

BOOK REVIEWS

CRISIS IN BLACK AND WHITE By Charles E. Silberman. New York, Random House. \$5.95, paper \$1.95.

The present decade has witnessed publication of numerous books, articles and speeches whose purpose is to smooth the rough path to friendship between white and Negro Americans. Writers like Ralph Ellison, James Baldwin, Sarah Patton Boyle and John Howard Griffin have made real contributions. Charles Silberman's *Crisis In Black and White* surpasses them all because more than anything else it is a profound search for truth.

The book is addressed to all Americans, both black and white. It will offend and anger both groups, for it is impossible to tell the truth about race relations in the United States without offending and angering men of both colors. The truth is too terrible to be faced clearly. Silberman unveils the half truths with which black and white men have cloaked the subject of race relations. Until now, neither white nor Negro Americans have been willing to face, or even admit the truth.

The plea, "White Man, Listen," made by Richard Wright in 1957 has been repeated again. Caucasians are given a chance to understand what their fathers and they have done not only to black men but to themselves. What is bad for the Negro is bad for America. What is a horror for an individual is a horror for society. One thought pervades the entire work: that the perennial human failing, man's inhumanity to man, has to be abolished.

But the "Negro problem" is not just a white man's problem. It is a black man's problem as well, because of what white prejudice and discrimination have done to the Negro's personality and self-esteem. White men began three and a half centuries ago to treat black men as inferiors. A major part of the "Negro problem" in America lies in what these three hundred and fifty years have done to the Negro's personality. It has resulted in a self-hatred, a sense of impotence and

inferiority that destroys aspiration and keeps the Negro locked in a prison we all have made.

It all goes back to the time when the Negro was snatched by force from the organic, warm, tribal culture of Africa, transported across the Atlantic in crowded, stinking ships and sold into slavery. Held in bondage, stripped of his culture, denied family life for centuries, he has ever since tried to live the life of the New World in an atmosphere of rejection and hate.

The problem, therefore, for black and white Americans alike, is to find ways to restore to the Negro the dignity, the initiative and the ambition which he has been traditionally denied. To do this requires more than a Civil Rights Bill and more, too, than better education or better housing, or better jobs. For better schools, jobs and houses—in short, better lives in our society—belong only to those who have the political and economic power to keep them. Unless Negroes achieve this power, Silberman argues, they will be unable to move into the main stream of American life.

Northern whites frequently regard race as a peculiarly Southern problem that would be solved by desegregating Southern schools, buses, lunchrooms, etc. Negroes see race as predominantly a white man's problem that would be solved easily if whites would just stop discriminating. A good many whites, on the other hand, insist that white prejudice and discrimination would disappear if Negroes would only "behave" themselves i.e., if they would just adopt white middle-class standards of behavior and white middle-class goals of economic success. These are myths and like all myths, each contains elements of the truth. As partial truths, however, they obscure as much as they clarify. They permit and may even encourage Americans to avoid the painful facts of racism.

For a hundred years, white Americans have clung to the illusion that if everyone would just sit still, time alone would solve the problem of race. It hasn't and it never will. Dr. Martin Luther King pointed out that time is neither good nor bad. What matters is how time is used. Time has been used badly in the United States. It is now time that something be done.

Crisis in Black and White has been heralded as both the boldest and most profound attempt to understand the Negro crisis in America. Charles Silberman contends that if all discriminatory practices were to stop tomorrow, the Negro's position in American society would

be fundamentally unchanged. Two hundred and fifty years of slavery followed by one hundred years of brutal humiliation at the hands of white America have left too many Negroes unable or unwilling to compete in a white man's world. The Negro is not simply a white man with black skin, ready to take his rightful place in society as soon as the white world overcomes its prejudices. Color does matter; Americans have made it matter.

Silberman, a veteran journalist and sociologist, maintains that Negroes need to be treated like men; to believe in their hearts that they are men, men who can stand on their own feet and control their own destinies. The request sounds simple enough yet white men find this statement utterly impenetrable because they do not realize how little they know about Negroes, and how little effort they have expended in trying to learn.

There is much that both sides can learn from *Crisis in Black and White*. Highly recommended!

Leonard J. Tracy, O.P.

Since leaving the Dominican House of Studies in 1963, Father Tracy has worked in a largely Negro section of Detroit. He participated in the march on Montgomery this Spring and this past Summer worked with the Summer Community Organization of Political Education (SCOPE) in Allendale County, South Carolina. He has recently been assigned to the Newman Apostolate at East Tennessee State University.

ST. THOMAS AQUINAS, SUMMA THEOLOGIAE, VOL. VI, THE TRINITY (Ia, 27-32). By Ceslaus Velecky, O.P. New York, McGraw-Hill, 1965. pp. 170. \$5.75.

