

BOOK REVIEWS

CHRIST, THE SACRAMENT OF THE ENCOUNTER WITH GOD.
By E. Schillebeeckx, O.P. Foreword by Cornelius Ernst, O.P. N.Y.: Sheed
and Ward, 1963. pp. 222. \$4.50.

"The problem is one of communication!" A cliché, yes, but relevant to countless situations: the relations between unsympathetic Father and recalcitrant Son, between vested clergy and resentful laity, even between Orthodox East and Catholic West. And the reference seems always to be to mutual isolation.

As a cliché, however, the statement is meaningless until we have established what the basis of the "communication" in question is. A case in point is the theology of the sacraments. Here is a "problem of communication," for the sacraments are meant to be just that, communication between God and man, in fulfillment of the promises of the New Covenant. Fr. Schillebeeckx's terse little volume is essentially an attempt to uncover the basis of this singular communication, which we may call with him, an encounter with God.

The source of all sacramental encounter—i.e., of man's every personal meeting with God under a visible form—is the Redemptive Incarnation. Christ is the primordial sacrament in the sense that in his personal activity the measure of God's love for man is revealed. The mystery of his passage through death to life and exaltation on the right hand of the Father, where, as *Kyrios* (the Lord), he sends the Spirit to enliven the Church—this mystery is the revelation in human form of Trinitarian life. The Incarnate Son obediently offers his life that the world may know that he loves the Father, and that they who are initiated into the mystery may know that the Son of God has nothing which is not the Father's. In the Resurrection the Father manifests to the world his acceptance of Jesus' sacrifice; and in this acceptance the Church sees the perfect reciprocity in which Father and Son mutually give themselves to one another. Finally, the event of pentecost is the visible form of the mystery of the Holy Spirit's procession

from the Father and the Son, or, as the Fathers of the East would correctly express it, through the Son.

This revelation of Trinitarian life through Christ's paschal mystery is also the bestowal of the self-same life. In the Incarnate Son of God man comes visibly face to face with the grace of God. Personal and human encounter with God is made possible. Only faith is required; for to all who believe is given the power to *become* the sons of God, Sons in the Son.

Christ's paschal mystery is at the same time the man-Jesus' perfect worship of the heavenly Father. The sacrifice of his life in loving obedience constitutes that homage of man which alone pleases the Father, and in virtue of which all other genuine sacrifice is acceptable in his sight.

This, then, according to the view of Fr. Schillebeeckx, is the *christological* basis of our sacramental encounter with God: the mystery in which the Trinitarian life is revealed, grace is bestowed, and the worship of perfect sacrifice is offered to the Father.

The problem of communication is not altogether resolved, however, because the Christ of glory is not visible to us. God has provided for this situation by constituting the Church as the sacrament of the risen Christ, i.e., the visible form of his triumphant grace. Here we have what might be called the *ecclesial* basis for our encounter with God.

Fr. Schillebeeckx does not limit himself here to a bare reference to the Church. In fact his discussion of the ecclesial mystery at this juncture brings out the essential lineaments of the Church. The two aspects of the mystery—Church as sign-society and Church as salvation community—correspond to the ample dimensions of the mystery of Christ, who is simultaneously the sacrament of God's love and the one in whom the fulness of grace abides. Only in the Church the sacramental aspect is complex, in that the Church as sign-society is composed of those who represent Christ as Head of his body (the hierarchy) and those who sacramentalize Christ insofar as he himself is, in the Father's sight, representative of the people of God (the laity). Within the Church as salvation community, moreover, this distinction cannot be made, since faith and communion establish everyone in the Church—hierarchy and laity—in an equal relation to Christ as the source of every gift.

These are ideas worth wrestling with. For example, they provide an excellent entrée into the theology of the laity in the Church. Taking Fr. Schillebeeckx's presentation as a norm, we would say further that the laity are not to be defined in relation to the world or secular affairs, nor even

by their competence in matters that qualify them for a "secular apostolate." They are rather to be defined in relation to the hierarchy in so far as the latter represent, in the Church, Christ as Head of his body. In other words, lay functions in the Church, deriving as they do from the characters of baptism and confirmation, are just as truly *in the Church* as is the hierarchical exercises of the priesthood of authority. If anything, then, the Church *as a whole*—considering her now as sign-society—is world-oriented; and one might even venture the opinion that the bishop is, in virtue of his ecclesial position, more in contact with the world than anyone else (in a different way, however, than obtained during the medieval symbiosis of Church and State). He after all is the chief evangelizer of the ecclesial community. Up to now, it seems, theological reflection on the position of the laity in the Church has been too much preoccupied with historical circumstances (*accidents*, therefore), which admittedly have tended to withdraw the clergy—and especially the bishops—from contact with the world (I do not say "secular affairs," because sometimes the administration of ecclesiastical temporalities has made good businessmen of clergymen!).

Another point worthy of reflection, upon which Fr. Schillebeeckx dwells here (pp. 47-52) and again later, in connection with the relation between sacramental action and the resultant everyday life of the Church (pp. 200-216), is that the distinction between Church as sign-society and Church as salvation community is not a separation of the visible and the invisible in the ecclesial mystery. True, the complexus of hierarchy and laity is visible; but it is directed and subordinated to the invisible communion of grace with God. In other words the visible encounter of priest and laity in sacramental action is itself the sacrament of their invisible communion with God. On the other hand, this invisible communion, constitutive as it is of the Church as salvation community, tends to express itself in a visible manner. Fr. Schillebeeckx prefers to call the activity which takes place in the Church in this manner "charismatic." A person needs no license for such action, but by the same token the Church cannot really live without it. He emphasizes very strongly the truth that such activity is, therefore, truly ecclesial. The ties between these ideas and the doctrines proposed in the opening chapter of the present Council's "Constitution on the Sacred Liturgy" is quite obvious.

Given these basis, then, of sacramental activity—christological and ecclesial—how does the redeeming activity of the Lord actually become present and effective in the Church? How do we encounter the Lord? This is a question which has become celebrated during the last three

decades on account of the work of Dom Odo Casel. Today the theologians refer in this connection to "presence-in-mystery" (*Mysteriengegenwart*). The solution that Fr. Schillebeeckx offers seems to come to grips with the problem. He observes first of all that the redeeming acts of Christ, in so far as they belong to him as *true man*, belong also to the past, and this irrevocably. There can be no "re-objectivizing" of these acts. When, however, we consider the same acts, in so far as they are attributed to the *person* of the Word Incarnate (the only person in question being the Second Person of the Blessed Trinity), we can discern that there is in them an element of eternal actuality. In other words, the Christological portion of the Creed ("... in Jesus Christ ... who was *conceived* by the Holy Spirit, *born* of the Virgin Mary, *suffered* under Pontius Pilate, was *crucified*, *died*, and *buried*. The third day he *rose* again from the dead, and *sits* on the right hand of the Father, thence he *shall come* to judge the living and the dead ...") refers in its entirety to actions and sufferings of Christ which, though accomplished by the Word Incarnate in time and space, nevertheless are endowed with an eternal actuality. They are acts of God in the person of the Word.

In order to encounter the Lord, the Church employs the sacraments—sacred symbols composed of word and action in every case—which are given consistency by the institution of Christ himself. The sacraments ought to be conceived, therefore, as media of communication between the Christ of glory and the Church of today, with a view toward the actualization *in us* of the paschal mystery. This actualization, moreover, consists in the gradual healing and transformation of the Church—death to sin and the fruits thereof and life unto God.

Fr. Schillebeeckx also treats in an original fashion other topics which we might find in a textbook, *De Sacramentis in genere*: the minister of the sacraments, the various effects of participation in them, etc. Most readers will, I think, find the section devoted to the "sacramental characters" very stimulating. Here the author shows how these effects of sacramental activity are properly *ecclesial*, in so far as they consist in certain "competencies" or powers, with the sacramental worship of the Church as their term. Such notions may also be applied to those sacraments in which a character is not received; for in every sacrament there appears to be something which is both *res* (reality—grace) and *sacramentum* (visible and ecclesial mediation of grace). Of course the epitome of this is obtained in the Eucharist, where Christ himself is present for the sake of the consummate unity of the Church. He is *res et sacramentum*.

In the last two chapters of his book the author puts sacramental encounter into perspective, by showing how it is related to other factors in the life of the Church and also by delineating its mystical aspects. Again reference can be made to the first chapter of the "Constitution," wherein sacramental action is described as the summit and source of Christian life. Fr. Schillebeeckx explains the meaning of this by relating it to the notion of the Church's being, as a whole, the ensign lifted up for all the nations to see. The encounter with Christ in the sacraments establishes that communion of grace with God which, in its "charismatic" expressions, is the sign to the world of the imminent presence of the love of God. Against this background the author poses the following telling question: "Why, in the main, does Western man pass Christianity unnoticingly by?" His answer is equally startling: "Surely because the visible presence of grace in Christians as a whole, apart from a few individuals, is no longer evident" (p. 209). Perhaps *startling* is not the right word, however; would *honest* be better?

Yet the action of Christ in the sacraments is way out ahead of us, so to speak. In saying this the author has in mind how sacramental worship can never be dispensed with on the grounds that people are not responding to it or that it appears to be at least once removed from the world of today. On the one hand we must recognize that the sacraments are personal acts of the risen Christ, and on the other that men are, as a matter of fact, hungry for and greatly desirous of an encounter with the Son of God. If the renewal of the Church is genuine, these acts of Christ will be more manifestly distinct and apt representations of the love of God; and the barriers which men build between themselves and God (and among themselves) will not be able to stand.

—Maurice B. Schepers, O.P.

AGAPE IN THE NEW TESTAMENT, Volume One: Agape in the Synoptics. By Ceslaus Spicq, O.P. Translated by Sisters Marie Aquinas McNamara, O.P. and Mary Honoria Richter, O.P. St. Louis, B. Herder Co., 1963. pp. 153. \$3.50.

The human authors of the New Testament present a wide and varied picture of salvation-history's supreme moment—the coming of the God-Man and his redemptive oblation. Yet, the differences and variations of the evangelists' approach to Christ and his salvific message are of little account when the light of faith leads the Jesus-follower to the heart of

the gospel. One might ask, however, what is the focal point of the kerygma? Is it the doctrine of the cross? The life-giving sacraments? Or perhaps the Mystical Body of Christ? In a sense it is none of these manifestations and yet it all of them, for above such visible signs is the transcending and unifying force of *agape*, *caritas*—or love. It is God's love that created man, welcomed him back after the fall, and ultimately presented him with a share in divine life through the Incarnational order.

The total purpose of *Agape in the New Testament* is to discover the vital and all embracing nature of evangelical charity—the love preached by Christ and communicated to the whole world through his ambassadors, the apostles. In this first of three volumes Père Spicq presents in an extremely original manner a theology of love as expressed in the Synoptic gospels, and he admirably succeeds in constructing the religion of love that Christ brought to man.

Père Spicq's method of discovering *agape's* meaning in the New Testament is a very simple and illuminating one that is founded upon a philological exegesis. This approach, the author points out, is a *sine qua non* since a true biblical theology of love (or any such reality) depends upon our understanding of the words and language of the inspired human authors. These writers certainly communicated the word of God under inspiration, yet the Holy Spirit preserved and sanctified their human mode of expression. In this volume therefore, the author traces the notion of Christian charity by making an exegetical analysis of the three Greek words *agape*, *agapan*, *agapetos*—love, to love, beloved. Proceeding chronologically he lays bare the gradual evolution that *agape* undergoes in the Synoptics as regards both the word-content as well as the meaning-level that is developed in the Christian teaching.

