

BOOK REVIEWS

THE FIRST SIX HUNDRED YEARS. By Jean Danielou, S. J. and Henri-Irenee Marrou. Volume One of **THE CHRISTIAN CENTURIES: A NEW HISTORY OF THE CATHOLIC CHURCH.** New York, McGraw-Hill, 1964. pp. 522. \$12.50
Illus.

In recent decades we have acquired several fine multi-volumed histories of the Church. At the head of them all stands the still incomplete *Histoire de l'Eglise*, edited by A. Fliche and V. Martin, with its well over a score of scholarly contributors. Impressive too are the one man achievements of the Catholic Henri Daniel-Rops, *Histoire de l'Eglise du Christ*, and the Protestant Kenneth Scott Latourette, *A History of the Expansion of Christianity*. And now we have the first volume of still another series, published under the general title of *The Christian Centuries*. Like the works of Daniel-Rops and Latourette, this new series is intended to be historical *haute vulgarisation* at its best; like Fliche-Martin, it will call upon renowned authorities to write in the special areas of their competence. Unlike any of the above, this new Church history is being simultaneously published in four languages by an international consortium of publishers. Its editors and authors are even more international. Their names are an indication of the quality we may expect from the completed history: L. J. Rogier, R. Aubert, M.D. Knowles, A. G. Weiler, J. T. Ellis, G. de Bertier de Sauvigny, H. Tüchle, J. Hajjar, D. Obolensky, and Daniélou and Marrou, the authors of this first volume.

The First Six Hundred Years opens with a splendid General Introduction to the American edition by Msgr. John Tracy Ellis, in which he gives most convincing reasons for this new history and outlines its distinguishing features. If sound principles clearly

set forth are really invaluable, then I do not think it rash to say that this volume's high price is sufficiently justified in its admirable Introduction alone.

The joint authors have divided their work evenly. Beginning with the coming of the Holy Spirit at Pentecost in the year 30, Jean Daniélou recounts the first three hundred years of the Church's history. He makes excellent use of canonical and extra-canonical writings, including the recent discoveries at Qumran and Nag Hammadi, in his vivid description of the primitive Church. Reaching out rapidly from Jerusalem further into the Roman Empire, the Church grows and her structures become more clearly defined. The conflict with Imperial Rome, the early emergence of heterodoxy, the influence of Hellenistic culture are some of the major areas covered. Less known events, doctrines, and persons are unhesitatingly introduced, never from mere pedantry, but because they contribute to our deepening insight into the Church's development.

Henri Marrou, of the Sorbonne, is already widely respected for his scholarly works on St. Augustine and on the history of culture in the early Christian centuries. He was an apt choice to write the second half of the present book which ends where medieval Christianity begins. Once again we meet the familiar and the not so familiar; as in the first part, here too the developments in Christian theology, spirituality, art, and literature are integrated with the narration of external events. This coherent integration and synthesis, which avoids the many pitfalls of rigid chronological recital, is one of this volume's outstanding merits.

Finally, three other features (so often handled in a slipshod manner) especially recommend this book. The illustrations are all carefully chosen and are indeed "not only illustrations of the text, and examples of the variety of life in the Early Church, but form a series with a unity of its own" (p. xvii), as notes Peter Ludlow, who is responsible for them. Serious students will be grateful for the ample bibliography. Each of the book's two parts has its own general bibliography; this is followed by listings for each chapter and is then further broken down into the different

subjects treated. The six indexes with which the book ends can only gladden the heart, for this is the kind of history that once read we will often return to.

Celestin D. Weisser, O.P.

THE COMMENTARY ON THE NICOMACHEAN ETHICS. By St. Thomas Aquinas. Trans. by C. I. Litzinger, O.P. Chicago, Henry Regnery Co., 1964. 2 Vols. pp. 1000. \$25.

Christian renewal and adaptation go hand in hand. To be an effective witness of Christ's redemption of all men, the Church, as the perfect society of divine origin, must adapt herself to the needs of human society for which she was established. "This is eternal life that they may know Thee the one true God." (Jn. 17, 3) But Christian renewal never separates itself from its life source—the Scriptures, Tradition and the teaching of the Church. The Church in council is a teaching church. It is a witness to the indwelling of the Holy Spirit, guiding her in the transmission of truth "to all nations." In this Second Vatican Council, the Church is bringing to the world the truth revealed by God and handed down by the Apostles and the teaching of her holy Fathers and Doctors.

The Church's *aggiornamento* has necessitated critical reflection in the sphere of moral theology. On this count, the search for solutions to contemporary moral problems has engendered philosophical reflection on the meaning of human existence, values, freedom, responsibility, and the natural law. In these areas the traditional teaching of the Church is under critical analysis.

The *Library of Living Catholic Thought* serves this purpose well — to assist the theologian, the philosopher, the concerned layman in their critical reflection. Fr. Charles Litzinger's translation of St. Thomas Aquinas' *Commentary on The Nicomachean Ethics* opens up another source of Thomistic moral science. Fr. Litzinger's achievement has been to make St. Thomas' reflections "Living Catholic Thought" for today.

Students of Aristotle's *Nicomachean Ethics* have searched through St. Thomas' *Commentary* for a clear and precise explanation of the Aristotelian text, and have until now encountered difficult Latin texts arranged in a highly complex order. This new translation has cut through such difficulties.

What has been presented is no ordinary translation of the *Commentary*. Fr. Litzinger undertook a new translation of the text of Aristotle. The translator had been advised to use the best texts available in Greek. Nevertheless he believed that the student, to understand St. Thomas' thought, should work from the Latin text of Aristotle which Aquinas himself used. What Fr. Litzinger has offered is a clear and precise rendering of Aristotle's text as translated for St. Thomas by William of Moerbeke.

Fr. Litzinger's work is neither a wholly literal nor a wholly free translation. A literal translation has the advantage of excluding interpretations which have no place in the new rendition. Yet, literalness can be self-defeating; it can fail to clarify or precise the meaning of the text. A freer rendition must be adopted which will bring out the richness and clarity of thought without doing violence to the author's choice of words, phrasing and sentence construction.

The most significant advantage of this translation is the format. Preceding his actual commentary, St. Thomas presented an outline of the matter as treated in the text of Aristotle. Until now, students were faced with the almost hopeless task of wading through these preliminary divisions of the matter placed by St. Thomas at the beginning of each "lecture". In his translation, Fr. Litzinger has arranged in twin columns the preliminary divisions and the corresponding texts of Aristotle. In the left hand column, which is entitled the *Analytical Outline of St. Thomas*, the student will find the outline of the text. In the right hand column is the Aristotelian text itself, followed by numbers indicating the paragraph or paragraphs where each portion is treated in the commentary.

In addition, the translator has placed at the beginning of each

of the ten books a summary outline of the matter to be treated in that book as it appears lecture by lecture. To the right of this outline are placed the corresponding Bekker numbers of the Aristotelian text.

As a teacher and as a writer, St. Thomas was always at the service of truth, accepting what is true and repudiating what is false. Fr. Litzinger's translation is the fruit of that same service.

