

BOOK REVIEWS

"SPIRITUALITY IN THE SECULAR CITY." Volume Nineteen of "Concilium." New York, Paulist Press, 1966. pp. 184. \$4.50.

WORSHIP IN THE CITY OF MAN. Proceedings of the 27th North American Liturgical Week, Houston, Texas. Washington, D. C., The Liturgical Conference, 1966. pp. 227. \$3.75.

The streets of the secular city are being paved today with the gold of Christian optimism. As yet, however, the pavement is far from smooth. Many chuckholes remain to be filled in. Part of the equipment for this task of filling-in is provided by the books above. They are directed towards answering two of the most important problems confronting the Christian in the "secular age."

Optimism about the secular city of man is now part of our history. This optimism is a legacy granted us from many quarters, the Second Vatican Council, the writings of Teilhard de Chardin, Harvey Cox's popular *Secular City* and the debate it spurred, and by the social awareness of our times. These have all contributed. Our eyes have been opened to the implications for our faith of the secular culture and the achievements of man.

The decrees of the Council and the writings of Teilhard and Cox have opened new vistas for the renewal of the care-worn city of man. But enormous difficulties still remain. The first difficulty is to establish a viable Christian spirituality simultaneously attached to the world and to Christ. This was the problem with which Teilhard grappled in his *Le Milieu Divin*. The answer he offered depended upon seeing Christ in the world. The resultant incarnationalist theology formed the platform upon which the later decrees of Vatican II were built. Then there is a second major problem: how is the source of Christian spirituality, the liturgy, to be adapted to the secular culture and the needs of the "new" Christian? There exists a definite gap between the awareness of this problem and its solution. To confirm this, one need only to glance at the aforementioned *Secular City*; only a few paragraphs are devoted to the role of the liturgy.

The *Concilium* volume continues its familiar structure. The final pages are given over to special reports on Japan's Christian life—there is an optimism for the spread of Christianity due to its opening to the world—and a report on the renewal of monastic life in the form of the Brothers of the Virgin of the Poor, who live in the center of

the city. Other sections deal with the books published in England and Spain on Christian spirituality today. One lengthy bibliographical survey demands special attention; it was written by C. J. Geffré, O.P. In this report the author characterizes three aspects of contemporary spirituality: the world is wholeheartedly accepted on its own merits, faith is seen as opposed to religion (influence of Bonhoeffer), and the Christian life is one of "anonymous charity." (By this last phrase is meant steering clear of dogmatism and triumphalism.) The author goes on to examine the first characteristic in some detail. The distinction between the sacred and the profane is traced and the process of desacralization is seen as opening up true "religion" to the world. Once the idols are destroyed, the world can be authentically accepted.

C. Duquoc, O.P., one of Europe's most imaginative and productive theologians and editor of this volume, discusses the nature of Christian theology today. It is not an echoing of the past but a passionate enthusiasm for both the world and the Word as encountered today. The theologian, just like the average man, is engaged in a difficult task of unifying the faith with the absence of God; in him a bitter battle goes on between the Word and the world. And this is the feature of the theological attitude as opposed to the philosophical: the theologian must face the challenge of the Word.

If Christian spirituality is to advance in the world, then it will no longer be secure. Jose-Maria Gonzalez-Ruiz investigates this implication by examining the relation between the historical and cultural aspects of spirituality, especially the need for security in the form of excessive "religiosity." He concludes that true Christian spirituality will always be one of uncertainty, or at least that it should be, even in times of relative security. Faith thereby shines forth. For the man of faith would press on like Abram "without knowing where he was going."

The chief and initial reaction among Catholics to the conciliar decrees was how to reconcile what had been taught them about detachment and asceticism with the new emphasis upon the validity of the secular world. E. Larkin, Co.Carm. treats this particular problem by establishing some guidelines based upon charity and warning against excessive optimism. Although areas of the problem are delineated, one wonders how the final statement follows from any of the arguments in the treatment. The final statement is this: even the most positive incarnationist must withdraw from the world sometimes in order to speak directly to God.

As was mentioned previously, Teilhard had anticipated many of the problems of the modern Christian in his *Divine Milieu*. P. R. Cren, O.P. exposes the structure of this solution by Teilhard, whom he calls "the master of present-day spirituality." Basically, Teilhard offers five descending concentric circles into the mystical experience of Christ: they are Presence, Consistency, Energy, love of God and earth, and Christocentricism. The principal resolution is that *both* an attachment to the world and a detachment from it are renunciations of one's own will in favor of Christ's. Obviously, an incarnational theology, which sees Christ as the center of the universe, supports this contemporary spirituality.

Further articles suggest that the layman is called to the fullness of human concern *without alienation* from the world. On the other hand, the eschatological witness of the religious demands that in some degree he alienate himself from the world. As a result, the Christian lay person is viewed as a "humanist intoxicated with God," who advances the history of creation by molding it into a history of salvation. Religion then becomes relevant as an answer to the problems of mankind by offering a vision of the world which honestly confronts death, a fullness of human life in Christ, an affective openness, an experience of community, and an authentic use of freedom in a struggle against evil. These are the suggestions of Bultot and Cooke respectively.

By far the most profound article is that written by M. de Certeau, S.J. of Paris. "Culture and Spiritual Experience" is a difficult article to understand, but its implications are enormous. The central thesis is that religion and the spirituality of the Christian are impossible to divorce from the culture in which they were nurtured. No matter how "transcendent" and other-worldly the spirituality of any age, it will always "take flesh" in serious religious language formed by the problems and structures of the culture. In short, each cultural aspect has ramifications in religion, and each religious experience is thoroughly historical. For this reason there is a constant rift in the spiritual life. There has to be. Within the individual experience there is a rupture between the ineffable experiences and the language in which it must be couched in order to be conveyed. Furthermore, viewed historically, this new religious experience creates two more ruptures, one with the traditional spirituality and language and another with the world of the present. Because of this dialectic in history, the consistent pattern of ruptures, one is never able to fix for oneself or for others *the*

meaning of the Christian life. Through a changing culture, there is always a changing spirituality. The spiritual experience and its language are always relative. The article presupposes certain premises about the development of dogma perhaps unfamiliar to the average reader, but the careful reader will find a profound analysis of the problems advanced in the other articles and a proposed solution as well.

"Worship in the City of Man" is a collection of talks delivered at the annual meeting of the Liturgical Conference in Houston last December. As the title suggests, the topics were oriented about the Church's relation to the community about it, the secular city and contemporary society as a whole. It makes for exciting reading! Unfortunately it is impossible to review all of the talks; there are 32 altogether. Suffice it to say that the scope of the deliveries is comprehensive. Both theological roots and practical pastoral concerns are treated. There are articles on secularity, the worship and pastoral concerns of the Church in the city, seminary training, the relevance of the sacraments, and the music and language needed to convey the message of Good News in modern terms. Each article is ecumenical in tone; some of the talks were given by ministers and rabbis.