God's nature is love, and from this point of vantage there flows a four-fold dimension of *agape*: the inner Trinitarian life, God's love for man, man's love for God and man's love for his brother. In preaching his religious kingdom Christ dispensed with a legalistic morality that achieved nothing but stagnation, and fulfilled the Old Law with the new law of love. The Christian concept of God was not to be that of a "stern banker handing down statements of profit and loss according to an exact balance sheet." Rather, it became and remains that of a Father who loves his children. Because the Christian witness is called upon to become as perfect as his heavenly Father is perfect, he responds to God's love in an imitative fashion and this ultimately issues in a free, filial morality. Père Spicq points out that this is the evangelical substratum: to give one's self to the

Father through Christ in an absolutely unqualified manner. This can be the only response for the Christian since God sent his beloved Son to suffer and die for ungrateful man.

The Messiah entered the spatio-temporal order not to flaunt his glorious power over humanity by reigning as an earthly king, but to assume the weaknesses and infirmities of mankind by surrendering his life. The author of *Agape* presents the picture of the "Good Master" (Mk. 10:17), portraying Christ not as a demanding and domineering pedagogue but as the loving teacher who communicated God's Word to the poor and oppressed. For Christ spent his days on earth either preaching to the poor or by alleviating the suffering of the infirm through his miracles.

In the poignant scene when the young lawyer asks Christ what he must do to gain eternal life (Luke 10:25), one realizes that Jesus' answer was the reaffirmation of what God had asked of his chosen people from the time of the Patriarchs: "Love the Lord your God. . . ." In penetrating this event, the reader is led to discern the fundamental quality of man's love for God. It must be a complete dedication to the Lord; one which severs the very roots of all false, creaturely attachment, for a man cannot serve two masters. And the slave to self, who has been restored to life by the divine redeemer, can choose only to sacrifice. Hence, the life of the Christian witness is "not a study in equilibrium with a nice structure of virtues all poised and counterpoised on the base of sweet reason." Rather, it is the utter renouncement or emptying of self as identified with the mystery of Christ's paramount manifestation of love—his death on the cross.

The outward and visible expression of man's love for God is his love of neighbor. The whole import of the Sermon on the Mount is that the relation of one man to another should be essentially realized in *agape*. Fraternal charity transcends holocausts and offerings, for one cannot approach the altar if "your brother holds something against you" (Mt. 5:23). True love of neighbor is not founded upon a humanitarian notion of the brotherhood of man but rests on man's imitation of God's love for creatures. And this divine love is totally indiscriminate. Thus, the Christian must love not only those who love him but also his enemies. His love must be verified in a free generosity that transcends personal interests and overlooks the attractiveness of its object, because in serving neighbor he serves Christ. The sinner who has been gratuitously loved by the Father returns this divine affection by ministering to his brother unselfishly and thereby fulfills the sonship that he has received.

The translators of this long-awaited work have faithfully communicated the simple and clear profundity of the original, omitting the many technical footnotes that would be of interest only to the professional exegete. Their fidelity in transmitting the original *Agape dans le Nouveau Testament* has truly achieved the intention of "deepening the reader's sense of who he is and what he must do." This first volume presents us with the initial and fundamental phase of Christian love that developed from Christ's preaching to St. John's Apocalypse. Père Sicq has given to the Christian something more than an anthology of New Testament *agape* texts. His great achievement has been the clarification and penetration of *agape's* meaning and primacy. God's free love for man elicits a response that takes on a two-directional expression, vertical and horizontal. The one, ascending to the Father through Christ in the Holy Spirit like the flame that surges in an upward leap; the other, diffusing itself outwards like the flame's warmth that seeks to encompass all in its embrace. As the author states it: "*Agape* implies being unconditionally available; it may demand the sacrifice of all that is humanly dear."

—F. Celestine Ryan, O.P.

RELIGIONS OF THE WORLD. By John A. Hardon, S.J. Westminster, Maryland, Newman, 1963. pp. 539. \$7.50.

Comparative religious study, whether at a cocktail party or in a scholarly discussion, is as engrossing a topic as sex or politics, and, if not more so, equally as controversial. Few people have the ability to enter into debate on these subjects and remain completely objective and free of bias while at the same time employing data and ordering facts in such a manner so as not to antagonize the hearer, and yet furnish him with valuable, enlightening insights.

Nonetheless, such a promise is made and fulfilled by the author of this book. At the outset of his work, "whose purpose is to review in more or less detail the beliefs and practices of various religious systems," Hardon states that his book belongs to the "category of informative studies on the leading religions of mankind, currently practiced in the world and sufficiently known to allow some comparison of faith and principles with those of other contemporary religious cultures." With regard to origin of his information, the sources used were those published by representative writers within their own tradition with reliance on their sacred books. And, "In order to insure maximum accuracy and objectivity," he con-

cludes, "the text of the different chapters was submitted for comment by those who have lived closely with the respective faiths, either as believers or as persons who know the religious persuasion by years of experience and study."

Any approach to comparative religion devoid of normative principles for classification would end as it began in a dense forest of details, personalities, and beliefs with no stabilizing background against which to refer them. Cognizant of this, Hardon sets down his basic principles in the first chapter and, from this starting point, launches his investigation.

First of all, he places the distinction between creedal beliefs of a religion and the mythology which surrounds them. The creedal elements are nothing other than the inner core or things in which the believer places his faith. Myth is, according to Hardon, "the spontaneous and exuberant expression for certain deep, but often undefined, beliefs that are the true spirit of the people."

Although this distinction is applicable to all religions, in a different measure, it is most evident in the so called primitive religions. In practice what happens is that the primitive, fully aware of the difference between faith and myth, is quite communicative about his mythical traditions, but positively silent about his inner beliefs. Although the mythical traditions consume most of the time and attention of the worshipper, still it is the mysterious inner belief that "even the crudest worshipper vaguely surmises is the heart of his religion." When dealing with the primitive religions in the second chapter of the book, this distinction is clearly brought out by many actual manifestations in the descriptions of animism and fetishism. For instance, we read: "The worship of the supreme deity among primitives is highly characteristic. No images are made of the High God and, for the most part he is invoked only in times of crisis or special need. Too often his cultus is buried under the debris of lesser deities." In this case the "lesser deities" represent the mythical element of religion while the "High God" is the theistic, sacrosanct, inner core.

Closely connected to this inner core of religion is another interior structure, the area of the speculative philosophers. It is upon this foundation that another distinction evolves, namely, "oriental philosophy" and "oriental religion," a most important one for the understanding of the religions of the Oriental world.

For the most part, the masses in these religions are illiterate and as a result their faith, "being religious in the fundamental sense of theistic, even where a crude polytheism obscures the belief in a superior personal

divinity," rarely appears in print and is known only by and from those intimately living in the sphere of this "majority mind." The same cannot be said of the literate, "whose written productivity has created the impression that what they profess (or doubt and deny) is the common possession of most non-Christians." "These philosophers," he continues, "are often, if not generally, a-theistic, not because they oppose the notion of a personal God but because they are indifferent to Him as eternal law-giver who must be obeyed."

In distinguishing the branches of Hinduism and Buddhism, this distinction is invaluable, and the author does an admirable job of applying this instrument of precision. For instance, Vedanta is the name given to the religious belief of "a school of Indian philosophers who identify the soul with the godhead and claim that once this condition is empirically realized, the whole phenomenal world is seen to be an illusion;" but with the aid of this distinction, Hardon shows Vedanta is an "oriental philosophy" and not the religious belief adhered to by most Hindus. Again the same is demonstrated with reference to Zen and Buddhism where Zen is disclosed not to be the system of the majority of Buddhists.

One final point of clarification is made concerning the two principal positions taken by comparative religionists. They are: the "Natural and Continuous" theory, which holds that religion is naturally evolving from a less perfect form to the more perfect, and the "Supernatural and Revelational" theory, which "shows from provable history that God has, indeed, broken through the sequence of world events to communicate truths and establish norms which transcend the capacity of the human mind to conceive naturally or implement by its own genius."

The coexistence of these two concepts date back to the dawn of Christianity. It was always a question of the denial of God's miraculous intervention. In the archaic times of the Christianity, for example, Christ was compared to the mythical heroes of other religions and other miraculous occurrences were explained away in a similar vein by these so-called Naturalists. The difficulties subsided eventually although the natural theory never really ceased.

Thanks to Thomas Aquinas, who ordered the entire body of Christian Revelation into a marvelous synthesis incorporating in its structure truths from such thinkers as Aristotle, Plato, and Averroes, there arose a new attitude which allowed the Christian a sympathetic understanding of pagan religion, while at the same time, possessing a firm conviction of the absolute truth of his own. In other words, as Hardon states it, "He [the Chris-

tian] may consider his own religion normative for others, without looking upon them as empty of content or devoid of profound insight into man's relation with God."

Unfortunately, Calvinism, professing the inherent depravity of unredeemed humanity, reacted against the happy and tolerant outlook affected by Aquinas and his contemporaries. It was destined to be the vehicle of the new naturalistic theory expressed in "Modernism." The effects of this movement have been felt for centuries both directly in Protestantism and indirectly through Jansenism in Catholicism. However, these ill effects are being dispelled "by a return to the wisdom of the early Church, which distinguished in other religions the authentic spirit of God, whose Truth is not limited to one people or nation, and the aberrations caused by the weakness of man's intellect because of the Fall."

The reason for this final digression is twofold. First, the author wishes to establish another norm of categorizing the religions of the Judaic tradition, and second to enunciate how he, as a Christian, can remain objective in such a study:

It is not the role of comparative religion to pass moral judgment, but only to describe phenomena and evaluate them according to objective norms. For the Christian these norms are remarkably broad and inclusive. They are based on the double premise that, in spite of the consequences of sin, man's spirit remains substantially intact and therefore capable of autonomous insight and volition in matters religious; and that God's grace is universal and therefore active on all men without exception, since it is His will that all should come to a knowledge of the Truth and be saved.

Having said this, he terminates by spelling out the specific nature of his comparative study, which is "an effort to trace the cosmic dialogue between God and the human race, of His operation on the souls of men and of their response to His claims," rather than a mere catalogue of numerous creeds and ceremonies. It is in the light of this statement and the foregoing distinctions that this book is evaluated.

The book is divided into three main sections. In the first section Father Hardon investigates the principles of an objective comparative religious study and sets down certain pertinent distinctions.

Next there follows the other main divisions. First there is the section on the Oriental Religions, which is compiled of individual studies on Hinduism, Buddhism, Jainism, Confucianism, Taoism, Zoroastrianism,

Shinto, and Sikhism; and second there is the section entitled Religions of Judaic Origins, which deals with Judaism, Early Christianity, Roman Catholicism, Islam, Eastern Orthodoxy, Protestantism, and Old Catholic Churches.

Such a division of sections is adequate since each of the divisions based upon a common unifying factor affords the author the opportunity to legitimately, and in fact, quite expertly to show the likenesses and the differences in doctrines, beliefs, founders, and rites of the various religions. The treatment of the individual religion is developed more or less according to this classic formula: 1. A general and brief description, 2. Sacred Literature, 3. Sources of Religion, 4. Basic Religious Principles, 5. Historical Development, 6. Ritual and Worship, and 7. Dominant Personalities.

Hardon proceeds by filling in the above outline with pertinent and essential facts. In most cases he uses actual text from the various sacred writings to confirm and illustrate a point. For example, in demonstrating the concept of God was monotheistic in Sikhism, he writes: "The concept of God is unmistakably monotheistic. In the preamble to the morning prayer *Jupji*, recited at the beginning of all ceremonial exercises and known as the *Mool Mantra*, the Sikhs declare their faith. 'There is One God. He is the supreme truth. He, the Creator, Is without fear and without hate. . . .'" The result of such an approach is quite gratifying since the reader receives simultaneously both the facts and the flavor of the religion in question.

