

# BOOK REVIEWS

**DOMINICAN SPIRITUALITY: PRINCIPLES AND PRACTICE.**  
By William A. Hinnebusch, O.P. Washington: Thomist Press, 1965.  
pp. 150. \$2.00.

"Every action which teaches truth, which reveals the person of Christ in one way or another can be considered the work of a Dominican." This one sentence summarizes the theme of *Dominican Spirituality: Principles and Practice*, the most recent work of Fr. William Hinnebusch, an eminent scholar of Dominican history. The enunciation is not original with the author for Dominican spirituality as envisioned by the founder of the Order himself was built around this very same principle. St. Dominic gathered his early companions around him with a grand design in mind. His friars were to travel the roads of Europe preaching the Gospel. They were to build churches and monasteries forming the souls of the faithful in their care. They were to establish themselves at the universities inculcating truth and love into the minds and hearts of their students. This work was not unique, but it was an innovation for a religious clerical order to enter such an apostolate. Dominic's idea was to re-invigorate the Christian life, to return to the Gospels, to live the apostolic life as it was lived by Christ himself.

To nourish this work Dominic taught a spirituality that combined elements common to all Christianity. But Dominic united and ordered them in an original, balanced, and unique way to fit the demands of the Friar Preacher. The Dominican life was to be contemplative, but not exclusively contemplative. Contemplation was to be the bulwark behind its apostolic activity, but the apostolate was to find its vigor in the liturgy, its nourishment in sacred doctrine, its expression in fraternal and sacrificial love.

Today, seven hundred years after the founding of the Order of Preachers, Dominican life is still contemplative, apostolic, liturgical,

doctrinal, fraternal and sacrificial. These elements remain to structure the spiritual life of the Friar Preacher. *Dominican Spirituality: Principles and Practice* seeks to uncover the vitality, elasticity, and perduring qualities of these principles especially as they are found in the Dominican way of life. The author approaches them theologically, showing how they must influence the life and work of every Dominican. He relates the part these elements played historically in the life of the early, modern, and contemporary sons and daughters of St. Dominic. The well known talents of Vincent Ferrer, Thomas Aquinas, and Catherine of Siena find counterparts in the preaching of Vincent McNabb, the writing of Walter Farrell, and the joyful lilt of the "Singing Sister," Soeur Sourire.

The content of this book was originally prepared as a Lenten series for a community of Dominican Sisters. The conferences were so well received that Fr. Hinnebusch was encouraged to put them in book form. *Dominican Spirituality* is the fruit of this encouragement. The author has rewritten all of the conferences, added new material, and oriented his work to a more general audience. Every Dominican—Father, Brother, Sister, Tertiary, postulant, novice—will find this book informative, interesting, and useful. The fresh use of Sacred Scripture adds flavor to the authenticity of Dominican spiritual life, although perhaps even a greater amount of Scripture would have added to the book's vitality and offset that sometimes repetitive monotony of manuscript texts. The wealth of its historical information provides a well documented source from which Dominicans can learn the spiritual perfection Dominic left as a heritage to his Order. The spiritual insight contained in *Dominican Spirituality* reflects the author's devotion to prayer, study and apostolic zeal. It is a testimony of his personal commitment to "Dominican life, its principles and practice."

Melchior Markowski, O.P.

**SAINT DOMINIC AND HIS TIMES.** By M.-H. Vicaire, O.P. Translated by Kathleen Pond. New York: McGraw-Hill, 1964. pp. 548. \$13.50.

Père Vicaire's *Histoire de S. Dominique* first appeared nine years ago under the colophon of the French Dominicans' remarkable pub-

lishing house, Editions du Cerf. It was at least three years ago that the English translation was announced, and even advertised. Now at last we have it. And there is every reason to forget the long wait and be grateful for the book.

Vicaire's study is exhaustive and definitive, and one suspects that it will remain so for a long time to come. In the past several years a few more or less popular lives of St. Dominic have been published. These have been useful and will, no doubt, continue to serve their intended purpose. Last year Thomist Press put out a collection of early biographical documents which are very helpful for anyone interested in the life of the founder of the Preaching Friars. But apart from these there was almost nothing in English that was not decades old.

Our reasons for complaint have been sharply reduced. *Saint Dominic and His Times* fills a wide gap. Its two parts are appropriately entitled *Vir evangelicus*, and *In medio Ecclesiae*. The author explains that he chose the former because it aptly indicates the type of man Dominic, according to his contemporaries, succeeded in creating among his Preachers. The latter, taken from the Introit for St. Dominic's feast, reminds us that he implanted this *vita evangelica* in the very heart of the Church and her hierarchy. The first part of the book gives us in rich detail the history of Dominic's early life, from his birth as the son of Spanish nobility to the beginnings of his revolutionary *ordo praedicatorum*. Especially illuminating are the sections dealing with his life as a canon regular of Osma and with his preaching against the Albigensians in the south of France. The second part studies the formation and first years of Dominic's Order. Its growth is detailed and compared with other existing forms of religious and clerical life. Dominic's spirit was unique, and from the very beginning his followers bore his stamp. The final chapter deals with Dominic's canonization and concludes with an admittedly too brief, yet deeply penetrating spiritual portrait. This is followed by several appendices which will be of interest to specialists, a full bibliography, and nearly one hundred pages of notes.