Vincent F. Gere, O.P.

THE SEARCH FOR GOD. By Robert W. Gleason, S.J. New York, Sheed and Ward, 1964. pp. 311. \$5.00

Man has vied with God for supremacy since the time of Adam. Salvation history abounds with the accounts of men who, following their first parents, made ever more daring attempts to dethrone God by denying His existence outright or proclaiming His death. Today many men think that at last they are no longer "a little less than the angels," but rather a little more than God.

If there is any one feature of our contemporary crisis which distinguishes it from those of preceding civilizations, it would seem to be the chronic, almost universal loss of the sense of God . . . In our day endless activities consume the time and energy of men: business, money, knowledge, power, work, the pursuit of pleasure. Engrossed in the conquest of the world around him, modern man seems interested in matter rather than God. (p. 5)

After introducing the problem of God in this fashion, Fr. Gleason first brings out the distinction between mystery and problem before proceeding to the task at hand. This distinction, crucial for a proper understanding of the book, he explains as follows:

One confronts a problem; one lives a mystery. A problem is an impersonal concern; a mystery involves us personally. A problem permits a number of solutions; a mystery permits only some form of acceptance. Moreover, a mystery relates itself to what is most interior in us and stirs us to commitment. (p. 14)

The Search for God is not a problematic investigation of specu-

lative arguments for God's existence. Rather it is a survey of man in a historical context groping for the Divine Being, Who, though shrouded in mystery, is not completely unattainable. The investigation may perhaps be described as a socio-psychological inquiry into man's perennial quest for God. It looks at the dynamic situation of man and shows how external forces influence man's internal attitude toward God. Graphically portraying the contemporary scene, the author reports on the erroneous sense of sin and the false notions regarding God which are shown in secularism, naturalism, atheism, and existentialism.

To grasp the reasons underlying such widespread unbelief, Fr. Gleason takes the reader back to the nineteenth century when reason replaced faith as the measure of all knowledge, including the knowledge of God. From this time forward reason reigned supreme; and the effects of its critical, mathematical, positivistic reign are felt today in the "anguish" of such men as Sartre and Camus, and are seen in the blatant atheistic approaches to life on all levels in society. After Fr. Gleason has presented the state of things today and traced their proximate sources from a preceding age, he returns in the next section to the present and deals with the ambiguity of God. Here he reviews the difficulties which the committed man encounters by accepting or refusing God.

Particularly noteworthy is the author's discussion of the existentialists, both atheistic and Christian; this discussion provides an access to existentialist thought in general, and also a sampling of Protestant and Catholic attitudes in this sphere. Fr. Gleason here points out that man, as a result of his present state, is in "anguish". For the atheist this anguish springs from despair in the face of absolute freedom because of his denial of God, while for the Christian it stems from the terrifying realization of his own finitude in the presence of the infinitude and majesty of God. The anguish demands decision and choice which, in turn, are colored according to whether God be admitted to exist or not. The knowledge of God involved here is not objective and impersonal but subjective and highly personal. The remainder of Fr. Gleason's book deals with the nature of this knowledge and its evolution.

Again the author looks back into times past, when faith had deep significance for man, to see the manner of their approach to God. Here he shows how the natural religions are fulfilled in Israel and how Christ, in turn, is the fulfillment of the prophecies of Israel. He then discusses the medieval Christian's quest for God, which in general was two-fold: the Augustinian-Platonic noetic in the east and the Thomistic-Aristotelian noetic in the west. Fr. Gleason supposes the reader's familiarity with these two streams of theology and concentrates on the Anselmian ontological proof for the existence of God. This he does because Anselm's approach, with slight variations, was to be repeated during succeeding ages. The author shows that, though defective in itself, the proof convinces many of God's existence. Nevertheless, it is not a satisfying proof for the moderns.

In the final four chapters, Fr. Gleason discusses the approach to the "God of Experience," first as expressed in the Israelite tradition and then as expressed in the doctrines of Pascal and Newman. Here, inchoatively, he first suggests the conclusion that the most effective approach for the modern man is through encounter with God. The concluding chapter delineates the various "encounter" approaches: the pre-philosophical approaches through Moral Option, Poetry and Art, and the dynamic actuality of the mind. All of these are shown to be neither strictly emotional nor strictly rational, but a delicate blend of both enabling man to know that God exists and to accept Him. The author's final conclusion is that the "encounter" approach, exemplified in the thought of Marcel and de Lubac, has the greatest appeal to contemporary man.

Fr. Gleason's work is extremely well written, orderly, and quite readable. Noteworthy features are the appendix giving the Anselmian and Augustinian proofs for the existence of God, and the footnotes offering sources for a more penetrating study of each individual section. While scholarly, the book is not overly technical. Hence it should appeal strongly to the average man of today, who is alive to the world about him and yet concerned with things above it.

Adrian Dabash, O.P.

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LAW AND MORALS. By Norman St. John-Stevas. New York, Hawthorn Books, 1964. pp. 123. \$3.50

Current moral-legal problems are the subject of this volume of the *Twentieth Century Encyclopedia of Catholicism*. Before tackling these particular matters, Norman St. John-Stevas presents a general picture of law and morals and analyzes the relations between the two. Such an analysis necessarily introduces the influence of religion on law since morals are based on religious belief. A survey of the evolving Catholic attitude concerning the role of the Church and State points to such things as their separation, religious liberty and the freedom of citizens as determining factors in the relationship between law and morals.

In itself, law is merely the collective conscience of the community on those issues which cannot be left to individual choice. Law is concerned with the common good while morality goes beyond this to consider the individual good. For this reason, and because various religions would demand differing moral codes, law could not be co-extensive with morals in a pluralistic society.

With this moral-legal framework, particular problems can now be considered. Each subject is presented with a wealth of factual, historical, and statistical information. Protestant and Catholic moral attitudes are reviewed, and the legal status of the problem is presented principally according to English common law and the law of our several States.

Both sides of the capital punishment question are offered, the weight seemingly on the side of its abolition. Discussions of suicide and euthanasia follow with another rendering of the traditional arguments. Birth control, its methods, family planning, and the world population problem are covered with special emphasis on laws against contraception and the Catholic attitude in this regard. Artificial human insemination, sterilization, and homosexuality are all given adequate discussion.

Law and Morals is a book for every good citizen. It offers a brief but penetrating exposition of problems about which we must be concerned today.

K.F.

STEPS TO CHRISTIAN UNITY. Edited by John A. O'Brien. New York, Doubleday & Co., 1964. pp. 321. \$4.95.

Most volumes on the subject of unity are intended for experts, or at least for those who must study it at some length, and as a result they are written in technical language for the purpose of furthering research. *Steps to Christian Unity*, however, is intended specifically for the general reader.