Hardon writes with a great command of his subject, exhibiting deep penetration and scholarship. Surprisingly enough, for such diverse and extensive matter, there is a very orderly presentation in which an uncanny number of coherent patterns appear free from judgment or evaluation. The author's style is animated and moves at a rapid yet comfortable pace which stimulates and continually arrests his attention with the formulation of each new point.

Certainly the promises made by Hardon at the inception of his vast undertaking are fulfilled in an eminent way. Never once does the reader see anything that smacks of prejudice as he watches each piece fall into a definite and proportioned place as a part of the gigantic mosaic of "the cosmic dialogue between God and the human race, of His operation on the souls of men and of their response to His claims."

Any person interested in broadening his vision, gaining a deeper insight and better understanding of his fellow man through this most intimate and revealing of all relationships—between God and man—will

find this book the means for accomplishing such an end. Moreover, both the scholar and the student will find it a handy point of reference with an abundant index and a very generous bibliography.

In the final analysis, *Religions of the World*, an outstandingly informative synthesis of comparative religion whose content is objective without bias, and declarative without offense, truly answers a special need for our time and spans the gap of ignorance which so often causes the major religious misunderstandings between man and man, between nation and nation. It is a superb book in every respect and Fr. Hardon should be commended for his fine presentation of this timely yet timeless topic.

—Adrian Dabash, O.P.

THE SPIRITUALITY OF THE NEW TESTAMENT AND THE FATHERS: A HISTORY OF CHRISTIAN SPRITUALITY, VOL. I. By Louis Bouyer. New York, Desclee, Co., 1964. pp. 541. \$9.50.

The Spirituality of the New Testament and the Fathers of Louis Bouyer is the first of three volumes of a history of Christian spirituality. Père Bouyer in this work has searched into and meditated upon the idea (in the Newman-sense) of Christian spirituality as it contains in its central core all human actions with explicit and immediate reference to God as they are concretized in the Christ-Life.

Since this grand undertaking progresses under the agnomen of "history" (not an entirely acceptable word for a penetrating study of vibrant religious realities), Bouyer's concern with spirituality is not that of Garigou-Lagrange and Royo with their polished and categorized syntheses. Rather, Père Bouyer, in his examination of Judaism's legacy, Jesus' teaching, the scripture-writings, complemented by his analysis of the Fathers from Clement of Rome to Augustine of Hippo, traces the various directions, multiple modifications, and developing stresses of the Christian Way.

In the first part of the book, the Christian origin is explored with deep insight into the germinal spirituality of the Semites, accented especially by the Covenant-Theology and the ever-developing gnosis. The influence of Jesus' recreating reign bringing to a culmination all the aspirations and groanings of the ages and kingdoms past, is summed up by Père Bouyer when he writes: "This is the paradoxical union in him of the most inaccessible holiness with a humanity which, on the contrary, is completely accessible."

Next, the scriptural themes of Christian realities are reviewed from

the great antitheses of Paul (the two Adams, Flesh and Spirit, Law and Grace) to the Synoptic accounts of Jesus' Life to the eagle-flights of John penetrating the Jesus-Mystery (Life and Light, Faith and Love) to the pulsations of the remaining inspired apostolic letters.

This first section, replete with the contemplation of the *Magnalia Dei* of the first century (the greatest of centuries) is followed by a deep consideration of the succeeding centuries, which witnessed the great test of the Faith through crisis upon crisis.

Père Bouyer reveals his expert erudition in a thorough (inasmuch as a history-form can be thorough) examination of the Fathers. The Fathers, sires as they are of the eastern and western heritages to this day, are painstakingly appreciated; their mark on Christian life, their influence in monastic development, their contribution toward theology and mysticism, their strong words on moral perfection and intellectual endeavors (in short, on how the Christian life is best lived), are examined. Père Bouyer gives the reader a life-like insight into the ideas of the Fathers as they are heirs and witnesses and transmitters of the apostolic Christ-tradition. He is not satisfied with a summary classification of the magnanimous Christians who defended and explored their beliefs. For example, when Père Bouyer writes of Martyrdom and the Eucharist in the letters of Ignatius of Antioch, he allows the Martyr-Bishop to speak for himself and indicates how the linkage of these two realities is found and developed in the other witnesses as well.

A magnificent section is given over to Christian Gnosis as it is contained in the revealed words themselves and as it is expressed in the successive writings and as its rise is compared to that of the dying Hellenism. Clement of Alexandria, much criticized by neo-Antiocheans, is given a hearing and his vibrant words along with those of Origen give the reader a sense of their true Christian contributions.

The proto-monastic traditions are viewed in their overt splendor and latent tendencies. Their influence and attitudes receive much attention. Père Bouyer's observations on the monks' treatises on perfection are well to be considered seriously, especially in view of the facile convention of some holy but imprudent spiritual guides when they quote monastic maxims in the abstract.

The Spirituality of the New Testament and the Fathers has viewed the Spirit of Christian thought and practice, of Christian knowledge and love in a sweeping but comprehensive study. The way, truth, and life given to the world by the Lord is seen in its transmission, its influence, its produc-

tion of great systematic developments, mystical reflections, and existential realizations through the centuries: from the peacemaker Clement to the loving sage Augustine, from the philosopher-poet Gregory to the Christian humanist Ambrose.

May the volumes to come bear the same seal of scholarship and insight as this one does.

—J.A.D.

THE LAYMAN IN THE CHURCH and Other Essays. By E. Schillebeeckx, O.P. Staten Island, N.Y., Alba House, 1963. pp. 91. \$2.95.

The slim volume containing Fr. E. Schillebeeckx' *The Layman in the Church* and Other Essays is, except for having a common author, a set of otherwise unconnected essays originally written for Dutch theological journals. The essay entitled "The Layman in the Church" (which, strangely enough, is placed second in the collection) appeared in English for the first time in the July and August, 1961 issues of *Doctrine and Life*. It was later reprinted in the Thomist Press collection: *Vatican II: The Theological Dimension*.

The past twenty-five years have seen important changes of attitude and many new approaches on the part of Catholic theologians toward the basic subject matter of theology: the revelation of God to His people as embodied in scripture and tradition. Fr. Schillebeeckx is certainly to be numbered among this new breed of theologians. His name on the cover of this book is a guarantee to the reader of a fresh approach both to traditional questions and to new problems.

In his essay on the role of the layman in the life of the Church, Fr. Schillebeeckx probes deeply into the theological virtualities of the term "layman." He writes, "The life, the entire life of the baptized layman must consequently become the *visibility of grace*; through every given situation and in every moment his earthly life must be a 'signum gratiae Christianae' (a sign of Christian grace)." This in general is the theme of the essay: to examine and to explain the sublime, the absolutely necessary, and yet often woefully misunderstood vocation of the layman in the world and in the Christian community. The essay is no mere moral exhortation to the layman on engagement or commitment. It is *more* than this. It is a serious and new (although not exhaustive) look into the question of what it means today to be a "Layman in the Church."

The essay entitled "The Second Vatican Council" suffers from a certain

limitation in scope. It was written after the first session and as such its evaluations of the Council extend for the most part no further than to the first phase. Yet Fr. Schillebeeckx, as an advisor for the Dutch hierarchy at the Council, writes with particular authority. One of the principal messages of the essay seems to be this: the common "conservative"—"progressive" tags for the Council Fathers and *periti* are useless and somewhat misleading. He prefers the designations "existentialist" and "essentialist" and explains the meaning of these terms in detail.

The volume's final essay entitled "The Death of a Christian" appears as the most challenging and profound of the collection. Fr. Schillebeeckx explores the relationship of death to sin, to guilt and to punishment. And he insists that death remains a philosophical and practical absurdity unless it be related to Christ's once-for-all redemptive act and to His resurrection. "The blessing of Christian death," he writes, "lies in the linking of our death with the death of Christ, so that his life becomes our life in the blessed vision of God, and in eventual resurrection."

Although with this volume these essays are not making their first appearance, it is to be hoped that their reappearance in this hardbound Alba House edition will insure their receiving a permanent place in the working library of many.

—B.C.

CONSECRATION OF THE LAYMAN, by Max Thurian, translated by W. J. Kerrigan. Baltimore, Helicon, 1963, pp. 118. \$2.95.

VISIBLE UNITY AND TRADITION, by Max Thurian, translated by W. J. Kerrigan, Baltimore, Helicon, pp. 136. \$3.50.

Max Thurian, Sub-Prior of the Monastery of Taizé, is concerned, as are all the members of his community, with salvation through service of Christ in neighbor, and with working toward Christian unity.

In *The Consecration of the Layman*, Thurian examines the sacrament of Confirmation. The positions of various reformers in rejecting the authenticity of the sacrament are noted in the introduction. One reason, and not the least, for taking up the question is given as a desire to retain on the part of the Church a genuine fidelity to the Holy Spirit.

After examining the sacrament of Baptism, and the practice of Confirmation in the early Church, the author gives his interpretation of Confirmation. The terminology in this section is confusing. It is not clear, for

example, when he speaks of "Baptism in the Spirit" whether Thurian is speaking of the sacrament of Baptism or of Confirmation. And is "confirmation-consecration" sacramental Confirmation, or some other liturgical ceremony of initiation, or again a term of the catechical instruction?

In a clear statement, Confirmation is seen as a calling of an already baptized Christian to a specific position in the Church. Confirmation is a strengthening of faith. Through it, the Christian is strengthened to perform his priestly duty of service and witness in the world. Finally, the author offers a suggested Liturgy of Confirmation, in which the conferral of the sacrament becomes a festivity, with many Christians participating around their Bishop, the symbol of their unity.

Visible Unity and Tradition shows the reader in its first section that there are many elements in the churches' lives that unite Christians. But there is also a visible unity to be recovered, that for example, of ministry, and of intercommunion.

The second section is a rethinking of the notion of Tradition. For while many Protestant confessions reject tradition completely, while the Catholic Church seems to hold it as equal to Scripture as a source of revealed truth, the truth, for Thurian, lies somewhere in between. It is considered from three different complementary aspects: as the life of the Gospel in the Church; as the act by which the Church transmits the Gospel in the Church; as the product of this life and this act.

The third section shows how spiritual conversion and prayer for unity will be motivated and directed by Christ's prayer for unity, by prayer in Christ through the Holy Spirit, by the prayer of the Church.

Many passages in both these books contain what a Catholic would call orthodox theology. Many are confusing, for orthodox words are used in an unorthodox context. But for those who are well acquainted with the problems, both of Max Thurian's books provide interesting and thought provoking theories on the modernization of traditional concepts.

—W.R.

MIND IF I DIFFER? A Catholic-Unitarian Dialogue, by Betty Mills and Lucile Hasley, Sheed & Ward, New York, 1964, pp. 210. \$3.95.

Frank Sheed's introduction to this book is an accurate summary of the contents. He calls it: "Ecumenism at the Grass Roots," and that is exactly what you will find—a "dialogue" between two people of different

faiths, not a discussion between two theologians, priests, or seminarians.

This encounter is between two housewives—very educated, witty and loving housewives at that. It seems that Betty Mills, a Unitarian, had read "Reproachfully Yours" a book written by the gifted Catholic writer Lucile Hasley ("The Mouse Hunter," "Saints and Snapdragons") and wrote her a letter begging to differ on a few points. Mrs. Hasley responded with a letter of her own and soon the two were writing to one another regularly, becoming fast friends as well as lively debtors. The resulting series of letters has been gathered together by Mr. Sheed and published in their original form with nothing omitted. The letters are printed here as they were written and read by the two "ecumenists." The result is a moving, delightful and intelligent exchange between two people who, despite their religious differences, manage to communicate to us what an enriching thing communication can be.