Publishers' blurbs notoriously exaggerate. But this time the superlatives seem justified. This book is "brilliant," and "masterful," and "always interesting." It should become "the standard life." It is "an

outstanding contribution." It is, in short,—at least as far as I know —“the best and fullest study of Saint Dominic ever written.”

Celestin D. Weisser, O.P.

**CONCILIUM: THEOLOGY IN THE AGE OF RENEWAL. Vol. 1, Dogma: THE CHURCH AND MANKIND.** Edited by Edward Schillebeeckx, O.P. Glen Rock, N. J.: Paulist Press, 1965. pp. 177. \$4.50.

This age of ours—bubbling with excitement, change, fear, renovation, joy, growth, paradox, and holiness—has been dubbed the aeon of the New Theology. Its newness is not rooted in a new revelation, but rather in its almost impatient desire to plunge into and penetrate the depths of the Word that God has spoken to mankind.

It is difficult to sketch even in outline the distinguishing marks of this new theology. Quite clearly, however, it is deliberately based on Scripture and the history of salvation. At the same time it has the humble courage to confront the new problems arising from the human condition of today. It seeks, on the basis of our contemporary situation, a better understanding of the word of God for man and the world of our time. (p. 2)

Theological insight of this sort is a necessity for any Christian, who, being grasped by faith, is dynamically engaged in the Church and in the world. Concilium, a long-ranged corporate effort engaging major theologians from all parts of the world, was launched to fulfill this very need. Its aim is to plumb the great principles proffered by the supreme *magisterium* at Vatican II, and glean from them their richness that they may be communicated to the world at large. In the words of Fr. Schillebeeckx: “Their aim is to reflect upon the living reality of God, who by revealing Himself to man, also revealed man to man.” Fifty volumes will be published over the next five years, at the rate of ten a year, each one covering a major field of theology: dogma, liturgy, pastoral theology, ecumenism, moral theology, the Church and the world, the history of the Church, canon law, spirituality and Scripture.

Assisted by Boniface Willems, O.P., Fr. Schillebeeckx, the outstanding Dominican Theologian from Nijmegen, and his contributors re-examine the truths of revelation regarding the *Ecclesia Christi*

in terms relevant to its intensive and extensive permeation of the whole of the human-life sectors. Its view is at once broad and deep. God's message—though eternal, yet contemporary—is couched in a vibrant idiom so that the reader feels the full impact of it in his life here and now.

Père Congar, O.P. opens the volume with an extremely well developed analysis of "The Church: The People of God," in which he indicates the values and limitations of the concept, People of God. Starting with the renewed interest in the term, partially due to the works of Koster and Cerfaux about 1937, Congar traces its evolution and worth as an equivalent for the word Church only to show that it is incomplete without the introduction of the Pauline idea of the Body of Christ.

Joseph Ratzinger sets down the dogmatic foundations of Collegiality in a historico-theological fashion in the first half of his essay, and then applies its pastoral implications to the Church of our day.

## THE SANCTIFIER

*Luis M. Martinez, late Archbishop of Mexico*  
*Translator, Sister M. Aquinas, O.S.U.*

This book offers a detailed, lucent exposition of the Gifts of the Holy Ghost; their fruits; when and how they are received; how they are employed. There is a full discussion of their action on man and in him, and concrete development of the knowledge that without these gifts the work of perfection is impossible. Handsomely produced.

Bookstores or Dept. 4-4286

**\$4.00**

**ST. ANTHONY GUILD PRESS    PATERSON, N. J.**

Turning to the current *malaise* of many believers who are no longer able to find any room in their belief for the Church as an objective reality, Fr. Schillebeeckx explores, on the one side, the increasing ecclesial tendency in mankind and, on the other, the tendency within the Church to sanctify the secular. He makes clear the fact that through man, who is unequivocally loved by God, there is no facet of creation which escapes the ecclesial sphere since Christ raises all things in creation into a new theological relationship to the Father because of His passion, death, and resurrection. However, Schillebeeckx takes great pains to delineate the Church to be not merely a "not yet" but also an "is now" entity which is truly distinct from mankind, and which is the post-paschal reality founded by Christ to lead mankind back to the Father through Him. Here is a section of the book that will be worth returning to again and again for in it are found some of the most profound and beautiful truths of God.

Completing the first part of the book, Michael Novak discusses the problem of restricting structures and the ghetto-creating attitudes prevalent in the Church, especially in the United States, and he underlines the need to remove these attitudes and renovate these structures so that a truly Christian freedom may be experienced within the various ambits of the Church. Although he has a tendency to overstate his case at times, nonetheless, he points to some real difficulties and gives an excellent insight into the crisis of faith and its causes.