Then too, the names of the contributors and the titles of the talks give a good indication of what one discovers upon reading this issue. A stand is definitely taken and the deliveries are meant to be controversial. Controversy in turn is the mark of their relevance. Donovan, O'Hanlon, Sloyan, J. L. McKenzie, Gabriel Moran, Corrigan, McBride, Hagmaier, J. D. Conway, these are some of the familiar and controversial figures included in the collection. The titles too indicate the relevancy of the issues discussed: "The Dilemma of the Christian Priesthood" "How worldly must the Church be?," "The Church: Preserver of values or Agent of change?," "Liturgy, Authority, and Freedom in the Seminary," and many more.

But the absence of the long-familiar *imprimatur* is not, as some falsely assumed, due to the fact that many bishops disagreed with the contents of the discussions. Rather it is a policy inaugurated by the censor of the Washington Archdiocese with a hope that it will continue to spread in the future.

Both of these volumes, therefore, immensely aid the direction to be taken by the People of God as they seek to carry Christian values into the secular world of today.

David Thomasma, O.P.

CONJECTURES OF A GUILTY BYSTANDER. By Thomas Merton. New York, Doubleday, 1966. pp. 320. \$4.95.

I read *Seven Storey Mountain* when I was 16 years old, and since then Merton has followed me wherever I went. In reflecting on this while reading his latest work, I wondered how many people have had the same experience—as each new book came out it would take you just a little bit further along the road to self-knowledge as *he* seemed to be finding out more about *himself*. If anything proves this thesis clearly it is this new *Conjectures of a Guilty Bystander*. For here, Merton explicitly admits that he has had a mistaken idea of religious life for all these 16 or 17 years, that is, as something which removes the religious from the world. This is the way he puts it:

Certainly these traditional values are very real, but their reality is not of an order outside everyday existence in a contingent world, nor does it entitle one to despise the secular: though “out of the world” we are in the same world as everybody else, the world of the bomb, the world of race hatred, the world of technology, the world of mass media, big business, revolution and all the rest. We take a different attitude toward these things, for we belong to God. Yet so does everybody else belong to God. We just happen to be conscious of it, and to make profession out of this consciousness. But does that entitle us to consider ourselves different or even *better* than others. The whole idea is preposterous.

I think it is Merton's openness, his vulnerability that kept me reading his books all those years. Whether railing or whining or praying or advising or proclaiming or leaping or whispering or confessing—it is always *him*, he is always *there*. Everything he writes is a diary, his diary. In this stream, *Conjectures of a Guilty Bystander* is his most impressive work.

Thank heaven that after all this time, Merton is as questioning and feels as guilty as the rest of us. His books once put the idea of religious life into my head and kept pushing me towards it; now that I am in it, he pushes me again, now inwards towards that painful business of self-renewal, the process we know must precede external renewal if this is to be anything at all. Down there, in what I always mistakenly imagine to be the sweet, peaceful silence and serenity of Trappists stumbling through the thick blue grass of Kentucky, Thomas Merton questions Thomism, liturgy, ecumenism, the bomb, civil rights, conduct in the monastery, the reading in refectory, and the attitudes of Catholic clergymen whom he does not trust. The book is most obviously a diary in form: it is composed of fragments loosely but smartly

strung together and casually divided into sections—"Barth's Dream," "The Night Spirit and the Dawn Air," "The Madman Runs to the East," and so forth.

As always, Merton is leaving himself wide open. The dust jacket says that he is open on "the most urgent moral issues of the last ten years." That is probably true. But what is even truer is that in so doing, Merton has once again opened *himself* to us and made his experience, his very humanity available to us as a close friend. I don't know of anyone, religious or lay, who does this so consistently or so clearly or so marvelously. I can only say another prayer of thanksgiving that he has been allowed to write, for it is in that writing that he has come so close to so many, out of the wonderful fruitfulness of his isolation in Kentucky.

Joachim Plummer, O.P.

THE SECULARIZATION OF CHRISTIANITY. By E. L. Mascall. New York, Holt, Rinehart & Winston, 1966. pp. 282. \$6.00.

The loud impact of Bishop J. A. T. Robinson's little paperback *Honest to God*, along with the implications of a more professionally theological work, *The Secular Meaning of the Gospel*, by Dr. Paul van Buren, in great measure occasioned Dr. Mascall's own book. He felt that these two books were "outstanding expressions of a radical and destructive attitude to traditional Christianity which has obtained a foothold in many academic circles in the United States and the United Kingdom"; if what they were saying was true, it was very important, and therefore it was very important to discover whether what they were saying was true or not.

Their thesis is that traditional Christianity is unpalpable for sophisticated secularized man, because he simply cannot swallow supernatural Christianity. The concerned theologian and churchman must accordingly de-supernaturalize Christianity to give secular man something he can accept. The markedly anti-supernaturalist flavor of van Buren's and Robinson's program stems, suggests Mascall, from three influences. The first is the positivist emphasis of contemporary Anglo-Saxon philosophy. The second influence is the assumed incompatibility of belief in the supernatural with the methods and results of modern science. The third is the uncritical acceptance of recent biblical scholarship, based upon form-criticism and culminating in the demythologizing approach of Bultmann and school.

This is the over-all thrust of *The Secularization of Christianity*; accordingly, of the book's five chapters, two are devoted to detailed analyses and critiques of van Buren and Robinson and the other three to the intellectual back-drops to van Buren's and Robinson's thought, namely, philosophy, science and biblical criticism. While Mascall's book is a perceptively critical study of secularizing theology, it is neither totally negative nor destructive; its aim is an "exacter comprehension of the truth" rather than an anathematizing from on high. As Mascall appraises his own approach, "In so far as I have attacked the outlook of certain contemporary writers it is because I believe in something that I hold to be more embracing, more balanced, more lasting, more inspiring, and more firmly based in both reason and revelation." (xiii)

Chapter One, "The Changeless and the Changing," studies the philosophical matrix to anti-supernaturalist theologizing; in particular, the problem is the relation between the unchanging revealed truth of the Gospel and the "essentially relative, incomplete and changing intellectual frameworks, conceptual systems and verbal formulas in which it finds its expression throughout the history of the Christian Church." (p. 23) The theologian's task, then, is crucial; he must teach the authentic Gospel of Christ in a constantly changing world, secondly, speak to people both in and outside of the Church in terms they can understand. The Barthians would opt for proclaiming the Gospel in biblical terms. A more recent school in Protestant theology, exemplified by *Honest to God*, would take the outlook of contemporary secularized man as a given, then transform the Gospel to it rather than transform it by the Gospel. And once done, "there is a very perplexing tendency among writers such as these to retain the word 'Christianity' while applying it to something that nobody would normally describe as Christianity and then to say that this new thing is 'real Christianity' . . ." (p. 6)

After shaking off biblical and Greek thought patterns from the Gospel, van Buren, for example, reconstructs a theology based on linguistic analysis. Theological statements, in a linguistic-empiricist view, cannot be factual assertions. Out goes the supernatural. The philosopher R. B. Braithwaite is explicit on this reduction: to declare one is a Christian, for him, is to adopt an agapé-policed way of life, accompanied by the entertainment of, but not necessarily belief in, the Christian stories. The linguistic empiricists have taken God out of theology. For them language symbols do not enable theology to talk

about God; rather what theology talks about is only the symbols. Mascall sympathizes with the attempt to present to contemporary man a language of theology he will recognize as intelligent and relevant, but he is chary that what is presented by some is not genuine Christian teaching but some substitute for it.

