

book reviews

COLLECTION: Papers by Bernard Lonergan. Edited by F. E. Crowe, S. J. New York: Herder and Herder, 1967. 280 pp. \$8.50.

The contents of this collection cover such diversified topics as mathematics, marriage and mariology. At first glance, one wonders what unifies such diversity between the covers of a single volume. Consequently, a careful reading of the editor's excellent introduction is a *must* before beginning the various papers. Fr. Crowe's explanation of the broad background of Lonergan's life and work unifies the articles and sets each in its own particular context.

The papers extend over the period 1943-65 and the sequence is determined by the date of their first publication. Only the last one, "Dimensions of Meaning", an address given at Marquette University in May of 1965, is previously unpublished. The order in which the papers appear, however, is more than chronological since they quite clearly chart a logical development in Lonergan's thought about the epistemological problem. A viable theory of knowledge has been the main quest of his intellectual life. And whether his special subject of inquiry be formal logic, the ends of marriage, the development of dogma and definability of the Assumption, geometrical possibility, theological methodology, the role of a Catholic university in the modern world, the relationship between Thomist and scientific thought, the human consciousness of Christ, or the function of metaphysics—he is always seeking answers to questions about cognitional structure.

Lonergan's deep desire for a total structure to embrace each aspect of human knowing has given his work an intellectual integrity that is well reflected in the papers of this collection. A milestone in his life's quest was reached with the publication of the book, *Insight: A Study of Human Understanding*, in 1957. Commenting upon it, Fr. Crowe succinctly summarizes the author's profound sense of the need for totality in human knowledge, both in theory and practice: "Thus one is led from the particular field of one's research to ask more general questions, to become a philosopher; one is led from the philosopher's view of the world and men, of their high aspirations and their sorry performance, their dreams of immortality and the fact of death, to ask whether there is something undiscoverable by philosophy and, if so, whether it has been communicated to men in favor and grace. If one comes to faith,

one is led to theology, and the theology inevitably attempts to unify the whole body of revealed and acquired knowledge" (pp. xviii, xix). One of the principal papers printed in the collection is "Insight: Preface to a Discussion", first published in the *Proceedings of the American Catholic Philosophical Association*, 1958. In it Lonergan convincingly defends his position of expressing metaphysics in cognitional terms and establishing it by cognitional principles as fundamentally in accord with Aristotelian and Thomist Doctrine.

Any kind of detailed analysis of the particular papers would be outside the scope of this brief review. But it might be helpful to call attention to a few as especially significant for identifying the unifying theme of the collection. "Theology and Understanding", first published in *Gregorianum* (1954), is central both in position and importance. Originally a review article on Fr. J. Beumer's *Theologie als Glaubensverständnis*, it is an application of his cognitional theory of understanding to the theological method and a defense against Beumer's misinterpretation of St. Thomas. Very much in evidence is Lonergan's keen critical mind and happy faculty of evaluating a past master's thought in total context and of judging its perennial relevance to current problems. "Christ as Subject: A Reply" is more than a defense of his own teaching about the human consciousness of Christ against accusations of implied heresy. This paper, first published in *Gregorianum* (1959), is an excellent explanation of his epistemology of consciousness, expressing a theory of the experiencing subject which goes beyond that of St. Thomas. The paper, "Cognitional Structure", published first in *Continuum* (1964), is a clarification of Lonergan's view of human knowledge as a dynamic structure. He gives a short synthesis of his theory that human knowing is not only a materially dynamic structure, i.e. a whole whose parts are operations, but also a formally dynamic structure, i.e. a self-assembling totality with one part summoning forth the next, till the whole is reached.

For anyone who is prepared to reflect upon human knowledge, to know knowing and its implications for the total experience of life as well as intellectual pursuits, this collection of papers by Bernard Lonergan will prove invaluable to work toward order and integration. To think along with his own evolving process of development, it seems best to read them in the sequence offered by the editor. It is the kind of book, however, which the serious reader will want to have handy so that he might return to it from time to time in order to grope for those dimensions of meaning which are ever beyond our human reach.

F. M. JELLY, O.P.

Washington, D. C.

THE GRAVE OF GOD. By Robert Adolfs, O.S.A. New York: Harper & Row, 1967. 157 pp. \$4.50.

The title of this book indicates clearly enough what is contained in its pages. The author draws out of the theology of today some perceptive comments and some blunt demands about the situation of the Church in contemporary society. He is precise about what principal problem faces the Church today. And although he says little that was not already said somewhere before, Fr. Adolfs is able to synthesize his argument into a forceful and commanding position on what ought to be done about the Church's structures.

His thesis is this: The Church is a sign of God's presence in the world. The people of God are to function as the *sacramentum mundi*, the effectual sign of God's saving activity in the history of man. But the world is going through a process which is entirely new in the history of the human race. Fr. Adolfs calls this process "rapidation." Rapidation includes such phenomena as urbanization, population explosion, and computerized technological advances (cybernetics). In sum rapidation means the overwhelming speed with which social structures are changing today. Taking a clue from the business world, where adaptation in order to survive is the norm, Fr. Adolfs argues that the Church too must rapidly change her structures in order to speak significantly to the modern world. Otherwise the Church, rather than functioning as a sign of God's presence, will be nothing more than the grave of God.

That is the sum of Fr. Adolfs' able journalism. But there is also a prophetic voice to be heard in the book. And this is the distressing part. The Church is in fact, now, functioning as the grave of God. Many are turning their backs on the Kingdom of God on earth because they cannot find God in it at all due to the mediaeval power structures inherent in the Church's historical development and frozen today into her very face. This is the problem the Dutch Augustinian faces, and faces courageously. What can be done?

Drawing an insight from Piet Schoonenberg, S. J., Fr. Adolfs suggests that the Church of the future will have to be a *kenotic* Church. *Kenosis* is the Greek word used by St. Paul in the famous hymn of *Phillipians* to express the "emptying" of Jesus in coming into the world. Schoonenberg argues that *kenosis* or "emptying" there does not mean that the Word emptied itself of being God (as Altizer and the Death of God school maintain), but that Jesus emptied himself of every worldly dignity thought by the people to be associated with the Messiah. In other words, Jesus turned his back on the political power structures, refusing to become involved in these, and chose to become a Suffering Servant, a slave for us. All that Fr. Adolfs does, then, is apply this to the Church

today. She too must empty herself of the Constantinian power structures and become a suffering servant of the world.

There is an ingenious parallel drawn by Fr. Adolfs which is worth mentioning. The Hebrews, too, seemed to have learned the lesson that we have to face in our day. As they settled in the land of Canaan, they gradually took on the structure of the peoples around them. The Hebrews changed from a nomadic people to a people with a king. Becoming involved in power-politics, against the warnings of the prophets, the nation eventually was thrown into exile. Returning from Babylon, they became a people without political power, a remnant who developed a theology of Messianic hope in terms of a suffering servant and not a king. In the same way the Christian Church found itself at the mercy of power structures until, during the reign of Constantine the Great, it became the "official" Church of the Roman Empire. Thus burdened with the realm of the secular, frequently the Church was unable to witness to its true significance. Fr. Adolfs contends, and I think rightly so, that secularism is today forcing the Church, as the Hebrews a long while ago, to mold itself into a form of servant. This is the spirit, for example, of the famous schema signed by many bishops at Vatican II in which they promised to live a simpler life without the trappings so long associated with their office. Further examples abound, e.g., the recent decision of Cardinal Leger to work with the lepers in Africa.

What could easily be missed in reading this book is the overriding concern manifested by its author for the future of the Church; this concern could hardly come from one who is bent on its destruction. In addition, Fr. Adolfs does not dismiss a structure of the Church as so many contemporary priests who leave the Church seem to do. Quite the contrary, he argues vigorously that any visible society such as the Church needs a structure in order to survive. He merely calls into question whether this structure need be one of power and juridical jurisdiction.