J.M.

THE RISE OF PROTESTANT MONASTICISM by François Biot, translated by W. J. Kerrigan. Baltimore, Helicon, 1963. pp. 161. \$3.95.

LIVING TODAY FOR GOD, by Roger Schultz, translated by Stephen McNeirney and Louis Evrard, Baltimore, Helicon Press, Inc., pp. 128, \$2.95.

A Protestant Monastery is a modern phenomenon, made possible by our age's trend toward the reunion of Christianity. To document this wonder, François Biot contrasts the position of the reformers on the idea of monastic profession of vows and community living with the monastic life as lived in several Protestant communities. He has selected as most illustrative of the Protestant monastic ideal the Community of Taizé.

In his treatment of the reformers' writings on the subject, Father Biot combines scholarly analysis with sympathetic realization that much of what they wrote was colored by the environment in which they lived.

Finally, the author details theological justifications for the existence of Protestant monasteries. One very important factor is the modern trend toward re-thinking the notion of Church. Further, the recent theological investigation of the notion of *vocation*, and the existential need to integrate the Church and the world are seen as making Protestant monasticism possible in our age, as in no other.

Roger Schultz, the Prior of the Community of Taizé, provides the

living example of how this monastic life can be led by Evangelical Protestants in *Living Today for God*. The reader can see shining through these pages the zeal which makes Prior Schultz a companion in the company of St. Benedict, St. Francis, St. Dominic, and the other great religious founders.

Prior Schutz analyzes today's world, its joys, sorrows, and needs. He then shows the value of the interior life—that it can and must vivify the life of the modern monk in his service of the Church and the world. Presenting the *raison d'être* of his community, Prior Schultz explains his conviction that the monastic life, as it is the service of Christ present in humanity, provides an excellent means of living the tension between the Church and the World.

The first book will be read with great interest and satisfaction by those interested in this miracle of our age. The second should be read by all who profess Christ, and most especially by those who profess him in the religious state.

—W.R.

COUNCIL SPEECHES OF VATICAN II. Edited by Hans Küng, Yves Congar, O.P., and Daniel O'Hanlon, S.J. New Jersey, Deus Books (Paperback). pp. 288. \$1.25.

And all were amazed and perplexed, saying to one another, 'What does this mean?' But others said in mockery, 'They are full of new wine.' (Act 2:12, 13).

These are days of visions and dreams. Who is there to say where all these marvelous happenings will end? Here is an excellent paperback bulging with a mass of visionary oratory. The orators (the assembled shepherds of the world) are either inebriated with new wine or anointed with the Holy Spirit, for their impassioned expressions of Christian ideals are ecstatic.

The editors (need they be mentioned again?) have been guided in the formation of this collection of speeches by Pope Paul's four cardinal points on which swing the great doors of the Vatican Council: *self-awareness of the Church, renewal of the Church, reunion of all Christians, dialogue with the world*. Each of the four sections of the book opens up with the proposal of the task by Paul VI, and then the bishops speak for themselves.

For example, we hear from Cardinal Suenens on the charismatic di-

mension of the Church, from Maximos IV, the venerable Patriarch of Antioch, on the primacy of the Roman Pontiff, from Eugene D'Souza, Archbishop of Bhopal, India, on the work of the bishops, from Robert Tracy, Bishop of Baton Rouge, U.S.A., on racial discrimination, and from Cardinal Bea on the relations between Catholics and Jews.

Everyone who is seriously thinking about the re-vitalization needed for world peace, everyone who is committed to the re-formation necessary for world unity will find his hope summoned up to go forward when he contemplates the dynamic plans for action which are recorded in *Council Speeches of Vatican II*.

—J.A.D.

A NEW PENTECOST. Vatican II: Session I. By Vincent A. Yzermans. Westminster, Newman, 1963. pp. 376. \$6.50.

Have you read those now famous pamphlets that were circulated among the bishops at the first session of Vatican II by the two opposing factions in scripture studies? Are you familiar with the test of Msgr. Igino Cardinate's provocative article on Church and State? Would you care to glance over the pastoral letters of the American and Dutch hierarchy regarding the Council? In short, are you tired of reading *about* the many and varied documents that appeared during the first session and are desirous of reading the documents *themselves*? Then *A New Pentecost* is meant for you.

Fr. Yzermans, who achieved the singular distinction of going to Vatican II as a reporter and returning home as a member of the *periti*, blends his reporter's *nose for news* and his theologian's head for facts to give us a clear, documented account of what took place in Rome during those history making days of the Fall of '62.

In retracing the slow but deliberate steps of the Council Fathers, the author has avoided those tempting, but sometimes devastating, adjectives, and adverbial phrases that marred some of the earlier works on this same subject. By constant use of texts and documents, issues and individuals are allowed to speak for themselves, or to corroborate a position that Fr. Yzermans has taken, such as his views on the subject of press coverage. It is on this note—the press—that the book begins presenting the texts of the sermons by Fulton J. Sheen, Cardinals Rugambwa and König, Archbishop Gonzalez and Patriarch Meouchi, that were addressed to the members of the fourth estate. The main body and beauty of the book is in-

corporated under the three sections: "Issues at the First Session," "Great Men and the Council" and "Conversations at the Council." The first contains, besides those documents mentioned earlier, the now classic "A Living Language" by Patriarch Maximos IV, "Life with God" by Archbishop Paul J. Hallinan, and the widely circulated article by Dom Cipriano Vaggagini, O.S.B. on Liturgical Reform. The "Great Men" are, among others, Cardinal Bea and Doctor Cullman. The "Conversations" are interviews which the author held with Hans Küng, the late Gustave Weigel, S.J., Robert Kaiser, correspondent for *Time* magazine, and "a Roman Professor."

Perhaps you have read one or two of the disjointed, *undocumented* "inside stories" of the Council; we recommend that you pick up a copy of *A New Pentecost* and read the orderly, objective, *documented* "outside story" of Vatican II, Session I.

—X.M.

THE CHURCH: READINGS IN THEOLOGY. Compiled at the Canisianum, Innsbruck, by American Theological Seminarians. New York, P. J. Kenedy & Sons, 1963. pp. 242. \$4.95.

The universal interest in ecclesiology aroused by the Second Vatican Council has given rise to a plethora of books covering every aspect of the Church—her nature, her function in the modern world, her government, her interior and exterior operations. Yet all of these works cannot be digested by the average reader. This volume, however, gives a concise and worthwhile account of the Church in her multiple and varied roles. It represents the fruits of recent growth in theological thinking about the Church. It is a collection of fourteen essays by twelve eminent living theologians all of whom are "stars in the theological sky" as the late Father Gustave Weigel says in his foreword.

The primary concerns of the Council, as outlined by Pope John in his Epiphany message of 1963, center on the renewal of the Church's inner life and structure and her positive response to the needs of the modern world. The essays in this volume are also orientated to these three basic problems of the Council. The work is divided into three parts. In the first part there are five essays which consider the fundamental truths of the Church in her essence and structure; the second part has five presentations concerning the openness of the Church to the problems and expectations of mankind and her relationship to the non-Catholic world; and the third

section contains works on the Church in Council. By way of appendix a speculative study of the *Hypostatic Union* gives the reader a background for understanding the Church through the Incarnation. The entire work is not just a "grab bag" of loosely related thoughts but a single, interwoven unit with each essay substantially related to the preceding and the following work and each acting as a springboard to the other.

Hugo Rahner portrays the Church's weakness as really being God's strength; Romano Guardini explains how his personal stand in regard to the faith was forged in his search for truth as a young man; Hans Küng discusses the doctrine on justification; Karl Rahner shows how divine grace can influence the non-Christian; Josef Jungmann relates how the age of dormancy of the Church has died with the lifting of the ban on change in Church liturgy; Joseph Ratzinger presents the need for and limits of free expression and obedience in the Church.

In fine, these essays, translated from the German and French and compiled as the first in a series of readings in theology by American seminarians at the Canisianum in Innsbruck, Austria should prove worthwhile to the Catholic and Non-Catholic reader alike who will find them filled with new insights and will be led by them to a better understanding of the Church.

—W.C.

CONTEMPLATIVE NUNS SPEAK. Edited by Bernard Bro, O.P. Translated by Isabel and Florence McHugh. Baltimore, Helicon Press, 1964 pp. 286, \$4.95.

During the last few years we have witnessed manifold changes in the Christian outlook toward women's vocations to the religious life. Religious garb has attracted much attention. The spirituality of the sister has been a favorite topic. A new ecumenism and broadened dialogue between the sister and the society she has left has been encouraged.

In this current interest in the sisterhoods, little has been said about the other brides of Christ with whom the world for the most part has no contact and no understanding. When anything is said, especially by the spiritually uneducated, it is usually to the effect that the contemplative nuns should come out from behind their imposing walls and contribute to the society which exists around them. Such superficiality with regard to the life in cloistered convents has in a large degree been a result of our own silence.

In the new era now dawning in the Church, the veil, which was never meant to hide the contemplative but only to give her the peace to unite with her Savior, has been modestly opened. With the encouragement of those outside the cloister and with their own enthusiasm, the cloistered sisters are sharing with us in a more tangible way the rewards of their hidden life with Christ.

The most important aspect of the life of the contemplative is her prayer life. In her union of mind and heart to God the contemplative finds her reason for existence. She devotes all of her energies toward this union and strives to carry out even her most menial tasks in its awareness. It is evident that after years of daily intimate communication with God, the contemplative nun has much to teach us about prayer and our approach to God. It is time for her to speak. Indeed, she does in *Contemplative Nuns Speak*.

A questionnaire concerning the mystery of Faith was submitted to 320 houses of contemplative nuns in France by the French Dominican Order. The Dominicans received replies from 1,827 women, who belonged to seven or eight different religious orders. The replies of these nuns provide a wealth of documentary evidence from which the editor, Bernard Bro, O.P., has presented a rounded, truthful, and very human picture of the spiritual life of the contemplative.

In the replies to the questionnaire the sisters recount their initial and decisive encounters with God, their periods of trial and mental conflict, and the end of their struggles in a more profound discovery of Divine Mercy. Included under these three general phases are their thoughts on the nature of God, Christ, and the Trinity; their reflections on their vocation and its significance here and in eternity; their encounter with Divine and human love, with the Mercy and Justice of God, with evil and the idea of eternal punishment.

What is of exceptional significance and value is that we read exactly what the nuns themselves have to say about these mysteries. *Contemplative Nuns Speak* is an actual account of these nuns' real experience of God and Faith as reflected in their own words. The editor introduces the questions, but throughout the entire book the emphasis remains exclusively on the words of the sisters themselves.

The contemplative nuns have much to teach us. Their life is different from that of the ordinary Christian soul, but the God whom we all approach is the same. Perhaps the contemplative nuns can help us in our encounter with God. Perhaps their words can help us toward our own

personal "aggiornamento," for what benefits might not be gleaned from the "experience of those who come closest to the underlying rhyme and reason of being a Christian in the modern world." The contemplative nuns are speaking. They are speaking of Him whom they know best—God. It would behoove all Christians to listen.

—M.E.M.

RELIGIOUS SUPERIORS, SUBJECTS, AND PSYCHIATRISTS. John C. Ford, S.J. Westminster, Newman, 1963. pp. 101. \$1.50.