The book is in three parts, which will be the classic structure of all volumes in the series. Part II is a Bibliographical Survey of important new books and articles, to which Rudolph Schnackenburg, Jacques Dupont, O.S.B., and Boniface Willems, O.P. are contributors. Part III, called "DO-C: Documentation Concilium," gives information on points of immediate interest; in this case we see the dynamics of the Eucharistic Congress and the relationship of the Church to contemporary cultures. Contributors include Leo Alting von Geusau, M. J. Le Guillou, O.P., Roger Aubert, and Raphael Van Kets, O.P.

Designed to give systematic information on the whole field of international theology, this volume is intended for all those active in pastoral work, including qualified laymen who bear ecclesiastical

responsibilities. Consequently it selects for special emphasis, in a factual, orderly manner, what is of prime importance to this group of readers, and hence, for these it is both a source of truth and a pointer to further quest.

In fine, this book not only satisfies your hunger for truth, but it does so in a most pleasing manner always leaving in you a taste for more.

Adrian Dabash, O.P.

**CONCILIUM. Vol. 2, Liturgy: THE CHURCH AND THE LITURGY. Edited by Johannes Wagner. Glen Rock, N. J.: Paulist Press, 1965. pp. 191. \$4.50.**

Any review of a single *Concilium* volume ought to point out the scope and tenor of the whole multi-volume endeavor. This publishing venture does not aim to present the reader with a *synthesis* of current theology (the editors feel that, for the present at least, this is impossible), but to offer a *collection* of specialized articles, bibliographical surveys, and significant documentation—all in line with the direction taken by Vatican Council II, and grouped around ten broad areas of theology. *The Church and the Liturgy* is the first volume within the general area of liturgy. The editorial director for the area of liturgy is Johannes Wagner of West Germany, whose involvement in the draft of the Constitution On the Sacred Liturgy of Vatican II makes clear his competency in the field. Fr. Wagner sets the tone for this second volume of *Concilium* when he writes in the preface, "History tells of frequent liturgical reforms, for the liturgy of the Church is not only the work of God but also of men. Thus, it is subject to the law of aging and in need of constant renewal."

Part 1 of *The Church and the Liturgy* offers us articles by an impressive collection of liturgy experts—Cipriano Vagaggini, O.S.B. ("The Bishop and the Liturgy"), Joseph Jungmann, S.J. ("Liturgy, Devotions and the Bishop"), and Joseph Gelineau, S.J. ("The Role of Sacred Music") to mention a few of the 'name' European contributors. Two major articles in this section were also written by American scholars—Godfrey Diekmann, O.S.B. ("The Place Of Liturgical Worship") and Frederick R. McManus ("The Juridical Power Of the Bishop In the Constitution On the Sacred Liturgy"). Both of

these are excellent contributions, although Diekmann's article suffers slightly from having been written *before* the implementation decree of the Postconciliar Commission on the Liturgy.

Part 2 (the bibliographical survey section) contains a truly brilliant article by Hendrik Manders, C.S.S.R. of the Redemptorist seminary in Wittem, Holland. The article investigates the theological literature concerning concelebration which has appeared over the past fifty years.

The book's third section (containing 'significant documentation') presents an article by Rosario Scarpati called "Evolution Of the Concept of Economic Expansion." While the article is interesting in itself, one cannot help feeling somewhat jarred when turning the page from an article on "Communion Under Both Species" (the last article of part 2) to one on economics—but as the *Concillium* series progresses we will, perhaps, overcome our temptation to expect all of the articles in a single volume (including those contained in the documentation part) to fall under one general topic.

*The Church and the Liturgy*—Volume II of the *Concillium* series—has certainly maintained the high standard set by Volume I—a standard of serious, but not overly technical, theology. We can be confident, it seems, that this standard will continue. We expect nothing less, in fact, from "Theology In the Age Of Renewal!"

Bartholomew Carey, O.P.

**THE CHURCH'S WORSHIP.** By J. D. Crichton. New York: Sheed and Ward, 1964. pp. 246. \$5.00.

**THE WORSHIP OF THE CHURCH.** By Paulinus Milner, O.P. The New Library of Catholic Knowledge. New York, Hawthorn, 1964. pp. 111.

**THE CHALLENGE OF THE COUNCIL: PERSON, PARISH, WORLD.** Proceedings of the Twenty-fifth Annual North American Liturgical Week, St. Louis, 1964. Washington, D.C.: Liturgical Conference, 1964. pp. 287. \$3.50.

With the promulgation of *The Constitution on the Liturgy*, it was said by many that the culmination of a whole era of research and

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 Tavard 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. Tavard 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?

This book is divided into two parts, the first of which presents an explanation of the notion of parable, and showing how parables are distinguished from allegories. Great emphasis is placed on comprehending the original sense of the parables. A subsequent inquiry seeks to discover how and why the meaning of the parables changed, and finally, the question of how they can be applied to us today.

In the second part we are offered an interpretation and explanation of the parables of the Third Gospel. Here special care was taken to explain why one evangelist will differ from another in his presentation of the same parable.

In its popular presentation, *A Key to the Parables* makes a worthy companion to your Missal as a proper preparation for Sunday Mass.

Kieran Fergus, O.P.

