

toil had been reached and that what had begun as a small and much suspected movement in the Church had not only come of age, but was shown to be the primary preoccupation of the Church in its over-all renewal. This is so, but as the finalization of the efforts of many scholars, liturgists, and priests is achieved, it is but the beginning of a whole new era of education. The people and not a few of the clergy need instruction in the *meaning* of the liturgy and the recent changes, if we are to avoid liturgical backlash of the "traditionalist" variety. Liturgical formation must become *popular*, i.e. of the people, so that the faithful may realize that to be a Christian is to be liturgical, i.e. to pray with Christ and in the Church. If this education does not go hand in hand with the *Constitution*, its implementation will be meaningless, merely external and rubrical.

Two recent books which render an invaluable service along these lines are *The Church's Worship* and *The Worship of the Church*, both written in down-to-earth language, setting forth the mysteries of our life of worship with great common sense and touches of British wit.

The former, the work of Fr. J. D. Crichton, is a commentary on the *Constitution* itself. First the text of the document is printed, and this is followed by Fr. Crichton's scholarly but easily understood considerations. Especially valuable is his commentary on Chapter One of the *Constitution* which he entitles "The Nature of the Sacred Liturgy." The *new* terms (often very *old* biblical terms rediscovered)—the Mystery of Christ, the Pashal Mystery, the People of God, history of salvation, proclamation, event, etc.—are very carefully explained. This is perhaps the best section of the book. The rest is sensible commentary, and in a few cases, just slightly dated in view of some of the recent changes in the liturgy, the use of English in the Mass, the *Instructio*, etc. However, Fr. Crichton's warning against a "patchwork" liturgy, constantly switching back and forth from English to Latin, is a point well taken, at least to hear of the difficulty that many priests have in doing this, not to mention the aesthetic drawbacks.

The second book, *The Worship of the Church*, is actually more an explanation of the liturgy of the Church, its origins, its historical development, its phases and practices. It may sound like an impossible feat to explain all this simply and understandably, and yet that is

exactly what Fr. Milner has done for us. Since this is a recent volume in the *New Library of Catholic Knowledge*, which is aimed at the teen-age as well as the adult market, it is imperative that it not be too technical, and the author has met this requirement while sacrificing none of the clarity necessary for understanding. He treats the Mass, the sacraments, sacramentals, processions, pilgrimages, blessings, and private devotions in a broadly theological way and without liturgical axes to grind. His conception of the Church and her worship is not some primitive ideal which once existed or some utopia of the future. Rather it is the worship of the Bride of Christ right here and now with all that is good in it and also its imperfections. Everything is discussed with reverence and balance, especially such practices as pilgrimages, private devotions, and extra-liturgical acts of piety: that part of the prayer life of God's People susceptible to the misunderstanding of the liturgically orientated. Even the excellent illustrations show the worship of the Church in all its forms, and in many cultures and settings.

Of particular interest is Fr. Milner's comparison of the liturgy of St. Justin of the first century with our Mass of the present day. Also worthy of note is his frequent reference to the liturgies and practices of the East which are helpful not only for understanding the rites of the West better, but also for giving us deeper insights into the Eastern Churches, both Catholic and Orthodox.

How the American Church is facing the problems of implementation and adjustment is clear in the third offering, the proceedings of last year's Liturgical Week. The annual Liturgical Week has come of age. No longer is it thought of as an occult gathering for the "kooks," eccentrics, and those "way out" who dabble in the esoteric, but rather as *the event* of the summer for all who are sincerely interested in unfolding the treasures of the liturgy for all of God's People. This year so many participants are expected that the Week will be held in three different localities to accommodate all who wish to attend. The lecturers will make their debut in Baltimore, June 21-24, then appear in Portland, Oregon, August 16-19, and then wind it all up in Chicago, August 30-September 2. This is the grand finale of the modest beginning of twenty-five years ago when a few hundred interested people met in the basement of the cathedral of Chicago.

Last August's Liturgical Week met in St. Louis under the benign patronage of Cardinal Ritter, and there twenty thousand people took part in the most significant conference held in this country so far. By special permission of Cardinal Ritter, the vernacular liturgy was tried for the first time and the effect of that vast assemblage singing hymns in English was reported as overwhelming. The "spirit of St. Louis" was spread abroad by its many participants, but now all can see what made such an experience possible, since the Liturgical Conference has just published the proceedings. The table of contents reads like a Who's Who in the American Church, manifesting all the best scholarship in liturgy, theology, Scripture, music, and art. The liberal litany includes such names as Baum, Novak, Diekmann, Davis, Sloyan, McNaspy, etc., as proof of the solid and provoking contributions this volume contains. For those who couldn't attend this conference, this is the perfect answer.