Given the widespread and insistent call for a new 'Christocentric' theology conceived as a replacement for the older 'theocentric' approach, as well as the general unpopularity of St. Thomas in many Catholic intellectual circles, a new translation of St. Thomas' treatise on the Trinity from the *Summa Theologiae* could well have difficulty obtaining a warm reception. And yet it should not require much reflection to convince any serious theologian, whatever the direction of his thinking, that the present volume is a timely contribution from several points of view. All would at least agree that St. Thomas' teaching on the Trinity is important historically, as part of the ma-

terial for the investigations of positive theology. Most theologians will discern still better grounds for studying this aspect of St. Thomas' doctrine anew. Any theology, whether its orientation be Christocentric or otherwise, is certainly incomplete without a serious consideration of the mystery of the Trinity at some stage. And as far as Thomistic theology itself is concerned, the Trinitarian mystery is of course the central one. Fr. Velecky, in the introduction to the present volume, admirably expresses the pivotal role of the doctrine of the Trinity in theology according to St. Thomas' conception of it:

... The chief truth that the Word of God tells us about God is that he is not one Self but three, the Father, the Son, and the Holy Ghost, who live one life. And to think about this is not to become involved in barren metaphysical speculation, but to look at the mystery of Christian life, the salvation brought by the Word made flesh who brings us to the Father by the grace of the Holy Ghost. For the treatise on the Trinity culminates in the discussion of the divine missions (Ia. 43), where the story begins of man's sharing in the life of the three divine Selves.

Hence the seventeen Questions which form the treatise on the Trinity are the cornerstone which locks together the 512 Questions of the *Summa*. . . . (p. xix)

Fr. Velecky's volume covers the first portion of the *Summa's* discussion of the Trinity, that is, the investigation of the divine processions, the relations, and the Persons taken together. It is Volume VI in a projected sixty-volume translation of the entire *Summa*; English speaking Dominicans and other scholars throughout the world are contributing to the undertaking. Between the publication over a year ago of the first three volumes (i.e., volumes I, II, and XIII) and the appearance of the one here under review, the following numbers have been issued: *Knowing and Naming God* (Vol. III; Ia, 12-13), by Herbert McCabe, O.P.; *Knowledge in God* (Vol. IV; Ia, 14-18), by Thomas Gornall, S.J.; *Dispositions for Human Acts* (Vol. XXII; IaIIae, 49-54), by Anthony Kenny.

In its general structure the Trinity volume follows the standard format for all the volumes in the series: the text of the *Summa* itself is preceded by editorial notes telling us the Latin edition on which the translation is based, the principles used in translation, and other pertinent information; a general introduction to the subject matter follows, emphasizing its place in the context of the entire *Summa*; the text itself is then presented with Latin and English on facing

pages (corresponding line by line in most cases), and there are abundant footnotes giving not only editorial references and citations but also explanation or discussion of difficult points; the text is followed by several appendices, a glossary of terms, and indices. Within this general framework, the translator-editor of each individual volume has considerable latitude; the volumes thus far published show considerable variation in the style of translation as well as in the character of the introductions, appendices, and other discussion material. In all these respects, the present volume on the whole compares favorably with most of its predecessors (not including Volume I—*Christian Theology: Ia, 1*—a truly classical contribution by Fr. Thomas Gilby, O.P., the General Editor of the series).

As to the translation itself, Fr. Velecky's work is especially admirable in view of a unique two-fold difficulty he faced: he was working with probably the most difficult, technicality-laden treatise in the *Summa*, and the English into which he was translating is not his native language. One substantial criticism seems in order: sometimes, through a faulty use of English connective words or subordinate clauses, the continuity of thought from one sentence to another within a paragraph seems obscured (e.g., in q. 28, a. 2, ad 1 and ad 2); similarly, through poor punctuation or faulty separation of thoughts into sentences, or simply a failure to use good contrasting phrases, we do not seem to get the force of a key distinction (e.g., in q. 27, a. 1, penultimate paragraph; q. 28, a. 1, ad 4; q. 28, a. 2, penultimate paragraph). Besides this, there are some cases in which the choice of a particular English expression seems inaccurate or at least questionable: e.g., "contrasting relations" for *relationes oppositas* in q. 30, a. 2 ("opposite relations" would have been equally clear, whereas the idea of "contrast" in God could be misleading); and "purely semantically" for *solum considerata nominum ratione* (again, a more literal translation in this case might have been clearer). But no translation could be completely invulnerable to some objections of this sort, especially when one is well accustomed to the terse precision of the original language. Given the preponderance of technical vocabulary in this particular portion of the *Summa*, and also the general aim of this new edition to present a reasonably free translation in the modern vernacular with the safeguard of the Latin on the facing page, it is hard to quarrel with the translator's judgment in most cases of difficulty.

In his introduction, to which we have already referred, Fr. Velecky stresses the central place of the doctrine of the Trinity in St. Thomas' theology. Here, also, as in the first three appendices, St. Thomas' Trinitarian teaching is put in perspective by showing its Scriptural and Patristic foundations. The fourth appendix points out the theological discussions in the medieval schools which formed much of the context of St. Thomas' own treatise. The final six appendices offer detailed exploration, respectively, of each of the six Questions translated in the volume; in fact they are intended as introductions to the reading of the Questions themselves. These appendices provide many worthwhile insights into St. Thomas' methodology and doctrine. Not their least value is in pointing out how St. Thomas' exhaustive, painstakingly complex, logical and metaphysical considerations really enhance our grasp of God's revelation. We are shown how the close theological argumentation does not by any means dissolve the Trinitarian mystery, but rather helps us appreciate that mystery's profundity.