This last mentioned point brings us to two final remarks. There are two dangerous conceptions to avoid in reading Fr. Adolf's book. Neither of these does he propound of course, but they can come out of an overall impression. The first is the danger of conceiving the Church as some sort of spiritual blob that can rapidly put on structures and take them off as if they were not part of her inner life itself. Rather there is a continuity with past structures, for better or for worse as the case may be. Just as in the case of persons, the Church's past history and structure is written in to her future through her present. Secondly there is a danger of thinking that "power" is equivalent to being "power-mad." Actually the present power structures could be used for good as well as ill. Though they need change in order to witness the true face of the Church

to the modern world, they can still combat the crushing social evils on their own level, i.e., on the level of a social power for good. This is the way St. Paul conceived the Church, as a real Body socially unified with the Power of the Spirit to overcome the evil in the world.

With these cautions in mind, Fr. Adolfs' study can be read as a vital exchange from the continent on ideas lately propounded in American theological research on the Death of God.

DAVID THOMASMA, O.P.

Washington, D. C.

WOMEN IN THE CHURCH. By Sister M. Lawrence McKenna, S.C.M.M.
New York: P. J. Kenedy, 1967. 192 pp. \$4.95.

Ordained women? Is there any development in the Church which warrants such a step in the 1970s? Bernard Häring would say that he can see it coming, but not in the too near future. The he would recommend (at a private luncheon January 8, 1968) the newly published *Women in the Church* as good background reading to see how things are going and how they stem from the very earliest conception of the role of women in the Church.

Sister McKenna describes the history of women from the time of the Acts of the Apostles. Their role evolved from the notion of service: the widow received the service of the Church and in turn served others. Honored for the holiness of their lives, widows often received ecclesiastical orders in the first centuries of the newborn Church. Gradually, the order of deaconess took first place among the orders bestowed on women. The deaconess had many areas of service—service to exclusively female groups, involving baptism, distribution of Communion and instruction.

After some years, however, the virgin began to gain more and more recognition within the body of the faithful, and this after being sandwiched in between deaconesses and widows. Two centuries passed to find the widow losing ground. In a gradual process the active ministry of the deaconess gave place in importance to the virgin who was rising in esteem. Deaconesses lost some of their importance and eventually all share in orders. Abbesses took over the role formerly played by deaconesses, though without participation in sacred orders. It is well known that, even at the peak of their acceptance by men in the Church, women were never ordained to the priesthood.

In the very interesting final chapters, Sister McKenna shows the relevance of those first days to the needs of today. Admitting that men did little more than lock up their female religious behind grilles and cloisters during the Middle Ages, she draws some pertinent conclusions concern-

ing the critical need to make effective use of the resources of Today's Christian women.

Both contemplative and active religious can gain numerous excellent insights into the part they may play in the Church of today and of the future. Although society is not rigidly segregated into male and female categories, there is no reason why deaconesses could not once more fulfill a very useful role within contemporary ecclesial structures. If the believers of apostolic times recognized the abilities of their women, if St. Paul could refer to them as his counter-parts, his helpers—then certainly in an age and society which have accepted women on a par with men it is time to unveil woman's full stature within the Church of service.

SISTER MARY ALBRIGHT, O.P.

Flushing, New York

AMID THE ALIEN CORN. By Sister Mary Philip Ryan, O.P. St. Charles, Illinois: Jones Wood Press, 1967. 385 pp.

In an age where commitments to a cause are no sooner adopted than discarded, this history is indeed opportune. It tells of valiant women who, despite hardships and obstacles, persevered in establishing the Congregation of Adrian Dominican Sisters. The title, *Amid the Alien Corn*, is taken from Keat's "Ode to a Nightingale." It applies uniquely to the Adrian Dominicans because in 1884, six nuns from Holy Rosary Convent, New York City, opened a hospital in a corn field outside the northern limits of the city. Today, there stands a complex of fourteen buildings which include a college, academy, and the motherhouse of the largest Dominican congregation in the United States. The book relates the toil of the founding members.

"First the blade, then the ear, and then the perfect grain in the ear." The founders of the Community saw only the green blades. Those who followed have seen their "perfect grain." And now the cycle is repeating itself in different apostolates throughout the United States, Puerto Rico, the Dominican Republic, the Bahamas, and Peru. In the Philippines, this Congregation is "guiding the formation of a native Dominican Community of Sisters."

The book is the first volume of a projected history of the Congregation. It tells of the early years of struggle up to 1924. A buoyant style makes the reading enjoyable. Numerous notes and appendices are included at the end of the book. This arrangement is inconvenient for those who wish to absorb all the historical aspects of the story.

Besides the monumental tale of courageous women, the most out-

standing feature is the illustration. At the beginning of each chapter, historic photographs and drawings capture and parallel the spirit of sacrifice and joy in the account. As a Community project, all aspects of publishing the history were handled by members of the Adrian Congregation. The result is a warm, readable, sometimes humorous and sometimes tragic, account of those women who worked "amid the alien corn."

SISTER ROSE CHARLES THOMASMA, O.P.

Charlottesville, Va.

THE CELIBATE CONDITION AND SEX. By Marc Oraison. New York: Sheed and Ward, 1967. 158 pp. \$3.95.

Marc Oraison delves into one of the problematic issues of contemporary times, bringing to the celibacy controversy a knowledge grounded both in faith and psychology. A sociological and psychological purview of the dimensions of celibate life are indicated and integrated with a further religious dimension—all of which converges into a well balanced and contemporary glimpse into the complexities of the celibate condition.

Distinguishing between negative and positive celibacy, Fr. Oraison has recourse to clinical studies which help to delineate an unhealthy and a healthy attitude towards the celibate life. Unbiased in approach, the book discusses the many facets of celibacy. Only after the psychology of celibacy is sufficiently discussed does he come to its religious significance where, from the vantage point of history and once again psychology, Oraison offers criticism and agreement.

The Celibate Condition and Sex is an important book for understanding the problems of celibate life. Not exhaustive, it is nevertheless a good introduction to the complexity and the beauty of Christian celibacy.

R. C. FINN, O.P.

Washington, D. C.

INTRODUCTION TO THE BIBLE. By Pierre Grelot. Translated by G. Patrick Campbell. Herder and Herder, 1967. 436 pages. \$7.50.

The Bible was written over a period of ten centuries going up to and including the lifetime of Christ. But in this vast span of time literary style can evolve greatly, and even in the present era we know that many different types of literature co-exist. It is from an understanding of the literary genres that one gets to know the literature, and from the literature a

knowledge of the history. Therefore, the Bible must be read in the light of these genres.

Father Grelot emphasizes the importance of studying the non-biblical literature to obtain a better understanding of the inspired writers. The human authors of Sacred Scripture adapted the literature of their time to divine inspiration. Lacking scientific knowledge, they drew their accounts of the early history of man from contemporary writers and implanted in them the presence of God. They made religious history out of the secular. Thus Father Grelot concludes every chapter of his book with several extra-biblical passages which help the reader to understand the historical situations. He contributes much in this regard because the Bible is far from pure history in the sense of 20th century writers. Finally, from both literary and historical evidence he points out the dogmatic concepts of Sacred Scripture.

CHRISTOPHER ALLEGRA, O.P.

Washington, D.C.

HISTORY OF SALVATION. By John Power, S.M.A. Alba House, 1967. 199 pages. \$4.95.

Father Power presents this marvelous introduction to the Old Testament as "... strictly a book for beginners." And so he confines a good selection of scholarly material within the limits of just two hundred pages. The language is simple and clear, and the book lends itself to being used as a commentary to accompany one's Scripture reading, since the author introduces each chapter with references to pertinent Biblical texts.

The theme of salvation history gives Father Power the chance to provide a solid and interesting historical background for the main events of the Old Testament. These are events which every reader of the Bible should know well, but about which there are very often many problems. At the same time, the author presents the Bible, as not just human history, but as human history interpreted by the sacred writers to show how *God intervened* in historical events to prepare men for salvation. This should be the guiding principle for reading Scripture.

Before delving into actual history, the author explains how the Bible was written. In a very clear fashion, he tells how God used ordinary men, with their own individual personalities and styles of writing and in the context of their own peculiar cultures, to be His free instruments for the communication of His word to the world. It is a more than sufficient account of the problem of Inspiration, for this type of book. As a result, the reader will better appreciate both the complex and confusing variety of books, people, events and ideas contained in Scripture and the simple, moving faith which unifies the whole.