**THE PREACHER'S ENCYCLOPEDIA.** Edited by Angel Cardinal Herrera. Translated and re-edited by David Greenstock. Vol. 1: Lent and Eastertide. Westminster: Newman, 1965. pp. 724. \$15.00.

*The Preacher's Encyclopedia* is a translation and digest of Cardinal Herrera's ten-volume *La Palabra de Cristo*. For each Sunday of the year it gathers connected Scripture texts, followed by general comments of a liturgical, exegetical, and moral character. To these are added abundant selections from the great writers, not only the great Fathers and Doctors but also other important preachers and authors such as Bossuet, Bougaud, Goma, Mercier, and Marmion. After these comes a section devoted to papal teachings, and finally, several suggested outlines for sermons based on the Epistle, the Gospel, or the general liturgical theme. Occasionally a section of historical and literary notes is also added.

All of this provides much helpful sermon material, no doubt. Unfortunately, however, the work as a whole is quite dated—not just on minor points (such as explaining a ceremony which was eliminated several years ago) but in its general scriptural and liturgical orientation. Much of the liturgical commentary and scriptural exegesis would be found unsatisfying nowadays; too often,

the Epistle and Gospel are merely used as points of departure for moral exhortation. Sometimes the connections suggested are rather dubious. For example, one may well wonder whether Palm Sunday is the time to discuss the education of children simply because children play a role in the triumphal entry; yet for this Sunday the whole section on papal teaching is devoted to that subject.

Not infrequently, too, we have the impression that many words are wasted on relatively trivial points. On Easter Sunday the central meaning of Easter seems overshadowed by discussion of such questions as the qualities of the risen body and whether or not Christ appeared to His Mother first. Or again, how important is it to know what types of relics we have from the crown of thorns and where they are to be found? or that the wood of the cross was pine?

Despite the presence of much undeniably worthwhile material, then, the over-all effect of this publication is disappointing. Perhaps it would have been more valuable if the projected four volumes had been further digested to one. Much cheaper, too.

Thomas G. Cleator, O.P.

**I CHOOSE ALL.** By Sr. Teresa Margaret, D.C. Westminster: Newman, 1964. pp. 252. \$4.75.

Quite typically St. Thérèse of Lisieux's explanation for her entry into Carmel was as simple as it was to the point. "It was," she said, "in order that I should suffer more and thereby gain more souls for Jesus." Just as with every man, the contemplative Carmelite's first task is to sanctify himself. But nevertheless it remains true that genuine contemplation is apostolic. Fundamentally all of us, as members of Christ's Mystical Body, assist each other on the path of holiness. By a consistent effort to raise the level of his own spiritual life the individual does very much more than enrich his own soul—he becomes a channel through which graces can pass to those who are not in a good position for obtaining them for themselves. No amount of learning, nor the most arduous labour, can convert a single soul without the grace of God, and that generally is obtained by prayer and suffering. Thérèse's supernatural intuition

grasped that the contemplative who is undividedly striving after the perfection of charity is in a position to win more grace for souls than the active minister of God among men. It was this insight that led St. Thérèse, the Patroness of missions throughout the world, to become the apostle *par excellence*, for she found her place in the Mystical Body in its very heart, the organ which vivifies all the other members.

There is nothing spectacular about the contemplative life; it consists in the commonplace mortification of always seeking the Father's Will. Thérèse's spiritual precocity soon discovered that the most demanding and perfect mortifications were not extraordinary ascetical practices, but the checking of self-will, and when she had discovered this, Thérèse was on her way to discovering her "little way of spiritual childhood." The desire to remain childlike is not the desire to be childish or the refusal to grow up. Spiritual childhood does imply, however, a realization of the true value and intrinsic worth of so-called 'little' sacrifices. They can be just as costly as nobler deeds, but their very pettiness robs one of any sense of complacency in achievement, which heroic penances could breed. Perfection in charity and all the other virtues is to be sought in the humdrum incidents of daily life—a smile when we are more inclined to show boredom, the unexpected word of praise, the word of comfort instead of censure; these are cups of cold water to a thirsty traveller. Our heavenly Father does not look at the greatness of our actions, nor even so much at their cost, but at the love with which we do them. And so, having only trivial things through which to demonstrate her love, Thérèse exploited them to the full for the love of God and the salvation of souls. A little thing is indeed a little thing, but to be faithful in little things is a great and glorious thing.

St. Thérèse's little way of spiritual childhood was not mere superficial sentimentality, for amid spiritual dryness and amid distractions, amid even the terrible ravages of terminal tuberculosis, Thérèse continued to give her all, and, like a little child, left the rest in the hands of her loving and omnipotent Father. It was, and is, her mission to call men back to the evangelical message of total abandonment to their merciful Father.

*I Choose All* is not an exhaustive study of the saint of Lisieux or her spiritual doctrine. It is, instead, a penetrating analysis of a

few of the more commonly misunderstood aspects of Thérèse's life, devotions, thought, and posthumous mission. Much of the criticism which has arisen concerning the alleged misrepresentations of Thérèse by the Lisieux Carmel and the "oversweetness" of Thérèse herself are given the lie by a presentation of all the pertinent facts in their proper perspective.

