

book reviews

DICTIONARY OF BIBLICAL THEOLOGY. Edited by Xavier Leon-Dufour, S.J. Translated from the French under the direction of P. Joseph Cahill, S.J. New York: Desclee, 1967. 619 pp. \$12.95.

Originally published in French in 1962 under the title *Vocabulaire de Théologie Biblique*, this work has subsequently undergone several editions and has also been published in four other languages. It has been widely acclaimed by scholars and the present translation represents a response to the request to make it available to English-speaking audiences. For this we are indebted to the translators and especially to Fr. Cahill who was responsible for directing the translation.

The translation opens up for us a rich work of biblical scholarship whose list of contributors contains the top names of French-speaking Catholic scholarship. Especially prominent both for the number and quality of entries are the names of Leon-Dufour, the editor, and Pierre Grelot.

The work has in mind "the divergent needs of the scholar and the simple faithful." The pastoral tone and modest size of the undertaking show that the collaborators had in mind the needs of the latter more than the former. This is at once the strength and possibly the weakness of the dictionary. Let me explain this possible weakness. No biblical dictionary is sufficient unto itself. Thus those who use it must guard against the temptation to update their knowledge of the Bible simply by reference to this dictionary, bypassing the Bible itself and the hard work involved in its understanding. This dictionary can be a most useful tool. But it is just that.

A further reservation. Biblical theology is still a science in search of itself and this dictionary bears, quite naturally, the distinctive marks of this "identity crisis." Biblical theology is not exegesis but it is finding it difficult to get out from under the shadow of exegesis. It certainly is a necessary complement to exegesis. The latter's greatness, its severely analytic quality, is also its limitation. Biblical theology attempts to overcome this by looking to the ensemble, through synthesis. But the problem of the ensemble, biblical theology's problem, is the age-old problem of the continuity and discontinuity of the Old and New Testaments. In order to speak of a biblical theology, and not simply a theology of the New or Old Testament, one must find a unifying formula to overcome the continuity/discontinuity problem.

The formulas most often used to resolve this problem of continuity/

discontinuity—the OT prefigures the NT; the Old Alliance is a shadow of the New; OT contained in hidden way what is offered in full clarification in the NT; the OT is preparation for the NT—force biblical theology to a Christocentric interpretation of the OT. Thus Leon-Dufour in the preface to this work says “The OT, then, is Jesus Christ in preparation and in prefiguration; the NT, Jesus Christ who has come and is coming . . . The articles in the *Dictionary* endeavor to participate in this profound movement of Christian thought which passes from figures to fulfillment until finally the newness of the gospel appears.” There is great truth here but surely there is more to the OT and its totality than its preparative aspect. While preparation was certainly basic to the divine purpose behind the OT, these books in themselves and in the totality of their content have an aspect of permanent value as the document on Revelation of Vatican II points out. The “simple faithful” who would use this work are particularly vulnerable to the tendency to see the Bible solely and exclusively as “a profound movement of Christian thought which passes from figures to fulfillment.”

There is also the question of method. If one adopts the above principle of unity for biblical theology, the methodological approach will be either historical (i.e. chronological) or systematic (i.e. thematic). This work makes a basic option for the latter, attempting to give in the various articles a systematic expose of the key themes of the OT and NT. But the Bible is neither history (*pace* von Rad) nor system. Its genre is rather one of tradition or witness to tradition, a category more supple than system and more comprehensive than history. This tradition is not simply literary or historical or doctrinal—it is a global tradition which transmits the totality of our religious heritage. Extremely complex, no doubt. But biblical theology must search for itself in this direction. It must attempt an explicative analysis of this ensemble, this global tradition: both the tradition of Israel and apostolic tradition. It must analyze the ensemble and not simply serve as the general secretary of exegesis by a simple classification of the details arrived at by exegesis. It must also explicate, that is, attempt to comprehend, explain and judge this totality of religious tradition lest it forfeit its properly theological role. Adequately to accomplish this is surely beyond the possibility of a work this size. Thus the risk that many readers will be left with the impression that biblical theology is rather neat and relatively simple. Few areas of human endeavor and scholarship are neat and simple. Biblical studies, like the faith for that matter, offer no exception.