All three books fill the need of popular instruction in the liturgy and so can be recommended as well worth the average Catholic reader's time.

Giles R. Dimock, O.P.

PAUL TILlich IN CATHOLIC THOUGHT. Thomas A. O'Meara O.P. & Celestin D. Weisser, O.P., Editors. Dubuque: Priory Press, 1964. pp. 323. \$5.95, hard cover; \$2.95, soft cover.

"It is high time that Catholic theologians knew Tillich's work better and studied it more." This was the plea and challenge of the late Fr. Gustave Weigel, S.J. It is his belief that Paul Tillich is the most impressive figure in contemporary Protestant theology. *Paul Tillich In Catholic Thought* both bears witness to the soundness of Weigel's opinion and offers all ecumenically minded Catholics the opportunity to answer his plea and take up his challenge.

Thomas A. O'Meara, O.P. and Celestin D. Weisser, O.P. have collected fifteen essays representing a contemporary Catholic appraisal of the work of Paul Tillich. The essays are set in an order similar to that of Tillich's own system. The authors present an investigation of the truth and relevance of Tillich's understanding of Christianity and the cause for his success in today's theological

world. The essays are circumscribed by a foreword by J. Heywood Thomas, a member of the theological faculty of the University of Manchester and an afterword by Tillich in which he expresses his appreciation for this book and replies to the comments on and the evaluation of his system.

Part One of *Paul Tillich In Catholic Thought* is devoted to a study of his system in general. The German-born theologian is of special interest to Catholic scholars because of his respect for systematic theology. Tillich supports and advances reason's attempt to explain and order the data of revelation. Fr. George McLean offers a scholarly presentation of the existential philosophy found in Tillich's work, while Fr. George Tavad concentrates on the place of the Protestant Principle in the Tillichian system. This reviewer found Fr. Weigel's summary of that system most informative and quite readable especially for one not too familiar with Tillich's work.

The Protestant scholar's teachings on the sources and media of revelation are analyzed and evaluated by Avery Dulles, S.J. and Raymond Smith, O.P. in Part Two. Tillich is not primarily a biblical scholar. He is first a systematic theologian, but one who respects the Bible as the basic font of Christian theology. Although he places little value on the historical events narrated in the Scriptures, he sees it as something revelatory, possessing a sacramental quality. Fr. Smith presents some interesting comparisons between Tillich's and Aquinas' notion of faith.

The discussion of the knowledge of revelation in Part Three further necessitates a comparison between Tillich and Thomas Aquinas. Aquinas saw analogy as an instrument most apt to give man knowledge of God and divine realities, no matter how imperfect. Tillich says, "Without analogy . . . nothing could be said about God." Yet, Tillich's analogy or symbol is not the analogy of St. Thomas. They are different, although there is some resemblance, as the two fine essays by Fr. McLean and Fr. Weigel make clear.

Fr. Tavad writes skillfully of the Christology of Paul Tillich in the final section of the book. The treatment of the final revelation also demands essays on Tillich and ecumenism, the New Being and the Church; all are informative and serious studies.

One cannot help appreciating the publication of this book in

view of the present ecumenical atmosphere. Vatican II has laid down the directives for a Catholic approach to ecumenism. The Council Fathers encourage the study of the beliefs and doctrines of our separated brothers. This study is to be realistic and carried on in a spirit of good will. The essays in *Paul Tillich in Catholic Thought* offer a realistic approach to the work of Paul Tillich and the good will of the authors shows through their writings.

The editors say that the collection was made in order to find the cause for Tillich's current success. The reason is not so hard to find. Paul Tillich has sought to bring Christianity to *contemporary* man, to reveal its riches to him in terms which have meaning for him. If the man of today hears and understands the message of Paul Tillich, it is because this theologian has directed his message to the needs and aspirations of his audience. Christianity has so much to offer modern man. Vatican II represents the Church's attempt to update its message for every human person.

The editors also hoped that we should find the truth and relevance of Tillich's understanding of Christianity in the pages of their book. The authors do point out these things for us. Paul Tillich does have a message for Catholic theologians, a message that calls for the response of "listening love" and eventual dialogue.

Paul Tillich In Catholic Thought is the book to read if you desire to find the truth of his message, if you wish to see the relevance of his understanding of Christianity, the points where dialogue can begin and a method of adapting Christ's Good News to the contemporary situation.

John V. Walsh, O.P.

MARY, MOTHER OF THE REDEMPTION. By Edward Schillebeeckx, O.P. Translated by N. D. Smith. New York: Sheed and Ward, 1964. pp. 175. \$3.95.