Mascall's second chapter is a scrutiny of van Buren's book, a book which Robinson himself calls the most exciting and disturbing he has read. Van Buren is not so much interested in preaching a Gospel that will Christianize people but rather wants to enable a modern man *within the Church* to retain a radically secularist outlook and still in the truest sense remain a Christian. A twentieth-century Christian must think like a twentieth-century secularized man. Mascall wonders if it occurred to van Buren that his twentieth-century Christian might instead be expected to adopt an outlook which through the ages has been common to other Christians; secondly, that the secularized scientific outlook van Buren proposes might be possible in an industrialized technological Western society but hardly so for Asian and African Christians. Or would he want them to adapt Christianity to harmonize with beliefs in pantheism, ancestor-worship, etc., in order to be relevant?

Van Buren is concerned with keeping Christ and getting rid of God. Jesus is at most a special man. The Logos-Christology was developed by the Alexandrians, thinks van Buren, to defend Christians from the charge of worshipping a man. Of Jesus van Buren writes: "This man, moreover, though fully man and in no sense 'more than a man,' is not to be confused with other men. He stood apart from them for the very reason of his solidarity with them; he was the one man who truly existed for others. His calling was to be the one for the many, whereas the calling of all other men is to let him be that for them." (Quoted by Mascall on p. 52.) The empiricist in van Buren has difficulty not in what is said about God, but in the very talking about God at all. He rejects analogical discourse outright. Who or what God is become meaningless questions.

As his linguistic positivism eliminates every reference to God, van Buren's radical secularism eliminates every supernatural element from the figure of Jesus. Jesus did not rise; the Apostles had an "Easter experience" in which they now had the same spirit of freedom that Jesus had had. They began to see the world in a new way. Then, according to van Buren, to convince others of the authenticity of their Easter experience, the early Church embroidered the human life

of Jesus with miracle myths. Mascall says that this is "to attribute to the first generation of Christians a degree of conscious sophistication for which there is really no evidence." (p. 74) Furthermore, van Buren asserts there is no textual evidence that Jesus even suggested to his disciples he would rise after death. Jesus' predictions of his resurrection were simply a later tradition read back into the record and must be discounted as evidence for the resurrection, to which Mascall quips, "we may notice the odd logic . . . which is tantamount to saying that if we remove the evidence for something no evidence for it will remain." (p. 80)

As a philosopher, van Buren is not only unable to assign meaning to any statement made about God but cannot allow himself to believe in the divine; as a religious man, he wants to recognize that Jesus set him free. The only way to reconcile the two is to reduce the effect of Jesus upon men to a liberating "Easter experience" which like a psychological contagion is spread to others through preaching. After picking holes in the argumentation, Mascall concludes, "all this does great credit to van Buren's heart but little to his logic." (p. 93)

Honest to God is torn apart—the verb is carefully chosen—line by line in Chapter Three. Mascall feels that theological writing for the general public should be carefully worded and thoroughly thought out, and on this conviction he justifies his close scrutiny of Robinson. Robinson's plan is to make Christianity intelligent and acceptable to contemporary civilized man. On this endeavor Mascall notes, "What I think becomes more and more clear as one reads his book is that he is a very unclear thinker and that his heart is where his head ought to be." (p. 109) He feels that Robinson, in making his case against traditional theology, has set up straw men, flat-earth people believing in a God "up and out there"; "whether we ought to rejoice when hypothetical persons have false beliefs destroyed by invalid arguments I am doubtful." (p. 115)

Space prohibits going into Robinson's program and Mascall's detailed analysis of it. In general Mascall feels it is inconsistent and ambiguous, an obscurity due to Robinson's anxiousness "to persuade himself and others that all good men are 'really' Christians [such that] he invests all his key-words and concepts with both a Christian and a non-Christian face . . ." (p. 161) Mascall concludes:

My complaint against him, after making a detailed examination of his book, is that the programme which he sets forth, in so far as it is consistent at all (and I think I have shown that consistency is not its

most marked characteristic), so far from transforming the secularised world in which we live by transfusing into it the redemptive power of Christ, would simply reduce Christianity to a condition of impotency by conforming it to the pattern of the secularised world. (p. 178)

Chapter Four opens with an interesting study on the possibility of miracles and investigates other relations between the sacral and the secular. By clarifying the meanings of these terms, Mascall aims to show the possibility of recognizing the legitimate claims of the secular without becoming a secularist and without abandoning the traditional Christian belief in the supernatural. And along the way he has some very perceptive remarks to make about secular humanism, Teilhard de Chardin and evolution in general.

Anyone wanting a quick but well-documented resumé on some of the more important movements in biblical studies these last fifty years will find Chapter Five extremely helpful. Bultmann's demythologizing, the historicity of the Gospels, the circumstances in which they were composed, etc., are presented fairly, and Mascall culls whatever elements of truth he finds in them. The "reductionist" theologies of van Buren, Robinson and Dr. John Knox are contrasted with the historic Christianity of the Fathers, the Councils, the scholastics, especially regarding the Virgin Birth and the Resurrection; the reductionists, Mascall concludes, come out a distant second.

The Secularization of Christianity, though it does not mince its criticisms, is not simply a negativistic retort; with critical analysis it moves towards an exacter presentation of traditional Christian beliefs. One senses within Mascall's theologizing a high respect for Aquinas and much in the Roman Catholic tradition. Mascall himself is an Anglican priest and a Professor at the University of London.

This book could not have been written as effectively by a Roman Catholic theologian, for I suspect he would have been accused of beating the drum for traditional theology. Not that this implies a lack of cogency or compelling arguments on Mascall's part. In fact, one is so impressed with the wealth of knowledge contained in the book, its clarity and logic, and its refreshing style of composition that unless the Robinson-van Buren school can answer it at the same academic level, we shall have to conclude that "reductionist theology" is a passing phenomenon.

Jeremy Miller, O.P.

THE LORD OF THE ABSURD. By Raymond J. Nogar, O.P. New York, Herder and Herder, 1966. pp. 157. \$3.95.