It is becoming more and more evident that there is a need for serious consideration of the special problems of psychic privacy in religious life. Fr. Ford enters upon a discussion of three difficult and agitated problems religious must face today. He first considers what is perhaps the more easily grasped difficulty of the various "relations with community physicians." In an attempt to provide a ground for discussion of this difficulty, Fr. Ford brings up the notion of "the Paternal Forum" which seems to be an elaboration of the internal, extra-sacramental forum in terms of a father-son relationship between the subject and superior. He is then in a position to state analogously the problem of religious' "relations with psychiatrists" which are more difficult to discuss because of the usual uneasiness and unfamiliarity.

In an effort to illuminate these somewhat dark areas, the second section of the book is devoted to some pertinent principles. Father discusses the concept of "the right of psychic privacy" in a manner which is determinedly strong for safeguarding the individual religious' rights to secrecy and privacy. This idea leads easily to the principle involved in communication with superiors and the function of "knowledge and true consent" and then to the circumstances and propriety of "manifestation of conscience."

Not presuming to have settled these touchy problems, he looks toward a solution by noting opinion on the individual's right to psychiatric treatment, the use of obligatory psychological testing, the prudential problem of promotion to orders and vows, psychiatric professional secrecy and some general attitudes and procedures in these matters.

Although this treatment touches on many matters and exhausts none of them, it is a particularly well stated view. There are some points on which one might well ask for further consideration. The particular elaboration on what Fr. calls the Paternal Forum would certainly be one of these. It seems that the paternal forum is not so much a matter of established

law as it is a matter of the necessary attitude for operating well within the context of human relationships, especially that of the father-son. While this is theologically and psychologically sound and true, it seems that it would be proper to inquire whether this is in fact part of the concept of superior-subject relationship in this country and in this age. The situation as it is in fact, the general accepted attitude which actually governs daily activity is an important factor which must be considered. It is indicated that this may be much a matter of the individual subject and superior. However, in view of the recent critical literature concerning religious life, it would seem that its acceptability should not be presumed.

This work is a valuable contribution to current literature on religious life. It is sincerely hoped that it will stimulate discussion and fruitful thought.

—B.C.

ARE PAROCHIAL SCHOOLS THE ANSWER? By Mary Perkins Ryan. New York, Holt, Rinehart and Winston, 1963. pp. 176. \$4.00.

Beyond doubt, one of the foremost controversial books of the year will be *Are Parochial Schools the Answer?* Already there are individuals committed to both sides of the controversy.

Mrs. Ryan's view is that parochial schools ought to be abandoned in favor of intensive religious education on the home and parish level. This new emphasis in spiritual formation would be primarily based on the liturgy and thus not only would it be applicable to all Catholic of whatever schooling but would also be more consonant with the spirit of *aggiornamento*. The parochial school system presently not only fosters an apparent unconcern for those outside the system but also fosters a siege mentality within, contrary to the spirit of renewal in the Church. These reasons and others prompt Mrs. Ryan to ask if the parochial school system is the most fitting way to prepare youth for the times in which we now live.

But the majority of those who have remarked on the book do not seem to wholeheartedly agree. Some believe the view is completely naive. Others readily concede that a re-evaluation of the parochial school system is desirable but yet do not accept the difficult and radical proposal of its total abandonment. The least that can be said is that the book has caused lively debate concerning parochial schools, and this in the end will certainly be beneficial.

—J.J.H.

CONFESSION AND PSYCHOANALYSIS. By Andreas Snoeck, S.J. (trans. by Theodore Zuydwijk, S.J.) Westminster, Md., The Newman Press, 1964. pp. 132. \$3.50.

Psychoanalysis is, today, a popular and respected type of medical service. Some have seen it as a development of the ancient Catholic practice of confession. It is the burden of Fr. Snoeck's latest book to demonstrate that the dissimilarity between these two human aids is greater than the similarity.

Initially, the Jesuit theologian describes the sacrament of confession in its psychological aspects and then proceeds to a discussion of the therapeutic nature of psychoanalysis. With these considerations serving as prenotes, the author develops his main argument. It cannot be denied that in practice, the analyst may operate in an area that is strictly that of a priest. Again, circumstances may compel the confessor to perform what appear to be functions of the psychotherapist. Nevertheless, the confessional is not the right place for the practice of psychoanalysis. Nor is the psychiatrist able to forgive the moral evils committed by his patient. Thus, confession is concerned with grace and sin. Psychotherapy seeks to eradicate sickness and restore health. Confession is primarily a sacrament, a supernatural reality conferring God's grace and forgiveness on one who has freely sinned. On the other hand, psychotherapy is a medical treatment ordered to the restoration of freedom in a sick person. It seeks to make the patient equal to the task of living. The priest sitting in the confessional is a mediator between God and man. His principle function is to absolve sins. The analyst, on the contrary, works to restore balance to the inner self of the patient.

As corollaries to his thesis, Fr. Snoeck explains why there can be no really medical care of the soul, the function of the Catholic psychotherapist and some of the moral situations in which he may find himself, and finally priestly care of the soul.

Confession and Psychoanalysis contains many keen insights which will be of value to both priest and psychiatrist. In demonstrating the essential disparateness between confession and psychoanalysis, Fr. Snoeck has remarkably made clear the great power of each in its own sphere and the tremendous service both render to man when understood and used properly.

—J.V.W.

A NEW GENERATION. By Michael Novak. New York, Herder and Herder, 1964. pp. 350. \$4.50.

The best description of the new generation is in terms which the author himself uses. "The new form of loyalty is critical and nervous; it seems, at times, excessively negative, for it is preoccupied with breaking through the shell rather than with flight. If you ask those of the new generation exactly what they want, they often cannot say. They know better what they do not want to be than what they desire to be; it is just this uncertainty regarding the future that marks this generation as creative. At present, the signs are rather of dissatisfaction, restlessness, energy, trial and error, than of accomplishment." This is verified of the age itself as well as of its manifesto, *A New Generation*.

The work, at first, seems to completely lack unity. It is only upon subsequent reflection that one realizes what has actually taken place. The chapters, which are composed of articles previously published by Mr. Novak in various magazines, are so arranged that only the conclusion of the preceeding chapter is related to the conclusion of the following chapter, but the author made no attempt to connect the chapters as such. This procedure renders the impression that one has embarked on new matter without the previous matter being fully completed.

In terms of the ideas conveyed in the work, they are generally highly critical of the existing order of things and thus at times seem excessively negative though not completely so. The range of subject matter for these ideas include the curia, the hierarchy, clerical education and spirituality, the philosophy of Christian empiricism, sisterhoods, and secular and Catholic education. Two ideas in particular would seem to be exceptionally controversial namely, Mr. Novak's suggested theory as to how religion might be taught in the public schools, and the relinquishing of the New-man Apostolate to the sisterhoods.

Presently one cannot help wondering if the new generation will avoid the error of the old. The new generation as envisioned by Mr. Novak will be welcome only if after its criticism, it purpose positive directives and then do something concrete to bring them about.

—J.J.H.

CHRISTIAN FAITH AND GREEK PHILOSOPHY. By A. H. Armstrong and R. A. Markus. New York, Sheed & Ward, 1964. pp. 164. \$3.50.

A chasm separates Greek philosophy from Christian theology, and

yet there exists between them a certain compatibleness, an interplay—a "dialogue" as the authors phrase it, between revealed doctrine and philosophy. Actually the dialogue refers to the introduction of the problem of faith and reason, which came to fore in the second century A.D., when Greek thinkers began to enter the Church. This surface encounter was preceded by a long period during which Hellenic philosophy made its force felt on the Greek-speaking Jews. Furthermore, this dialogue continues to occur even in this day and age, whenever and wherever a mind trained in Greek thought considers Faith.

The present work concentrates upon the crucial episodes of this encounter especially during "its first phase, when pagan Greek philosophy still had an independent life not confined to books, and the tradition of Christian thought was still in the process of formation." However the study does not confine itself strictly to this period, for instance, Aristotle's great impact on the Church of the 13th century is included in order to avoid distortion which would result from his omission.

The book is based on lectures given at the University of Liverpool. The mode of procedure is to discover what Christian thinkers have absorbed from Greek philosophy and how it was modified and then applied to revelation. When pagan speculation was irreconcilable with Christian tradition, this fact is made known, with care always being taken to safeguard the true teaching of the Church on the matter. For instance, in the discussion on the development of the term "logos," the author takes pain to show how the Greek notion generated the heresies of Subordinationism and Modalism and also how it left its mark on Philo's Biblical speculations; at the same time, he points out that neither of these notions tainted the true Catholic teaching as proffered by St. John, insofar as there is evidence that his meaning came from the one prevalent in Hebrew circles long before the Greek notion came into vogue.

All in all, the book serves to sketch the dialogue in an adequate way while simultaneously pointing a finger to further study for those interested. A familiarity with philosophy and theology are presupposed and thus limit this book's appeal.

—A.D.

INTRODUCTION TO THE WORKS OF BONAVENTURE. By J. Guy Bougerol, O.F.M. Translated by José de Vinck. Paterson, St. Anthony Guild Press, 1964. pp. 240. \$6.00.

Recently published in France as part of the *Bibliothèque de Théo-*

logique, Fr. Bougerol's work now, in this fine translation, makes a perfect introductory volume for a new series from St. Anthony Guild Press, entitled *The Works of Bonaventure*.

Exhibiting a true excellence in scholarship without sacrificing readability, the author has performed a great service, indeed, to us who want to know the life, thought, and work of the Seraphic Doctor. Here one finds summaries of all his works—scriptural, theological, homiletic, and spiritual—with due regard for their respective importance in the corpus of his teaching and always with an eye to exposing the principal intent and ruling insight in each. Examples of texts, given in parallel columns of Latin and English, are plentiful and well chosen, so that the reader has a real opportunity to see the Franciscan Doctor for himself.

Yet, the author has not been content to introduce the reader only to St. Bonaventure's words. He also brings him to the Saint's method and style, intellectual ancestry, and theological milieu. In this regard, sections concerning authority and citation in the middle ages, pedagogical practice in the schools of Paris, Bonaventuran dialectic and argumentation, and medieval preaching are particularly illuminating. Neither are the Saint's Franciscan vocation and his place as Minister General of the Friars Minor with their effect upon his work neglected in this introduction. In addition to all this, an extensive bibliography and copious source notation make this work an invaluable first reference for anyone inclined to the study of medieval thought as well as for those planning specialized research in St. Bonaventure's theology.

—M.B.

THOMISTIC EPISTEMOLOGY, Vol. I. By Georges Van Riet, translated by Gabriel Franks, O.S.B., St. Louis, B. Herder, 1963. pp. 348. \$5.75.

Pope Paul VI has exhorted the Leonine Commission to finish its work, the definitive editing of the texts of St. Thomas Aquinas. This exhortation to provide accurate historical knowledge of St. Thomas' texts is within the general intention of encouraging the development of the living Thomism which is demanded by the philosophical world today.

Along with this basic and specific task there is also a need for expositive works dealing with the general historical development of Thomism and for similar writings concerning individual theses. As the title indicates, this book is concerned with a Thomistic epistemology. Its primary aim is to further the evolution of a Thomistic view of epistemology. The means

which has been adopted is to review chronologically the positive philosophical speculations and systems of those nineteenth and twentieth century men who have attempted to formulate a Thomistic epistemology.

The three sections of the book consider Thomistic epistemology first as expressed in the early nineteenth century, then as found in the beginnings of the neo-Thomistic school with the appointment of the Abbé Mercier at Louvain in 1882, and finally its relation to the epistemologies of the new philosophies of the early years of the twentieth century. The first section starts with Jaime Balmes and ends with Joseph Gredt; the second is concerned primarily with Cardinal Mercier and his influence; the third runs from Ambroise Gardeil to Jacques Maritain.