The book's contributors are outstanding scholars in theology, Scripture, and ecumenism. Twenty-five men, Catholic and Protestant, present their essays, written with candor and with what St. Paul calls "the freedom of the glory of the sons of God." The essayists invariably strike an irenic and constructive note; as the editor remarks, they are concerned to "spread light, not heat; they engage in exposition not in polemics. Their aim is not to tear down but to build up, not to divide but to unite." All undertake to tell their fascinating stories and give their personal insights into the problem of unity in a popular style, illustrating their principal points with examples and incidents which help clarify their thought.

The offerings of men such as Karl Barth, Hans Küng and Karl Rahner are presented in the form of interviews; this enables them to discuss a greater variety of topics and answer questions most pertinent to the minds of millions. Barth gives the reader his thoughts on the "Prospects for Christian Unity"; Küng approaches the problem from the aspect of love — brotherly love on both sides; and Rahner shows what must be clarified on both sides before the way to unity can be travelled.

There are other presentations, both brief and lengthy, by outstanding churchmen on key points: Pope Paul VI writes on "Love for One Another" and how we can and must be "United in Com-

mon Prayer"; Cardinal Bea presents the lively topic "Liberty of Conscience"; Cardinal Meyer deplors "The Scandal of a Divided Christendom"; Cardinal Cushing considers the "Grass-Root Steps to Unity." The reader of *Steps to Christian Unity* will find himself enthralled by these and other ideas. He will find himself more consciously ecumenical when he finishes this work, and in step with the intentions of the authors' main point expressed by Cardinal Bea: "What is impossible for men alone," (i. e. the desire and realization of unity among Christians) "is possible for God, and through prayer His power becomes our own." With this outlook, unity will no longer remain a mere desire, but will become a living reality.

W.C.

THE PROPHETS AND THE WORD OF GOD. By Carroll Stuhlmueller, C.P. Notre Dame, Fides, 1964. pp. 324. \$4.95.

The Bible is no longer a closed book in Catholic circles. More and more persons are reading the Word of God and rediscovering its treasures, indeed meeting God Himself. *The Prophets and the Word of God* makes this treasure more accessible to us. Utilizing knowledge of the literary, political and religious background of the Israelites, Part I treats of the Prophet as speaking God's word. This word is God Himself, saving, protecting and loving His people. Part II introduces us to the Prophets, Osee, Jeremias, Isaias and others. One learns of their lives, characters and environment. From this intimate knowledge of the prophets themselves we approach the sacred text better prepared to hear the sacred author's meaning.

God's word is seen as living for the Israelites and for us, as Fr. Stuhlmueller brings out by referring to many concrete situations. Many of us are troubled because our plans fail. By human standards, also, Jeremias was a total failure. He was even stoned by the people to whom he preached. Jeremias teaches trust in God and the folly of thinking that we need to do great things to win God's love. The prophet knows that God wants one thing, our free and loving gift of self.

The topic of Part III is the messianic preparation of the prophets. Here God's gradual presentation of Himself as a living Person who loves Israel is shown. Further, a portrait of the Messiah is sketched. In Part IV the author explains the meaning of Oral Tradition and its influence in keeping the prophet's word alive to his hearers down through the centuries.

In the reformation taking place in the Church today, a central place is given to the intelligent reading in faith of the Scriptures. The Constitution on the Liturgy declares that for the success of the Liturgical movement, "it is essential to promote that warm and living love for Scripture to which the venerable tradition of both eastern and western rites give testimony." Through deepening our understanding of the word of God, this book will help promote that love. There is nothing new here for the scholar; but there is help for any person who desires to hear God speak to him today through His prophets.

P.B.

THE PARABLES OF THE LORD. By Richard Gutzwiller, S.J.
New York, Herder and Herder, 1964. pp. 144. \$3.75.

Christ frequently taught through parables. In this book Fr. Gutzwiller offers to the Christian of today an objective interpretation of these parables.

His work is launched with an explanation of the notion of parable; then follows a consideration of thirty-four parables. Most of these are handled individually; some few, because they teach the same truth, are presented in combinations. In either case, the nature of the parable dictates the approach employed in its explanation. Underlying principles are exposed; images are analyzed. Several parables become the foundation of a sermon. Many lend themselves to a double explanation; the first is merely an apparent one, followed by the true teaching of Christ. Certain parables give Fr. Gutzwiller an opportunity to teach key Christian doctrines such as grace. Others are an occasion for story-telling as an introduction

to the application of a Christian lesson. There are explanations developed according to salvation history, and glimpses into the times of Our Lord. But in each case there is a lesson for God's People today.

Some of the parables are brilliantly handled, others less so. The explanations are thorough, and the language is for the most part vivid and concrete. An unfortunate feature of this work is the frequent and unnecessary use of foreign language expressions.

The Parables of the Lord is a work of exegesis, homiletics and spirituality. The priest will wish to refer to it in sermon preparation. Religious will be interested in its spiritual reading value. The layman will find it helpful in discerning Christ's solution to current problems.

K.F.

STRUCTURES OF THE CHURCH, by Hans Kung. Translated by Salvator Attanasio. New York, Nelson, 1964. pp. 394. \$7.50.

Hans Küng the theologian at last! In his present work the famous German *Gelehrsamkeit* is abundantly evident in the thorough documentation and close reasoning, and yet, readers will be happy to learn, Dr. Küng has not lost his knack of putting dash into theology. His lively approach makes even the most difficult and contorted problems utterly absorbing. And contorted problems there are in plenty: vast complexus of ecclesiological issues standing between us and our fellow Christians in the Protestant churches. It is to this viper's tangle that the author addresses himself.

How does he approach his subject? In the three introductory chapters he briefly sketches a theology of ecumenical councils (as distinct from a juridical rule-book of councils). Next he returns to a theme he has treated in earlier works, the whole idea of making the Church credible (*glaubwürdig*) in the eyes of unbelievers, of acting as though we really *were* what we *claim* to be, the followers of Jesus Christ. In the three chapters that

follow Dr. Küng takes up the relation of special groups to the council: the laity, bishops (this is what he means by "ecclesiastical offices"), and pope. The chapter on bishops is the longest and finest in the book and provides the first full report in English on a whole world of German ecclesiological exploration hitherto almost unknown to the American reader. He concludes with a short chapter on the meaning and limitations of infallibility which will contain little new to students of Vatican I.

The reviewer is not competent to pass final judgment on all the many positions taken up in the book. Often the author's intention is only to stimulate the research and discussion of other workers in the field. Often too he only proposes solutions in a very tentative and question-asking way. This rules out any too severe anathemas. But it does seem that his interpretation of the conciliarist decrees of the council of Constance is the one most faithful to the historical facts and most beneficial to the future good of the Church. Catholic historians need be embarrassed no longer by this council.

The translation is imperfect (one is painfully aware throughout of a strong German substratum) but the translator is to be commended for undertaking such a difficult task at all and for retaining all the footnotes. Besides, the meaning almost always comes through.

B. T. Viviano, O.P.

HANS KÜNG AND REUNION. By G. H. Duggan, S.M. Westminster, Newman, 1964. pp. 96. \$.95.