The Lord Of the Absurd is a book about antinomies. Paradoxes can be found on almost every page: "picture people" versus "drama people"; unity versus plurality; the static versus the dynamic; the secular versus the sacral; cosmic harmony versus universal disorder and waste; luminous world-views, be they Teilhard's or Thomas's, versus existential dread. The author handles them all with a competent and delicate hand. (His remarks on the adequacy of Thomism, however, may seem a bit painfully obvious to readers who never experienced that sanguine and short-lived optimism of the 40's and 50's.)

The ever-accelerating pace of scientific progress, coupled with a heightened awareness of absurdity, according to Fr. Nogar, have produced a shift in the way man apprehends the transcendent. The myths of cosmic harmony and "eternal return" no longer play a role in the religious experience of modern man. The author's thesis seems verified (in the judgment of this reviewer, at least) by the growing popularity of radical theology, which rejects so violently all cosmological "proofs" for the existence of God.

One reads Fr. Nogar's book rather like the way one eats a marshmallow—all in one gulp. The book is short, a single mouthful, and its style is so pleasant as to be almost lyrical. But although, as the dust jacket says, the book is "intensely personal," what lies beneath the surface of the book's narrative is a profoundly penetrating attempt to interpret the shifting arenas of religious experience. This was the task of every great theologian in the past, and the task goes on. Fr. Nogar's contribution, is a lively and positive contribution to today's discussion. It merits more than our passing attention.

Bartholomew Carey, O.P.

WE ARE ALL BROTHERS. By Louis Evely. New York, Herder and Herder, 1967. pp. 108. \$3.50.

Readers of Father Evely's previous books will not be disappointed by this volume. This short book is a collection of four meditations for the Christian. The first part emphasizes the importance of Scripture, the Word of God. Too often we wait for (and perhaps demand) some special revelation from God; we object to God's silence. We

should begin to realize that the Scriptures are God's revelation to us; we must listen to this Word. But then Father Evely says, "Let us learn . . . to hold it in our hands as if it were the Holy Eucharist." (p. 21) We can, and must, raise the written Word of God to its proper level, but we can never let ourselves think that this written Word is equal to the Incarnate Word really substantially present in the Eucharist.

The second section is an imaginative treatment of our need for poverty. The Christian is not to be satisfied just because he gets along on the minimum of material goods. We must really be spiritually poor. We must see that we are truly nothing. We must find out that we *need* other people, we *need* God. This genuine poverty is the beginning of spiritual growth.

The beautiful message of the third meditation is that Christ is alive in each of us. This has become something of a trite expression today. Father Evely has smashed the triteness and illustrated the stark truth. Christ lived "in the flesh" for only a short time in a very small part of the world. He cured the sick whom He met during His lifetime; He consoled the sorrowful; He encouraged the faint-hearted. We let Christ live in us when we do such things today; we see Christ in others when we observe them doing these Christian "things."

Finally, Father Evely urges us to pray well. We should not worry so much about repeating many rigid formulas. Look to Scripture for simple prayers. "They have no wine." "Lord, he whom you love is sick." We must faithfully repeat these homely little prayers. Christ will hear us if we are patient and faithful like Mary at Cana and like Martha and Mary.

Father Evely writes for all Christians, perhaps especially to the laymen. Nevertheless, religious too will find this a most rewarding book. The only regrettable feature is its high price.

Jordan Finan, O.P.

CREATIVE MINDS IN CONTEMPORARY THEOLOGY. Edited by Philip E. Hughes. Grand Rapids, Wm. B. Eerdmans Publishing Co., 1966. pp. 488. \$6.95.

Thirteen major thinkers of our century are presented in this symposium: Karl Barth, G. C. Berkouwer, Emil Brunner, Rudolf Bultmann, Oscar Cullmann, James Denney, C. H. Dodd, Herman Dooyeweerd, P. T. Forsyth, Charles Gore, Reinhold Niebuhr, Pierre Teilhard

de Chardin and Paul Tillich. The "contemporary theology" of which these men are representatives is not a modernistic theology, nor this or that school of theology to which the prefix "neo" may be attached, but twentieth century theology in all its various manifestations: reformed, liberal, evolutionistic, and so on. The editor also indicates that the unitive feature of the book is the fact that the contributors are all "scholars of evangelical conviction who place themselves under the authority of Holy Scripture, wishing to bring every thought into captivity to the obedience of Christ."

The first chapter, written by Dr. Hughes himself, is a short but illuminating essay on the creative task of theology. The "creative" theologian is "like a householder who can produce from his store both new and old." (Mt. 13:52)—a description that is both apt and general enough to include every creative theologian who is also wise. But some of the "old" that he would have the wise theologian draw out of the store would exclude not a few modern theologians, both creative and wise. For example, Dr. Hughes says that the wise theologian works from the fundamental *datum* of an ordered universe; he accepts the authority of the New Testament as established only by the word of Christ preserved for us in the pages of the New Testament itself. One example of the many insights of this chapter is the author's insistence that "the theologian should first be not a philosopher, but a saved man, with eternal life working in him."

Each of chapters two through fourteen is devoted to one of the thirteen theologians, and each chapter is made up of a biological sketch (all very well done and very revealing of the thinker's theology), an exposition of the theology, an evaluation and a generous bibliography. The latter lists books and articles, both by the theologian being presented and by others writing on the theologian.

Dr. Hughes has made a happy choice in every one of the contributors. Each presents the thought of his thinker with such clarity and sympathy that one gets the impression the contributor is adopting the thinker's point of view completely. Then come the evaluations! One contributor points out defects "of major significance" in Barth. Another shows that Bultmann gives the modern world view such a critical function over what he considers biblical myth (*any* supernatural account) that the biblical message which emerges may not rightly be called Christianity. These are only two examples of how the evaluators take the thinkers to task in a forthright and always responsible way.

In his preface the editor admits that in selecting major thinkers he has had to leave out some important theological figures of our day. A symposium which included every important thinker would indeed prove intractable. Still, there is only one Catholic thinker represented. Even the editor's express desire to bring out another such volume does not excuse him from such a disproportionment. Besides, the Catholic chosen is Teilhard de Chardin. Without denying that his is a creative mind and that he has given theology some startling insights and some exciting new directions, many commentators feel that he is not a professional theologian. One wonders at the omission of an Yves Congar, whose pre-Vatican II writings became the vocabulary and syntax and thought of many of the Vatican II documents; or at the omission of a Karl Rahner: "in comprehensiveness and sheer intellectual quality [Rahner] can, alone among contemporary Catholics, be ranged along side of Barth and Tillich, . . . in terms of balance [he] is perhaps the greatest of the three" (this observation by the Lutheran theologian, Dr. Lindbeck, in *Christianity and Crisis*, Oct. 18, 1965, p. 215).