The author sketches the lives of each of the persons he considers, indicates the context of their work within their own period of development and the influence of their contemporaries upon them, then proceeds to present an analytical redaction of their individual interpretations of St. Thomas. He further discusses the significance and value of each contribution in the general light of an evolving thesis. After each important development within each chapter and at the end of each chapter there are brief summaries of the doctrine and an evaluation of its significance as Dr. Van Riet sees it.

The book is well footnoted and has two indices, one of proper names and one of subjects, which might have been more detailed, but which should be of considerable help to students and those who refer to the book for some specific bit of information.

The author presupposes a general knowledge of the history of philosophy, so specifically historical references are minimal. His intention is to present the history of an idea, not of neo-Thomism. The book is an excellent one for students. Its order, frequent summaries and explanatory digressions make it not only an easy book to read but also an interesting one. The author has attempted to provide the student with the facts according to which the basic questions of epistemology, its object, its order and its general relation to other Thomistic solutions, are to be answered.

—B.C.

SANTAYANA: THE LATER YEARS. By Daniel Cory. New York, George Braziller, 1963. pp. 330. \$7.50.

This work is a memoir of the famous philosopher written by his close friend and literary executor. As the title indicates, this book covers

the later years of Santayana's life, the last twenty-five years to be exact. These years promised to be the most productive of his life; they were the years in which we wrote *Realms of Being*, a philosophical treatise; *The Last Puritan*, a novel, and *Persons and Places*, his autobiography.

The book recounts the many experiences Santayana and Mr. Cory shared, such as discussing philosophy at a cafe, attending the opera, traveling, and meeting old friends. These two friends corresponded quite extensively. Many of their letters, or Santayana's I should say, are included in Mr. Cory's work. Their purpose, he states, is "not only to string together the events in one small world but to lift and rescue the whole from the charge of a wanton indulgence in trivial reverie." While, in some parts of the book, the letters tend to interrupt the narrative, they do contribute to our understanding of the friendship between these two philosophers.

This book has something of interest for every reader. There are side comments on Santayana's philosophy for those interested in him as a thinker. There are also glimpses of his contacts with his contemporaries, such as Bertrand Russell, Ezra Pound, Robert Lowell, etc. The result is a frank, intimate commentary on a famous man's later years.

We see Santayana in Mr. Cory's book, not only as the genius that he was, but also as a man who could be a warm friend; sociable, and yet with quiet dignity.

—T.A.

THE RIGHT TO LIFE. By Norman St. John-Stevas, New York, Holt, Rinehart and Winston, 1963, pp. 117, \$2.95.

How many people would deny the existence of an innate human principle called—*the right to life*. Normally very few, if any, would. Yet the right to life is ceaselessly challenged by those who loudly repudiate human brotherhood; the treatment that the Jewish race received at Dachau by the followers of Hitler provides strong evidence to illustrate this point. Other examples of this denial in our present society, albeit unconscious, are the modern and widespread acceptance of abortion, seen so blatantly in Japan and Sweden, and of euthanasia as observed by the world in last year's thalidomide episodes of Madame van de Put of Liege, Belgium and Mrs. Kinkbine of Arizona.

It is precisely this principle, the right to life, these topics, and other essentially related questions that are perceptively raised and informatively discussed by Norman St. John-Stevas in his book. The author is the noted

English lawyer and Editor of the *Wiseman Review*. Although this work is small in size, nevertheless it is replete in thought. Early comments, issued by Protestants and Catholics alike, have been extremely praiseworthy and rightly so.

Beginning with the thalidomide tragedy of last year, the author points out that the trial and subsequent acquittal of Mme. van de Put "... raised the whole question of the nature of the right to life in Western Society" and therefore struck at a fundamental principle upon which it is based, "... the principle of the sanctity of life." Drawing from his knowledge of English and American Law and utilizing history and case examples from legal annals in his exposition, he presents the affirmative and negative positions to the various questions. In subsequent chapters, the author undertakes a consideration of a right to die, suicide, and killing in wartime. His treatment is informative and well done.

In the fifth chapter there is emphasized not so much the *right* of the State to execute criminals but the *use* of that right and its effectiveness. "The deterrent argument," according to the author, "seems obvious, but this ... ignores two important factors: First, the effectiveness of the deterring power of any punishment depends on the degree of certainty that it will, in fact, be imposed. Second, the deterrent argument presumes a rational criminal who thinks out all the possible consequences of his actions clearly and calmly beforehand." The effectiveness of deterrence is powerful in some places and at different periods, e.g. the Lindbergh Case. Yet today, deterrence seems to have lost some of its effectiveness on those who contemplate crimes punishable by death. Many have raised the question: Is Capital Punishment fulfilling its purpose?

The concerned Christian cannot neglect to read such a work as this, because *The Right to Life* contributes greatly to the realm of Christian Ethics and will provoke the reader to think about these problems of society, which is his civic as well as moral obligation.

—T.B.

THE PROBLEM OF POPULATION. Edited by Donald N. Barrett, Notre Dame, University of Notre Dame Press, 1964. pp. 161.

One of the most embarrassing accusations brought against the American Catholic theologian in recent months is his lack of effective contribution to the broad problems of population and regulation of birth, as well as the broader problems of the meaning of the family in our time, the

significance of relationship between a man and woman in marriage, the responsibility of parents for their children and the obligation of human love to Divine love. Not only is this true, especially as far as publication goes, but it has even been made a subject of boast by some who imply that the lack of this treatment among American theologians casts suspicion on its worth.

This book is something of a rebuttal to that accusation, and probably an offense to those who feel that the subject is closed. In speaking of the pill, Richard A. McCormick, S.J., has written, ". . . only one innocent of history, theology, and human limitation will contend that present formulations are exhaustive of the truth and that the question on the pill is in every sense a closed question."

George N. Shuster of Notre Dame introduces six papers written by Frs. O'Brien and Haring, C.S.S.R., Joseph Kerns, S.J., Richard A. McCormick, S.J., John E. Dunsford, and Frederick J. Crosson.

Treating such specific topics as the meaning of Christian marriage, the historic and theological notion of sex, the relation of sex to marriage, the facts concerning family regulation, the legal aspects of birth control, St. Thomas' treatment of marriage and the understanding of the natural law, these men have attempted to rethink many of these problems according to the present needs. There are very few answers given, if any at all, but there is considerable clarification and progress in the relation of moral concepts to the current culture and grade of civilization.

The entire work is greatly enhanced by an excellently integrated outline by Donald Barrett which organizes and arranges the principles pertinent to the several aspects of these problems, as they are formulated in these well written papers and in the discussions which took place at the conference which occasioned them. This outline itself is a most valuable contribution.

This book of moral and theological consideration by men of reputation and competence is a significant contribution to the development of the theology of marriage.

—B.C.

THE THEOLOGY OF MARRIAGE. By Joseph E. Kerns, S.J. New York, Sheed & Ward, 1964. pp. 302. \$6.00.

"Does marriage demand any really basic change in a man's dealings with God? What connection is there between his own spiritual growth

and that of his companion?" It is upon these two questions alone that Fr. Kerns seeks to shed some light, and the value of his unique work in the positive theology of marriage lies precisely in this fact of concentration of purpose. This is not a college text book, nor a spiritual program for the married—though it could very well supplement such a program. Nor is it a rehashing of the traditional tracts of time-honored theologians. Rather, it is a scholarly work in the historical mode of the Church "making up her mind" on the meaning of marriage; a compilation of most of the relevant texts that pertain to sex and sanctity in marriage.

Scripture, tradition, the commentaries of the theologians and the not-to-be-ignored complaints of the married, furnish the backbone for this work, because it is in these texts that the author hopes to find the answers to the proposed questions and/or verification of his suggested answers.

The relationship between marriage and sin, the relationship of husband and wife to each other, and the relationship of husband and wife to God make up an oversimplified but fairly accurate division of the whole book. Each section begins with a brief exegesis of significant passages from Genesis, moves on to an examination of the related opinions of the Fathers, both Eastern and Western, presents various excerpts from theologians of every age, and in most cases, closes with pertinent texts from the writings of modern popes, especially Pope Pius XII.

Are the proposed questions answered? Not really. They are enriched and clarified though, and "a question (understood) is half the answer."

There is a renewal taking place within the Church. It will not, indeed it can not, pass by the vital subject of holy matrimony. The excellent "spade work" that Fr. Kerns has done in *The Theology of Marriage* is essential to those who wish to understand the greatness of the vocation of Christian marriage.

—X.M.

THE TREE OF LIFE. By Reginald Trevett, New York, P.J. Kennedy & Sons. pp. 191. \$3.95.

At some point in our development there is an awareness of self as distinct from all other things. This experience deeply affects our consciousness and demands some kind of response. Further action cannot follow until some resolution is given to the relation between self and "other." Thus each person becomes subjectively involved in the area of human relations. Such a process is inevitable, for we cannot avoid relationships

with other human beings, nor can we remain unaffected by such contacts.

Reginald Trevett investigates this field of human relationships with special emphasis on love, sex and marriage. He sees sexuality as a basic conditioning factor in all relationships and traces its effects on the individual from childhood to old age.

The most important thing to note about this book, however, is the approach the author uses concerning the various problems with which life confronts us in our process of growth. He is not concerned with relationships as such, or problems as they are in themselves. His concern is with these things as they affect the individual consciousness. He states his intention clearly:

"My main purpose has been to explore some at least of the data of the primary consciousness, to contemplate sexuality as present to our immediate awareness in our unfolding experience from infancy to old age."

Throughout the book the author adheres to this intention, and the result is a wealth of profitable reflections on the development of a healthy personality from a new viewpoint.

—R.J.P.

CHRISTIAN RESPONSIBILITY AND WORLD POVERTY. Ed. by Arthur McCormack. Maryland, The Newman Press. 1963. pp. 314. \$4.00.

The main purpose of this symposium is to increase understanding among Catholics and non-Catholics alike of the Catholic attitude toward the population expansion and world poverty. The main theme behind most of the articles is that birth control programs sponsored and directed by the national government, as for example in Japan, India, Pakistan and Egypt, is not the solution to the problem of poverty. The articles are intended to be informative rather than a presentation of new ideas.

The eighteen essays treat of: underdevelopment and population, marriage and responsible parenthood, the Communist and Catholic solutions, the agriculture and economic revolution, and Christian responsibility and social justice. The essays "Communism and the Developing Countries" by Douglas Hyde, "Credit Unions and Co-operatives" by Msgr. Francis J. Smyth, and "The Economics of Aid to Less-Developed Countries" by Jacques Mertens de Wilmars are excellent.

Statistics, the unavoidable accompaniment of most economic topics, will discourage and confuse the general reader. But for those that perse-

vere, the book is a fine introduction to the problem of world poverty.

The last section (only 26 pages in all), devoted specifically to Christian Responsibility, is disappointingly sketchy. An article by the Reverend John F. Maxwell, Director of Catholic Action Guild of the Diocese of Southwark, England, would have strengthened this section. Fr. Maxwell's writings and lectures have performed the first rate function of opening up this ethical-economic area by presenting a logical and historical analysis of the root causes of the maldistribution of wealth, as well as suggesting some refreshing remedies. This reviewer is surprised that the English editor overlooked his fellow Briton, Fr. Maxwell.

—J.R.C.

PERSONAL RESPONSIBILITY. By Monica Lawlor. (Vol. 33 of the Twentieth Century Encyclopedia of Catholicism). New York, Hawthorn Books, 1963. pp. 142. \$3.50.

In this extensive analysis and description of the basic components involved in responsibility, the author, a noted English psychologist, exhibits a remarkable grasp of the human personality. She traces the psychological and biological determinants of human action—instinct, heredity, conscience, preferences, judgements and choice—emphasizing the major force which different social cultures exert on these determinants.

