everyday experience.

In his conclusion, Father Kiley offers four suggestions: "human completion is a possibility, whose realization may well depend on the attitude one takes towards the possibility; secondly, that the completion of the human self must take the form of a relational union, bound together by a unifying center; thirdly, that this completion must be beyond the objective world as we now experience it . . . ; and fourthly, that here and now the creative activities of all men are contributing to man's final completion."

For those interested in current philosophical thought, this short, provocative treatment offers a picture of the possibilities implicit in man's consideration of himself.

—T.M.

WHAT HAPPENS AT MASS. By William Barden, O.P. New York, Alba House, 1963. pp. 159. \$2.95.

In one eternal outpouring of love on the cross on the first Good

Friday, God gave up to death his only begotten Son for man. In the Consecration of each Mass, the same sacrifice is renewed. Few Catholics are unfamiliar with the mystery of Love in the Incarnation, Passion, Death and Resurrection of Christ. Nor are they unfamiliar with the mystery of Love in the Mass. Yet, the Mass is not always understood as the embodiment of these mysteries, and the implication of the participation of the faithful in it are not fully appreciated.

Father William Barden, O.P., in *What Happens at Mass*, attacks these problems and proposes a solution by emphasizing two fundamental aspects of the Mass: God's outpouring of love for man, and man's response to God's giving. Father Barden approaches the sublime truths found in the Mass simply and yet theologically. Such an orientation facilitates, in the reader, the inculcation of an understanding and appreciation of the Mass and presents a useful, enlightening, and easy approach to fruitful and enriching participation in the Holy Sacrifice.

What Happens at Mass, a short treatment which endeavors to perfect man's outpouring of love in the Mass so that it mirrors the perfection of Divine Love, has a unique position and value in this day of liturgical renewal. The encyclical letter *Mediator Dei* of Pope Pius XII and the *Constitution on the Liturgy* of the Second Vatican Council attempt no more than the same.

—M.M.

SCRIPTURAL ROSARY. Compiled by the Scriptural Rosary Center. Cuneo, Chicago. 1963, pp. 80. \$1.00.

Simplicity and beauty are the only words to describe this excellent rosary meditation book. It is a revival of a practice that enjoyed popularity in Western Europe during the late Middle Ages. With the aid of this book one can recite the rosary with much profit and new inspiration.

Using the short scriptural text given before each Hail Mary, one can meditate on a specific theme for each Hail Mary that is prayed. These texts from scripture assure one of solid theological and scriptural content in his meditations upon the different mysteries.

The booklet contains a few pages devoted to an explanation of the Scriptural Rosary, its method and historical background. The text itself is illustrated with drawings by Cliffe Eitel in ancient Mycenae style to suggest the timelessness of the themes.

Here is one way to say the rosary in a particularly meditative way.

—C.T.B.

BRIEF NOTICES

The practical wisdom of men who know the intricate moral problems arising from race discrimination by reason of their own experience is vigorously stated in eleven original essays under the title of **RACE CHALLENGE TO RELIGION** (Chicago, Regnery, paperback, 1963, \$1.65).

Priests charged with the care of souls should be aware of the second volume in the series on contemporary moral theology, **CONTEMPORARY MORAL THEOLOGY** (Westminster, Newman, Vol. II, 1963, \$7.50) which deals with marriage questions. Fathers John Ford and Gerald Kelly, of the Society of Jesus, have divided their book into two main parts. The first treats of the ends of Christian marriage, and the second discusses the Christian use of marriage. The reader will find treated the complex problems that burden many people today.

Modern life is replete with wonders such as IBMs and much better mouse traps. Satan is a past master of making the most of the day's glitter. Francis J. Phelan has written a collection of ten subtle, sharp, sinister short stories entitled **HOW TO FOUND YOUR OWN RELIGION** (Helicon, 1963, \$2.95) which is an exposé of some of Satan's more skillful efforts. These essays on "the devil in the modern world" are practical, entertaining, doctrinal, thought-provoking and devilishly clever.

Old Age is a precious phase of life with its own particular blessings. The late Fr. John LaFarge, S.J. has written his own *De Senectute* which he calls **REFLECTIONS ON GROWING OLD** (Doubleday, 1963, \$2.95). The fittingness of growing old, the need for hope, the particular function of love, statistical facts and some very realistic observations on today's aged in relation to the past and to the future, to the young and to the middle aged—these are Fr. LaFarge's reflections. Let the old and the young take notice, for here is a precious inheritance, a piece of modern wisdom literature.

Bishop A. M. Charue, in his book **THE DIOCESAN CLERGY** (Desclée, 1963, \$4.75), presents a timely, scholarly appraisal of the secular priesthood in an historical and spiritual synthesis. In addition to a protracted delineation of priestly spirituality in general and that proper to diocesan clergy, many provocative questions are discussed and their solutions objectively proposed. Another notable feature pervading the work is the extensive historical and theological documentation. In view of recent desires for a re-evaluation of the clerical state, *The Diocesan Clergy* provides a concise complement.