One difficulty with this book is that not every theologian represented lends himself to a happy compression of his thought, and a compression is unavoidable in a book of this limited size. Dodd and Brunner are examples of thinkers who do lend themselves to synopsisization; Barth and Dooyeweerd are examples of those who do not. In the latter cases, the result is that the reader who is meeting these thinkers for the first time ends up with only a vague idea of their thought and is not prepared to understand and judge the evaluations. The evaluations, on the whole, though, are very good and will prove very helpful to students of contemporary theology.

J. C. Chereso, O.P.

GOD AND HIS IMAGE. By Dominique Barthélemy, O.P. Translated by Dom Aldhelm Dean, O.S.B. New York, Sheed and Ward, 1966. pp. 199. \$4.95.

The Bible is a work of complex authorship. It was composed by countless men over a period of a thousand years. Yet at the same time it is the work of a single author, God. In *God and His Image: An Outline of Biblical Theology*, Dominique Barthélemy chooses to avoid an excessively critical approach lest he conceal the fundamental nature of Sacred Scripture, i.e., God's word spoken to His people. The Christian Bible reached its mature form at the end of the first

century A.D. and possessed an internal coherence willed by the Holy Spirit. Thus, in the present work, Fr. Barthélemy considers the Bible as a whole, refusing to isolate parts, and concentrates on what God tells us of Himself.

He begins by considering the wrong view of God held by Job. Job felt that God no longer cared about man. Something must have happened to prevent man from being able to look at God with confidence. This brings him to an analysis of the reasons for this wrong view. The reasons are found in the story of the fall. Man, by wishing to become a god, destroyed that relationship of complete and confident openness which alone could assure him life. Man had broken the bonds which held him and could no longer bear God's love.

God then began the long process of forming man again in His image. He chose the people of Israel, the least of all the nations, liberated them from Egypt and formed an alliance with them, an alliance they would have to bear as a condemnation to liberty. Yahweh commanded that every Israelite be directly subject to Him and to no other. Every man feels the need for a master. Without a master he will be tormented by an emptiness and vagueness that leaves him in ignorance and indecision. Israel must remain faithful to Yahweh or find herself subject to other powers, powers she will invent for herself. The only way she could be free was to remain in the hands of her creator whose commands were always in the context of her real reason for existence.

Because man had not yet been re-created in the image of God, man was incapable of forming an image of God that would not distort His nature. Thus Yahweh forbade the making of idols even if they were intended to represent Him. Because of their present condition God's self-revelation to the Israelites would have to be gradual. He first manifested himself to them in a column of smoke and a pillar of fire. About six hundred and fifty years later, Ezekiel had a vision of a figure of a man in a rainbow. By this time the remoulding of man into the image of God had begun. The rainbow expressed the promise of reconciliation just as the rainbow after the flood was a sign of God's reconciliation with His creation. A third revelation came after another six hundred and fifty years. St. John had a vision of a lamb standing as though it had been slain. "The lamb is Jesus, alive after being put to death, and now sharing the divine lordship as liberator, through His sacrifice, of a new world-wide people." (p. 94) It was because of His plan to throw the bridge of

the Incarnation between Himself and the human race that God forbade men to attempt to build the footbridge of idols.

Yahweh loved His people because in them was to be born His Son, and because of this love He was a jealous God. He forbade any mixing with other peoples that would endanger their fidelity to Him. Israel was the bearer of the seed of the true faith, and this seed must not run the risk of being destroyed. Throughout her history Yahweh provided her with a succession of prophets, priests and sacramental rites to preserve her faith and to re-create her continuously as the chosen ones of Yahweh.

In the flight from Egypt, it is Israel's condition as a victim that exempts her from the death penalty and brings her the pledge of the promised land—a foretaste of the recovery of Adam's blessing. Toward the end of the exile a small number of Jews, realizing God's plan for salvation, accepted the role of victim; their "innocent expiation sufficed to defer execution of the sentence hanging over those who were immolating them." (p. 170) With the coming of the Anointed One, the Remnant would be concentrated in a single individual, Jesus. The role of the Suffering Servant was to be fully accomplished in Him; through communion in His blood a new humanity would find life once more in the bosom of the old humanity slain by its own sin.

One enters this new humanity through the sacrament of Baptism. In this sacrament the seed of the new man is implanted in us, but the old man continues to live on. The purpose of this study of the Old Testament was to help us to see the old man in us and to enable us to enter more fully into the life of the new. The Old Testament is the law of death for the old man, the New Testament is the law of entry into the life of the new.

The Dogmatic Constitution on Divine Revelation admonishes Scripture scholars to provide by their work for "the nourishment of the Scriptures for the people of God, thereby enlightening their minds, strengthening their wills and setting men's hearts on fire with the love of God." (23.) This Fr. Barthélemy has done. He has brought the Old Testament to bear on the challenge that faces all Christians—how to be reborn in the image of Christ. He has done this with a lucid narrative of the events of salvation history using a simple prose style that is easily understood by all. His pastorally oriented biblical theology will be of great service to the church and it is hoped that others will follow in his path.

Stephen Keegan, O.P.

NON-VIOLENCE AND THE CHRISTIAN CONSCIENCE. By Pie Regamy, O.P. New York, Herder and Herder, 1966. pp. 272. \$5.95.

On any given evening the 7:00 o'clock news report may bring into millions of Christian homes two challenges to their consciences—violent inhumanity of man to man and non-violent action against injustice. In contrast to the Gospel and the example of Christ, masses of poor and oppressed people are turning to violent revolution for a solution to their ills. Non-violent action, first proposed by Ghandi, whose message sounds the strains of the Gospel, is offered as an effective alternative to both violence and a Christianity judged impotent. But most Christians hesitate to adopt this course of action and calmly sit watching the news. Why? Thomas Merton in his Preface to *Non-Violence and the Christian Conscience* chides American mass media for portraying non-violence as a cue of a misguided mind. Stanly Windass in his Foreword to the book places the blame on the history and traditions of Western Civilization: the figure of a knight is always just beneath the surface of the Christian gentleman—and a knight in armor, with weapons ready to use, at that, he says.

Pie Regamy's intention is "to examine the deep spiritual truths which must govern any action if it is to be in conformity with evangelical gentleness." He conducts this examination with responsibility, taking both the Gospel and the world seriously. An early instance of his evangelical seriousness is his choice of the word gentleness rather than non-resistance or non-violence. The term non-resistance is quickly dismissed as inadequate since it falsifies the intention to resist evil with good. While non-violence avoids that difficulty, it is hampered by its negative emphasis. Gentleness (meekness of the Gospel) is a positive term with a rich tradition in Christian theology. Regamy shows his awareness of the serious realities of the world by his acceptance of self-defense as a natural right and his opposition to "bogus Christian wisdom which forbids the coming to terms with human realities."