The copious footnotes to the text itself amplify the general explanations in the introduction and appendices, and they help to clarify many difficult passages. Although he is not excessively erudite for the non-professional reader, Fr. Velecky is not afraid to go into detail, e.g., Greek or Latin etymology where the subject matter calls for such discussion. Many other footnotes add further precision to the historical context of St. Thomas' thought, although in this area there are some instances where the available evidence does not seem to illuminate us as much as we should like. (One erroneous note of some importance may be mentioned: on p. 85, the Council of Toledo's condemnation of the proposition, "Trinity is in the one God," is cited as evidence that the term 'Trinity' was not always accepted in the Church; actually the Council's objection was to the word 'in,' not 'Trinity' [A.D. 675; Denz 278].) Nowhere does the discussion claim to be exhaustive, but it is nearly always worthwhile and often greatly enlightening.

This edition of the first portion of St. Thomas' treatise on the Trinity should become an important reference for theologians and theological students. It represents a substantial contribution to scholarship, and we should hope that future volumes of this new *Summa* translation may equal its high standard.

Aquinas Bruce Williams, O.P.

LIKE THE WORD. By Paul Hinnebusch, O. P. St. Louis, B. Herder Book Co., 1965. pp. 266. \$4.50.

Incorporation into Christ is the starting point of every Christian, for this is precisely what it means to be Baptized and made a member of the Church. The Church, as the Second Vatican Council expresses it, "is a people made one with the unity of the Father, the Son and the Holy Spirit." The great mystery of the Church, a mystery of God residing in man, is made a reality for each Christian as he 'puts on the Lord Jesus Christ.'

Fr. Hinnebusch's book is both a study and guide, centering about one aspect of the mystery of the Church. How can man be united with God? The author's answer is that each individual Christian becomes "Like the Word" in order that the Trinity may dwell within him. Hence, the theme of the book is that the Word alone leads us to the Trinity. He is the exemplar, the pattern of the interior life of every Christian; He is the way to God. Christocentric spirituality, so popular and meaningful for the modern Christian, is actually not the goal of the spiritual life, but only the way, for ultimately, "Christianity is life with the Holy Trinity."

Comparing the inner life of the Christian with the relationship of the Eternal Word in his life with the Father in union with the Holy Spirit, Fr. Hinnebusch shows that Christ acts as an instrument for the God-likeness of our actions. The source of these human actions is grounded in the incorporation, configuration, and transformation of man in God, these three being simultaneous aspects of our proceeding through Christ to the Father. In this way, man learns from Christ, who is impressed upon him, how to orientate his life towards the Father with the help of the Holy Spirit.

Upon examination of the life of Christ on earth, the author concludes that there were four relationships between Christ and the Father; Christ was *with* God, and *from* God, Christ *gave* the Father glory, and *returned* to Him. This concludes Fr. Hinnebusch's study of the mystery, but he does not rest here. The remainder of the book takes the form of practical guides towards patterning the interior life upon these four aspects of Christ's life. The author shows how the Liturgy, the Rosary, the Eucharist, and prayer all help us to imitate the life of Christ living *with* God in His presence. He also indicates how a life of self-denial and obedience leads to a life which imitates

the Lord crucified, led by the Holy Spirit, *from* God. Finally reference is made to the personal love of Christ for each individual person, allowing us to *give* from the abundance of this love, and eventually to *return* to the Father as Our Lord did. This enduring love of Christ which leads us back to the Father *is* the Holy Spirit. In this way we are, as it were, bundled up in the Trinity.

Fr. Hinnebusch is a well-known spiritual author. He relies upon his many years of teaching in Colleges and of practical spiritual guidance, to bring us a work which is theological in dimension, but practical in application, both a study and a guide. There is a search today for a properly American spirituality. This book could serve as the basis for such, for it both unites us to the spirituality of the universal Church in the depths of its mystery, and indicates the directions which an American spirituality could take. Most readers will find particularly helpful on this count, the chapter on how action can foster contemplation, a problem area for many of today's Catholics.

Anselm Thomasma, O.P.

INFORMATION, INFLUENCE, AND COMMUNICATION: A READER IN PUBLIC RELATIONS. Edited by Otto Lerbinger and Albert J. Sullivan. New York, Basic Books, 1965. pp. 479 & bibliography. \$8.50.

Critical evaluation of self marks the maturation of an industry or professional area no less than it indicates the individual's coming of age. The advertising business in this country has assisted its own development by accepting some criticisms of writers like Vance Packard, while emphasizing the hollow ring from other broadswords raised against it. The field of public relations, to many minds an offspring of advertising and therefore heir to some unhappy traits, shows itself in this volume capable of the same searching inquiry. Here we have no whining defense of all practices passing today as "public relations," but rather a realistic attempt to articulate the proper techniques and goals of the PR practitioner.

The editors, who head the Division of Public Relations at Boston University, have assembled twenty-five essays and survey studies approaching this fairly new area of scholarly interest from a variety of viewpoints. The usual criterion of rating anthology contributions—their pertinence to the core subject—is of little value here. At

present, the actual scope of public relations remains somewhat obscure, and the pieces selected reflect this. A wide range of topics are included: the economic, political and social arenas of PR operation; the four elements in communication technique: information, influence, impact and empathy; and the moral and social responsibilities of the individual practitioner.