Only a year after the publication of *The Council, Reform and Reunion*, a reputable American Protestant periodical hailed Hans Küng as the "greatest living Catholic theologian." Nor have Protestants been the only ones to laud the works of Tübingen's Dr. Küng. Many "new breed" Catholics have made him a kind of symbol of the new freedom of expression in the Church. But in the noise of all this adulation a sober voice is raised: just

how much of Küng's writing is really *sana doctrina*? The question is asked and answered by Fr. George Duggan in *Hans Küng and Reunion*.

The author limits his inquiry to the English translations of three of Küng's books (the one mentioned above, *That the World may Believe*, and *The Council in Action*). And from these he chooses to criticize the treatment of heretic Martin Luther (Grisar and Denifle are the much preferred sources). In for a drubbing too is Küng's theology of the Church, the Church's teaching authority, and her Eucharistic doctrine and liturgy. Most of this is refuted quite easily by quotations from a handful of papal encyclicals—*Aeterni Patris*, *Mediator Dei*, and most especially *Humani Generis*.

Father Duggan's critical style will be enjoyed by those who delight in spending a winter's afternoon in the library reading through the *Dublin Review*—of 100 years ago. Such treatment seems curiously out of place in a snappy blue and orange paperback. One even finds oneself impishly wondering if the book's many misprints were purposely left standing to provide archaic seasoning.

Yes, let us read Hans Küng critically, just as we intend to read any other author, and certainly not apart from the Church's official documents. More than that, let us welcome responsible, constructive criticism-in-print of his theology. Küng does: "The author would be the last to feel that his work could not be defined, interpreted, explained, supplemented, and improved at many points" (*Justification*, p. xi). But it is just here that this reviewer found Fr. Duggan's book so often lacking, even though it was delightful reading.

C. D. W.

WHAT IS DOGMA? By Charles Journet. Translated by Mark Pontifex, O.S.B. New York, Hawthorn Books, 1964. pp. 111. \$3.50.

This new contribution to the Twentieth Century Encyclopedia

series gives us a lucid explanation of the meaning of dogma at a time when interest in the development of doctrine is world-wide.

Cardinal Journet, a scholar in this field of theology, begins this study by tracing the ways in which the belief in God has been expressed and by showing how the truths of faith have been formulated by religious writers and the Church's *Magisterium*. First showing how dogmas are an object of faith, he clearly distinguishes between the basic assent of faith and the actual understanding of the doctrines of faith. Then Cardinal Journet indicates how these doctrines were presented in the early days of the Church and how this deposit of faith has been preserved by the Church. Next some examples of dogmatic development are given to show how the revealed deposit gradually unfolds. Finally the true value of dogma is considered as well as the variety of linguistic difficulties in the expression of dogma.

This book is highly recommended for one who desires a deeper knowledge of his Faith.

T. M.

SALVATION HISTORY: AN INTRODUCTION TO BIBLICAL THEOLOGY. By Neil M. Flanagan, O.S.M. New York, Sheed & Ward, 1964. pp. 245. \$5.00.

"To ignore the Scriptures, is to ignore Christ," said St. Jerome. The Church, mindful of the importance of the Bible in her own life and in the life of her children, has encouraged the scholarly study of the Sacred Books. Today, biblical theology occupies the talents of many gifted scholars. But, the rest of us who are not Scripture scholars must also learn to encounter Christ in the Scriptures in a more meaningful way; for us, then, Fr. Flanagan's *Salvation History* is intended. This book is a "primer of biblical theology" written, the author explains, for "nonspecialists . . . for all Christians interested in deepening their knowledge of the Bible and its basic teachings."

Fr. Flanagan develops, in a clear, thorough and pleasant fashion,

the main biblical themes relating to man's salvation. God created all things good and bestowed on man a special primacy and dignity, but man through pride and disobedience turned away from God into Satan's kingdom of sin, death and sickness. Man could not escape the power of Satan unaided, but God in His mercy was determined to restore him. The divine movement began with the call of Abraham. Through Moses, God formed His people into a religion by means of the Mosaic Covenant; Yahweh spoke to His chosen people through His human messengers, the prophets; to David He promised an eternal and universal kingdom. Finally, man is able to return to the goodness of God through union with Jesus Christ, in whom he is united to God and other men. Fr. Flanagan concludes with an enlightening chapter on the relationship of Judaism to Christianity.

Throughout the work there are references to pertinent sections of the Bible; charts and maps facilitate the reader's effort to follow the divine plan of salvation. The presentation is orderly throughout. *Salvation History* is, in short, an excellent guide to a richer understanding of the Bible and its basic teachings. It could well serve as a textbook for introductory courses to Sacred Scripture in both colleges and seminaries.

J.V.W.

THE PENTATEUCH: A STUDY IN SALVATION HISTORY.
By Alexa Suelzer, S.P. New York, Herder and Herder, 1964.
pp. 223. \$4.75.

If the Bible is not a book but rather a library of books, then one of the most widely read and most universally influential set of books in that library is the Pentateuch. Sr. Alexa Suelzer offers a Catholic viewpoint on these important books of Moses which bears all the marks of critical methodology and modern scholarship.

Avoiding the book-by-book approach, Sr. Alexa has chosen to turn our attention first to "Themes of the Pentateuchal Narrative."

The discussion begins with the themes of primitive history — creation and sin — as an introduction to salvation history proper. The promises of Genesis 12:1-3 then form a background for an investigation of patriarchal history, with emphasis on the significance of the various redactions and traditions. The Exodus and Sinai themes round off this first section of the work.

The second section deals briefly with the relation of the covenant to the Mosaic legal codes, those tedious, seemingly unrewarding sections of the Pentateuch which most of us tend to skip over. The discussion here is greatly enhanced by allied studies of ancient Near Eastern law in general and of Hebraic law, casuistic and apodictic.

The concluding section presents a study of significant Pentateuchal studies which have appeared since the publication of Julius Wellhausen's epoch-making *Prolegomena zur Geschichte Israels* in 1883. The contributions of Jean Astruc, Gunkel, and Lagrange as well as modern scholars including Bea, Heinisch, Chaine, De Vaux, Cazelles, and Hoonacker are discussed. There is also a brief treatment of important papal pronouncements.

Sr. Alexa's brief but excellent study should receive a warm welcome from all who are looking for an advanced treatise on the Pentateuch. It has already been acclaimed by such recognized authorities as Moriarty, Vawter, and McKenzie; and it will undoubtedly be acknowledged by other biblical scholars as well as pastors and interested laymen as a real landmark in American Catholic biblical scholarship.

X.M.

**CONTRACEPTION AND HOLINESS: THE CATHOLIC PRE-
DICAMENT.** New York, Herder and Herder, 1964. pp. 346.
\$5.50.

I suppose contraception is the Catholic predicament in the mid-twentieth century Church. The reply of other Christian and non-Christian churches to the population explosion was quite easily

come by; where official statements had before condemned contraception as immoral, these were simply reversed. They no longer applied to the Church's situation in the world. But the issue, or rather the issues, are more complex in the Catholic Church. And we still cannot with confidence predict how it will all turn out in the end.