Sr. Teresa Margaret's book is one of rich spiritual insights clearly and concisely expressed. Rather than a logically developed consideration of St. Thérèse's spirituality, it is a series of meditative reflections on her life and doctrine. *I Choose All* will be most appreciated by those already somewhat familiar with the Little Flower and her little way; but it is a book steeped in the science of the saints, drawing copiously and delightfully from Sacred Scripture, papal pronouncements, and the great spiritual writers, such as St. John of the Cross, St. Teresa of Jesus, St. Augustine, St. Bernard, St. Francis de Sales, St. Ignatius Loyola, and St. Thomas Aquinas. *I Choose All* is, therefore, a book which all can read with profit.

Ronald Angelus Stanley, O.P.

**CHRIST THE ONE PRIEST AND WE HIS PRIESTS. Vol. I: Dogmatic Foundations of Our Priestly Spirituality. By Clement Dillenschneider, C.S.S.R. Translated by Sister M. Renelle, S.S.N.D. St. Louis: B. Herder, 1964. pp. 306. \$5.75.**

Because of its exceptional scholarship, the depth of its theological dimensions, and its practical ministerial directives, in a setting of logical development and clarity of style, *Christ the One Priest and We His Priests* is of unparalleled importance. For in presenting "a priestly spirituality established on solid dogmatic bases," Father Dillenschneider has lucidly and convincingly aided priests to live as ministers of Christ, alert and thinking instruments in the hands of Christ.

Preparatory to his theological and scriptural analysis of the unique priesthood of Christ, the sole priest of the New Law, the author begins with a discussion of natural and Levitical Priesthood. Then, after establishing the singular priesthood of the God-Man he relates the Christian Priesthood to the participation of the

ecclesial community and hierarchical order in the sacerdotal ministry. This hierarchical priesthood is studied in its fundamental principles of divine institution, sacramentality, and constituent elements—priestly vocation, character, power, and grace. Here the theological synthesis of the priesthood attains the apex of its development, crowned in the sacramental grace of sharing in the sacerdotal power of Christ.

The latter half of this first volume envisages the priestly ministry properly so-called, because “our sacerdotal mission will determine our priestly spirituality.” The social character of these functions, ordered to the well-being of the Church, Christ’s Mystical Body, is encompassed in the two-fold ministry of the Word and of the Sacrament. Here the priest will become increasingly aware of the importance of his pastoral office and of his spiritual formation in Christ, operating through him.

*Christ the One Priest and We His Priests*—a comprehensive blend of scriptural, patristic, scholastic, and modern theology, and the writings of the Popes and spiritual authors—indeed shows the priest what the world expects of him: “that he *be* a priest.”

Kevin Thuman, O.P.

**SACRAMENTS: THE GESTURES OF CHRIST.** Edited by Denis O’Callaghan. New York: Sheed and Ward, 1964. pp. 194. \$4.00.

“New” theology, “updated” sacraments—these are expressions which appropriately describe this book. Each chapter, a paper originally delivered at the Maynooth Union Summer School of 1963, contributes toward a total picture of current sacramental theology. Despite individual authorship, each sounds a common cry, namely, the need to view the whole of this subject, escaping the imbalances created in the sixteenth century. This theology may seem “new” to us, that is, if you can call that which is biblical, patristic and Thomistic “new”. Here are the sacraments as personal acts of Christ, true encounters between Christ and ourselves. Expressions such as these are characteristic of Fr. Edward Schillebeeckx, O.P., on whom much of this material depends.

Leading off with a fine scriptural paper, the first contributor indicates the foundation of the sacraments in the Old Law. Just as the

saving events of the history of Israel are signs of the encounter between Yahweh and Israel, so the sacraments of the New Law are signs of our encounter with Christ. Christ is the sacrament of God, the expression of His love for us, the means of our participation in Divine Nature; the Church is a continuation of the sacrament of Christ, His visible expression in human history. Sacramental character is handled in a superb historical survey. All the sacraments, seen in one chapter as signs of faith, are in another related to the Word of God, in a third projected as the core of our spirituality and in a fourth woven into a neat system about the Mass. Mary's role in the sacraments is beautifully portrayed with careful promotion of Marian and liturgical devotions each in its proper perspective. The book concludes with a jewel of practical advice for priests regarding their function in sacramental administration.

These papers are light in style, clear, well ordered and full of insight, but presuppose some theological training. The chapter entitled "Acts of Christ: Signs of Faith" is rather heavy, demanding a broad and deep theological background. In the course of this book the reader may encounter further difficulty from a considerable number of printing errors, surprising for this publisher.

*Sacraments: The Gestures of Christ* should find its way into the hands of every parish priest. Any layman reading it stands to gain a much enriched knowledge and love of the sacraments.

Kieran Fergus, O.P.