Doubtless, it is the discussion of the nature of PR and the matter of its ethics, covered in Parts I and IV, which will be of primary interest to the reader with philosophical or theological orientation. "Defining public relations," one wit recently observed, "is like frisking a seal—you don't come up with much." And yet given the channels of modern communication open for the PR man's use, and his ability to "engineer consent" in Bernays' famous phrase, it is essential that effort in this direction be made. In one of his own contributions to the volume, co-editor Sullivan looks forward to the day when public relations will be no longer a tool of management, merely spreading publicity in order to promote images which, because entirely favorable, are in fact illusions. He envisions a role for public relations as "custodian of truth, charged with communicating truth and responsible for safeguarding it." For Sullivan, public relations has been too occupied with practice; it is time now for thought to be given to the nature of PR activity and theoretical principles underlying the mass communication of information. Rightly conceived, public relations is a methodology of societal education and, as in every learning process, both educator and those informed should profit from the communication of truth.

This communication of accurate information serves as a recurring theme in George Warmer's essay "Public Relations and Privacy." Man's right to information is balanced by his neighbor's right to privacy; society has the corresponding duty to regulate the quality—however truthful it may be—of the information the individual receives. Warmer develops this notion in defending man's right to resist bombardment with useless information.

The moralist will find material for reflection in "The Struggle for Ethics" by David Finn, chairman of the leading public relations firm Ruder and Finn. The author comes to grips with a central problem: if a "good image" is a posture struck by an individual or group of individuals to win acceptance for an idea, product or plan, does image-making then conflict with reason and responsibility? Dealing

with the question from the corporation viewpoint, Finn suggests a "ethical threshold" theory whereby each business concern would determine its objectives and role in society, and the means of achieving goals consonant with the public good. The ethicist may be tempted to see a sophisticated form of moral relativism in this approach. But as the author points out, clear-cut answers to modern business problems are hard to come by, and corporation executives are often anxious for realistic counsel from moral philosophy. It might well be asked whether this has been available and how scientific ethics is prepared for the growing complexity of modern business.

For both practitioner and philosopher, this book presents public relations as an area for future depth study which will be serious and constructive, a far cry from the role of Symptom of Modern Ills in which it has appeared so frequently.

Barnabas Davis, O.P.

FOR PRIESTS. By Bede Jarrett, O.P. Chicago, Priory Press, 1965. pp. 123. \$3.50.

Man, in any form of true communication, is forever giving something of himself away. He exposes his heart, his thoughts to the scrutiny of others. And still he is not losing anything; he is sharing his goodness, his God-likeness with his brothers. This is what is most striking about the writings of Bede Jarrett. The fruit of his contemplation, the harvest of divine seed planted in his soul is revealed that we too may share God's life more fully.

For Priests, a compilation of twelve meditations originally appearing in *The Homiletic and Pastoral Review*, is not a cold, authoritative outline which degree by degree, chapter by chapter elevates the priest to a more sublime level of perfection. Rather, it is a sharing of human experience, a warm, compassionate invitation to love God from one who has also sinned, endured loneliness, lacked faith at times, and encountered disappointments.

For Priests is human, realistic, and consoling, yet with gentle urgency it exhorts to prayer and calls for reflection. Its pages are poignant and lucid, written with precision and composed with a deep love of the priesthood.

Father Jarrett touches all the essentials of the priestly life—the cultivation of perfection, the acceptance of God's Will, the presence

of sin, the necessity of prayer. Each chapter reflects the depth of contemplation and the insights of a priest conscious of his dependence on God. Father Jarrett communicates to us—priests and seminarians—elements of his own life, warm with a total love of his vocation and aware of priestly needs.

For Priests demands and merits repeated reflection and exhaustive study that we too may effectively communicate our priesthood to others.

Kevin Thuman, O.P.

SEMINARY EDUCATION IN A TIME OF CHANGE. Edited by James Michael Lee and Louis J. Putz, C.S.C. Notre Dame, Indiana, Fides Publishers, 1965. pp. 5.90. \$7.95.

SEMINARY IN CRISIS. By Stafford Poole, C. M. New York, Herder and Herder, 1965. pp. 190. \$3.95.

"The Church moves in the life of this twentieth century only as the priest knows his people, their ways, their problems, needs, worries, hopes and expectations." Thus writes Bishop John King Mussio in his foreword to *Seminary In Crisis*. It was the plan of Pope John XXIII that the Church should involve herself more in the life of the modern world, that she should adapt herself to the needs of twentieth century man. The fulfillment of this ideal depends on the priest, for, as the same bishop says, "The priest as the pastor of souls is the Church in action." But, the priest is formed in the seminary. Thus, the necessity of up-dating the seminary.

That the seminary must undergo a renewal in the spirit of Vatican II, that it must open itself to the influence of *aggiornamento* is the guiding principle of both *Seminary Education In A Time Of Change* and *Seminary In Crisis*. Both books consider the problems facing today's seminaries and offer some solutions to these difficulties. As Frank B. Norris, S.S. states in the Introduction to *Seminary Education In A Time Of Change*, "It would be dishonest not to acknowledge the positive blessings that have come to the Church through the Tridentine seminary." Yet, the world has changed, as has its needs and problems. It is time, then to reflect on the necessity and essential characteristics of a seminary which is to produce priests who are equal to the challenge of our own age.