Regarding particular articles, a few things should be noted. Leon-Dufour in the article “Apostles” seems to make too facile a distinction between the function and title of apostle saying that the title of honor belongs to the Twelve alone. In fact it is only in Luke that the title apostle is clearly reserved for the Twelve and Paul. The article on Elijah

states that John the Baptist, citing John 1, 21.25, is not Elijah. It fails to mention that Matt 17, 12-13 certainly makes the identification. The article "Resurrection," when treating Pauline thought, ignores development of his teaching and makes statements from I Thess and I Cor seem to be all of a piece with his teaching in Col and Eph. There is also a tendency, as in the article on Pentecost, to sidestep any distinction or discussion of the historical event as such and the interpretive details of the narrative.

In the article "Prophet" (p. 419) there is a good example of less than happy translation: "The prophetic office of the NT, no more than that of the OT, has for its sole function the prediction of the future . . ." ("Le prophète du NT, pas plus que celui de l'AT, n'a pour seule fonction de prédire l'avenir . . ."). The article "Consolation" shows that the work has not entirely succeeded in avoiding the inconsistencies to which collaborative efforts are prone. It states there that "Jesus does not leave His followers as orphans but sends the Paraclete, the Spirit of consolation, to help them in persecution." The cross-reference article "Paraclete" maintains that this understanding of the Paraclete, in the sense of consoler, is derived from a false etymology and is not attested in the NT!

Despite the above reservations and relatively minor criticisms, this reviewer would recommend the work to anyone who is serious about understanding the biblical Word of God. It is not the "last word" in biblical theology, but it is a solid addition to a growing literature. As such it commands a warm welcome.

JAMES J. CUNNINGHAM, O.P.

Washington, D.C.

THE LITERARY GENRE MIDRASH. By Addison G. Wright, S.S. Staten Island: Alba House, 1967. 164 pp. \$2.95.

The word *midrash*, the name of a fairly ambiguous literary form in the Biblical narrative, has come to be one of the focal points in today's discussions of Scripture. There are many problems in interpreting this term accurately and many different answers have been put forward. Fr. Wright draws upon these previous efforts to present his own solution to the problem.

In the first section of the book, the author, after presenting the difficulties involved in understanding any literary genre, notes the peculiar mystery of this word's origin. Next the variety of literary writings and activities included under the title *midrash*, in the long history of scriptural and Rabbinic literature, is investigated. One might conclude at this point that the fundamental difficulty with *midrash* is that its widely extended use has obscured the exact nature of the genre. The third chapter looks at the large number of midrashic works found in

the writings of post-exilic rabbis. This material, since it represents the final stage of the literary form, is used as the basis for a definition. Finally, by using selections from the rabbis and from Scripture, Fr. Wright exemplifies even more clearly the precise meaning he would give *midrash*.

Although there are constant references throughout the book to many unfamiliar works of strictly Jewish origin, acquaintance with these is not essential for understanding the author's main thesis. On the other hand, the interested scholar is provided with an ample supply of footnotes for further individual study.

THOMAS MCCREESH, O.P.

Dover, Massachusetts

THE CANON OF THE MASS AND LITURGICAL REFORM. By Cipriano Vagaggini, O.S.B. Staten Island: Alba House, 1967. 200 pp. \$4.50.

The Canon of the Mass and Liturgical Reform should help to provide the basis for a much-needed discussion as well as an indication of the directions we may expect liturgical reform to take in the future. Dom Vagaggini addresses himself in this work to the canon of the Mass alone, and within the canon, to the text only and not the accompanying actions. His approach is one of care and respect for the antiquity and merits of the present canon; nonetheless, his appraisal is objective and his criticisms of the defects and inherent limitations of the canon are thoroughgoing.