Thus setting the stage, Father Power opens salvation history proper with the appearance of Abraham. The latest historical and archaeological research is brought to bear on this figure in order to further enhance his position as the man of faith. The same basic approach is then used for Moses, the Exodus and the Covenant at Sinai. The treatment on the origin and meaning of the Decalogue is excellent. In the following chapters, the historical perspective embraces the main events from the Conquest down through the Davidic kingdom, the Exile and the Return. The final chapters discuss the Psalms and "Men and Morals."

Undoubtedly, this is a fine and much-needed general introduction to the Old Testament. In these days the quality of Biblical research can make some despair of ever coming to a real and satisfying understanding of God's word. The *History of Salvation* provides a simple and concise approach that should measure up to the beginner's needs—and urge him on.

THOMAS MCCREESH, O.P.

Dover, Massachusetts

THE MYSTICISM OF THE CLOUD OF UNKNOWNING: A Modern Interpretation. By William Johnston. Foreword by Thomas Merton. New York: Desclee, 1967. 285 pp. \$5.50.

HELOISE. By Elizabeth Hamilton. Garden City: Doubleday, 1967. 234 pp. \$4.95.

Both these new works should remind us of C. S. Lewis' admonition that we should learn to *use* books rather than be overwhelmed by them. Fr. Johnston and Miss Hamilton have performed a singular service: they have rescued primary sources from the dusty corners of the library and accommodated them for our own consumption, complete with maps, chronological tables, forewords, commentary, excellent bibliographies and indexes. The primary sources in question are *The Cloud of Unknowning*, a mystical treatise from Chaucer's time, and the letters of Heloise and Abelard.

Both sources reaffirm the thesis that God is best known by negation: for the author of *The Cloud*, it was the negation of unknowing; for Heloise, it was the negation of her human love for Abelard as it became more and more consumed in her love for God. Both works are best described by that drastic adjective, "mystical."

But there is a wave of interest in contemporary mystical phenomena: maybe a symptom of utopian search, anxiety, if not despair. The West confronting the East, just as the cop confronts the love-in. A book such as Fr. Johnston's (a Jesuit, born in Ireland) makes mysticism less awesome, reminding us that knowing by unknowing is a mystical form of

knowledge and leads to a way of prayer which is "no more than an intensification of ordinary Christian living."

Likewise, Heloise makes the mystical love of a woman for a man, then for her God, less awesome by showing us in her letters how much more she became rooted in reality as her religious life became more intense. Here perhaps is the great irony and true lesson of the mystic—that love brings more reality, not less. In the Dominican tradition, it is hard not to think of Catherine de Ricci who fell into a trance from Friday to Sunday of every week, but functioned superbly on the other days as superior of her convent, guest mistress and maker of the sweetest taffy in Italy (according to one biographer). In the end, it is Heloise's common sense that confronts us and gives us a sense of wonder.

It is in a letter to her beloved the she speaks for herself, the author of *The Cloud*, and perhaps for all of us:

Non enim mecum animus meus, sed tecum erat. Sed et nunc maxime,
si tecum non est, nusquam est.*

JOACHIM PLUMMER, O.P.

Washington, D. C.

THE SIGNS OF THE TIMES AND THE RELIGIOUS LIFE. By Paul Hinnebusch, O.P. New York: Sheed & Ward, 1967. 290 pp. \$5.95.

Fr. Hinnebusch's introduction states that, "In the original writing, the book had more of a polemic spirit, in reaction to the contemporary confusion of thought . . ." He goes on to say that in the subsequent revision, he took a more positive approach in relating the Council's documents to these problems. This reviewer believes that some of the polemic unfortunately survived the revision.

For the most part, the first half of the book considers the role of charity in the life of the religious and the significance of his consecration to God. Occasionally, the author forcefully stresses attitudes which are very much in the mainstream of post-Vatican II thought. For example, in a chapter entitled, "The Sign Value of the Religious Life," the author points out that people today have no patience for religious who profess one value while living something else entirely. But often, the author lapses into somewhat dated discussions on crucial points like charity, witness, and contemplation.

In the second half of the book, Fr. Hinnebusch considers the three vows and the various aspects. His treatment of this most critical area is uneven, though at times perceptive and compelling particularly in his consideration of the vow of poverty. He correctly interprets the attitude

* My heart was not with me, but with you. And now more than ever, if it is not with you, it is nowhere.

of today as demanding poverty both in fact and in spirit. He further points out that poverty, of itself, is not enough; that it has to be joined to a desire for hard work on behalf of God's oppressed if it is to produce a good.

In attempting to cope with current trends toward chastity and obedience, however, Fr. Hinnebusch allows his polemic to come to the fore, thus marring his discussion of these two vows. With some superiors hiding behind outmoded constitutions and retarding implementation of Vatican II, it is a bit unrealistic to suggest that subjects apply *epikeia* only "... in those situations when they are without either adequate law or direction of superiors." Bernard Häring's stance on the same topic, adopted from Alphonsus Liguori, seems more in touch with the times: "St. Alphonsus even permits subjects to apply *epikeia* after the express denial of dispensation by the superior, if there is sufficient reason for doing so" (*Christian Maturity*, p. 71).

Fr. Hinnebusch's attempt to reaffirm the values of chastity and the celibate life falls short because he regrettably establishes a tension between marriage and virginity, instead of viewing the two callings as different facets of the same consideration. In taking an approach suggested by a statement of Pius XII ("Virgins and celibates receive from God a spiritual aid which is vastly superior to the mutual assistance rendered by husband and wife to one another") the author will probably lose a large segment of his intended audience. His discussion would have been much more effective had he centered it around a concept similar to the following one of Fr. Schillebeeckx's:

This intrinsic relationship between marriage and Christian celibacy and abstinence is so close that . . . the sacramental aspect of marriage was to be acknowledged explicitly in the light of virginity in the course of the history of the church. (*Marriage: Secular Reality and Saving Mystery*, p. 190)

This is not to say that statements such as Pius XII's are any less true today than they were in the past. The point is that you can't hope to clarify a situation if the formulas you are employing have already proven to be ineffective.

And this, ultimately, is the failure of Fr. Hinnebusch's very sincere and disciplined attempt to appraise "The Signs of the Times." Instead of analyzing today's attitudes in a contemporary manner in order to bring forth new insight, he frequently subjects the new to the attitudes and standards of the old. The overall result is a not quite relevant approach to that "contemporary confusion of thought" which Fr. Hinnebusch sought to clarify.

KENNETH LETOILE, O.P.

Dover, Massachusetts

AN ECUMENICAL LIGHT ON THE RENEWAL OF RELIGIOUS COMMUNITY LIFE: TAIZE. By John Heijke. Duquesne, 1967. 203 pages. \$4.50.

In his book *An Ecumenical Light on the Renewal of Religious Community Life: TAIZE* Father John Heijke gives a detailed account of the life and spirit of the Community of Taize. This Protestant community of monks live a strictly contemplative life but are also involved in an active apostolate outside their monastery walls. The ideal of these monks is to live the contemplative—apostolic life, to assimilate the message of the Gospel and manifest it as a living reality to the world about them.

The Community of Taize was founded in 1940 in a small, nearly abandoned village in France from which it drew its name. Roger Schutz, founder and present Prior of the community, was then a twenty-four year old university student, aware of the tensions in world affairs about him, and of the necessity to make his Christian vocation relevant to the needs of today. With a few others who shared these same ideals, Schutz established the first monastery. From the beginning the primary aim has been to give witness of their Christian calling to the world and to promote ecumenical ties between Protestant denominations as well as with other religions.

The monks of Taize have been highly praised by many world religious leaders, including Pope John and Pope Paul, for their spirit. They have strongly influenced the lives of many people of all sects as a model Christian community living in today's world. Their life is one of complete commitment to the message of the Gospel, a total surrender of self to God through faith. Seen in this light, every daily task becomes an expressed act of faith through the evangelical counsels and a communal life.

Although they had hoped to avoid traditional monastic customs, they came to realize the validity and the importance of the basic concepts of such institutions. Their concern, however, has been to preserve individual personality and talents. Hence the rule is simple, fostering the spirit of commitment and allowing each monk the freedom to develop his personal gifts.