Seminary Education In A Time Of Change offers seventeen essays

on various aspects of seminary life. John Tracy Ellis provides the historical background in two fine articles. James Michael Lee is responsible for four essays which this reviewer found most interesting. The articles were informative, constructive and well-written. Professor Lee maintains that the principal task of the seminary is to educate the student, "so that he will grow intellectually, spiritually, psychologically, emotionally and physically in order that he will become an apostolic minister of Christ in the world." He argues that the education of the priest must fuse individual perfection with a social service orientation. Intellectual development is viewed as a means to achieving effectiveness in the pastoral ministry. Some of Lee's suggestions about improving the administration of seminaries are somewhat idealistic. One has to agree in theory, but the practical working out of some of his solutions does not appear feasible, at least in the near future. The same criticism can be made of his suggestions regarding the problems involved in personnel and guidance services. Lee's final essay on curriculum and teaching is well done and provides many positive and realistic solutions to problems in this area.

William Bier, S.J. suggests that selection of seminarians should be exercised by evaluation prior to seminary admission. Included in this fine essay is a well-balanced and convincing defense of psychological testing. In writing of the sociological dimension of the seminary, Robert Brooks, O. Praem. suggests that seminaries be located near universities and that the seminarians be imbued with an ecclesial (biblico-liturgical) spirituality. Sergius Wroblewski, O.F.M. advocates student-centered teaching and greater communication between professors and students in his article on the intellectual climate in the seminary. Why Fr. Wroblewski blames the neglect of giving free will its proper place in the psychology of man on St. Thomas and Thomists is not easy to understand (Lee does the same). A careful reading of Aquinas would reveal that when the saint defines man as a rational animal, he means a good deal more than an animal with an intellect. It is not clear to me how anyone could be rational and not free.

Seminary life from the psychological point of view is treated by George Hagmaier, C.S.P. and Eugene Kennedy, M.M. This reviewer found their approach a little too negative. However, there are some good insights and suggestions. Of special interest is the authors' em-

phasis on the "deeply personal dimension of the professor's role in assisting each seminarian to achieve maturity."

Perhaps the most stimulating and thought-provoking essay in the book is Robert O. Johann's offering on the place of philosophy in the seminary curriculum. This is an article that should be read and thought over carefully by every professor of philosophy and every seminary educator.

Dennis J. Geany, O.S.A. emphasizes the necessity of the seminarian's identifying himself with the poor in his article on social action. A very fine explanation of the role of celibacy in the life of the priest is found in Adrian van Kaam's essay on religious counseling. Maur Burbach, O.S.B. writes clearly and informatively on the place of liturgy in the seminary. While John L. McKenzie, S.J. makes some good points in his article on theology in the seminary curriculum, I found it difficult to evaluate them clearly and objectively. The author's insistence on using "destructive criticism" alienated this reviewer from the beginning. Fr. Mc Kenzie defends the necessity of using such a method. All I can say is that it did not work on this reader.

Louis J. Putz, C.S.C. argues for the improvement and up-dating of clergy-laity relationships. This is to be achieved through the inculcation of healthy attitudes toward the layman in the seminarian. The last essay by Franklin H. Littell is a discussion of American Protestant seminary education.

Unless one were strongly opposed to his views, it would be difficult to find fault with Stafford Poole's *Seminary In Crisis*. This is a well-planned, objective and constructive study of the needs and problems of the modern seminary. Polemics are at a minimum and the author's proposals certainly deserve to be considered and pondered seriously. Fr. Poole limits his remarks to the American diocesan seminary and he argues that the seminary is going to have to be reunited organically with lay education (preferably via a return to the universities), if it is to keep abreast of the modern world.

According to Father Poole seminary teachers and administrators should serve to close the gap between the positive and specific ideal of the priesthood and the student as he is. It is the function of the seminary to educate and to train a man for tasks specifically priestly. The future priest must be a "modern man" possessed of intellectual adaptability, intellectual achievement (at least a B.A. in an accredited college) and liturgical understanding.

The author discusses the historical context and the canonical organization of the seminary. He argues that it is necessary to provide today's seminarian with a realistic view of what the priesthood is, to give him leeway and encouragement in decision making and to offer him the means of identifying himself and his period of training with the goal of the priesthood. One might find that Fr. Poole demands a bit much of the seminary faculty member, but it is difficult to disagree with him in theory. There are discussions of the intellectual and spiritual formation of the seminarian and a special study of the problem of freedom and obedience in *Seminary In Crisis*. Fr. Poole concludes his book with a picture of the ideal seminary and some thoughts on the problem of perseverance.

Because of the vital role of the seminary in the life of the Church, any permanent and effective reform in the latter depends upon the renewal and reform of the former. Both *Seminary Education In A Time Of Change* and *Seminary In Crisis* offer many positive suggestions as to how this renewal may be accomplished. Ample material is provided for serious reflection and discussion. These books should at least be read by all who are in anyway involved in seminary administration or education. Let the books be read seriously. Let the suggestions be considered seriously. And let the necessary steps be taken to insure the attainment of Pope John's goal: that the Church may assume her rightful place in the modern world.