Is he, then, a hawk or a dove? It would be a mistake to come to this book seeking the answer to such a question. Regamy presents a finely reasoned theological analysis of the scriptural, doctrinal and natural data which constitute the non-violent Christian conscience. The book does not propose a "Christian" solution to particular problems. Rather, it presents a certain "style" one would expect of anyone who took seriously the full implication of Christ's teaching and example.

This "style" is, however, parallel to a currently offered solution to injustice—non-violent action based on the teaching of Ghandi. Regamy's spiritual analysis of the theory and practice of Ghandian non-violent action is an outstanding feature of this book. He shows that in spite of spiritual differences the practice of Ghandian non-violence is essentially the purest application of the teaching of the Gospel.

This book is an important contribution to a growing literature on the theology of peace. It is necessary reading for all those whose Christian consciences are troubled by violence in the world.

Cornelius Walsh, O.P.

FREEDOM OF CONSCIENCE AND RELIGIOUS FREEDOM.
By Louis Janssens. Staten Island, Alba House, 1966. pp. 160. \$3.95.

From a cursory glance at the official footnotes, Vatican II's *Declaration on Religious Liberty* seems to be a simple outgrowth of Pope John's *Mater et Magistra*. Perhaps its immediate inspiration was Johannine, but the full background of the text reveals a more complicated development. With six major revisions incorporating two thousand changes suggested by the Fathers, it was by far the most controverted text to issue from the Council. At stake in the minds of some of the Fathers was a nuanced problem in the development of doctrine: the Church's changing attitude on religious freedom in the period between the 1864 Syllabus of Errors and the present.

We now have the Declaration, but according to John Courtney Murray, it will be some time before we fully understand its implications. It is here that Fr. Janssens' work will serve the serious student of moral and religious freedom as a basic source book. Beginning with statements of Pope Paul and Pope John, Janssens traces the themes of freedom and human conscience back into the Church's past. His vehicle for this task is the research of Robert Aubert, and the reader's reaction will very much depend on his acceptance of Aubert's thesis regarding pontifical decrees and their contexts. But Janssens' forte is the schoolmen's thought.

To a great extent, his study takes the form of a dialogue between the Thomistic and Suarezian positions on the rectitude of conscience. After an explanation of the basic concept of conscience in Part One, we are given an interpretation of human freedom in Part Two. The concluding section offers the author's personal reflections on religious freedom as the spontaneous creativity of man in the process of realizing

his own truth. Those familiar with Fr. Janssens' achievement in his *Personne et Societe*, a 1939 landmark in religious sociology, will be interested in the several chapters outlining his recent thought in this area. The second War, the spread of communism and the growth of ecumenism present him with historical realities on which to theorize. His observations on the Church and coexistence, collaboration and what he calls "coparticipation" are incisive reading in the light of the religious liberty document—the declaration is included in an appendix.

The translation by Brother Lorenzo, C.F.X., is adequate, the footnotes and scholarly apparatus well presented.

Barnabas Davis, O.P.

HEALTH OF MIND AND SOUL. By Ignace Lepp. Staten Island, Alba House, 1966. pp. 186. \$4.95.

Psychotherapy has enjoyed an enormous and well earned success in the last half century. Yet there are still many people who suffer psychic illness and, because of the insufficient number of trained therapists and the great financial costs involved, are unable to find relief from their sufferings.

Father Lepp wrote *Health of Mind and Soul* to inform his readers about preventive medicine for psychic illnesses. We already have a well developed program of preventive care for physical illnesses, but we are sadly lacking in literature about preventive care of psychic illness. This work provides some pointers on mental hygiene for parents, educators and those in the pastoral ministry.

Without weighing the book down with technical considerations, the author first recalls some basic psychological principles. Then, in the first part, he devotes individual chapters to a discussion of each phase of early life: existence in the womb, early childhood, and adolescence.

Father Lepp is most eloquent in his presentation of the turmoils and conflicts of adolescence. He emphasizes the love and trust which parents and educators must have for the adolescent. He is insistent that, even though the confidence placed in an adolescent is abused repeatedly, withdrawing this confidence can have disastrous effects on the teenager. One must be willing to gamble on the teenager; eventually the trust and confidence offered will be effective in "almost every case." This confidence takes many forms: respect for the adolescent's views, as in "man to man" talks on subjects which might interest him, acceptance of his choice of friends and a scrupulous respect for his secrets.

The second part of the book discusses the adult. Here the book makes its contribution to the knowledge of preventive mental hygiene. While the earlier years of childhood and adolescence are critical to mental health, for during this time the ego structures are most fragile, the injuries done to the young mind may not be felt until later years. This is especially true if the evil effects of earlier traumatic shocks are neutralized, but not removed, by favorable conditions during the adult years. This fragile equilibrium can then be upset by a shock which may not be objectively violent but can nevertheless initiate the long delayed neurosis. In his second section Fr. Lepp indicates some of the problems of modern life and how we can prevent them from causing mental collapse. Here we find a discussion of possible dangers found in the family, society, business, marriage and old age which might upset the body-soul equilibrium.

In a concluding chapter of the book, the author takes a look at the relationship between faith and mental health. He admits that religion should never be an opiate for the troubled soul; but he also recognizes that religion is on a supra-psychological level (not within the realm of psychology). Real theological faith is not a sure protection against neurosis, but for most men mental health is only possible through the acceptance and conformity to a moral law. Religion makes the restraints of the moral law bearable and elevating by interiorizing them. The truly religious man knows that he acts out of love of God and hence no longer views the moral law as an external force curtailing the freedom of his existence.

Health of Mind and Soul is divided into studies of the dangers to mental health proper to each age group. Each chapter is sub-divided into relevant topics; thus, the material treated is easily located. Psychological training is not required to read this book. It is written for the concerned observer who, by his intelligent support and guidance, has the potential to contribute to the prevention of neurosis and psychosis.

Jude Siciliano, O.P.

MATTER AND BECOMING. By Richard J. Connell. Chicago, The Priory Press, 1966. pp. 187. \$5.00.

Basically, *Matter and Becoming* is a commentary on the First Book of Aristotle's *Physics*, but what saves it from being just another paraphrase is that Dr. Connell considers matter and form in relation-

ship to contemporary scientific thought. The book marks a friendly confrontation between two notably different approaches to reality. On the one hand, the author faithfully exposes the Aristotelian text without going to the extreme of a line-by-line study. But on the other hand, he has a genuine respect for the mentality of the modern scientist; the text reads like a protracted discussion with someone trained in the physical sciences.

As far as possible, Dr. Connell restricts himself to the problem of unqualified change ("substantial becoming"), but he treats of many other related issues in the course of the discussion. His most important contribution is the chapter defending the existence of substantial change. He faces this oft-neglected problem head on, and his treatment of it is carefully worked out, detailed and extensive. Another welcome sight is the attention he pays to presuppositions. The entire first chapter, for example, is a brief treatment of the possibility of knowledge and the distinction of substance and accident. In the course of the book he also brings up such problems as the reality of sensible qualities and the relationship of the physical sciences to mathematics and to philosophy; he discusses some of the articles in McMullin's recent *Concept of Matter* anthology; he even deals briefly with Marxist natural philosophy.