The first portion of the study contains a selection of representative anaphoras from the various traditions of the East and West, in both Latin and English. In addition to these ancient canons, the author has also included two contemporary attempts at correction of the Roman canon: those of Han Küng and Karl Amon. Following these selections a critical diagnosis of all the merits and defects of the modern canon is given. The Roman canon despite its many advantages, stylistic as well as theological and liturgical, still presents numerous difficulties, such as an apparent lack of unity, a lack of connection of ideas in some places, and several drawbacks in the narration and formula of institution.

For Vagaggini, the suppression or abandonment of the Roman canon is an unthinkable solution. What then of the so-called "corrections"? Although he proposes some minor changes himself, which would not alter the substance of the canon but simply tend to unify it, he makes it amply evident in his telling criticisms of Küng and Amon that attempts at substantial corrections only perpetuate undesirable qualities while sometimes eliminating desirable and necessary qualities.

What solution is there to the very real problems which exist? Dom

Vagaggini proposes retention of the present canon with minor changes (for example, the elimination of the *Amens* and the deletion of some of the saints from the commemorations) with a second canon with a movable preface which could be used by the celebrant as his own discretion (Canon B). In addition, a third anaphora with a fixed preface would also be provided (Canon C). This would contain a fuller exposition of the entire History of Salvation than does the present canon, which for its part has the advantage offered by the movable preface, of highlighting particular aspects of that History.

The texts of these proposed canons along with a detailed documentation of the ideas and terminology from which they have been composed completes this study. The documentation alone, drawn from Scripture, the Fathers, and other liturgical traditions, contains valuable insights to a fuller appreciation of the theology of the Mass.

BERNARD CONFER, O.P.

Dover, Massachusetts

THE EUCHARIST TODAY. Edited by Raymond A. Tartre, S.S.S. New York: P. J. Kenedy, 1967. 271 pp. \$5.95.

As center and source, the Eucharist gives life to all Christian activity and provides the firm ground in which that activity can thrive. An adequate understanding of the mystery of the Eucharist is essential for every Christian. Fr. Colman O'Neill points out in the preface to this volume of essays that "the message that the Church has to preach and the task that every Christian has to carry out in the world cannot be properly evaluated if they are not seen as extensions of the mystery of the Eucharist." *The Eucharist Today* is valuable as an aid to understanding the significance and apostolic dimensions of the Eucharist.

The essays in this volume are divided into two sections. The first, "The Real Presence in Theology," deal with the theological aspects of the mystery: the Gospel accounts of the institution of the Eucharist; the ontological presence of Christ in the Eucharist; and such current themes as transfinalization and transignification.

The second section, "The Real Presence in Liturgy and Life," examines the Eucharist in the context of the liturgy and Christian life and piety. A useful appendix includes excerpts from the writings of John XXIII and Paul VI on the Eucharist, as well as indication of the factors which went into shaping the encyclical *Mysterium fidei*.

As its title suggests, this volume gives an excellent view of the state of Eucharistic theology in the post-conciliar era.

ROSARIO SCORDO, O.P.

Washington, D.C.

THE TEACHING OF THE CATHOLIC CHURCH AS CONTAINED IN HER DOCUMENTS. Originally prepared by Josef Neuner, S.J. and Heinrich Roos, S.J. Edited by Karl Rahner, S.J. Staten Island: Alba House, 1967. 456 pp. \$6.95.

The usefulness for a theology student of a reasonably complete and accurate translation of the principal documents of the magisterium can scarcely be overestimated. This work fulfills that need admirably. It was originally prepared in 1938 and a later edition—with no significant changes—was published in German a short time ago. It does not contain any of the documents of Vatican II since they should be studied in their entirety and to include them here would drastically change this book. This book is not as complete as the more famous *Enchiridion* of Denzinger but it does contain the most important texts. The arrangement is topical rather than chronological as in Denzinger.