John V. Walsh, O.P.

ASPECTS OF BIBLICAL INSPIRATION. By Pierre Benoit, O. P. Chicago, The Priory Press, 1965. pp. 127. \$2.45.

Aspects of Biblical Inspiration is composed of two studies by Pierre Benoit. The first of these studies, "Analogies of Inspiration," was delivered at the International Catholic Biblical Congress held in Brussels in 1958. The second and, since it represents a further development in his thought, more important study is "Revelation and Inspiration," which appeared first in *Revue Biblique* in 1963. The main purpose of these two studies is to clarify some of the difficulties, particularly those relating to terminology, which have prevented scholars from resolving problems about biblical inspiration.

St. Thomas' treatment of inspiration was limited almost exclusively to the charism of prophecy, and until the end of the last

century most writing on inspiration followed the treatment of St. Thomas. At the end of the last century scholars became interested in scriptural inspiration, and some unfortunately misused St. Thomas by applying his solutions to problems he did not consider. To this day there has been a continuing debate on the various aspects of scriptural inspiration which seems to hinge on two problems: first, the problem of the respective roles of the speculative and practical judgments in the one inspired; and second, the problem of the terms 'revelation' and 'inspiration' which signify the realities involved.

From the time the problem was first considered some held the practical judgment to be the primary object of scriptural inspiration while others maintained it was the speculative judgment. Father Benoit does not resolve the problem but does much to clarify it by showing how both the practical and speculative judgments are intimately connected in scriptural inspiration. His primary concern, however, is with the second problem mentioned above. He says of the debate on scriptural inspiration: "It could be that it is prolonged . . . by that laxity of thought and vagueness of expression which impedes opinions from really coming to grips." (p. 89) In the first study Fr. Benoit points out that, "revelation and inspiration are neither a single univocal notion, nor two equivocal notions; they are two aspects of one analogical notion." (p. 14) In this study he is concerned with the extension of the concept of inspiration and finds that it is something pertaining to the whole of salvation history. It is found primarily in the charism given to the sacred writers but is also seen in the "impulsions that moved men to live and recount the message before it was written," as well as in the illuminations by which the church penetrates her faith. To this latter he gives the name ecclesial inspiration. In the second study he has attempted to alleviate much of the confusion that has raged over the varieties of meanings assigned to the terms 'revelation' and 'inspiration.' After a careful consideration of the history of the problem and of the usages of contemporary scripture scholars, he suggests that, "*all the acts of speculative knowledge elicited by man under the supernatural impulse of the Holy Spirit should be grouped under the charism of REVELATION;*" (p. 121) that "*the charism of INSPIRATION directs all the practical activity involved in the communication of truths received in revelation;*" (p. 122) and that, "*inspiration is logically, rather than chronologically, subsequent to revelation.*" If

these usages were to win general acceptance among scripture scholars one could look forward to a more meaningful penetration of the difficulties and an eventual solution to the problem of scriptural inspiration.

One of the outstanding characteristics of this work is Father Benoit's fidelity to St. Thomas. His is a fidelity which goes beyond the thought of St. Thomas when this is made imperative by a new problem. He criticizes such scholars as Calmes and Merkelbach for thinking to find in St. Thomas answers to problems he did not consider. St. Thomas considered the problem of revelation and inspiration only in the context of the prophetic charism, but Father Benoit makes a careful study of the treatise on prophecy before drawing his conclusions. He sees in St. Thomas principles which are equally applicable to the problems of prophetic and scriptural inspiration but he also sees limitations in St. Thomas' narrower treatment of this charism. In general, however, he feels he has moved away from the positions of modern theologians while moving closer to St. Thomas and the Bible.

This work is to be commended as a truly objective treatment of a problem at the heart of much current biblical scholarship. It takes into consideration all the current speculation on the problem while laying its chief emphasis on the evidence presented by the Bible itself. The subject matter of the work is profound, but the author's careful explanations render it intelligible to the average student of the scriptures.

Stephen Keegan, O.P.

THE PREACHING WORD. By Otto Semmelroth, S.J. New York, Herder and Herder, 1965. pp. 256. \$4.95.

There have been many articles written on the theology of preaching, but as far as I know, Father Semmelroth is the first to write a whole book attempting to set forth this doctrine in a clear, orderly and somewhat complete manner. It is a welcome contribution to the new theology. The book is divided into two sections. In the first part Father Semmelroth discusses preaching as the proclamation of the Word of God. Using the insights of the Hebrews as well as of the phenomenologists, he explains the Word of God as God's expressing of himself to man so as to communicate with man. This he carefully

distinguishes from the Word in the Trinity, from revelation, from God's work, and from man's reply. He then goes on to show in what manner this Word has been uttered throughout history, ending with his main concern, the preaching of the Word in the Church. While this first half of the book is perhaps the less original, it is well thought out and well presented. It will provide the neophyte with an excellent introduction into the study of the Word.