In Chapter Five Father Heijke underscores the significance of celibacy in the lives of these monks. Based upon St. Paul's advice (I Cor. 7:33) the Rule of Taize demands celibacy for a more perfect and total dedication of each individual to God and to the Church. Celibacy allows these monks the necessary freedom to respond to the urgent needs of the Church anywhere at anytime. But celibacy loses its meaningfulness and luster as soon as dedication decreases. Hence The Rule insists that each monk daily renew himself in faith to his commitment—it is not so much the rule and the manner of life that need constantly renewal, but the attitudes and

motivations of the individual religious. Only in this way will the religious find meaningful existence in his Christian vocation.

Catholic communities, aware of the existing tensions and seeking renewal and adaptation to the needs of the times, have much to learn from these monks. Father Heijke's brief description of this extraordinary community evokes the overwhelming spirit that visitors find at the monastery of Taizé.

RICHARD KRUKONIS, O.P.

Dover, Massachusetts

THE ECUMENICAL REVOLUTION. By Robert McAfee Brown. New York: Doubleday, 1967. 388 pp. \$5.95.

If you've ever been a combatant in the Catholic-Protestant diatribe, you'll be sure to understand the aptness of the title of Robert McAfee Brown's new book. Only if you've experienced the hostility and mistrust of a few short years ago, will the present atmosphere of openness and brotherhood seem at all revolutionary. The ecumenical spirit seems so normal, humanly speaking, that any less friendly attitude is incredible—that is, unless you've experienced it. *The Ecumenical Revolution* is an integral part of the new ecumenical spirit. The book would not have been possible without the spirit, it is a normal result of the spirit, and it is a definite contribution to the growth of the spirit.

If the title is apt, the book itself is even more to the point. It might best be classed as a history of the development of attitudes towards ecumenism and the major issues on the road toward church unity. A history in a wide sense, the book is far more than a dry account of the milestones and meetings that mark the ecumenical path; it is a broad discussion of the events, issues, and opinions that make up the ecumenical movement. But beyond this history lies a history of bitterness, misunderstanding, theological confusion, and distrust. The wonder is that Mr. McAfee Brown has treated such a touchy subject with the sort of tact that is neither unctious nor self-conscious. That sort of tact is called honesty. This is precisely what I mean when I say the book is to the point. It not only talks about ecumenism, it embodies it.

The ecumenical revolution is in no small way due to the fact and the work of the Second Vatican Council. This is stated and reflected quite clearly in the book—one major section is devoted exclusively to an account and analysis of the Council and its documents. Particularly enlightening is the account of the effect of the Council on Protestants, their expectations, disappointments and satisfactions. The surprise—is not how little but how much Protestants understand of the Council and its aftermath. I believe Mr. McAfee Brown's appraisal of the Catholic

standpoint on such conciliar issues as contrition of the church for the scandal of division, religious freedom, and collegiality is both factual and fair. I suppose his treatment of the Protestant position is equally close to the fact. If this is the case, ecumenism has a healthy and broad foundation on which to proceed.

Robert McAfee Brown is a noted Presbyterian theologian and ecumenist. He was one of the Protestant observers at the Second Vatican Council and his work has appeared in many Catholic magazines and journals. In a book on ecumenism coming from someone of this background, I must admit that I expected to be able to pick out certain points of friction skipped over lightly, a vain attempt to muffle the sound of grinding axes, and inordinate amounts of unction politely poured over Catholic ecumenical efforts. I could not. *The Ecumenical Revolution* is eminently truthful—with a Christian openness and complete lack of partisan interest.

JOHN B. BOLTHRUNIS, O.P.

Dover, Massachusetts

FASHION ME A PEOPLE: Man, Woman, and the Church. By Eugene Kennedy, M.M. New York: Sheed and Ward, 1967. 176 pp. \$4.50.

In the contemporary Church there is a growing lack of confidence in the present forms of Church life. One hears the clergy proclaiming they have lost their identity; religious who have lived dedicated lives in traditional and trusted forms of observance now say these same forms are dated and irrelevant; the laity seek more of a share in Church activities.

Fr. Kennedy offers us the reason for this crisis: the Church no longer reflects the way people live together in the society of which she is a part. The basic societal structure is marriage, wherein men and women reach their maturity in concrete relation to each other. They share each other's lives in an atmosphere of free personal exchange. The Church is also a society and it is composed of men and women. In order to achieve the fullness of its humanity it needs to find a healthy balance of its masculine and feminine elements. They complement one another by a degree of communication that allows maximal disclosure of the self to another. Fr. Kennedy stresses the need for this balance because it is obviously missing from the Church. The ecclesial community is too male-orientated, even to the extent that religious practices are often considered a feminine thing to do. Like any other personal entity the Church must discard these overmasculine defenses in order to grow to full maturity.

This male mystique is evident in some religious writers who argue for

a married clergy. For in their view the sole function of women is to fulfill a man's personal needs, thus placing women in the role of objects for man's glorification. The male mystique is basically a symptom of uncertain manhood, a condition in which a man is afraid of close personal ties and seeks to retain his freedom and independence from such relationships. But growth in the Spirit can only be achieved through a development of rich personal relationships such unions would bring back into focus the masculine-feminine structure of the Church.

The gift of celibacy should ensure the development of a personal community of faith. For it is not a gift for the individual alone, but for the Church as a whole. It is the sign of a love to be shared and should bring about the growth of full manhood and womanhood in the Church. Fr. Kennedy notes that to enter into such personal relationships demands emotional maturity. This is the ability to look into oneself and unseal all psychological defenses so that one can give all in love. The removal of at least the major psychological disturbances, therefore, is absolutely necessary if the Spirit is to inform one's relationships and speak through them.

In the last section of the book, Fr. Kennedy leaves us with his vision of the Church of the future. He talks of community life structured on a smaller, family-sized scale, more extensive exercise of the principle of collegiality between superiors and subjects, and more apostolically oriented communities. Seminaries will serve the local Church in its peculiar needs, inculcate broader apostolic experiences for its students, and encourage more responsible relationships with outsiders.

LUKE PREST O.P.

Washington, D. C.

ALL OF WHICH I SAW, PART OF WHICH I WAS. Autobiography of George K. Hunton, as told to Gary McEoin. Garden City: Doubleday, 1967. 283 pp. \$4.95.

With unflinching candor, George K. Hunton traces the complex story of the Negro's struggle for human rights in the United States. He lost his physical sight, but he retained the power to enable the reader to view the Civil Rights movement through his understanding eyes. The authenticity of this factual book carries a strong impact.

In the Hunton home in a small New Hampshire town, the social encyclicals were pondered and applied to current issues. His early training was an ideal preparation for his life work. As a young man, George Hunton became sharply aware of the hardships of the Negro's ghetto world during his employment as an attorney for the Legal Aid Society in New York City. His friendship with Father John LaFarge inspired the estab-

lishment of the Catholic Interracial Council and his editorship of its monthly journal, *Interracial Review*. This activist group forged links with Negro leaders and their organizations, and promoted a more favorable climate of opinion toward the Catholic Church in the then hostile Negro press.

Another milestone for George Hunton was his lecture program for Catholic college students, awakening them to the moral implications of the Negro's second class citizenship. In 1933 the Manhattanville Resolutions adopted with the full approval of the president, Mother Grace M. Dammann, were translated into the major European languages and published in Catholic papers in Africa and Asia. The theme of the declaration was "to maintain that the Negro as a human being and as a citizen is entitled to the rights of life, liberty and the pursuit of happiness and to the essential opportunities of life and the full measure of social justice."

Unfortunately, during this period Negro applicants to religious orders and seminaries were frequently accorded cavalier treatment. Most Catholic colleges and universities were painfully slow in integrating their student bodies and faculties. Rather than fraternal charity conformity to community mores appeared to be the cardinal virtue. Many pioneers, in the crusade for interracial justice were Catholics, but popular Catholic organizations, such as the Knights of Columbus, ignored their obligations in this area, as the author points out with specific examples. Although George K. Hunton in his persevering career as a Catholic Interracial leader suffered rebuffs, frustrations and disappointments, he never wavered his belief that his Church would be the catalyst in winning recognition for the Negro's human rights in the United States.