Dr. Connell's central theme is well developed, and the thrust of argumentation is generally clear throughout. His language is well chosen and remarkably free of philosophical jargon, even though there are occasional lapses, such as "reduplicatively." The sheer number of side issues he introduces, however, could make the reader lose sight of which way the argument is heading. For the most part these side topics are objections that can naturally arise at a certain stage in the main argument. Even so, a greater use of sub-headings and footnotes would have taken some of the burden off the reader's own ability to organize the material.

Matter and Becoming will prove valuable for both the philosopher and the scientist. A scholastic philosopher can gain some insight into the scientist's questions, something the great difference in terminologies has often hampered. Someone with a background in science will find a book that takes his own point of view seriously and yet defends Aristotelian cosmology in a readable and reasonable way.

Matthew Rzczkowski, O.P.

SPIRITUAL INSIGHTS OF A PRACTICING PSYCHIATRIST.

By Henri Samson, S.J. Translated by Paul Garvin. Staten Island, Alba House, 1966. pp. 200. \$4.95.

Henri Samson, at once Jesuit priest and director of the Institut de Psychotherapie de Montreal, considers what he has found to be some of the basic problems of 20th century existence and suggests possible solutions in the light of a Paschal-oriented spirituality. The author's dual training as priest and psychiatrist makes him eminently competent to combine psychological insights with spiritual doctrine.

Early Christian piety is the basis for a Paschal spirituality. In the past Dr. Pius Parsch in his classical contribution to the liturgical renewal, *The Church's Year of Grace*, played an important role in reconditioning the popular Christian mentality; the redemptive mysteries were to be considered as Resurrection-centered rather than Passion-centered, that is, emphasis on Thabor rather than on Calvary. The documents of Vatican II (Constitution on the Liturgy, ch. 5, 110) confirm Parsch's teaching and encourage the faithful to make the necessary alterations in their liturgical piety in order that the Paschal mystery might assume its proper place in the center of Christian spirituality. Father Samson's book is a noteworthy aid in this direction.

The larger part of *Spiritual Insights* is devoted to making us aware of what the Lord's Ascension means for trodden mankind. Each of the book's seven chapters could well be described as variations on a theme, a theme, however, which could be varied in 7 times 70 chapters and still not lose its strength. A liturgical text succinctly expresses the book's theme: *I ascend to my Father and your Father, my God and your God*. Samson considers the Ascension as the crowning point of the Christ-Redeemer's personal life. The completion, then, of Christ's redemptive act in us will be our own Ascension, our own return to the Father. Another liturgical text reads: Ascending, Christ lead captivity captive; He gave gifts to men. Our search for the Father, our ties with God and the total integration of our lives all have been accomplished by Christ's Ascension. This book helps us to realize the full import of this facet of Christian doctrine and from it to build a healthy spirituality. Dr. Samson's book well deserves the sub-title: Sanctity for our Times.

Romanus Cessario, O.P.

THOMISM IN AN AGE OF RENEWAL. By Ralph M. McInerny. Garden City, Doubleday, 1966. pp. 207. \$4.95.

From considerable experience as a student and teacher of philosophy, Dr. McInerny recognizes well enough the inadequacies of the kind of Thomism generally taught in American Catholic colleges during the past several decades. He also perceives, however, that too many recent Catholic teachers and authors have confused the matter by elevating their dissatisfaction with the concrete *status quo* into an abstract dogmatism of their own. To object to the way many educational institutions have tried to implement the Church's clear preference for St. Thomas Aquinas' philosophy is one thing; to translate this into a contention that the Church has no business endorsing any philosophy, or that philosophical inquiry must be undertaken with no reference to any tradition of thought whatever, is something quite different. Dr. McInerny's book is an effort to pierce through much current confusion and discern the basis of an intelligent, positive response to the Church's continuing recommendation of Aquinas.

In his introductory chapter the author reviews the running controversy over Thomism and skillfully, humorously, points up the gross unreasonableness of both "traditionalists" and "progressive" extremes. The following two chapters comprise the bulk of the work. Chapter Two, "Philosophy and Tradition," undertakes to show that being involved in a tradition of thought is not peculiar to a Catholic philosophical enterprise; it is part of what is meant by learning philosophy at all or, for that matter, learning any teachable subject. To learn from a teacher does not mean substituting the teacher's thinking for one's own, but it does mean heeding the teacher and must include the possibility that the student may, as a result of his own proper intellectual efforts, come to hold the same convictions his teacher holds. Chapter Three, "Philosophy and Faith," carries the argument further to show the reasonableness of one's approach to philosophy being influenced by his Christian faith and, in particular, by the positive guidance of the Church's teaching authority. The fourth and final chapter applies these general considerations to the question of the place of Thomism in Catholic philosophical endeavors today.

To a certain extent this book leaves the dissatisfied impression of having belabored simple points in the beginning only to skirt the really substantial, thorny questions at the end. Much discussion is given to obvious truths about the nature of the learning process which no

serious educator or student would be likely to question (and which unreasoning extremists could not be expected to heed anyway), but the conclusions about the contemporary relevance of Thomism are disappointingly weak. Dr. McInerny insists that St. Thomas' example remains an ideal model of Christian intellectual effort (again, a truth already overworked by Thomists and anti-Thomists alike), and admits that the Church's endorsement of his philosophy goes beyond this to the essential content of his thought itself; but the ultimately crucial question of what this content would be, he declines to discuss.

Fairness, however, bids us acknowledge that this deeper inquiry could easily have carried the author beyond the modest limits of his primary intention, which was to lift the debate over Thomism out of the realm of extremist sloganeering onto a level where a reasonable appraisal of the problem would be possible. Within the scope it allows itself, Dr. McInerny's work certainly does contribute to a rational discussion of the contemporary role of Thomism, and this is enough to merit a warm welcome for it.

A. B. Williams, O.P.

WATER IN THE WILDERNESS. By T. G. Chiffot, O.P. Translated by Luke O'Neill. New York, Herder and Herder, 1967. pp. 141. \$3.95.

Before his death in August, 1964, Pere Thomas G. Chiffot, O.P., was long-time biblical editor of Les Editions du Cerf. He was also one of the forces behind the Jerusalem Bible in its various forms and editions.

This instructive and enlightening book of Father Chiffot on the Bible is divided into three parts. The first section presents an excellent treatise on the complementarity of the divine authorship and the human literary styles of Sacred Scripture. Father Chiffot also introduces the beginner to the need for reading the Bible and discards any false notions which may have arisen (e.g., some mistakenly believe that the reading of the Scriptures is absolutely necessary for salvation, while others feel that it is forbidden for laymen to read them without the direction of some priest or authority). In addition, he proposes the different ways in which the Sacred Writings can be read: a consecutive, "critical," liturgical, theological, spiritual or poetic reading.