In the last half of the book, Father Semmelroth discusses the efficiency of this Word. He attributes to the proclamation of the preacher a real power, not only to prepare for grace, but actually to cause it. The fact of such efficiency is clearly taught in Scripture, as Father Semmelroth shows. Just how it is efficacious he tries to explain by linking the act of preaching to the sacraments as part of a single work of salvation.

The second section of the book is less clearly exposed than the first. This is probably due to the density of the matter and also to the fact that the author is setting out more on his own.

There are many points in *The Preaching Word* which are highly debatable. But while it is not the last word on the subject (Father Semmelroth never pretended it was), it is a magnificent beginning. The book deserves many critical articles and reviews. One can only hope that it will stimulate others to work in this neglected field.

Thomas G. Cleator, O.P.

PSYCHODYNAMICS OF PERSONALITY DEVELOPMENT. By William J. Delvin, S.J. New York, Alba House, 1965. pp. 324. \$4.95.

Priest and psychiatrist were once at enmity with each other, each claiming to possess the total answer to man's interior difficulties. Today the antagonism is over, and there is a growing realization on both sides that mutual cooperation not only is desired but is also necessary and expected for those in need to derive the best from both.

Psychodynamics of Personality Development is a child of necessity born of this current attitude. Its over-all purpose is to bring the facts and conclusions of the behavioral sciences—psychiatry, psychology, sociology, and anthropology—to bear on the theological training of the priest, and to make them available to him in the fulfilling of his priestly role. The challenges of contemporary life, according to

the author, have placed the priest in a unique and strategic position with respect to promoting and protecting the mental health of his community. Thus, the priest must draw upon both religious resources and the resources of behavioral sciences to achieve his goals.

Consequently, the author's purpose is to "expound in this manual an integrated, dynamic, operational concept of man that is both teleological and developmental." With a strong emphasis on the complete emotional life of man, Fr. Delvin indicates that psychological experiences which have taken place prior to the full use of reason can have important influences on man's behavior, and in some cases these experiences prior to full rational maturation severely restrict the free function of the person and pave the way for erratic attitudes and behavior.

The book can be considered as composed of three distinct yet related parts. In the first six chapters methodology and terms are set down. A significant chapter in this group describes the relation between the abstractions of philosophy and the empiricism of the behavioral sciences. Next the focus shifts to the various stages and problems of personality maturation from the pre-natal period to senescence. This study forms the main portion of the volume and covers chapters 7 to 16. The final chapters relate all the findings to the dynamic function of the priest in the discharge of his duty as shepherd to his flock.

Noteworthy is the fact that this book takes account of the reality of original sin—a rare occurrence in psychology today. Summaries and specific recommendations are given pertaining to each period in the development of personality. Furthermore, besides a generous annotated bibliography according to each individual chapter, there is a rather complete index.

This very fine volume is primarily intended for priests and seminarians, but any one involved in counselling will find it valuable. It is a manual, not one in the antiquated tradition, but rather one that pulses with the dynamism of the life of which it speaks, and it will be of immediate use in solving the practical and concrete difficulties man encounters in his return to God.

Adrian Dabash, O.P.

THE HOLY SPIRIT AND THE PRIEST. (Toward an Interiorization of Our Priesthood). By Clement Dillenschneider, C.Ss.R. Translated by Sister M. Renelle, S.S.N.D. St. Louis, B. Herder, 1965. pp. 152. \$4.00.

The risen Christ invisibly operates in the visible Church through the Holy Spirit, the personal force by which the redemptive gifts are sacramentally present. By relating Himself wholly to Christ and coming from Him, the Holy Spirit makes this mission vital within the Church, sustaining it through Christ's hierarchical ministry. Thus the Spirit of the Christian Priesthood is none other than the Holy Spirit, who is both its origin and the impulse of its message.

The Holy Spirit and the Priest, Father Dillenschneider's latest work, illuminates this influence of the Holy Spirit on both Christ and on the priest of Christ. As a crowning complement to the author's scholarly *Christ the One Priest and We His Priests*, where he presents a dogmatic establishment of priestly spirituality, the present volume envisages the priest as totally belonging to Jesus solely by possessing the Spirit of Christ—the Holy Spirit Himself.

Once again utilizing a comprehensive reservoir built on the Scriptures, the Fathers, and Spiritual Writers, Father Dillenschneider's discerning eye penetrates the thought of Saint Paul, Cyprian, Vonier, Congar, etc., interweaving a treatise on the Holy Spirit as sharer in Christ's mission, and as the agent of the priest's interiorization and ministry. The expert facility and deployment of innumerable sources and the clarity and conciseness of development are outstanding. The author's discernment of the priesthood as a personal interiorization in Christ, and of the priest as a perfect spiritual man, "a man of the Spirit," reflects his own penetrative cognizance of this unique office.

Part One, "The Holy Spirit and Christ," contains an immeasurable wealth of spiritual riches despite its regrettable brevity. After a summary discussion of the progressive revelation of the Spirit, the same Holy Spirit is related in subsequent chapters to Christ's consecration at the Incarnation, His Baptism, Sacrificial Death and Redemption, before the Risen Pontiff sent the Spirit at Pentecost.