**PRIEST AND PEOPLE.** By Joseph H. Fichter, S.J. New York: Sheed and Ward, 1965. pp. 203. \$4.50.

Among reasons contributing to a heightened American interest in religious sociology are the studies by Father Joseph Fichter, S.J., Chairman of the Department of Sociology at Loyola University of the South, New Orleans. *Priest and People*, Fr. Fichter's most recent work, takes on the job of analyzing the relationships between priests and faithful. The faithful selected for the study were devout and active Catholics, recommended by their priests as model parishoners. The priests interviewed worked in parishes, and were, for the most part, ordained fifteen years. The questionnaires treated

education, social attitudes, the role of the priest as seen by the laity, convert work, marriage, etc. Fr. Fichter presents his statistical analysis of the answers in non-complicated tables, allowing unprofessionals the opportunity of sharing some very valuable sociology. It is hoped Fr. Fichter will some day take on a study of the relationships between priests and the not-so-devout Catholics, as well as with non-Catholics.

J. F. Quigley, O.P.

**MATURITY IN THE RELIGIOUS LIFE.** By John J. Evoy, S.J. and Van F. Christoph, S.J. New York: Sheed and Ward, 1965, pp. 310. \$4.95.

Superiors, trained psychologists and religious themselves are concerned about the lack of maturity discovered in members of religious life. The recognition of the fact itself is a healthy sign. This book considers some of the evidence of immaturity and offers some practical solutions. The authors are writing for religious women, but some of the matters treated can apply as well to religious men.

Maturity like normality is such a complex reality that no totally satisfactory description can be given. A general description, then, of maturity is drawn and consideration is given to its various characteristics. Some of the authors' reflections will help in the recognition of the problem and also in pointing out approaches to solutions. In this work the treatment of maturity is psychological, which prescind from the workings of grace. Great care is taken to penetrate and understand the feminine psychology.

Man does not mature in a vacuum. He is a social being and so develops in relation to his fellow men. Prompted by this demand of human nature, the authors devote the major portion of the book to personal relationships: with a Sister religious, with superiors and with other Christians. Special emphasis is given to the 'love life' of the individual religious. Drawn to the religious state, out of love of God, the religious must avoid falling into an exclusive God-I relation, must conquer the fear of letting another draw close to her and must accept the danger and difficulty involved in forming as perfect a friendship with another Sister as she is capable of at the present

time. A detailed and thorough treatment is offered on this most important aspect of maturity.

Other characteristics of maturity are: knowledge and acceptance of oneself, the ability to compromise (although not in one's principles), the ability to cooperate with others, the ability to contribute and the ability to accept responsibility. The importance of the superior's attempting to develop a sense of responsibility in her subject and of the subject's acting in a responsible way is viewed as a critical element in the development of maturity. Its failure to be realized results in the regrettable situation of the Sister's being treated like a child and at times acting like one.

The form of the book is unusual. It was compiled from a series of talks given by the authors to religious women throughout the country. The comments of one speaker follow the other, and one may interrupt to clarify or continue the other's thought. Some repetition was an unavoidable result of this style, but this does not destroy the work's merit. Priests and Sisters can easily profit from this book.

John Patrick Burchill, O.P.

**THE SOCIAL THOUGHT OF JOHN XXIII.** By Jean-Yves Calvez, S.J. Translated by George J. M. McKenzie, S.M. Chicago: Regnery, 1964. pp. 121. \$3.75.

Any effort to examine, much less evaluate, all the material that has been published concerning Pope John XXIII's encyclical *Mater et Magistra* would not only be ambitious, but almost impossible. Yet, little has contributed so much to a basic understanding of its essence as Fr. Calvez's *The Social Thought of John XXIII*.

Under one aspect, this book may be viewed as a profound analysis of the key themes of *Mater et Magistra*. It is therefore much more than a mere restatement of the encyclical itself. It is an exposition of the Church's social doctrine rooted in Sacred Scripture, enunciated (at least in principle) over the centuries in the teaching of eminent theologians, and developed more recently by the successors of Peter. As a necessary preparation for a true understanding of the encyclical and the mind of its author, Father Calvez

authoritatively comments on such familiar concepts as "socialization", "private property", "social justice", etc., according to their meaning in previous papal encyclicals. Updating the meaning of these concepts, he occasionally shows their political, sociological, and spiritual significance in the development of human society. The author then interprets the principles set forth in *Mater et Magistra*, not as mere generalities, but rather as clearly defined objectives with a hope of stimulating further research regarding the relationship existing between social progress and economic development.

Of the seven chapters making up this outstanding study, those entitled "Socialization", and "Development", are by far the most important for appreciating the genius of Pope John XXIII. Vital questions surrounding the problems of property, labor's participation in management, government intervention, and economic imbalances between sectors and between regions are all expertly analyzed.

For anyone seriously interested in preserving the dignity of man and in advancing the ways of freedom, the concluding chapter—"The Meaning of the Church's Social Doctrine"—is indispensable.

Alphonsus Madigan, O.P.

**AUGUSTINE OF CANTERBURY.** By Margaret Deanesly. New York: Nelson, 1964. pp. 167. \$5.00.

The great apostle of England, St. Augustine of Canterbury, could justifiably complain today of the ingratitude of those who are indebted to him for their Christian heritage. In England itself, as authoress Margaret Deanesly notes, he has had a "bad press" since Reformation times. In America he is virtually unknown, often popularly confused with the renowned African Doctor of the Church who was his namesake.