In the first two parts, the book considers man as a species and as an individual, viewing him as endowed with hereditary characteristics, looking at him as a social animal, and observing him in his individual differences. All this is geared to a greater understanding of the principles of moral freedom discussed in the last section of the book by an exploration of the determinant views of psychology and the limits of their validity. "This is not a book for the professional psychologist," Miss Lawlor says, "it is intended for those who would like to know something about what psychology has to say about the ordinary person, but who does not particularly want to read a textbook." The words of the writer herself are sufficient recommendation for those people she has in mind.

—W.C.

THIS IS LOVE (A Wonderful Exchange). By Rev. M. Raymond, O.C.S.O. Milwaukee: Bruce, 1964. pp. 150. \$3.50.

Father Raymond is a true Christian—one who witnesses Christ. Having been asked the question 'What is Mass?' he reflects upon his personal

encounter with Christ; prays that he will be "simplicity itself" in communicating the wondrous intimacy of the Supreme Act of Love. The approach of this author is not historical nor does he wish to appear "sophisticated." Rather, being so aware of your sacredness, he speaks of Mass "only as it affects the individual in the here and now." He purposely abstracts from the totality of the Mystical Body being affected by every Mass and concentrates on the members so that you may understand that the Love of God is personal.

The fundamental concept of this book is that of person. "Mass is not something but Someone"; "a wondrous exchange in which God gives himself to you and you give yourself to God." To know the identity of these "persons"; to know Why there is this exchange is to know the answer to the query 'What is Mass?'

By faith you see Christ present "under the appearances of" bread and wine; through this same faith you can see him present "under the appearance of" the priest—he is Christ or the words he pronounces are fallacious; you can see Christ present "under the appearances of" your fellow Christians gathered for Mass, for they live, by Baptism, with the life of Christ.

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Compiled by Sister Emily Joseph, C.S.J.

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The mass is personal, but when persons give themselves to one another this is love. How then is there to be true love if you give and are not aware of your gift; you receive and do not see what has been given? *This Is Love* opens your mind and heart to the divine nature of these "gifts" so that your "joy might be full"—that Joy which can only be obtained if "you are psychologically conscious of your ontological reality": You are Christ!

—G.S.

TIMES OF GRACE, The Sign of Forty in the Bible. By Roger Poelman (trans. by D. P. Farina). New York, Herder and Herder, 1964. pp. 189. \$3.95.

In your reading of the Bible, have you ever wondered about the significance of the number forty? We are aware of its frequent recurrence in the sacred text from the story of the Deluge to the Ascension of Christ. In *Times of Grace* Roger Poelman attempts to make clear the biblical meaning of the number forty and to help the Christian participate more fully in the liturgy of Lent by showing how it fulfills all the past biblical periods of forty.

Every period of forty days (or years) is a preparation for some great event in salvation history. The chastisement of the forty days Deluge prepared Noah for his covenant and new life with God. Moses fasted in the presence of God for forty days and received grace and mercy for himself and the Israelites. Elias' forty days journey was a preparation for an encounter with God which was to result in a new vocation for him. The wicked city of Nineveh was spared destruction and converted to a new life through God's mercy because it repented for forty days. The Israelites wandered for forty years in the desert amid much chastisement and tribulation. Yet, they were at the same time being purified and regenerated in preparation for their entry into the Promised Land.

Christ prepared for his mission to preach the kingdom of God with a forty days' fast in the desert. There, he was tempted too, but emerged the victor ready to do the will of his Father. Our Savior lingered on earth for forty days after his Resurrection in order to prepare his Church for the reception of the Spirit.

Finally, the Church brings the events of salvation history before us in the liturgy of the forty days of Lent. We are reminded that the conditions for salvation are the same today as they were during the biblical

periods of forty. Like the Israelites we are to be chastised as we journey on to the Promised Land. With Christ we shall be tempted. Strengthened by his grace we shall overcome them. All these tribulations are in reality the instruments of our purification and regeneration. During Lent grace is being offered to us that we may begin to lead a new life closer to God.

Times of Grace is a work of typology based on the established conclusions of modern biblical research. It is not a work of scientific exegesis. Rather, M. Poelman has provided us with a book upon which to meditate. In it the reader can discover many fresh insights into the passages of the Old and New Testaments and the liturgy of Lent which can bring greater meaning to his reading of the Bible and participation in the liturgy.

—J.V.W.

RELIGION AND CAREER, A STUDY OF COLLEGE GRADUATES.

By Andrew M. Greeley. Sheed and Ward, 1963. pp. 267. \$5.00.

Within the last two decades there has been a considerable amount of debate about the Catholic intellectual. Is there such a person or not? The self-critics (those who criticize Catholic intellectual endeavor) claim that there are very few and list among the causes for this scarcity: authority, clerical domination in the intellectual life, concern only for an after life opposed scientific knowledge, a fear of scientific knowledge.

Religion and Career is the contribution of a trained sociologist to the debate. It has long been the claim of Fr. Greeley that the self-critics are "unencumbered with data." This criticism cannot be leveled against the present volume. Using information supplied by the National Opinion Research Center, the author has analyzed the influence of religion and religious education on the occupational orientations of recent college graduates. His conclusion is that at this point there is no statistical evidence of gross intellectual inferiority among Catholic graduates. Catholics are not less likely to go to college than are the members of other sects; Catholics tend to have the same occupational aspirations as do Protestants. These and other conclusions, based on observed facts and testing, make one question the thesis of the self-critics. Is their criticism, valid twenty years ago, still valid today? Fr. Greeley thinks not. Included in the book are various appendices, extremely valuable for the professional. For those who do not wish to read statistics, Fr. Greeley has supplied a text which is a prose version of the appended charts.

—F.Q.

PHILOSOPHY OF EDUCATION. By Leo Ward, Henry Regnery Co., Chicago, 1963, pp. 298, \$6.00.

From the pen of Dr. Leo Ward, a member of Notre Dame's philosophy department, has come another work of considerable note: *Philosophy of Education*.

Although readers may not agree with some of Dr. Ward's statements or views, nevertheless they would do well to seriously consider this book, for the thoughts of so prominent an educator can not be summarily rejected. Explaining philosophical concepts in a way that is understandable to the average man without sacrificing truth on a literary pyre is no small task. Within this work, the author comprehensibly covers the range of philosophy of education to the readers profit.

Dr. Ward's approach and explanation of this topic is liberal and humanistic in character. Within the fifteen chapters of his book, the author adeptly maneuvers through a wide field of essentially related aspects of education. Treating in the first chapter, philosophy of education itself, he proceeds in subsequent chapters to examine the role of the teacher, the student, man in relation to the educative process, the end, and the value of education. In discussing the values of a liberal education, the author shows that the effects of it truly "humanize" man. The more one probes the depths of *man*, the more one liberates himself. Further, Dr. Ward offers the reader interesting insights in his chapters on "Ghettos and Education" and "Religion in All Schools."

This is a book that all teachers and those who are particularly interested in the question of education could read with great profit.

—B.J.

30 WAYS TO GET AHEAD AT COLLEGE. By Joseph L. Lennon, O.P. New York, Alba House, 1964, pp. 288. \$4.95.

From the plenitude of his fifteen years experience as a college professor and administrator, Father Lennon has prepared and made available to the student preparing for college an invaluable volume of hints for a successful traverse of the educational road.

Father Lennon has logically taken the student from, the first serious desire to enter college through to its completion, anticipating all the problems with which he will be confronted. He treats of a wide variety of questions among which are included, the spirit of a college, vocational

goals, grades, and the creative use of summer leisure. Many of the problems which Fr. Lennon has treated will be fully comprehended and solved by the student only through his own experience. However, *30 Ways to Get Ahead at College* should be read by all serious minded students before entering college and thereafter could well be re-read and used as a reference throughout his years at college. In this way, the student will be somewhat pre-exposed to the spirit of college life before entering into it himself and will be best able to meet its challenges and demands. Using it as a ready reference, the student will always be provided with a source of guidance—short of immediate recourse to the dean—to cope with the inevitables of college life.

Father Lennon has shown with this latest volume that he has grasped to its fullest extent the true meaning of college spirit. He has generously committed this complete understanding to writing so that it may now be available to those who will benefit from it most, namely, the students.

—A.A.C.

I DO NOT DIE. By Roger Troisfontaines, S.J. Translated by Francis E. Albert. New York: Desclee Company. 1963. pp. 295. \$4.75.

JOY IN THE FACE OF DEATH. By Alphonse de Parvillez, S.J. Translated by Pierre de Fontnouvelle. New York: Desclee Company. 1963. pp. 253.

It is not often that two books on the same topic are published at the same time, especially when the topic under consideration is death. In *I Do Not Die* by Roger Troisfontaines, S.J., it is not the author's intention to solve the mystery of death. He simply shows us how to face it and how to live with it. Death is a unique experience, and what occurs is known to the individual alone. Yet we know that death is inescapable. It is something we must accept, and the best we can do is try to understand what it really is in order to prepare for that moment. This explanation of death will not change the mystery, but it will change our outlook and attitude toward death.

For the unbeliever, the problem of death or the afterlife is even a greater mystery. He neither sees the reason for death, nor does he believe that anything will happen after death. For the believer, death is not the destruction of life, but its fulfillment; one does not really die, but enters into life. Our outlook on death will determine to a great extent what kind of life we live here on earth.

Joy in the Face of Death, by Alphonse de Parvillez, S.J., expands and compliments what the previous work presents. As the title suggests, it is joy rather than fear that ought to characterize man's attitude toward death. Death does not destroy but unites, and from this union arises joy. These books will help to dispel any unnecessary and unfounded fear of death.

—R.R.

THE TRINITY AND OUR MORAL LIFE ACCORDING TO ST. PAUL. By Ceslaus Spicq, O.P. Translated by Sister Marie Aquinas, O.P. Westminster, Newman, 1963. pp. 133. \$2.75.

Father Spicq presents a moral theology based on the Trinitarian references in the Pauline epistles. Tracing the poverty of moral thought among ancient pagans, the author brings out the necessity of revelation. This revelation is made *from* the Father, *in* Christ, and *by* the Spirit. The result is a Christian morality, magnificently rich and radiant with beauty: "Christ redeemed us to have a people zealous for beautiful works."

Today there is a great need in the field of moral theology for books emphasizing the dynamic movement to God through grace and virtue. In describing this movement with reference to its scriptural source, Fr. Spicq has performed a unique service.

—F.Q.

THE GOSPEL ACCORDING TO ST. MARK—TEXT AND COMMENTARY FOR STUDENTS. By Alexander Jones. New York, Sheed & Ward, 1963. pp. 255. \$4.50.

Mark's account of the Good News has fascinated readers in every age. His very simple and unpolished style, although amplified and smoothed down by Matthew and Luke in their accounts, is nevertheless beautiful. Christians are given, for all time, a witness to the Lord which is not only a record of his divine sayings and deeds, but also an honest portrait of his human characteristics. Mark is concerned with the mission to the pagans, and in this he reflects the witness and teaching of Peter. Hence his Gospel account is a book to be read and re-read for its divine message as well as for its straightforward style.

Alexander Jones has written a commentary on this Gospel which is printed page by page parallel to the text itself. In his introduction, Father Jones tells the students, for whom he is writing, that "the text's the thing";

hence he has given Mark's words to the reader in large print and his own commentary in small.

The introduction to the book brings into focus what the Gospel message in itself means and how Mark's transcription of it makes it an effective message. Mark's idiom and skill are briefly summarized, and the spiral structure of the text is diagrammed for the reader.