In the mean time, much discussion is going on. And this is good. So too, in general, is the somewhat mysterious and bold book under review. The intrigue stems from the fact that, although Archbishop Thomas Roberts' name appears prominently on the paper cover and spine, he does not seem to be the collection's editor. The title page says only "Introduced by"; yet his opening essay does not really become an introduction until its last brief paragraph. Nor (is it too old fashioned to remark?) is there an *imprimatur*. And yet the publishers state that this is a book "written in response to the Council's own request for suggestions, advice, and enlightenment from the faithful!" This book is bold because it not only "takes a position strongly at odds with that publicly defended by many moralists today," but one patently at odds with the pronouncements of more than one pope.

Contraception and Holiness is a collection of eleven essays authored by one archbishop, three priest-theologians, five laymen, and two laywomen. Archbishop Roberts' opening essay repeats his well-known dissatisfaction with the present "Catholic position." His basic argument is this: Catholic moralists claim that their Church's teaching against birth-control is based on the natural law, and not simply on the teaching authority of the Church. But what kind of a *natural* law is it that is only discernable to Roman Catholics — and not even by all of them? The essays which follow cover a wide range of aspects and vary in the quality and force of their arguments. The positions taken are always partisan, but the tone is seldom overbearingly polemical. (One notable exception is Justus George Lawler's penchant for facile labeling; his excoriation of the "celibate *Denkform*" is hardly likely to endear him to the Council Fathers, at whose "request" the book was written.)

The last two essays, by Leslie Dewart and Gregory Baum, are excellent. Dewart, whose essay fills almost one-third of the book's pages, examines Pius XI's encyclical *Casti Conubii* in the light of the development of dogma. Gregory Baum tackles the difficult question: "Can the Church change her teaching on birth control?" Both are well worth the thoughtful reading they require.

C.D.W.

THE SOURCES OF THE ACTS. By Jacques Dupont, O.S.B.
Translated by Kathleen Pond. New York, Herder and Herder,
1964. pp. 180. \$4.75.

Dom Dupont makes no claim to having resolved the difficult question of the sources used in the Acts of the Apostles, but he attempts an excellent survey of the various opinions on the question and points out the direction of a possible solution. The book itself is divided into two sections: the first presents the results of the methods of literary analysis used by the source-critics, while the second is concerned with the studies of form-criticism. Since source-criticism antedated form-criticism, the division is based on a natural chronological development. This division also provides the book with a functional framework since the opinions discussed in the first section concern mainly the first half of the Acts, and those of the second section the second half.

The author allows the exponents of various positions to speak for themselves, thus making his summaries of their conclusions balanced and restrained. Since these summaries cover all the opinions involved and include complete bibliographical data, this work will be of great value to students of the New Testament who do not have access to an extensive collection of books on the subject or who would wish to do more extensive research at a later date.

To all interested in a scholarly, technical exposition on the sources of the Acts, Father Dupont's work will be of invaluable assistance.

T.A.

MODERN CATHOLIC SEX INSTRUCTION: A PRACTICAL STUDY OF SEXUALITY AND LOVE. By Bishop Josef M. Reuss. Baltimore, Helicon, 1964. pp. 144. \$3.50.

Often, the secular forms of communication present sex as the equivalent of human love or as something having nothing to do with it at all. Neither of these positions expresses the true nature of human sexuality. Rather, sex ought to be seen as the expression of one's selfless love for the other, as something which nurtures true love. Today's youth need the help of adults from whom they can receive a well-balanced, practical instruction on the place of sexuality in their lives.

Bishop Reuss has written *Modern Catholic Sex Instruction* precisely to show adults "a way of helping young people . . . to live fully the purpose of their sexuality." First Bishop Reuss presents the general principles of the proper view of sexuality. A work of God, human sexuality has a divinely ordained purpose: generation and the intimate companionship of man and woman. The proper activity of man's sexual capabilities is found in marital intercourse, in the union of two human persons. This union is meant to be a glorification of God and a representation of the selfless love of God. The Bishop never tires of insisting that sexual activity cannot be divorced from selfless love.

Sexuality requires human persons to feel a sexual urge as well as pleasure. Ordained by the good God, it is something positive. Yet, because of original sin, the sexual drive has become a danger to mankind. In this regard, the author speaks of the obligation to develop selfless love (whether one be married or celibate) and to avoid sins of immodesty and unchastity. Sexual pedagogy must be directed to the coordination of sexuality with life and the subordination of sexual desires to human selfless love.

In the second part of the book, Bishop Reuss presents the general content and design for proper sex education. There are sample instructions for the small child, the school child, pre-adolescents, adolescents, young people between seventeen and nineteen and those preparing for marriage. The author concludes his work

with a fine appendix on human love as an analogy of the divine personality.

Bishop Reuss' book can be of tremendous help to those concerned with the sex instruction of youth. Employing the terminology and ideas of personalism, the author conveys to the reader the true beauty and sublimity of sex, founded, of course, in Sacred Scripture. The practical instructions in the second part of the book and the positive presentation of sex with its problems are of special value.

A couple of points — one statement about the requirements for a mortal sin of unchastity (pp. 43 and 74) and a section on the Persons of God (p. 135) — could be misleading, at least in the present English translation. With these reservations, we recommend Bishop Reuss' book as a useful reference for priest, teacher, or parent.

J.V.W.

DESIGN FOR HAPPINESS: HERE AND HEREAFTER. By Louis A. Ryan, O.P. Mt. St. Joseph, College of Mt. St. Joseph, 1964. pp. 160 (manuscript). \$2.50.

College educators are faced with the task of preparing their students to solve the problems encountered in contemporary society. A task of delicate proportion of material and time? Yes! But one which Fr. Louis Ryan solves in his latest offering, *Design For Happiness: Here and Hereafter*. Years of experience in the fields of moral theology and sociology have shown the author the need for a well balanced curriculum for college moral theology offering the best of traditional and contemporary thought.

Design For Happiness is one of four projected volumes intended to introduce college students to the theology of St. Thomas Aquinas. The author's purpose is to expose his readers to the richness and clarity of doctrine and method of the "Common Doctor", not to leave the impression that St. Thomas has all the answers to all the problems. Fr. Ryan emphasizes that St. Thomas' system is not a closed system. Pope John XXIII declared that

"... both his system and his manner of teaching are in no way discordant with the mentality and requirements of our own day." Working from this premise, the author gives the reader the fruit of his experience as a moral theologian and as an able sociologist. The result is that Fr. Ryan makes moral doctrine live and have an impact on the life of the Christian.

Design For Happiness in its twenty units makes its readers reflect on moral questions. From the problematic the reader is led back to the revealed word of God, to apostolic traditions, and to the teaching of the Church, as these sources of Sacred Doctrine come to bear on these moral problems. Ever aware that the Christian is in dialogue with the society in which he lives, *Design For Happiness* also offers a collection of pertinent extracts from the writings of contemporary philosophers and social scientists.