In the preface to this autobiography, Roy Wilkins, Director of N.A.A.C.P., comments on the significance of the passage of the Civil Rights Act in 1964 and gratefully acknowledges the tremendous aid of the Protestant and Jewish religions and adds "... the new and highly persuasive ingredient was the committed Catholic Church." The faith of George K. Hunton has been vindicated.

REGINA DOLAN KENNEDY

Glen Falls, New York

STAGES OF SIMPLICITY. By Francis Florand, O.P. St. Louis: B. Herder, 1967. 148 pp. \$4.50.

There is something intriguing about the hippies. All sorts of sound reasons can be adduced to show how they are wrong, but at one time they were an object of nation-wide interest. There is something breathtaking about the vision of Teilhard de Chardin. The professional scientific and theological communities maintain that his system does not

stand up under analysis, and yet the sale of his books has not diminished. At the root of this popular sentiment is a realization that man is alienated, fragmented, inhuman and that we must strive to restore his inner unity. Fr. Florand's ideas are opportune.

Stages of Simplicity presents the Christian principles that make wholeness, and therefore holiness, possible. The first chapter makes a very important distinction: there is an impoverishing simplicity and an enriching simplicity. The first is directed towards nothingness and disintegration, but the second is directed towards the fullness of being, to God after the fashion of Christ, the perfect man. This Christian simplicity organizes human life by looking to one goal, the "one thing necessary," and seeks to bring everything, every facet of personality and every event of life, to the attainment of that goal. This means that the motive power that truly simplifies our lives is grace and the theological virtues.

Succeeding chapters serve to make these basic principles more explicit. The Christian life is future-oriented, so beware of the backward glance. Even repentance for our past sins must always serve to impel us forward. The Christian life is active. But action is not the same as agitation, for there can be only one purpose to everything we do, we can serve only one master. Hence, true action is not an escape from contemplation, nor is true contemplation an excuse from action.

True simplicity requires both a flexibility of mind and a strength of will. We must resist the temptation to over-simplify, to see everything as either black or white, liberal or conservative, all or nothing. We must appreciate the uniqueness of every decision. Humility and flexibility go hand in hand, as do pride and stubbornness. But at the same time we must give ourselves totally to what seems to be God's will in the situation. This will not always be obvious or easy. There will be suffering. But love—rather than ignoring the evils that plague us—is what conquers all.

In the concluding chapters Father Florand gives us living examples of how Christian simplicity has worked out in practice. Mary's life was simple not because she suffered less than we do but because she loved more. The church is simple not by being monolithic but by looking to only one goal. Finally, the saints exemplify simplicity, and yet at the same time a remarkable variety and individuality.

Even the style of this book reflects the sensitivity and zeal that Fr. Florand wants to teach. The chapter "Patients and Patience" in particular shows a delicate hand; the author has dealt with too many individuals to be able to make blanket statements. An introductory chapter reviews the history of Christian spirituality and assures us that the author is as immersed in the tradition as he is in experience.

This is an age of anxiety, but in Christ there is hope. "In the life of the Church, as in that of each Christian, it is not impossible to live in peace. Only a cross, some nails and much love are needed" (p. 64).

Washington, D. C.

MATTHEW RZECZKOWSKI, O.P.

EUCCHARISTIC THEOLOGY. By Joseph M. Powers, S.J. New York: Herder and Herder, 1967. 186 pp. \$4.95.

There are many who would believe that Paul VI's encyclical *Mysterium Fidei* represents the *last word* in the controversy over the problem of the "real presence" in the Eucharist. On the contrary, the same encyclical represents a compromise statement between traditional thinking and so-called "new theology". While the Holy Father stressed the necessity of re-affirming our traditional faith he also pointed out the value of the new terminology, leaving the doors open for further developments and study.

Joseph Powers presents a study of the Eucharist which is in keeping with the spirit of the encyclical. Biblically informed, historically oriented, and thoroughly conversant with the modern literature, his book represents a theology of the Eucharist the need for which is attested to by the intensity of the controversy that both preceded and followed the appearance of the encyclical.

Fr. Powers, professor of dogmatic and historical theology at Alma College in Los Gatos, situates the question of the real presence in its biblical and historical context. By so doing he shows how differences in the experience of the Eucharistic celebration itself have led to differences in the emphasis which has been placed on the various dimensions of the totality of the Eucharist. He discusses "Biblical Faith", the ultimate controlling factor of the Church's belief, in order to situate the questions of the real presence and the sacrificial value of the Eucharist in the broader theology of the Eucharist as found in the New Testament.

Chapter 3 undertakes a more specifically theological treatment of the Eucharist as a sacrament. Fr. Powers maintains that only after this has been analyzed can there be any satisfactory presentation of the current debate on the Eucharist and the questions of the contemporary appreciation of the real presence and of "transubstantiation" and "transsignification" which he treats in Chapter 4. He makes a real contribution in Chapter 3 when he discusses the problem of the sacrament as "sign-act". He traces the development from the Council of Trent to the present day.

In Chapter 4, Father Powers presents the contents of the papers read at the annual interconfessional theological meeting at the Benedictine

priory of Saint-Croix d'Amay at Chevetogne, Belgium, September 24-27, 1958. This chapter is best described as a bibliographical survey from the time of Chevetogne until the present. The purpose of the presentation is to inform—that is, to make clear the orthodoxy of the intentions and contents of most of the literature written in Dutch.

Eucharistic Theology is not just another survey. Rather, Father Powers has made his own contribution to the clarification of the nature of the real presence in a work for the educated layman as well as for the trained theologian or catechist.

JAMES ROCHA, O.P.

Dover, Massachusetts

SACRAMENTAL LITURGY. By Frederick R. McManus. New York: Herder and Herder, 1967. 256 pp. \$5.50.

Sacramental Liturgy is a commentary on Chapters I, II, and III of the *Constitution on the Sacred Liturgy* and the papal *Instruction* which was issued in the following year. Fr. McManus attempts to clarify the background of the texts and the pastoral hopes and prospects they propose. With the Eucharistic sacrifice at the center of his analysis, he pointedly demonstrates the proper place of the sacraments with reference to the Eucharistic liturgy.

His excellent commentary leads the reader to a deeper understanding of the significance of the *Constitution* as a challenge to update and reform the rites of the Roman liturgy, to allow them to manifest more effectively their relationship to the Eucharist. Fr. McManus shows that the Roman Rite, in its broadest sense and in its entirety, stands greatly in need of renewal and reform. Free translation of the liturgical texts from Latin into the vernacular is only a beginning. For a proper evolution, "the future adaptation of the Roman and other rites demands that new expression and forms of prayer be composed and created."

Proceeding in an eminently practical vein, but always grounding his discussion in history and theology, Fr. McManus also tries to bring the reader to a greater appreciation of the *Constitution*. In his exposition he deliberately avoids a critical doctrinal analysis of the conciliar document. Concerned more with unfolding the practical perspectives of the *Constitution*, he leaves to others the task of developing its theological implications.

A commentary on the *Instruction*, Part II of the book will prove an especially useful aid to any priest engaged in the implementation of the new liturgical norms.

JOSEPH TORTORICI, O.P.

Dover, Massachusetts

LITURGY AND ARCHITECTURE. By Louis Bouyer, Cong. Orat. Notre Dame: University of Notre Dame. 1967. 127 pp. \$3.95.

In recent years, liturgical research has uncovered many and varied strands of synagogue worship in the fabric of the Christian liturgy. The Church almost became unconscious of this heritage, tracing most of her practices in worship back to the Roman liturgy, forgetting how Semitic our liturgical background was. Christian architecture also, as one might suspect, has fascinating Jewish origins, not sufficiently explored previously.