The translation used by Father Jones is that of the Revised Standard Version, which reads well; the commentary provides an excellent and up-to-date analysis of Mark's leonine Christ-witness and his rough but beautiful literary power.

—J.A.D.

NOTES ON THE LORD'S PRAYER. By Raissa Maritain, New York, P. J. Kenedy and Sons, 1963. pp. 122. \$3.50.

Raissa Maritain gives us a wonderful commentary on this prayer of prayers. Her meditations, written in note form during the last years of her life, have been assembled by her husband (Jacques Maritain) into this small volume. He has expanded on the original text either by developing the ideas she had discussed with him and wished to include, or by certain additions clearly indicated by typographical signs.

The first chapter provides a fitting introduction for the meditations. The very first sentence sets the tone for the chapter and the entire book: "The charity of Christ has provided us with the essential prayer—the Lord's Prayer, the prayer that is universally true and needed." The following paragraphs further elucidate the fact that this prayer is truly unique among pagan and Jewish prayers. Ancient Israel did not regard God as the first universal cause, but as a providential personal God. The Lord's Prayer also carries the religion of Israel "to its supreme point of perfection and flowering, but through the descent of a higher grace and of an absolutely transcendent element." The remaining chapters concern themselves with the meditations themselves.

It is the author's expressed wish to help us enter into a more profound understanding of and a deeper love for this prayer. Her insights are both original and, at the same time, firmly rooted in Scripture and patristic teaching. With great simplicity and clarity the author makes us more fully aware of the spirituality of this Prayer of Our Lord.

—T.A.

CHRISTIAN ETHICS. By Denis J. B. Hawkins. (vol. 58 of the Twentieth Century Encyclopedia of Catholicism). New York, Hawthorn Books, 1963. pp. 122. \$3.50.

The Very Reverend Denis J. B. Hawkins has contributed a concise and informative volume to the *Twentieth Century Encyclopedia* series. "Christian Ethics" is a study of some of the essential elements which distinguish Christian morality from a purely philosophical one. Moreover, the author devotes the later chapters of this work to a discussion of some special questions to which the Christian solution is susceptible of misunderstanding. Thus, there are some fine readings on the Christian view of toleration, sex, war and politics. The author's treatment is excellent, although somewhat technical.

Throughout the book we are presented not only with the Christian argument, but also with the historical development of the doctrine in question. In fine, if you are searching for a statement of a Christian ethical

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theory that is something more than philosophical, may we suggest "Christian Ethics."

—J.V.W.

THE POPES: Papal History in Pictures and Words. By Leonard von Matt and Hans Kuhner. New York: Universe. 1963. pp. 240, 120 photographs. \$10.50.

This is a compact, beautifully illustrated history of the papacy from St. Peter to Paul VI. The distinguished Swiss photographer, Leonard von Matt, has given us a magnificent pictorial record—this time of the successors of Christ. Most of the representations of the popes are taken from medallions struck during the lifetimes of the popes themselves. Because these likenesses have been blown up at least five times their original size, we can behold the character, portrayed in intimate and striking detail, of those who have followed St. Peter as earthly Vicars of Christ. The pontiffs, we have only read about, seem to come to life once again. The informative and well written text is by Hans Kuhner. A set of all the papal coats-of-arms from Pope Innocent III to Paul VI and an alphabetical list of all the supreme pontiffs complete the work.

—J.M.

BRIEF NOTICES

The fascinating endeavors to develop and construct machines which will duplicate the behavior and attributes of man is vividly set forth in **CYBERNETICS** (The Twentieth Century Encyclopedia of Catholicism, Vol. 131, Hawthorn Books, 1963, \$3.50). Dr. Neville Moray discusses the nature of these machines as well as the philosophical problems which they provoke.

Since man is a social being, he naturally enters into societies and forms relations with other men. **MAN IN HIS ENVIRONMENT** by Joseph Folliet (The Twentieth Century Encyclopedia of Catholicism, Vol. 34, Hawthorn Books, 1963, \$3.50) analyzes society; its nature, what direction it takes, and its orientation in God's supernatural plan. By means of this analysis, this volume contributes much to our thought.

Man's knowledge of God may originate from a study of the universe and from this, he can know that God exists and something of his nature.

His knowledge can be perfected through God's revealing Himself and thus he knows God as Personal, Provident, and Loving. M. E. Odell, in his *PREPARING THE WAY* (The New Library of Catholic Knowledge, Vol. 1, Hawthorn, 1963), considers man's twofold knowledge of God, and with regards to the first type, some of the pertinent findings of modern science are discussed. Then God's initial revelation to man in the Old Testament is treated, accompanied by a brief description of the different books of the same.

Fr. Avery Dulles's booklet, *APOLOGETICS AND THE BIBLICAL CHRIST* (Newman, 1963, \$1.50), will be of interest to all students and teachers of apologetics. The booklet, with the minor revisions that accompany publications, is the result of a series of five lectures given at the Summer Biblical Institute, Glen Ellyn, Illinois. They are concerned with the influence biblical studies have had on apologetics.

The heart of reality is Love. For the entirety of creation Love of God is the supreme 'why.' In *THE LIFE OF LOVE* (Newman, 1963, \$3.50) Father Leopold Bertsche, S.O.Cist. presents a compilation of quotations taken from Christian writers dealing with God's Love for us and our Love for God. These quotations are intended to be meditated and reflected upon in order that action "in and through Christ Jesus" might follow, for Love is dynamic. Consequently, to understand what Love of God means, and not to act is, in the ultimate analysis, to be unaware of this divine reality.

In the seventy-five short essays of *HELPS TO HAPPINESS* (Newman, 1963, \$3.75) John Carr, C.S.S.R. gives "seventy times seventy" helps on how to live a happy and rewarding life.

"Delightful and heart-warming adventures in family life told with delectable wit and delicious humor." This is the caption on the fly-leaf of *PLEASANT COMPANY ACCEPTED* by Rita Anton (Doubleday, 1964, \$4.50). It describes perfectly the contents of this charming book.

Sister Maryanna, O.P., in her latest book *WITH JOY AND GLADNESS* (Doubleday, 1964, \$3.95), has given us a theology of joy. Through her observations she has etched a path which we might follow "with joy and gladness" to the Joy of all joys.

The very first foundation of the Order of Preachers was a convent of cloistered sisters. *SONG AT THE SUMMIT*, a brochure published by the Monastery of the Perpetual Rosary, beautifully traces the history of the Summit community back to 1206, including a "family tree" showing the evolvement of the many Dominican cloisters in the United States.

"Thus," says Jordan of Saxony, "the servants of Christ to this day with great signs of holiness and incomparable purity of innocence render to their Creator the homage most pleasing to Him." The book is priced at \$1.50, and can be obtained by writing The Dominican Nuns, Monastery of Our Lady of the Rosary, Rosary Shrine, Summit, New Jersey.

Teenagers who are seeking a clear, and appetible presentation of the subjects which especially interest them will not be disappointed by Fr. Lowery's work *LIFE AND LOVE* (Paulist Press, 1963, \$.95). An added attraction is the very practical "discussion topics" and "suggestions" at the end of each chapter, which should be useful for the parent and teacher as well.

BOOKS RECEIVED

- THE SECRET WAYS OF PRAYER. By R. L. Bruckberger, O.P. Dimension Books, 1964. pp. \$2.95.
- SECOND SPRING. By Andree Martinerie. Henry Regnery, 1964. pp. 271. \$4.95.
- THE ROAD TO BEERSHEBA. By Ethel Mannin. Henry Regnery, 1964. pp. 256. \$4.50.
- ST. TERESA OF AVILA. Edited by Fr. Thomas, O.D.C. & Fr. Gariel, O.D.C. Newman, 1964. pp. 249. \$4.75.
- A PREACHER'S CONCORDANCE. By Rev. P. Glasheen, O.M.I. Newman, 1964. pp. 284. \$3.95.
- THE LIVING RELIGION. By Jean Vieujean. Newman, 1964. pp. 261. \$4.50.
- IN THE MARGINS OF THE GOSPEL. By Etienne Robo. Newman, 1964. pp. 192. \$3.95.
- THEOLOGY OF THE NEW TESTAMENT. By Joseph Bonsirven, S.J. Newman, 1963. pp. 413. \$9.75.
- THE NATURE OF THE MYSTICAL BODY. By Ernest Mura. B. Herder, 1963. pp. 293. \$5.75.
- THE CROWN OF LIFE. By C. J. McElligott, C.S.S.R. B. Herder, 1963. pp. 268. \$4.50.
- WAIT WITHOUT IDOLS. By Gabriel Vahanian. George Braziller, 1964. pp. 256. \$5.00.

- BANDEIRANTES AND PIONEERS. By Vianna Moog. George Braziller, 1964. pp. 316. \$6.95.
- SAINT IN THE WILDERNESS. By Glenn Kittler. Doubleday, 1964. pp. 216. \$3.95.
- DRAMATIC AND SYMBOLIC ELEMENTS IN GREGORIAN CHANT. By Marie Pierik. Desclee, 1964. pp. 133. \$3.50.
- THE MYSTERY OF CONFIRMATION. By Marian Bohen, O.S.U. Herder & Herder, 1963. pp. 192. \$4.50.
- THE SIGNS OF THE NEW COVENANT. By Aime Martimort. The Liturgical Press, 1964. pp. 320. \$4.75.
- DEATH AND RESURRECTION. By Vincent A. Yzermans. The Liturgical Press, 1964. pp. 92. \$2.00.
- TWENTIETH CENTURY ENCYCLOPEDIA OF CATHOLICISM TECHNOLOGY AND RELIGION. By Henri Queffelec. Hawthorn, 1964. pp. 110. \$3.50.
- CATHOLICISM IN ENGLISH-SPEAKING LANDS. By M. P. Carthy, O.S.U. Hawthorn, 1964. pp. 138. \$3.50.
- CONTEMPORARY CHRISTIAN WRITERS. By Joseph R. Foster. Hawthorn, 1963. pp. 155. \$3.50.
- THE AGE OF ABSOLUTISM. By Maurice Braure. Hawthorn, 1963. pp. 136. \$3.50.
- WHAT IS A SACRAMENT. By Bernard Pault. Hawthorn, 1963. pp. 174. \$3.50.
- THE CHURCH IN THE MODERN WORLD. By Gordon Albion & Robert Nowell. Vol. 4, The New Library of Catholic Knowledge, Hawthorn, 1964. pp. 416.

PAPER BACKS

- A SELECTION OF CONTEMPORARY RELIGIOUS POETRY. Compiled by Samuel Hazo. Deus, 1963. pp. 128. \$.95.
- GOSPEL INITIATIONS. By Mother M. Chabanel, I.B.V.M. Paulist Press, 1963. pp. 229. \$2.95.
- THE GIFT OF GOD FOR THE CHILD. By Joanna V. McGinnis, R. C. & Florence Sweetin, R.C. Paulist Press, 1963. pp. 128.
- THE WAY OF THE CROSS. By John A. Hammes, Ph.D. Bruce, 1964. pp. 120.

SUNDAY MASS BOOK. Prepared by Sisters, Mission Helpers of the Sacred Heart. Liturgical Press, 1963. pp. 251. \$.85.

YOUR MASS IN RHYTHMED READING. By Rev. Basil Doyle, C.S.P. Liturgical Press, 1963. pp. 80. \$1.00.

GROWTH IN CHRIST. By Abbot Marmion. B. Herder, 1963. pp. 160.

A CATHOLIC PARENT'S GUIDE TO SEX EDUCATION. By Audrey Kelley. Crest Book, 1964. pp. 123. \$.50.

FATHER PAUL AND CHRISTIAN UNITY. Ed. by Titus Cranny, S.A. Graymoor Friars, 1963. pp. 334.