In a recent *Commonweal* review of this work Father George H. Tavard asked if this book was necessary. To one not well grounded in the principles and ideas of Mariology I would say yes, necessary, in fact, almost indispensable. Since Vatican II's *Constitution on the Church* a new stress on an old perspective has come to life,

namely, Mary and the Church—her place in Christ's Mystical Body, her motherhood and her complete surrender in faith, as types of Mother Church. These are not Ecclesial-Mariological principles, since they had their place early in Church history, as so many of the early Fathers' sermons show; but they are a resurrection of truths which have always been held and which are extremely timely today. Mary and the Church are inseparable. A knowledge of one leads to a deeper understanding of the other because of their one common reality—they are both "Mothers in faith" in Christ. They both exhibit in their maternal qualities the common, feminine characteristics of mildness, tenderness, and love so necessary in today's disturbed world. These ideas are well brought out in *Mary, Mother of the Redemption*.

Father Schillebeeckx, keeping in mind Pius XII's warning of 1954 "against the danger both of exaggeration in our attitudes to Mary—in theological study, in too energetic furtherance of devotions or from pure sentimentality—and of belittlement of the Marian mystery through extreme rationalization," takes a positive, serene and objective attitude towards this Marian mystery and presents a clear and worthwhile exposition. He premises that a true understanding of the Marian mystery can only be achieved when it is allowed to develop within the Christian mystery (Christ and the Church), and he examines Mariology, not as a separate unit, but as forming with Christology and Ecclesiology one organic whole. He examines the dogmas and titles concerning Mary and shows that their existence points to Mary, as a person, belonging essentially to the reality of revelation. She is an essential structural principle of salvation.

The author gives principal concern to Mary's place in the history of redemption in the first part of the book, which stresses her personal redemption, the exceptional position of Mary's redemption and her universal partnership in our own subjective redemption. But in the first section of part one of his work, Father Schillebeeckx lays the foundation for Mary's role in redemption by presenting a lucid, twenty-seven page scriptural image of the Mother of Jesus. The final section of part one sets forth the divine reason for Mary's place in the plan of salvation, and it is here that her place as Mother *in* the Church and Mother *of* the Church is elucidated.

Part two of *Mary, Mother of the Redemption* concerns us, namely, our vital response to Mary as our Mother. Here Father Schillebeeckx discusses the necessity of veneration of the saints and the unique quality of Marian veneration, and he warns against the danger of "Marianism"—letting Mary do our praying while we go on our merry way disregarding our personal responsibility to God. Finally, he argues for a proper and purified popular devotion to Mary, showing that extra-liturgical prayers and apparitions have their place in church life.

If you are one of those "ultra-liberals" in the Church who thinks that Marian cult and Marian devotion should be abolished (or at least de-emphasized), then read this book with your prejudiced mind and have it somewhat un-prejudiced. On the other side, if you are one who envisions the Mass as an afterthought—a chance to say your Rosary—or thinks that the Church's salvation is to be found only in strict adherence to Marian apparitions, then read this work to form a proper perspective of Mary and her place in the Church's life and your own. From both points of view, this book is, indeed, necessary.

Walter Caverly, O.P.

EARLY THOMISTIC SCHOOL. By Frederick J. Roensch, Du-
buque: Priory Press, 1964. pp. 351. \$5.95.

"What is a Thomist?" Such would be a good sub-title to Father Roensch's first book since this is the question he is ultimately trying to solve.

The problem arose because some noted contemporaries have questioned whether or not the early followers of St. Thomas were true Thomists. These followers did not seem to perceive Thomas' notion of being or his distinction between essence and existence and as Etienne Gilson advised, "The meaning of the first principle itself is then at stake, and how can one agree with a doctrine if one disagrees with it on the meaning of the first principle?" (*History of Christian Philosophy in the Middle Ages*, Random House, 1954, p. 426) Father Roensch, on the contrary, maintains that the standard of judgment must not be our own notion of what comprises Thomism. Rather, it must be a consideration of the historical

background in which the early Thomists wrote, coupled with "a consideration of the method and principles which in any given era were considered a necessary part of the Thomistic synthesis" (p. viii).

In line with his principles, Father Roensch first sketches the historical background in which the early Thomists wrote. Secondly, he sets forth the lives and works of the fourteen most famous followers in England and France. Then he proceeds to show that these men were indeed Thomists, for they faithfully taught and defended key doctrines of St. Thomas (e.g. the unicity of substantial form) which were in dispute at that time.

Father Roensch has written his work to prove a thesis. Provided one accepts his basic assumptions, he has demonstrated it admirably.

But the book can also be read purely for the history involved; on this level it will have a much wider appeal. It is not a good introduction to early Thomism. Even with the chapter of background the novice will probably find it difficult to follow. However, it is a work of first-rate scholarship, carefully and copiously documented, giving us the most complete history of early Thomism yet to appear in English. It is a work which no serious student of the history of Thomism can afford to overlook.