In the little volume under review Professor Deanesly, who has published many works on early English Christianity, offers an admirable study and appreciation of Augustine's pioneering labors. It is truly an epic story which she unfolds for us: the zeal of the farsighted Pope Gregory the Great for the conversion of the heathen Anglo-Saxons; the sending of the missionary band of Italian monks under Augustine's leadership; the journey north across the continent and the obtaining of help from the Frankish kingdoms; the eventual

landing at Kent, the interview with King Aethelbert and his subsequent conversion, and the continued expansion of Augustine's missionary work.

In the first chapter (and also later in the two appendices) we become acquainted with the character of the Latin monastic training which formed Augustine's own background, and in later chapters we discover the many complex problems encountered during the missionary endeavor—problems with which we can very easily see contemporary parallels. We learn how the highly unstable political conditions in the Anglo-Saxon kingdoms affected the spread of the faith; how Augustine wrote for material help, advice, and direction from Gregory in establishing and expanding his ecclesiastical administration; how he met frustration in trying to unite the Celtic Christians he found in Britain with the ecumenical faith and the see of Peter (the union was finally accomplished only after his death). In sum, we grow to appreciate what a task it was to introduce and adapt a Mediterranean Christian culture to a new, strange, foreign world.

Now that the universal Church is experiencing a reawakened consciousness of her missionary role, English speaking Catholics would do well to take renewed interest in the long neglected saint who brought the gospel of Christ to their Anglo-Saxon ancestors. Professor Deanesly's scholarly yet warm account of Augustine and his mission will make very profitable reading.

Aquinas Bruce Williams, O.P.

**"WE WERE FIVE." By James Brough. New York: Simon and Schuster, 1965. pp. 256. \$5.00.**

*"We Were Five"* is the story of the Dionne Quintuplets from birth through childhood to womanhood. Their story is unique and fascinating, with many of those elements found in the Victorian tales of children being secretly oppressed by parents.

Dionne was torn between pleasure at the unexpected large addition to his family and the thought of the financial burden. While his five daughters were still only a few days old, Dionne was encouraged to offer them to the Chicago World's Fair and in this way secure a few extra dollars. Although a contract was signed to exhibit the girls, the appalled citizenry used its influence on the Can-

adian Government to receive the girls as wards of the Crown. An elaborate nursery and a staff house were constructed across from the farm house in which they were born. Here the girls spent their first seven years.

The Dionne parents directed all their forces toward the return of their five daughters and, what seemed even more important to them, the accumulated wealth of the Quintuplets. The reunion, which the world had been taught to believe was all the girls lived for, came rather as a disappointment for all the Dionnes. Instead of improving family life, the reunion brought more conflict. The girls finally became convinced that they were bringing only misery on the family.

In the beginning, Dionne had never anticipated that the world would be interested in his five daughters; now, he had to conceal the growing hostility within the family by emotionally packed front-page stories for Sunday supplements. These feature stories show the extremes to which Dionne was willing to go to keep his five daughters; but in his attempt to seclude the girls he was merely thrusting them further away from himself. Reluctant to give them up even for marriage, he wanted them for himself as long as he lived. *"We Were Five"* tells of many incredible events in the lives of these five girls: desperate efforts to escape, flights to a convent, secret courtships, hidden conflicts of will—and all this because their parents had become avaricious for money.

James Brough has presented this remarkable story with the help of Marie, Annette, Cecile, and Yvonne. Their story is told frankly, without any glossing over of facts, yet with considerable charity for all involved.

Joseph Peter Allen, O.P.

**EXARCH LEONID FEODOROV: BRIDGE BUILDER BETWEEN ROME AND MOSCOW.** By Paul Mailleux, S.J. New York: Kenedy, 1964. pp. 247. \$4.95.

The current dialogue with our Orthodox brethren is possibly one of the most hopeful ecumenical signs of our time. The Western Church is now engaged in an attempt to penetrate, understand, and appreciate the heritage of the East.

This book is the life of Exarch Leonid Feodorov, the ecclesiastical leader of the Russian Catholics of the Byzantine Rite, whose entire energy was expended in trying to build a bridge between Rome and Moscow (the third Rome) as the subtitle suggests. Under the influence of his mentor, Soloviev, he decided to become a Catholic but went to Rome to do so because of the severe penalties the Czarist regime imposed on those who were received into any Church other than the Orthodox, especially if the convert were from Orthodoxy. After he had studied for the priesthood in Rome and had been ordained in Constantinople, he returned to Russia and shortly afterwards was appointed Exarch of the small group of Byzantine Catholics there. It was only after the collapse of the Czarist government that they were given official recognition at all. The friction between the Catholics of the Latin Rite and those of the Byzantine Rite, the ensuing gradual persecution and suppression of religion by the Soviet government, the suffering endured by the priests and especially by Exarch Leonid in prison and concentration camps is a tragic but true story.

Fr. Mailleux is well equipped to write this book, for he was for many years the rector of the *Institut Russe Saint-Georges*, a school near Paris for the sons of the Russian émigrés. Most of them were Orthodox and several of them became Orthodox priests. He now directs the John XXIII Center for Eastern Christian Studies at Fordham University; he has held this post since 1957.