Part Two, "The Holy Spirit and the Priest of Christ," reveals the ecclesial indwelling of the Spirit developed theologically, historically, and structurally, and as contained in the Liturgy of the Sacrament of Holy Orders. Yet this development attains its crescendo in the chap-

ters discussing the interior life and ministry of the priest. Here, with the same practical detail characteristic of his previous writings, Father Dillenschneider ascertains the role of the Holy Spirit in the priest as preacher, dispenser of the Sacraments, missionary, director of souls, and as an integral dimension in the collegial spirit of the priesthood.

The conclusion examines the priest as the consoler, the "paraclete," of the Christian people. For through Holy Orders the priest must "speak to men for edification, and encouragement, and consolation." (I Cor. 14:3)

The Holy Spirit and the Priest presents refreshing insights and reflections into the Priest's share in the Order of Jesus Christ. It can awaken in the reader a continual recognition of the priest's new creation effected and accomplished through and in the Holy Spirit.

Kevin Thuman, O.P.

BRIEF NOTICES

For Sisters-superior Claude Kean, O.F.M., has an excellent little book, *As One Of Them* (The Newman Press, \$3.50). The book is filled with practical and realistic hints on how to be a good, thoughtful and understanding superior. The common sense, good humor and charity with which the virtues and vices of superiors and subjects are treated is refreshing.

Notre Dame continues its series on *Men Who Make the Council* with numbers thirteen to twenty-four (@ 75c). Included in this group are Cardinal Alfrink (No. 24), the outspoken Archbishop Roberts, S.J. (No. 16), the remarkable Dom Christopher Butler, Abbot of Downside (No. 15), Africa's Cardinal Rugambwa (No. 21) and our own beloved former Apostolic Delegate Amleto Cardinal Cicognani (No. 19). Each booklet is a valuable character portrait, not simply a biographical catalogue, of a man who has taken a stance in the Council's effort to revitalize the Church.

One of the greatest biblical scholars of our day is William Foxwell Albright. To commemorate his forty years of biblical research a group of fellow scholars have contributed to a series of essays in his honor. *The Bible and the Ancient Near East* in the paperback reprint by Anchor books (\$1.95) is a testimony to the progress of biblical scholarship in the forty years Albright has been on the scene.

To list the contributors is to list some of America's foremost biblical scholars. To honor a scholar with scholarship—that is the end of this book. And anyone interested in the progress of biblical scholarship will find immense value in *The Bible and the Ancient Near East*.

The Liturgical Commission of the Wichita diocese has recently published three textbooks for religious discussion groups, *New Horizons in Catholic Worship*, *New Horizons in Scripture* and *New Horizons in Christian Living*. (@ 75c). William J. Leonard, S.J., known for his appreciation of liturgical renewal, has collaborated with Msgr. MacNeil on two of the booklets—*Catholic Worship and Christian Living*. Father Leonard brings to this work the insights of many years of college teaching in theology. He is also a leader in the American liturgical movement. Any religious discussion group, especially one in its beginning stages, will benefit greatly from these booklets. *New Horizons in Catholic Worship* contains the complete text of the Constitution on the Sacred Liturgy (N.C.W.C. translation).

Another, and perhaps his finest, effort has been made by Father Raymond, O.C.S.O. who writes *The Mysteries in Your Life* (Bruce, \$4.25). Here Father Raymond connects the death of Abel and of Jesus Christ and shows how we can piece together our own puzzling lives by reviewing the mysteries in the death of Abel and Jesus Christ. If you are familiar with the style of Father Raymond, you will be pleased with his new book.

A number of new reprints have been published in the Doubleday Image series. Alfred Wilson's *Pardon and Peace* (95¢) is most welcomed in an age when there is a greater appreciation of the value of confession. Another is John L. Thomas' *Catholic Viewpoint on Marriage and the Family* (85¢). Father Thomas delineates the Catholic position taking into account the American scene. Two worthwhile books in any form are Sheed's *Society and Sanity* (95¢) and Dawson's *The Crisis of Western Education* (95¢). Both authors are noted for the brilliant insights they bring into the matters they discuss. Hans Kung has written a new introduction for his *The Council, Reform and Reunion* (85¢). Thought controversial, Hans Kung deserves a hearing especially since much of what he has proposed in the past has come to be. Finally in two books Volume Seven of Copleston's *History of Philosophy* (@ 95c) has been published. Part one covers Fichte to Hegel, part two Schopenhauer to Nietzsche. Father Copleston presents the History of Philosophy in as appetible

a manner as possible. The easy readability of his work proves his success.

Maryknoll Publications offers a most interesting work, *A World to Win* by Joseph Grassi, M.M. (\$3.95). It is a rather revealing study of the methods Paul the Apostle used in his missionary work. The evidence is the writings of the Apostle himself. And perhaps most important after the scholarly examination of the Pauline texts is the practical applications for the missionary work of the twentieth century.

1966

Dominican Calendar

FEATURING . . .

Mass Ordinal
Indulgences
Reading Lists

AND THIS YEAR . . .

Liturgical Meditations
For All the Major
Dominican Feasts

35¢ per copy

\$3.25 per dozen

\$25.00 per hundred

**AVAILABLE IN NOVEMBER FROM
DOMINICAN CALENDAR**

487 Michigan Avenue, N.E.

Washington, D. C. 20017