Fr. Louis Bouyer in this book examines these origins and on the basis of recent archeological findings traces the evolution of the early Syrian church edifice directly from the synagogue structure. He shows how the East-end apse reserved for the *Shekinah* eventually becomes the place for the altar and the *bema* or platform with the "chair of Moses" and the lectern (in the middle of the building) becomes the place for the Liturgy of the Word of the new dispensation. This ancient arrangement, according to Fr. Bouyer, allowed for maximum participation and, in his brief historical survey of church architecture in the East and in the West, he demonstrates how structures built in the West got further and further away from such participation. Yet Fr. Bouyer's treatment of such architectural forms (far from the liturgical ideal) is moderate and tolerant, revealing a truly catholic taste (see his positive evaluation of the Baroque reredos on p. 77). The last part of the book suggests all kinds of creative possibilities for architects of today inspired by the most primitive Syrian arrangements, but our author does not limit himself only to them.

This slim volume is marred by Fr. Bouyer's strictures against the altar facing the people. Archeological evidence suggests that this was not practice in the Syrian churches, nor was it ever to become so in the other Churches of the East. Yet the altar *versus populum* was the rule in Rome (although theories as to how this custom evolved are still debated), and it is this practice that gives us precedent to return to the earlier rubric. Fr. Bouyer is right in reminding us of the local origins of the custom and in calling attention to the other legitimate traditions. He is also right in warning us that such an altar will not be a panacea for all our liturgical ills, and is perhaps not the solution in every case. However, the tenor of his presentation seems somewhat polemical and his argument against "seeing" the action of the priest at the altar as leading the people into thinking of the celebrant of the Mass as "offering for" them, rather than leading them in *their* offering, seems rather far-fetched. It denies utterly any pastoral value in this current practice, and suggests that one can never participate in the liturgy by use of the sense

of sight without having this result in a mere "watching" of some sort of "stage production". Also, Fr. Bouyer's argument based on the danger of the congregation's becoming fascinated and distracted by the liturgical gestures of the priest (signs of the cross and kissing the altar) is now obsolete as most of these have now been dropped.

This reviewer shares Fr. Bouyer's enthusiasm for our Orthodox brethren and their liturgy, but he feels that a slightly more critical view of their *popular* participation is indicated.

From an archeological point of view, the book is excellent because it clears up many misconceptions about the early liturgy by tracing much of our liturgical structure from the synagogue pattern. This is a challenging book and deserves to be read carefully, precisely because it questions many commonly accepted assumptions in the fields of liturgy and architecture today, and offers some creative thinking in response.

GILES R. DIMOCK, O.P.

Providence, Rhode Island

MONASTIC RENEWAL. By Columba Cary-Elwes, O.S.B. New York: Herder and Herder, 1967. 256 pp. \$5.95.

To mention the words "monk", "monastery", or "monastic" today is to reveal oneself as incredibly "unaggiornamenticated", some sort of curious medieval misfit, or at least an incurable Gothic romantic of the nineteenth century. This view of the monastic life, however, is not that of the Church in her official "reform" documents. In the *Decree for Religious*, the monastic vocation is highly praised, yet the need for monasteries to "be renewed in their ancient and beneficial traditions" and to "adapt them to the modern needs of souls" is recognized (paragraph 9).

It is the renewal of the monastic life, then particularly that of the Order of Saint Benedict, that is the subject of this book. Dom Columba, a monk of Ampleforth sent to found the new St. Louis Priory, begins by examining the situation of Benedictinism today. He faces the question squarely, neither whitewashing nor sidestepping the difficult problems. The concerns of the young monks, the problems of monastic liturgy and *lectio divina* today, asceticism and prayer, monastic education and many other related questions are raised and handled deftly. Dom Columba next surveys what the Benedictines are doing today, country by country, congregation by congregation, in a most informative way, and this brings up the question of Benedictine "works" or apostolates. Most of his answers lie not in simple solutions, but begin to come to light in the

theological and historical treatment of the monastic life that follows.

Dom Columba's starting point for the theology of the monastic vocation is the Christian life that all are called to lead by virtue of their baptism. The monk is a layman who feels called to take this life perhaps more seriously, at least to the degree that he uses special means to grow in love; but this is not some esoteric call to a "higher way". From this frankly demythologized view of the monastic life, the author traces it briefly through its rich history, clearing up many misconceptions (e.g. he does not regard the Desert Fathers as the monk-ideal) and unraveling the main strand of monastic tradition. Such tradition—the central core of obedience, communal life, poverty, and prayer—can be separated from the many pseudo-traditions, or from those that were once valid, but now have become merely historical accretions. This basic life must be reinterpreted for men who come from the complexities twentieth century society. This can be done, in the reviewer's opinion, mainly because of the great elasticity and flexibility of the monastic life as shown by Dom Columba's work—a must for any contemporary Benedictine, and also for members of other orders and congregations trying to reform their respective institutes.

GILES R. DIMOCK, O.P.

Providence, Rhode Island

LITURGICAL RENEWAL IN THE CHRISTIAN CHURCHES. Edited by Michael J. Taylor. Baltimore: Helicon, 1967. 221 pp. \$5.95.

Liturgical renewal occupies more and more of the time of those interested in the revitalization of Christianity. Father Taylor brings together the views of expert non-Catholic liturgists who have been working at the liturgical and spiritual renewal of their particular Churches.

Since we worship a living God with the totality of our life, it is through worship that we recover our being in relation to God. The mystery of the living God is brought to us in this dialogue. It is crucial to recognize the integrity of the liturgy: the word of God and the sacrifice of Christ are one. By the word and by the sacrifice we are made holy. Offering ourselves, dying with Christ, and then rising in him, we participate in his sacrifice before the throne of God. We adore God as a community, a gathered family who are sent forth to proclaim Christ to the world.

For complete participation in the liturgy we must have a knowledge of the Bible, theological insight, and an understanding of the symbols used in worship. The Church, as a worshipping body, is seen as a group of persons, not as an institution. The Spirit of God must influence us. As the chapter by Max Thurian states: "The Holy Spirit must inspire

us to utter praise and he must put on our lips the word of God." There is no need to stifle the Spirit of God by legalisms. But we must be certain that the liturgy does not become merely a form of self-expression instead of an expression of God's will for man. Does the liturgy express our belief in Christ? As Thomas F. Forrance states in the book: "Let it be said quite bluntly that what we need urgently is a renewal of faith; of belief in Jesus Christ as in reality God himself incarnate among men, of belief in the cross as the objective intervention of God in human existence for the salvation of mankind, and of belief in the resurrection of Jesus Christ from the dead in body as the first-fruits of the new creation."

GILES SITARSKI, O.P.

Dover, Massachusetts

ALTAR, GIFT AND GOSPEL. By Giuseppe De Luca. Springfield: Templegate, 1967. 175 pp. \$4.95.

The reader does not so much feel "impressed" by this work, as he senses he has succumbed to it. The unassuming yet vital relevance of the book is hardly suggested in the pretentious English title, *Altar, Gift and Gospel*. The original title, *Comments on the Daily Gospel*, is more of a type with the simplicity and integrity that renders De Luca's work all the more potent in its effect upon the reader.

No mere collection of meditations or thoughts, the book is a sustained effort at confronting the possibility of Christianity today. Here are fifty-three soundings made for decision. The writing is allusive and substantial—seizing upon the essence of a Gospel narrative, the author grasps it with all the plaintive desire and critical demand of the modern human condition. His incisive and emphatic thought drives ruthlessly to the core of the problem—stripping away everything not vital and exposing where we are most vulnerable. By these means the dimensions of the Gospel are extended to reveal to modern man the wealth of possibilities for integrity and decision that Christianity offers him today.

The encroaching upon our lives of a loud, manufactured "reality" and and all too inhumane humanism, are his starting points for a dynamic of the life of the spirit. These function as a revealing counterpoint to the themes of the Gospel narratives. As an example, what freedom is and what gives freedom direction become a motif that underlies or appears in many of his discussions—he shows that everywhere the answer lies within us. However, the most compelling confrontation of the Gospel and the twentieth century is brought before us in his contrasting of Christian giving—sacrifice—and the generosity of the "new humanism"—the begudging need to share in order to survive. But De Luca's

"answers" are never easy. He forgoes the pleasures of a well-turned phrase or a clever answer to a clever question—he is never superficial.