The twenty units cover the theological and cardinal virtues, the gifts of the Holy Ghost, gratuitous graces, the states of life, and finally the integration of Sacred Scripture, moral theology and the behavioral sciences. Fr. Ryan has included appendices treating the questions of charity and its relation to the social order, the problem of public philosophy and propaganda.

Design For Happiness is a study aid with a double purpose. It serves as a workbook for actual use in class or as a guide book for further study. But it has an even wider usefulness as a discussion plan for lay apostolate groups. *Design For Happiness: Here and Hereafter* will serve the cause of Christian Renewal.

V.F.G.

A DAY WITH JESUS. By a Monk of the Eastern Church. Translated by a Monk of the Western Church. New York, Desclee, 1964. pp. 109. \$2.50.

Our present age is witnessing the re-emphasis of the Word of God, a return to the Scriptures. Today many spiritual books have the Scriptures as their basis to lead their readers to encounter Christ Jesus in a more meaningful way.

A Day with Jesus does just that and even more. The episodes of the Gospels which the author uses become alive to the reader; they become a part of him; they help to make Christ a reality in his everyday life. The monk who has written this work has adeptly used the device of *monologue* to achieve this effect. The beauty of *A Day with Jesus* is its utter simplicity which is biblically orientated.

After reading and meditating upon the concepts contained in this work, the reader cannot help seeing how in his own daily life he can more easily encounter Christ Jesus.

T.B.

A COFFIN FOR KING CHARLES. By C. V. Wedgwood. New York, The Macmillan Company, 1964. pp. 307. \$5.95.

Miss Wedgwood has already won considerable acclaim for her earlier books on the struggle between Oliver Cromwell and King Charles I of England; her latest offering is a fascinating account of the final, tragic phase of the conflict. Beginning with Charles a prisoner of his enemies, her narrative unfolds the succeeding developments in the drama—the army's march on London and purge of Parliament in November of 1648, and the delay and intrigue carrying over into the following January — and culminates with the trial of the king and his beheading outside his own palace at Whitehall. Concluding chapters, describing the immediate aftermath and the subsequent fate of the regicides, help the reader to put the whole bloody story in a more complete perspective.

The entire book is written with painstaking attention to historical accuracy, and at the same time it is as thrilling to read as a novel. Although the reader knows the outcome of the story in advance, his interest is sustained throughout by suspenseful narrative and probing character studies of the principal figures. King Charles himself evokes an especially sympathetic response. One need not venerate him as a religious martyr (as some Anglicans do today in their official liturgy) to appreciate the calm

dignity and true Christian bravery with which he faced death for the sake of high principles.

The tragedy of Charles I is not strictly a chapter in religious history; the issues involved were as much civil as religious. And yet the whole affair is an extremely interesting object of study for those concerned with Christian history, if only because it is such an outstanding example of the way in which political and religious motives can interact violently in the workings of society. Catholic history has, of course, seen ample instances of such interaction; and sometimes the results have been no less tragic.

A.B.W.

THE PRIEST AND WOMANHOOD. By Otilie Mosshamer. Translated by Robert J. Voigt. Westminster, Newman, 1964. pp. 388. \$5.75.

The basic plea of Otilie Mosshamer's book is that the priest try to understand the woman essentially as more than just a woman, but a true human being equal to the man; and yet in this very equality to see the existence of great differences.

In her third chapter the author discusses womanhood in general and presents us with some basic ways in which women differ from men. Here there is an excellent section concerning a woman's reactions to the events and people around her. The priest is reminded that femininity is a virtue, and femininity comes from the woman's real function in life: motherhood.

Women, the author observes, sense things much more personally than men. The woman looks for personal qualities in others, in her vocation she uses a personal approach, and — this is where the priest so often makes mistakes — she expects to be accepted and treated as someone personal. The priest must be most patient and generous with his time.

The section on the priest's dealings with married women is one of the best parts of the book. The author states that most

women coming for help are very discouraged. It is the priest's role to raise up the woman as Our Lord raised up the stooped woman so that she could again look Him in the face. In all marital problems the basic point is encouragement — to encourage a woman to have a family and to rear it — but the priest must listen patiently to their troubles. Do we realize that while the worker is asking for thirty-five hours a week, the normal mother is still putting in an average of sixty-five or seventy hours?

The sections on the priest as confessor and spiritual director are excellent for their examples in matters of procedure. Also, a section on the priest's daily associations with women is very good. He must be kind, always the *father*. A cardinal rule is that the confessor and spiritual director should not ordinarily socialize with those under his care.

Otilie Mosshamer faces an age old problem with a truly modern spirit. She writes about our age and for our age, and with a candor that could only be accepted because of the excellent rapport now developing between clergy and laity. Her book is hard hitting, and the priest will have occasion to wince more than once, but he cannot help being struck by the author's deep sincerity and spiritual motivation.

Eugene Champlin, O. P.
Aquinas Institute of Theology

INTRODUCTION TO THE PHILOSOPHY OF ST. AUGUSTINE: SELECTED READINGS AND COMMENTARIES. By John A. Mourant. University Park, Pennsylvania State University Press, 1964. pp. 372. \$7.50.

THE ESSENTIAL AUGUSTINE. By Vernon J. Bourke, ed. New York, Mentor-Omega (New American Library of World Literature), 1964. pp. 272. \$.75.

Two new anthologies of the writings of St. Augustine are now being offered which will greatly benefit students of the history of philosophy and especially of patristic thought.

John A. Mourant's *Introduction to the Philosophy of St. Augustine* is a scholarly and well-ordered arrangement of Augustinian thought. The author has collated texts from the saint's writings and has centered them around key problems in the Augustinian system. The author has concerned himself with such objectives as the sources of Augustinian philosophy, its principal features, and a brief summary outline of his more important works. The selected passages are illumined by an introduction. A brief commentary at the beginning of each particular problem supplements the general introduction by presenting the highlights of the texts offered in the solution of the problem.

Appendices list Augustine's writings first according to periods in the evolution of his philosophy, and secondly according to common features shared by the writings. A second appendix presents an outline of the saint's life. Mr. Mourant concludes his work with a selected bibliography on such topics as the saint's life and intellectual development and the problems discussed in the body of the work.

Dr. Vernon Bourke, long recognized as an authority on Augustine, has provided in *The Essential Augustine* a comprehensive collection of key passages from twenty-five different treatises in the Augustinian corpus. Dr. Bourke has rendered new translations of over half the passages. These passages have been ordered into a topical presentation of St. Augustine's thought. The anthology is enhanced by an introductory chapter and several appendices including a selected bibliography, an alphabetical listing of the writings, and a glossary of Augustinian terminology.

V.F.G.

GREEK, LATIN, ENGLISH NEW TESTAMENT STUDENT'S WORKBOOK. Edited by D. Erwin Nestle. Collegeville, Liturgical Press, 1964. pp. 671. \$6.95.