The life and sufferings of Exarch Leonid—a brave shepherd of Christ's flock, who was deeply loyal to the See of Peter and at the same time utterly true to his Eastern heritage—deserve to be better known.

Giles R. Dimock, O.P.

### BRIEF NOTICES

Maternity is nothing new. Father Pierre Dufoyer's book, *Maternity* (Alba House, 1964, \$3.95), is. Until now many works treating of human reproduction isolate in one section the biology, in another the theology, and in a third the psychology involved. Here however there is no such division. Reproduction is presented as a mystery of God's love, a shared work both human and divine. Neither partner, man and woman and God, is neglected.

All needed information is presented in a concise and worthy fashion. The result is a work admirably suited for use in sex education.

Socio-psychological science and methodology is masterfully applied to the problem of religious belonging in *The Sociology of Religious Belonging* by Fr. Hervé Carrier, S.J. (Herder and Herder, 1965, \$6.50). This work is a complete empirical study of the socio-psychological factors involved in the process of religious belonging and in church stability. The author provides a general theory for understanding religious affiliation as a sociological phenomenon, the pattern of spiritual awakening and conversion, the sectarian personality, identification with the Church, and the roles of the family, formal instruction and preaching in the integration of religious attitudes. He also considers the ruptures of religious groups, and examines the motives for unity and schism and the nature of the religions most prone to rifts in unity.

### BOOKS RECEIVED

**The Trinity.** By St. Augustine. Edited and abridged by Charles Dolten. Translated by Stephen McKenna, C.S.S.R. Boston, Daughters of St. Paul, 1965. pp. 312. \$4.00.

**On the Eternity of the World.** Works by St. Thomas Aquinas, Siger of Brabant, and St. Bonaventure. Translated by Cyril Vollert, S.J., Lottie H. Kendzierski, and Paul M. Byrne. (Mediaeval Philosophical Texts in Translation, No. 16.) Milwaukee, Marquette University Press, 1965. pp. 132. \$3.00, paper cover.

### **Twentieth Century Encyclopedia of Catholicism.**

**Prayer.** By Jean Daujat. Translated by Martin Murphy. New York, Hawthorn Books, 1964. pp. 160. \$3.50.

**What Is Society?** By Gordon Zahn. New York, Hawthorn Books, 1964. pp. 160. \$3.50.

**Mary in the Gospel.** By Jean Galot, S.J. Westminster, Newman, 1965. pp. 231. \$4.50.

**The Popes through History. Vol. 2: The Ancient Popes.** By E. G. Welton. Westminster, Newman, 1964. pp. 360. \$4.50.

**Through Other Eyes.** Edited by Dan Herr and Joel Wells. Westminster, Newman, 1965. pp. 261. \$4.95.

- The Lausiac History.** By Palladius. Translated by Robert T. Meyer. (Ancient Christian Writers, Vol. 34.) Westminster, Newman, 1965. pp. 265. \$4.50
- Our Tongues Were Loosed.** By John J. Jankauskas. Westminster, Newman, 1965. pp. 144. \$3.75.
- We Dare to Say Our Father.** By Louis Evelyn. Translated by James Langdale. New York, Herder and Herder, 1965. pp. 129. \$3.50.
- The Moral Teaching of the New Testament.** By Rudolf Schnackenburg. Translated by J. Holland-Smith and W. J. O'Hara. New York, Herder and Herder, 1965. pp. 388. \$7.50.
- In the Field with Teilhard de Chardin.** By George Barbour. New York, Herder and Herder, 1965. pp. 160. \$5.50.
- Letters from Egypt, 1905-1908.** By Pierre Teilhard de Chardin. Translated by Mary Ilford. New York, Herder and Herder, 1965. pp. 256. \$4.95.
- Cosmic Theology.** By Denys Rutledge, O.S.B. New York, Alba House, 1965. pp. 212. \$6.95.
- The Word: Readings in Theology.** By Karl and Hugo Rahner, S.J., et al. New York, Kennedy, 1964. pp. 301. \$4.95.
- Encounter with the New Testament.** By Ingo Hermann. Translated by Raymond Meyerpeter, O.S.B. New York, Kenedy, 1965. pp. 140. \$3.95.
- The Psychology of Loving.** By Ignace Lepp. Translated by Bernard B. Gilligan. New York, Mentor-Omega, 1965. pp. 223. \$75.
- Disputed Questions.** By Thomas Merton. New York, Mentor-Omega, 1965. pp. 222. \$75.
- Holiness Is Wholeness.** By Josef Goldbrunner. Notre Dame, University Press, 1964. pp. 101. \$.95, paper cover.
- The Church in Dialogue.** By Leon Cardinal Suenens. Notre Dame, Fides, 1965. pp. 128. \$2.95, cloth; \$1.50, paper.
- Plato: The Founder of Philosophy as Dialectic.** By Gustav Emil Mueller. New York, Philosophical Library, 1965. pp. 331. \$4.75.
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