De Luca's most admirable and effective quality is his deep compassion. Each essay is imbued with a compassion that has suffered the indulgent resignation and intense self-pity that are so much our very own; but here also is that Christian ruthlessness that will not sacrifice the truth for safety, for comfort and all it implies in an affluent society. He knows too well the tenderness of the flesh to dismiss casually this dimension of man; but fidelity to the truth of what he has experienced is an urgent need he feels just as sharply and naturally within him. One cannot help but see a cautious parallelism between this Christian ruthlessness and modern man's obsessive demand for integrity, honesty, authentic experience.

The writing is lean and hard in its seeming surrender to the experience of faith. Remarkably, though the thought and hand of a master are sensed in every line, never does his personality intrude upon us. The inner dialogue becomes spontaneous, and we are led gropingly along the way, recognizing the confident hand of one who has already travelled here. Accordingly the style is rough and essential, but with a lucidity that lets one feel beyond the words the compassion and disarming honesty of a man caught in the agony that is faith.

De Luca leads us to a point where we can say, "decision becomes this place." This makes for a work that a man or thought and feeling might seize upon and struggle with—an inspiring challenge for any Christian.

LAWRENCE PORTER, O.P.

Dover, Massachusetts

CHRISTCENTERED SPIRITUALITY. By Sergius Wroblewski, O.F.M. Staten Island: Alba House, 1967. 211 pp. \$3.95.

In the Introduction Father Wroblewski elucidates the purpose of his book: an existentialist attempt to explain the principles of Christocentric spirituality through the lives of those who made a complete and total commitment to it. The attempt is admirable, but not completely successful. Although the author exhibits an amazing and highly commendable familiarity with the Fathers and great spiritual writers, the few chapters where he uses his existentialist approach do not go deep enough. Prototypes from Basil and Origen to Cardinal de Berulle and Elizabeth of the Trinity are cited as exemplars of Christocentric piety, but both insight and precision are lacking when he applies Christocentric principles to their lives. Besides this, the existentialist approach seems to vanish after the first chapter. The subsequent chapters, although some are excellently written, lack cohesion and pertinence to any one theme.

Nevertheless, the book has much merit. The first chapter, the chapters on Charity and the Eucharist (which might have been combined into one chapter) and the Epilogue reveal the thought of a dedicated and experienced priest and spiritual director. The first chapter presents an excellent but syncopated exposition of Image Theology. The chapter on Asceticism is a convincing presentation of the real values of penance in purifying the soul for a deeper indwelling of Christ and the Spirit. Love is portrayed as the response of a redeemed person to the Christ on whom he is wholly dependent. The Epilogue also reminds the reader of the needs of the contemporary world and the importance of a Christ-centered life in fulfilling these needs.

MANNES GUILFOY, O. P.

Dover, Massachusetts

in brief...

THE DEATH OF GOD DEBATE. Edited by J. L. Ice and J. J. Carey. Westminster Press, 1967. 267 pp. \$2.65.

Approximately two years ago, the "Death of God" radical theology exploded into American consciousness in the major news journals of the United States. The editors have assembled various articles which have either contributed to the "rattling of stain glass windows" or are a response to such. In the four-part discussion the radicals answer the analyses and responses of the theological community and the public at large. The most important feature brought out in this discussion between men such as Altizer, Hamilton, Vahanian, Daniel Callahan, Rabbi Hertzberg, and others, is that radical theology is for many a viable alternative to a stifled Christian theology and is in part at least a valid reflection of a

number of Christians on their contemporary situation.

1968 NATIONAL CATHOLIC ALMANAC. Edited by Felician A. Foy, O.F.M. St. Anthony's Guild, Doubleday, 1968. 696 pp. \$3.95.

There is practically no area of Catholic interest that is not included in the *Catholic Almanac* for 1968. In addition to the vast amount of statistical information which it makes available, the *Almanac* contains a number of articles dealing with the most lively current topics: the Synod of Bishops, trends in moral theology, the crisis in vocations, priestly celibacy, etc. Undertaken by Fr. Foy and the Franciscan seminarians of Washington's Holy Name College, the compilation is an indispensable reference source.

THE MEANING OF THE DEATH OF GOD.

Edited with an introduction by Bernard Murchland, Vintage Book, 1967. 265 pp. \$1.95.

By Catholic, Protestant, and Jewish scholars, this is a critical study on the meaning of the "Death of God," a movement which the editor rightly describes as merely one chapter in a whole history of alienation. Although this volume does not contain the responses of the radical theologians themselves, and duplicates some of the articles found in *The Death of God Debate*, it is by far a more revealing study. Represented are authors such as Novak, Adolfs, Montgomery, J. B. Cobb Jr., Robert McAfee Brown, Borowitz, and L. Shiner. Well worth the modest price.

THE DEATH OF GOD MOVEMENT.

Charles N. Bent, S. J. Paulist Press, 1967. 213 pp. \$4.95, cloth. \$2.95, paper.

This is an excellent study, readable, yet comparable to Ogletree's *The Death of God Controversy*. By an analysis of the philosophical underpinnings and the theological a priori's of the movement, Fr. Bent is able to uncover weaknesses and indicate strengths of the radical "turn" of American Protestant thought. Vahanian is also included in the volume, although not a "Death of God" theologian; the reason is that his own cultural analysis of the phenomenon of the absence of God has now become a "traditional" evaluation. A useful introduction to the thinking of the radical theologians, who often enough seem unintelligible to the trained and untrained alike.

TEILHARD DE CHARDIN'S THEOLOGY OF THE CHRISTIAN IN THE WORLD.

R. L. Faricy, S. J. Sheed and Ward, 1967. 235 pp. \$6.00.

Fr. Faricy is a teacher in the religious education department at Catholic University, and this first book is the result of his concern to provide a theological

base for a commitment to the world. Since this was Teilhard's own life-principle, it is only natural to summon the French Jesuit's thinking on the matter. Certainly this book could not measure up to the depth and penetration of a De Lubac or a Smulders, but it is a clear presentation of the problem of Teilhard's love of the world and God, his resolution in Christ, and the meaning of the universe, the eucharist, and Christian involvement which follow from such a resolution. Fr. Faricy's book compares favorably with one by F. Bravo (*Christ in the Thought of Teilhard de Chardin*, Notre Dame Press, 1967) with a similar purpose. The American Jesuit has taken greater pains to "translate" Teilhard's terminology for his readers. However neither author is critical enough on the fundamental theological point which validates the Teilhardian thesis, namely that of the "cosmic Christ." Without a deeper justification for assertions made on this point, the reader is left suspended without a total "commitment" to the basic plan.

THE DAY HOURS OF THE ROMAN BREVIARY.

Edited by Lancelot C. Sheppard. Desclee, 1967. 864 pp. \$7.95.

An English translation of the traditional hours of the Divine Office from Prime through Compline, this book contains in a single volume of manageable size and readable format the entire temporal and sanctoral cycles. The Psalter chosen is from Grail, translated from the French of the Jerusalem Bible and familiar to many from the musical settings of Joseph Gelineau. This translation was made with recitation of the Office in common specifically in mind. The use of the Revised Standard Version of the Scriptures for the lessons is also quite acceptable. Each feast and liturgical season is introduced with a short commentary. The only fault with this breviary is that shared with the other breviaries, too—a very poor collection of hymn translations. It is to be hoped that future editions will attempt

to remedy this. Nevertheless any community which is considering the purchase of an office book should give careful consideration to this volume.

CANTOR AT THE CROSSROADS. Edited by Johannes Reidel. Concordia, 1967. 238 pp. \$6.75.

A collection of essays on various aspects of church music, published to honor Walter Buszin, the prominent Lutheran scholar and church musician. The collection is divided into two sections, one of historical essays and the other of essays dealing with contemporary problems in church music. The latter is especially valuable in giving insights into how one church is facing many of the problems in church music which are common to every Christian assembly today. The Roman Catholic reader should find especially interesting the article, "The Struggle for Better Hymnody" by Armin Haeussler, which deals with the problem of finding hymns which speak to the Christian of today, and yet do not descend to the banal as do many so-called contemporary hymns.

HUGO DISTLER AND HIS CHURCH MUSIC. Larry Palmer, Concordia, 1967. 187 pp. \$5.75.