With the publication of this work, the serious biblical student need suffer no longer the inconvenience of searching for the Greek

or Latin text when he wishes to clarify or verify a passage from the English New Testament. This book offers him all three texts, not merely bound together in one book, but set down on each page before him in parallel fashion. The large pages (approx. 9" x 14") allow ample room for marginal notes alongside the three texts.

The Greek and Latin texts given are from *Novum Testamentum Graece et Latine* (21st ed. by Nestle-Aland; Stuttgart, Germany, Württembergische Bibelanstalt, 1962). The English text is that of the official Confraternity Version (Paterson, N. J., St. Anthony Guild Press, 1958 printing). A thorough introduction to the Greek text and the text footnotes increase the value of the present edition.

Certainly in this age of Bible-centered theological interest and investigation, this New Testament workbook is a valuable contribution and will be helpful in penetrating the inner meaning of Christ's glad tidings. The book is primarily for those who are engaged in biblical studies and have a working knowledge of Greek and Latin.

A.D.

THE MASS, SOURCE OF SANCTITY. By Francois Charmot, S.J. Translated by M. Angeline Bouchard. Notre Dame, Fides, 1964. pp. 349. \$5.50.

"The august sacrifice of the altar is, as it were, the supreme instrument whereby the merits won by the Divine Redeemer upon the Cross are distributed to the faithful . . ." So Pius XII speaks of the Holy Sacrifice of the Mass. The same sentiments are echoed in the *Constitution on the Liturgy*, where the Eucharist is described as a fount of grace which together with the rest of the liturgy, but in a special manner, achieves the sanctification of men in the most efficacious way possible. It is the burden of Fr. Charmot's book to explain the Mass as the source of "all holiness".

The author is not presenting us with a strict theological treatise on the Eucharist. Nor is his approach liturgical (although references to the liturgy are made with great advantage for the reader). He simply wishes us to become more aware of the tremendous sanctifying power of the Mass for each and every Christian. The work, then, is by nature and intent spiritual. For this doctrine on the spirituality of the Mass, Fr. Charmot refers to the Fathers, St. Thomas, St. Bonaventure and other Doctors of the Church. He cites the writings of the popes, especially Pius XII in *Mediator Dei and Mystici Corporis* and the works of more recent theologians (e.g. de la Taille). Not concealing his Jesuit heritage, the author has selected to present his ideas according to the order of the *Spiritual Exercises* of St. Ignatius.

There are many enlightening truths set forth in this book upon which we could meditate; truths which, if assimilated, would make our participation in the Eucharist so much more meaningful and fruitful. The Mass, the author tells us, is the perfect worship of God, because we, the members of Christ's Mystical Body, render to the Father the very worship that our Head renders to Him. We offer the sacrifice of Christ and His love. We are shown how the Mass makes us understand the true nature of humility, so essential to holiness; how it teaches us to live in the peace of God's infinite mercy. The Mass shows us how to give ourselves completely to God and teaches us authentic charity toward our neighbor. Fr. Charmot also speaks of the benefits of communion (both sacramental and spiritual) with Christ as victim, as glorified Lord and as Head of the Mystical Body. And these are only samples of the rich doctrine contained in this book.

One cannot read this volume without being firmly convinced of the infinite power of the sacrifice of the Mass to sanctify souls. It is not possible to read this book thoughtfully and as a result not offer up the Holy Sacrifice with more love, humility and understanding than ever before, thus making it possible for us to partake more fully of "... the merits won by the Divine Redeemer on the Cross . . ."

J. V. W.

POWER AND POVERTY IN THE CHURCH. By Yves Congar, O.P. Baltimore, Helicon, 1964. pp. 157. \$3.50.

In his latest English translation, a powerful little handbook, Fr. Congar brings together two previously published essays, a newly written conclusion, and several appended quotes about his topic from Church leaders. Beginning with "The Hierarchy as Service", the author analyzes New Testament references to Christ's mission and His commissioning the apostles. These texts incontestably highlight a vocation of service and ministry. Fr. Congar then traces the evolution of this vocation to see "how through the centuries the hierarchy of the Church has shaped her life by the ideal of service she received, as her law, from the Lord and the apostles." The key element in understanding Church authority is realizing that the Church is a community, a grouping of believers. Only in the context of such a community, an *ecclesia*, does the concept of leader within this community make any sense. Realizing this simple fact also precludes understanding the term "Church" as applying only to the leaders of the community, rather than to the entirety of its membership. The relationship of superiority and subordination becomes transformed in the Christian context, because Christ is the head of the one body to which all belong. Consequently, superiors do indeed have a position of authority, but this is only in a brotherly community of service.

The second section on "Titles and Honours in the Church" sketches the accretion of imperial trappings and titles, beginning particularly with Constantine. But the Church was founded as, and still is, the Church of the poor. Recalling John XXIII's plea to "shake off the dust of the empire," Fr. Congar urges a "drastic revision of everything stemming from dignities, situations and sometimes pretensions which are secular and political and have very little to do with the Gospel."

"By Way of Conclusion" gives us the contemporary demand on the Church: that she be simply the Church of Jesus Christ.

A.F.

HEALTHY ATTITUDES TOWARD LOVE AND SEX. By Dr. C. J. Trimbos. New York, Kenedy, 1964. pp. 224. \$4.50.

A series of radio talks on marriage and the family form the basis for Dr. Trimbos' book. Consequently, it is quite readable. Since it is in terms which are neither crude nor overly technical, it engenders in the reader the feeling of a friendly chat with a wise friend. The book is Christian in outlook, dealing particularly with the physical and psychological aspects of sex; and it underlines the truth that giving and not taking is the real foundation of life.

Dr. Trimbos chooses a wide view in his book. "Its main theme," he tells us, "is that our sexuality becomes valuable only when it is seen as one aspect of our common humanity; and love and marriage are, of course, pre-eminently suited to illustrate this common bond of humanity." For him, "sexuality is specifically human when it operates in the service of our desire for oneness with another. The most mature and most highly developed form of human sexuality is that form in which our sexuality is the language, the intimate expression, of our love. What really matters is the mutual relationship, the true oneness in love. Sexuality is subordinate to this and should serve it exclusively." With these thoughts as a starting point, the exposition proceeds to remind us, all, whether single or married, young or old, that we must admit the fact of our sexuality and face up to it in a mature and balanced way in order to live happy and truly human lives.

The author's premise is that sexual union is the natural term and expression of the man-wife love relationship in marriage. In this relation is found the epitome of our sexuality, and in order that this be successful it is necessary that the sexuality-love relationship be properly understood. The chapter on "Love in Marriage" is the key point of the book, around which the other points are centered. Here the author brings out that sexuality is the language of love and that when love is lacking, the sexuality is, at best, an egotistical form of sensual gratification. Furthermore, he touches on the difficulties that arise from the lack of love in marriage.

Dr. Trimbos' work is highly recommended to parents, priests, and teachers as well as any one who wishes to understand a much abused aspect of the human personality.

A.D.

POLITICS AND CATHOLIC FREEDOM. By Garry Wills. Chicago, Henry Regnery Co., 1964. pp. 302. \$5.95.