From his position as National Director of the Society of the Propagation of the Faith, Bishop Fulton J. Sheen in his latest book *MISSIONS AND THE WORLD CRISIS* (Bruce, 1963, \$4.95), presents a broad view for the purpose not only of showing the outstanding accomplishments in the mission field, but also of pointing out some deficiencies, material and spiritual. Hence he presents sharp, concrete and to-the-point solutions which will improve the present situation.

During the last decade the retarded child has been the subject of extensive study. Sister Mary Theodore, O.S.F., a Sister who has spent her life working among such children gives us some of her ideas as to what the retarded child is like, what he needs and wants, how he can be helped at home, in school, by special agencies. Her book *THE CHALLENGE OF THE RETARDED CHILD* (Bruce, 1963, \$3.95) is illustrated by personal stories, which convey the feeling that the author is deeply involved in what she writes. By way of conclusion there is an excellent bibliography on the subject of mental retardation.

COMPREHENSIO DE BEATI HENRICI SUSONIS, O.P. is a small work dealing with the life and work of Blessed Henry Suso, the Fourteenth Century Dominican mystic. Written in Latin, the work explicitly treats such topics as the spiritual doctrine of Blessed Henry, his cult and influence. A description of his major writings is also included. Of special note for the historian are the copious biographical notes appended to each chapter. The book may be obtained by writing: Promotor of the Causes of Blessed Henry Suso, Graz, Munzgrabenstr. 59.

Perhaps one of the most remarkable women in the Church in the Nineteenth Century was Cornelia Connelly whose life, *CORNELIA CONNELLY* (Newman, 1963, \$5.15) has been authoritatively written by Mother Marie Thérèse, S.H.C.J. Her extensive research reveals that the dramatic story of this remarkable woman, whose successive roles were those of wife, mother, nun and foundress of the Society of the Holy Child, is not a matter of fanciful imaginings, but of sober historical fact.

THE HOUSE OF GOD: SACRED ART AND CHURCH ARCHITECTURE (Herder and Herder, 1963, \$4.95) by Kevin Seasoltz, O.S.B. tackles all the problems that arise in the building of a Church, artistic, liturgical and canonical. The general nature of sacred art is discussed as well as the mystery of the church edifice itself. The historical evolution of church structures through the ages serves as a background for the author's treatment of today's churches, both in regard to their function and present-day canonical legislation concerning them.

Appearing at a time when the world is reappraising the conflict of the Synagogue and the Church, **THE JEWISH-CHRISTIAN ARGUMENT** (Holt, Rinehart and Winston, 1963, \$5.00) by Hans Joachim Schoeps will prepare the concerned reader to understand a very delicate area of the dialogue. After examining the initial premises of disagreement Schoeps traces the historical evolution of Judaeo-Christian polemics from the early apologetes to the modern era. The author succeeds in showing how previous political developments have set the stage for successful present day relationships.

BOOKS RECEIVED

- THE CELIBACY OF THE PRIEST.** By Wilhelm Bertrams, S.J. Newman, 1963. pp. 127. \$2.50.
- A HEART TO KNOW THEE.** By E. J. Cuskelly, M.S.C. Newman, 1963. pp. 317. \$5.50.
- SAINT AUGUSTINE ON PRAYER.** By Thomas A. Hand, O.S.A. Newman, 1963. pp. 134. \$3.25.
- ANCIENT CHRISTIAN WRITERS.** Vol. I, The Letters of St. Jerome. Trans. by Charles Christopher Mierow, Ph.D. Newman, 1963. pp. 281. \$4.00.
- A HISTORY OF PHILOSOPHY.** Vol. VII, Fichte to Nietzsche. By Frederick Copleston, S.J. Newman, 1963. pp. 496. \$4.75.
- CHURCH HISTORY.** Vol. II, The Middle Ages. By Karl Bihlmeyer and Hermann Tüchle. Newman, 1963. pp. 535. \$9.50.
- SPIRITUAL DOCTRINE OF ST. AUGUSTINE.** By Ignatius M. Barachina, O.C.D. B. Herder Book Co., 1963. pp. 264. \$4.75.
- THE CHURCH IN THE SERVICE OF LIBERTY.** By Constantin Amariu. B. Herder Book Co., 1963. pp. 214. \$3.95.
- THE CRUCIBLE OF LOVE.** By E. W. Trueman Dicken. Sheed and Ward, 1963. pp. 548. \$8.50.
- GREEK MYTHS AND CHRISTIAN MYSTERY.** By Hugo Rahner. Harper & Row, 1963. pp. 399. \$10.00.
- THE VARIETY OF CATHOLIC ATTITUDES.** By Theodore L. Westow. Herder and Herder, 1963. pp. 159. \$3.50.
- REFORM OF THE CHURCH.** By Robert E. McNally, S.J. Herder and Herder, 1963. pp. 140. \$3.50.