Thomas G. Cleator, O.P.

THOMAS AQUINAS DICTIONARY. Edited by Morris Stockhammer. New York: Philosophical Library, 1965. pp. 219. \$7.50.

"St. Thomas is an author peculiarly liable to misrepresentation by taking his words in one place to the neglect of what he says on the same subject elsewhere. No one is safe in quoting him who has not read much of him."

Thus cautioned the late Fr. Joseph Rickaby, S.J., in a statement quoted in the preface to this dictionary. We are there told that Fr. Rickaby's admonition was a guiding principle in the preparation of the dictionary; the editor realized how difficult it is "to extract all the decisive quotations from the vast body of Aquinas' literature." The goal has been "to distill and deliver the Thomist philo-theology [*sic*] within the framework of its essentials."

Regrettably, the final product is unsuccessful on all counts. Not only does it fail to present the essentials of St. Thomas' thought (whatever a "philo-theology" may be), let alone extract all the decisive quotations from his writings; but in its random, haphazard collection of quotations—often out of context and sometimes egregiously mistranslated—it results in exactly the kind of distortion against which Fr. Rickaby warned. Not infrequently St. Thomas' statements come out looking like palpable nonsense, or at best unintelligible gibberish.

Let it suffice to mention just a few gross examples from the many instances that could be cited. Under the heading "God" (p. 72), the following are offered as quotations from the *Summa Theologiae*: "God is a first or supreme reason" (I, q. 83, a. 1, ad 3); "God being a first reason, is a first agent" (I, q. 3, a. 2); "God has a rational essence, that is, not a cognitive, but a normative essence" (I, q. 29, a. 3, ad 4); "It is impossible that spiritual God be matter" (I, q. 3, a. 2). The first entry under "Falsity" (p. 60) reads: "Falsity can be found in the same realm where truth exists" (I, q. 17, a. 1). For "Good" (p. 74), the opener is: "Good is the reason of evil" (I, q. 49, a. 1, ad 1); not one quotation is given from Questions 5 and 6 of the *Prima Pars*, which are directly concerned with goodness. On "Faith" (p. 59), St. Thomas is represented as saying: "Faith is a sort of knowledge . . . but falls short of it when knowledge is science" (I, q. 12, a. 13, ad 3), and the editor himself adds the comment: "Since knowledge is always science, faith never is knowledge of God, but faith in, or love of, God"! My exclamation point.

A really good, popular, up-to-date dictionary of Aquinas would be a valuable contribution. Certainly the need for one will be all the greater if the present volume should achieve any substantial circulation. Perhaps its exorbitant price may strengthen our hope that this will not be the case.

Aquinas Bruce Williams, O.P.

GOD'S KINGDOM IN THE NEW TESTAMENT. By Martin Hopkins, O.P. Chicago: Regnery, 1964. pp. 247. \$4.50.

The two great movements taking place today—ecumenism and liturgical reform—have brought to light the value and necessity of

Sacred Scripture. God's sacred words are the backbone of the liturgy, and with a more meaningful participation in the liturgical life of the Church, the need to acquire a deeper understanding of the Bible has become imperative. And, as Fr. Raymond Brown explains in the foreword of this book, this instruction must be along the lines indicated by modern Catholic biblical studies. He tells us that the modern Catholic biblical movement is both scientific and prudent, and the conclusions on which Catholic scholars agree are well enough established to be presented to all in a way for all to understand and make part of themselves.

It is with this in mind that Father Martin Hopkins has written *God's Kingdom in the New Testament*. This work is one of the first college textbooks on the New Testament. Designed for a two-hour one semester course, it is divided into twenty-seven chapters with each chapter comprising one class assignment.

In reading this book, one is aware of the importance of the literary history of the New Testament by the manner in which the various books are treated. Mark's Gospel, which is the primitive proclamation, is studied first. Then Luke's Gospel and the Acts of the Apostles are considered. After that a study of the early Church is seen through the eyes of Matthew and St. Paul. Finally the eschatological vision of John is captured in his Apocalypse.

It is quite evident from even a first reading of this book that the author had a good deal of experience in teaching the New Testament on the college level. Modern in its outlook, this book includes the positive findings of form criticism and devotes extensive attention to biblical topology as well as to liturgical interests. It has a great deal of information packed within its covers.

Timothy Myers, O.P.

A KEY TO THE PARABLES. By Wilfrid J. Harrington, O.P. Glen Rock, N. J.: Paulist Press, 1964. pp. 160. \$95.

It is the mind of the Church today that Christian people develop a "... warm and living love for Scripture." Fr. Harrington's little paperback makes a fine first step in this direction. It treats those portions of Scripture we are most familiar with, the parables of the Sunday Gospels. Familiar, yes, but are they understood?