The second part of the Father Chiffot book contains some simple thoughts for nourishing the faith, and the third has somewhat deeper

reflections which are beneficial even for the more knowledgeable reader. One such subject is the role that the imagination plays in all writings (even in purely historical documents) and especially in the Bible. Father Chiffot calls the Bible "a work of the imagination" not only because the imagination is needed to read the Bible but also in that it was necessary for the writing of it. He uses the story of the Good Samaritan as an example, and demonstrates how truth, the chief object of man's inquiry, is derived therefrom.

This informative little book is worthwhile for both the individual who has not had previous instruction in the reading of the Bible and for the scholar who desires to reflect on what he has learned. It is to be read not only on the intellectual level, but also on the spiritual. As Father Chiffot explains, the source and end of Scripture is the Encounter with Christ.

Christopher Allegra, O.P.

THE LIFE WITHIN: THE PRAYER OF UNION. By Dominic M. Hoffman, O.P. New York, Sheed and Ward, 1966. pp. 242. \$4.50.

Contemporary society is characterized by what Fr. Schillebeeckx has once described as an "anti-contemplation complex." This is so true that the mere introduction of the word "contemplation" at a friendly gathering of either religious or lay people will often bring the conversation to an abrupt end. Many seminaries have dropped mystical theology from their curricula, and some superiors have even imposed restrictions on the reading of certain spiritual works because of potential "danger" to their young subjects. In short, contemplation has lost its popularity. For too many, it is little more than a relic from past ages of the primitive and the superstitious.

Many reasons could be adduced to explain the current anti-contemplative mentality, but they all reflect a misunderstanding of the true nature of contemplation: that this misunderstanding is so widespread today is chiefly due to the fact that the most common source of information on this subject has been literature better suited to another age. Until the publication of *The Life Within* there was no comprehensive treatment of contemplative prayer available which incorporated the contemporary historical milieu. The teachings and wording of traditional masters of spirituality were considered too sacrosanct to tamper with. Each writer would dutifully put down the rules and ways of the interior life precisely as they applied centuries ago. It is no wonder then that some religious superiors considered

such works "dangerous"; they were completely unsuited to the times.

In *The Life Within*, Fr. Hoffman does not reject traditional teachings. Quite the contrary, he shows the greatest respect for them by presenting them anew in a fresh and compelling style. He has traded traditional terminology for simple and direct language, enriching the doctrines of St. Thomas and St. John of the Cross by incorporating in them newly discovered psychological principles and laws, always keeping in mind the problems peculiar to our age in making the journey of transformation into Christ.

The Life Within concentrates on one phase of this journey, the entrance into the unitive way, where contemplative prayer becomes a more regular occurrence and God reveals Himself more intimately. But it must not be thought that this book is only for those already well on their way. Fr. Hoffman clarifies many heretofore disputed and obscure aspects of the spiritual life which can be of great benefit to anyone who seeks "to attain to the mature measure of the fullness of Christ." (Eph. 4:13) Problems of detachment, friendship, spiritual direction, the predispositions for contemplation and the nature of contemplative prayer are treated in a lucid, straightforward manner capable of enlivening anyone's spiritual life. Furthermore, the current arguments against a contemplative way of life will seem without foundation after a reading of *The Life Within*.

For beginners and proficient alike and as an effective antidote against today's anti-contemplation complex, Fr. Hoffman's *Life Within* is to be recommended highly

Raymond Blais, O.P.

THE SAINT OF THE WEEK. By Sister M. Verona Murray, H.H.M. Milwaukee, Bruce Publishing Co., 1966. pp. 176. \$4.75.

Janet Erskine Stuart, a Sister of the Society of the Sacred Heart, still living at the beginning of our century, is well known to many persons through her beautiful, self-revealing *Life and Letters*. These words of hers are memorable:

Yes, do be a saint, why not? What else is worth living for, caring about. . . .

The Saint of the Week offers any elementary school teacher a weekly example of sainthood to present to her students. The portraits Sister M. Verona Murray paints are, for the most part, realistic.

Grade-school students have already appraised several of the brief biographies: "interesting," "appealing," "descriptive."

The author's consistent use of direct quotations makes the narratives live for the children. This quality also lends itself easily to oral interpretation, with several students taking parts and acting out a particular saint's life.

Hero-worship, the emulation and imitation of an admired person, remains a persistent prompting in the heart of a child. Will reading the lives of saints who lived in times different from our own in so many respects exert an appreciable influence on the lives of the readers? It is difficult to measure. But the inner dynamism which motivated and directed the saints' lives, the timeless qualities and virtues they possess, these will provide topics for thought, implementation and discussion.

(Knowledge about the lives of these persons and the places where they lived also compliments a growing awareness of history and geography.)

It is difficult for an adult to evaluate a book written for children. They are the best judges of its success and effectiveness. Reading the *Saint of the Week* has already been a happy and interesting experience for some of its best critics.

Sr. Marie Judith, CSC
Holy Cross Academy, Kensington, Md.

GOD IS FOR REAL MAN. By Carl F. Burke. New York, Association Press, 1966. pp. 128. \$1.75, paper.

"How do you talk of the love of a father to a boy whose concept of a father is that of a 'drunken bum' who often wakes lying in his own vomit and who fails to provide for his children?" (p. 11). Facing the perennial problem of how to proclaim with meaning the good news of Christ, Carl F. Burke, a Baptist minister and prison chaplain, tells the reader in his introduction the *raison d'être* for *God is for Real Man*, "this book represents a search for a way in which spiritual truths can be taught in frames of reference that are real and vivid, in language and thought patterns that are understood, and that have meaning." (p. 12).

The author has had much experience working with youth from the lowest rung of the social ladder: poorly educated, little or no family life and often in trouble with the law. The solution arrived at was

to let the youth themselves paraphrase in their own terminology passages from the Old and New Testaments. Their endeavors produced some striking results. The betrayal of Judas takes the form of "A Stoolie in Jesus' Gang" and the twenty third psalm becomes "The Lord Is Like My Probation Officer" by a youth whose only friend was his probation officer.

One could object to this approach. Should we sink solely to the teenagers' level or rather doesn't catechizing embrace both proclaiming the Gospel and teaching, educating the neophyte from viewing Christ in terms of the "Jesus' Gang" to the mysteries of Christianity in terms of Incarnation and Redemption. I am sure the author agrees with this approach to catachesis, but his thesis is how do we start when attempting to communicate Christ to troubled youth. *God Is For Real Man* is an excellent start. The book contains a glossary of terms. I think the price is out of proportion for this short paperback, but worth it for anyone who has contact with teenagers.

Leo Pelkington, O.P.