- CLASSICS OF GREEK LITERATURE. By Harry E. Wedeck. Philosophical Library, 1963. pp. 385. \$6.00.
- CLASSICS OF ROMAN LITERATURE. By Harry E. Wedeck. Philosophical Library, 1963. pp. 556. \$10.00.
- JESUS SAID. By Lydia N. Ratzlaff. Bruce, 1963. pp. 355. \$6.00.
- CATHOLIC THOUGHT IN CRISIS. By Rev. Peter Riga. Bruce, 1963. pp. 198. \$3.50.
- FRIENDS, ROMANS, PROTESTANTS. By Joseph T. McGloin, S.J. Bruce, 1963. pp. 159. \$3.50.
- 1964 NATIONAL CATHOLIC ALMANAC. Edited by Felician A. Foy, O.F.M. Doubleday, 1964. pp. 696. \$2.95.
- TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM
HOLINESS IN ACTION. By Roland Cluny. Hawthorn Books, 1963. pp. 128. \$3.50.
- THE CHRISTIAN AND WORLD INTEGRATION. By Jacques Leclercq. Hawthorn Books, 1963. pp. 126. \$3.50.
- THE CONTRIBUTION OF GERMAN CATHOLICISM. By Alexander Dru. Hawthorn Books, 1963. pp. 124. \$3.50.
- INTERNATIONAL MORALITY. By Alfred De Soras, S.J. Hawthorn Books, 1963. pp. 128. \$3.50.

PAPERBACKS

- THE CREED: Summary of The Faith. By Leo J. Trese. Fides, 1963. pp. 255. \$1.25.
- SALVATION HISTORY AND THE COMMANDMENTS. By Leo J. Trese and John J. Castelot, S.S. Fides, 1963. pp. 351. \$1.25.
- THE SACRAMENTS AND PRAYER. By Leo J. Trese. Fides, 1963. pp. 350. \$1.25.
- GUIDE TO CHRISTIAN LIVING. By Leo J. Trese. Fides, 1963. pp. 351. \$1.25.
- THE NEW MAN. By Thomas Merton. The New American Library, 1963. pp. 141. \$.60.
- THE SAYING OF CHUANG CHOU. By James R. Ware. The New American Library, 1963. pp. 240. \$.75.
- LEISURE: THE BASIS OF CULTURE. By Josef Pieper. The New American Library, 1963. pp. 127. \$.60.
- THE SOCIAL TEACHING OF THE CHURCH. Edited by Anne Fremantle. The New American Library, 1963. pp. 320. \$.75.

- TOP SACRED. By Hugh Burnett. Fawcett Publications, 1963. \$.35.
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- THE PARISH BIBLE-CLASS. By Dr. Pius Parsch. Liturgical Press, 1963. pp. 63. \$.40.
- THE SPIRITUAL EXERCISES OF ST. IGNATIUS. By Anthony Motola, Ph.D. Image, 1964. pp. 200. \$.85.
- THE GOLDEN STRING. By Bede Griffiths, O.S.B. Image, 1964. pp. 187. \$.75.
- LIFE OF ST. DOMINIC. By Bede Jarrett, O.P. Image, 1964. pp. 160. \$.75.
- WITH LOVE AND LAUGHTER. By Sister Maryanna, O.P. Image, 1964. pp. 199. \$.95.
- IN SOFT GARMENTS. By Ronald A. Knox. Image, 1964. pp. 200. \$.75.
- THE CHURCH IN CRISIS: A HISTORY OF THE GENERAL COUNCILS 325-1870. By Philip Hughes. Image, 1964. pp. 438. \$1.25.
- ISRAEL AND THE ANCIENT WORLD. By Henri Daniel-Rops. Image, 1964. pp. 435. \$1.35.
- A NEWMAN READER. Edited by Francis X. Connolly. Image, 1964. pp. 478. \$1.45.
- THE YEAR AND OUR CHILDREN. By Mary Reed Newland. Image, 1964. pp. 314. \$.95.
- THE CATHOLIC BOOKLIST. Edited by Sister Mary Reynoldine, O.P. Catholic Library, 1964. pp. 70. \$1.00.
- HOW TO TAKE PART IN THE MASS. By Peter W. Stonier. Chalonier Publications, 1963. pp. 36.
- MYSTICS OF OUR TIMES. By Hilda Graef. Deus Books, 1963. pp. 240. \$.95.
- THE FASCINATING FEMALE. By Dorothy Dohen. Deus Books, 1963. pp. 254. \$.95.
- BIBLE DEVOTIONS FOR ASH WEDNESDAY AND THE SIX WEEKS OF LENT. By Lawrence Dannemiller, S.S. Paulist Press, 1963. pp. 64. \$.25.
- THE GIFT OF GOD. Bk. III. By the Religious of the Cenacle. Paulist Press, 1963. pp. 59.