From much that has been written and preached on the subject of papal encyclicals, American Catholics may still be tempted to wonder whether there is not, in fact, some political "line" from the Vatican which they are expected to follow. For years we have been told in some respected Catholic journals that papal teaching has closed off debate on a wide variety of subjects including the United Nations, foreign aid, the role of the government in domestic economy, and right-to-work laws. A year ago it was being claimed that Catholics were bound in conscience to support passage of the federal civil rights law; only months later, we were not infrequently hearing that the social doctrine of the popes allowed us only one moral choice in the presidential election. Just how free are Catholics to differ among themselves in matters such as these?

Garry Wills has made a thoughtful effort to discern some basic norms for applying papal encyclicals to the realm of political debate. He finds that many American Catholics habitually misuse encyclicals for partisan purposes. The misuse does not result, he insists, from any malicious perversion of the popes' pronouncements; it results rather from an understandable inclination to read one's own preconceived judgments into the papal messages. Most of the offenders cited by Dr. Wills are those whose political persuasion is "liberal," while certain "conservative" theologians are also subjected to his criticism for similar practices in controversies over doctrinal and ecclesiastical matters.

The author can seldom resist the opportunity for a sarcastic polemical thrust, and his criticisms (those directed against Mon-

signor Joseph Fenton, in particular) are not always entirely fair. Despite these faults, however, he presents a truly profound analysis of the many-sided problems to be faced in interpreting encyclicals. His discussion gives evidence of considerable theological competence; it is inspired largely by the writing of Newman and finds ample basis in the thought of St. Thomas Aquinas. Conscientious American Catholics will thank Dr. Wills for reminding them that papal teaching, when studied properly in its precise language and historical context, allows much more latitude for political disagreement than vociferous partisans usually pretend.

A.B.W.

THE POOR OF YAHWEH. By Albert Gelin, P.S.S. Translated by Mother Kathryn Sullivan, R.S.C.J. Collegeville, Liturgical Press, 1964. pp. 125. \$2.25 cloth, \$1.00 paperback.

In this little work Père Gelin penetrates an important theme of Sacred Scripture. The theme of the 'Poor of Yahweh', the '*anawim*', is traced from its very early origins in the Hebrew nation down through centuries to Mary, our Mother, and Jesus, her divine Son. From a temporary and imperfect (because strictly material) ideal the Israelites were drawn by God to an awareness of the spirituality of this reality. Spiritual poverty came to be seen as the ability to welcome God, a willingness to be moved by Him, an openness to Him and an awareness of being His dependent subject. The concept matured in Israelite thought until the '*anawim*' were portrayed as the true people of God, the ideal Israel. The Messianic aspects of this idea are clothed in Isaian terms. Finally in Jesus the notion of the "Poor of Yahweh" is perfectly achieved and proposed to His disciples.

No one is unaware of the widespread poverty in our own country and in the world today. Our bishops at the Council have spoken on this pressing subject; our President has inaugurated a program to mitigate this evil. God does not bless this material poverty; His blessing is upon an attitude of humility and de-

tachment from the goods of this world. Christians must realize this and do what they can to aid the want of the poor. In the modern world new religious families such as that of Charles de Foucauld witness to the connection made in Holy Scripture and brought out in the book between effective (or real) poverty and spiritual poverty, calling each of us to examine his own witness to Christ.

P.B.

UNITY THROUGH LOVE. By Jean Guitton. New York, Herder and Herder, 1964. pp. 152. \$3.95.

We are at a grave hour in the history of humanity and the history of the Church. It is an hour of exceptional change in which everything can come to an end or everything can begin again in hope. Many writers are heralding a "Pentecost of Love" after this period of extreme crisis in which Christ is the *synthetic* bond of humanity renewed in Him. Catholics can never make any concessions on the essential constitution and doctrine of the Church, but it is their duty to do everything possible to clear away non-essential barriers. Since they are responsible for unity, they are also responsible for the conditions leading to unity; they are *responsible for love*. They would be culpable if they raised a condition which were not essential in the face of unity.

Jean Guitton, the only layman invited to attend all the sessions of Vatican II, explores the above-mentioned mission of the Church in this time of her crisis. He begins by stating that the Church must no longer think of herself as a European Church or even a global Church, but rather a Church which could embrace every dimension, known and unknown, of the universe. The cosmic Church of the future is radically distinguished from the Church of the present and past. This conscious awareness of such a Church is the most important task facing the second Vatican Council and the Christian community. The author traces the causes and hoped for outcome of this cosmic thought which has characterized our Christian age.

Having explored the possibility and necessity of a cosmic Christianity the reader meets the philosophical and theological thought of two earlier advocates of Christian unity: the prophetic figures of Leibniz and John Henry Newman. The author shows that their spirit must animate Christians in this adventure in charity now upon us which will draw all peoples into the unity of Christ, the uniting bond of mankind. The work is styled in rather deep meditative language and forces the reader to stop, occasionally, to think about what has been said. It is not a book one breezes through in a hurry, but it is well worth the time spent on it. The book is a witness to the global spiritual needs we all experience. These needs are what the Council must satisfy, namely, our hope to be one in love.

W. C.

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BRIEF NOTICES

Father A. S. Perret, O.P. writes theology for the "laborer and his wife." In *Holiness of Life* (trans. by Lillian M. McCarthy, B. Herder, 1964, \$3.25) he does not even presuppose the reader's belief in God; only after reaffirming His existence does he show how God must become a reality for each person. He does this by treating those aspects essential to Christian holiness, such as prayer, the Mass and Communion, suffering and spiritual reading. Because of Fr. Perret's many years of work with the sick he is particularly consoling and helpful to those bearing this cross. This work is the combined fruit of theological speculation and experiential knowledge—a salutary fusion!

Every woman who has dedicated her life to God knows intuitively what a vocation is. In *Witness to Christ* (Westminster, Newman, 1964, \$3.95) Sister M. Immaculata, S.S.J., presents the simple and warm stories of a variety of sisters with a variety of talents whose vocation is *love*.

Religious Orders of Women by Suzanne Cita-Malard (Twentieth Century Encyclopedia of Catholicism, Hawthorn, New York, 1964, \$3.50) is a wonderful, short book describing the life, rule, and mores of religious women. Informative and well written, its only shortcoming is its brevity.

Letters to Ann (New York, Joseph F. Wagner, Inc., 1964, \$3.95) was written by Sister Rose Darham, O.S.B. for parents and educators as well as for every young girl in the United States. In this book the reader will find a comprehensive, down-to-earth, practical and challenging guide which, if followed, will lead girls safely from adolescence to young womanhood.

BOOKS RECEIVED

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Vocation Day at Catholic University

The Role of Sisters in Recruiting Vocations to the Priesthood and Brotherhood will be the topic of a vital Seminar and Panel Discussion to be held at Catholic University on July 11, 1965. The program is being sponsored by the Catholic Student Mission Crusade of Washington, D. C.