This first biography of Hugo Distler (1908-42) introduces to the non-German world a leading contemporary composer of liturgical music. An extensive output for such a short life, Distler's work represents some of the finest music to emerge from the renewal of the German Evangelical Churches, and has had considerable influence on the development of church music in Germany and in this country. Besides analysis of Distler's major compositions with numerous examples from his scores, Dr. Palmer includes lists of his published works and of editions of his music available from Concordia (St. Louis, Missouri). A graduate of the Eastman School of Music, Dr. Palmer is professor of music at the Norfolk

Division of Virginia State College and musical director of Trinity Lutheran Church, Norfolk.

THE PEACH STONE: Stories from Four Decades. Paul Horgan. Farrar, Straus, and Giroux, 1967. 470 pp. \$5.95.

Real thematic unity is rare in a collection of short stories, even when they are the work of one author. Paul Horgan has grouped a number of stories, dating from different periods in his life, into *The Peach Stone* and achieved a finely balanced unity. Distributed into four parts, the stories move through childhood and youth to adulthood and age,—like life itself, in a questing for maturity. Significantly entitled, the story "The Peach Stone" seems to hold the key to the whole. Its main character is returning to her childhood home. She recalls once having had an imaginary precious peach stone and this recollection brings back her childhood days: she relives her past life and her present life comes into better focus as a result.

AMERICAN PARTICIPATION IN THE SECOND VATICAN COUNCIL. Edited by Vincent A. Yzermans. Sheed and Ward, 1967. 684 pp. \$16.50.

Focusing on one of the conciliar decrees or constitutions, each of the book's sixteen chapters is three-sectioned: an historical introduction by Msgr. Yzermans; all of the interventions made by American bishops in the course of the debate; a commentary by some major American expert. Among the commentators are Godfrey Diekmann, Barnabas Ahern and John Courtney Murray. From Cardinal Krol's Foreword: "The author calls this an 'interim report' because he does not presume to give the full dimensions, nor . . . a complete evaluation of the impact of the contributions made by the bishops of the United States. He simply reports all that is presently available and certain. A final and complete report and evalu-

ation must await the date of free access to the Council archives . . . This volume is a singular contribution to post-conciliar literature."

PEACE AMONG CHRISTIANS. Augustin Cardinal Bea and Willem A. Visser't Hooft. Association Press, Herder and Herder, 1967. 236 pp. \$4.95.

Awarded the Peace Prize of the German Publishers Association in 1966, this collection provides an inside view of contemporary ecumenical dialogue from two of its eminent leaders: Cardinal Bea, President of the Vatican Secretariat for Promoting Christian Unity, Willem Visser't Hooft, former General Secretary of the World Council of Churches. The addresses and writings included center around their conciliar and post-conciliar activity—so crucial in bringing Catholics and Protestants together in greater understanding and unified effort. Informative introductions by Bishop Willebrands and Eugene Carson Blake describe the eventful background out of which this collection emerged.

FREEDOM OR TOLERANCE. Enda McDonagh. Magi Books, 1967. 155 pp. \$3.95.

In the early sixties Enda McDonagh made a significant contribution to the discussion of religious liberty with his doctoral thesis, *Church and State in the Constitution of Ireland*. The present book concentrates on the Vatican Council *Declaration on Religious Liberty*. A short but knowledgeable introduction precedes the text of the *Declaration*. Chapters of commentary and a chapter dealing with the document's conciliar history follow. The final chapters "provide some evidence of pre-conciliar debate. They also serve to spell out in particular detail some of the background and implications of the doctrine of religious freedom which was promulgated by Vatican II." Fr. McDon-

agh is professor of moral theology at St. Patrick's College, Maynooth, Ireland.

THE CHANGING VATICAN. By Alberto Cavallari. Doubleday, 1967. 215 pp. \$4.95.

A distinguished Italian journalist, Alberto Cavallari is probably best known in this country for his unprecedented interview with Paul VI. This interview and many others with highly placed churchmen in the Vatican administration form the basis of this fast-moving, factual book. Attempting no profound evaluation, Cavallari brings his reader with him for a close look at the inner workings of the Vatican. Especially interesting on the eve of the execution of Pope Paul's directives reorganizing the Curia.

TWENTIETH CENTURY SPIRITUAL LETTERS. James B. Coburn. Westminster Press, 1967. 170 pp. \$3.95.

Currently Dean of the Episcopal Theological School, Cambridge, Mass., Dr. Coburn brings to these meditations his wide experience as a teacher, Navy and college chaplain, and church rector. The book's first section includes letters written by the author between 1935 and 1966; the second, some reflections on contemporary spirituality. The style is always warm and engaging. A refreshingly straightforward book. Dr. Coburn is the author of the well-known *Prayer and Personal Religion*.

THE PROBLEM OF LONELINESS. By J. B. Lotz, S. J. Alba House, 1967. 149 pp. \$3.95.

Anyone with an affinity for Martin Heidegger, Rainer-Maria Rilke and Gertrude Von LeFort will certainly find Fr. Lotz' book a rewarding adventure in phenomenology. The author, a Gregorianum Jesuit and expert on existentialism, has undertaken to analyze one of the much-discussed problems of our times, loneliness, by considering isolation which effects estrangement, and solitude

which is propadeutic to communion. It is a speculative work (the cover and title might mislead the unsuspecting buyer into thinking he is purchasing a companion to Louis Evelyn's latest book) woven with threads of existentialism, poetry and German phenomenology.

TEACH US HOW TO PRAY. Louis Evelyn. Newman Press, 1967. 90 pp. \$2.95.

Louis Evelyn, whose name is on everyone's lips these days has given us a book on one of the essential elements of the Christian life, personal prayer. Evelyn begins by explaining that we don't know how to pray any more; we pray so little and so poorly. His little volume is written in strong words which recommend to the modern Christian long periods of prayer in which we can "die and be born again." Each chapter deals with a particular aspect of the life of prayer, always returning to the principle that to pray is to let God into our life so that we can let our neighbor in too.

THE WORD OF GOD. Louis Evelyn. Herder & Herder, 1967. 295 pp. \$6.50.

In this new book of homilies Louis Evelyn has brought the liturgical celebrations of the year and the concrete Christian life together. Sundays, as well as some of the major feasts, are treated with a keen Biblical understanding and enormous common sense. The reader will probably recognize much of the "doctrine" in the various homilies if he is at all familiar with Evelyn's other works. *The Word of God* will bring the Gospel meaning of Christianity before the mind of every reader.

FROM SCRIPTURE TO PRAYER. Francois Amiot. 2 Vol. Alba House, 1967. 754 pp. \$12.95.

This two-volume work will not only bring many readers into contact with the word of God in the Scriptures, but will also draw them into the heart of the liturgical celebrations of the Church through a careful, day-to-day explanation

texts. For those periods of the year when the liturgy has no current themes, Fr. Amiot has ingeniously emphasized the prominent themes of St. Paul and the Gospels. One of the few books to make that necessary connection between the painstaking work of the exegete and the daily life of the Bible-reading Christian.

MYSTICS AND ZEN MASTERS. By Thomas Merton. Farrar, Straus and Giroux, 197. 303 pp. \$5.50.

In the sixteen essays which comprise this book Thomas Merton has treated everything from classic Chinese thought to Protestant monasticism. Perhaps most impressive is his obvious involvement in his subject. What Merton attempts here is an analysis of the roots of the contemplative-monastic life in both the eastern and western traditions. This serves to develop new insights into the present survival and renewal of the monastic regime. Merton carefully explains the richness of Zen spirituality and manages in a short time to orient his reader to the "other-worldly" Zen experience. The book is an excellent ecumenical dialogue.

LIVING PRAYER. Archbishop Anthony Bloom. Templegate, 1968. 125 pp. \$4.50.

In an avowed ecumenical age, a book on prayer by a Metropolitan of the Orthodox Church with a preface by the Roman Bishop of Pittsburgh is of significant interest. Archbishop Anthony Bloom, a familiar figure to British radio and television, exposes the principles of Christian prayer in a fresh and vibrant style. His background as medical doctor and his years of service in the French Army make it possible for him to present the eastern Orthodox tradition in a very practical way. Bishop Wright says in his preface: "Archbishop Bloom's book, by presenting with pastoral simplicity and priestly concern for the place of prayer in the daily concerns of modern Christians, does a great service to us all."