Comparison with *The Church Teaches*—a similar work prepared by the Jesuits at St. Mary's, Kansas, more than a decade ago—may be useful. The two works are similar in structure and length. For example, if we compare the corresponding sections on Original Justice and Original Sin we find that many elements (Trent, selections from earlier councils and from condemned propositions of Du Bay) are almost identical; but that some elements differ. Thus Neuner-Roos gives a chapter from the Provincial Council of Cologne (1860) and *The Church Teaches* gives a chapter from the schema proposed at Vatican I. Neuner-Roos gives a chronological list of the documents cited and the introductory notes seem a little better than those of *The Church Teaches*, although its indices seem somewhat less complete. A table is included showing the correspondence of numbers in Neuner-Roos with older editions of Denzinger as well as the newer Denzinger-Schönmetzer.

JUSTIN HENNESSEY, O.P.

Washington, D.C.

POST-CONCILIAR THOUGHTS: Renewal and Reform of Canon Law.

Edited by ✠ Neophytos Edelby, Teodoro Jimenez Urresti, and Petrus Huizing, S.J. (*Concilium*, vol. 28). Glen Rock: Paulist Press, 1967. 182 pp. \$4.50.

"Church life and Church law belong together," Pius XII told an audience twelve years ago. This third volume of *Concilium* to be devoted to Canon Law brings a new meaning to the Pope's statement, and will be of considerable interest to everyone concerned with the Church law. It begins with a healthy emphasis on the dependence of Canon Law on theology, and affirms that the rule of the Church is both pastoral and juridical, profoundly religious in content. In view of the challenging

developments in the Church's theological and pastoral life, editor Petrus Huizing warns that the new codification should proceed carefully, and that there ought to be no insistence on an early appearance of an entire Code.

Bishop Neophytos Edelby makes a strong plea for a separate law for the Eastern churches. Ivan Zuzek adds in a bibliographical survey that the Oriental law should be profoundly ecumenical in principle, provisional in character, and similar in content to the law of the non-Catholic Orientals so that it may easily be assimilated at a time of reunion.

In the best of these articles, Fr. Huizing calls for a long period of experimentation before a new system of penal laws is provided for the Church. The complexity of present life makes it mandatory that the present discipline be reduced to basic principles and a few directives on punishment. He insists that the future penal law of the Church should be concerned only with the public aspects of the life of the community, and offers valuable pointers for the future reform of these laws.

Hans Heimerl advocates a constitutional law for the Church which would enunciate the basic rights and duties of its members. Paul Boyle furnishes a commentary on the resolutions of the Canon Law Society of America concerning the new codification, and Peter Shannon puts forward some suggestions on the *lex reformanda*.

In addition to other helpful articles (e.g. on episcopal conferences, and on the relationship of religious to the bishop in the pastoral life of a diocese), there is a valuable documentation article concerning stirrings in religious life.

CAJETAN KELLY, O.P.

Washington, D.C.

THE CHRISTIAN OF THE FUTURE. By Karl Rahner, S.J. (*Quaestiones Disputatae*, 18). New York: Herder and Herder, 1967. 104 pp. \$2.25.

Comprising four reflections on the state of the Church in the conciliar and post-conciliar periods, *The Christian of the Future* begins fittingly enough with the subject of "The Changing Church." Here Rahner considers the various ways in which the Church can and ought to change. Defined dogma undergoes development when misunderstandings are corrected or new understanding achieved in an attempt to reformulate dogma in terms more congenial to non-Catholic Christians. The authentic but undefined magisterial teaching of the Church is subject to even greater development. In this category the concrete formulations, though not the underlying principles, employed by the Church may be inadequate and require revision. Rahner realistically

points out that in a given instance an individual may be in advance of the official Church teaching, and in his own judgment and private practice may adopt a different course. Generally, he believes that it is advisable, even necessary, to leave more things open to individual judgment than has been the practice in the Church until now.

The second essay, entitled "Situation Ethics in an Ecumenical Perspective," deals with the relationship of Catholic essentialist ethics and situation ethics as it is in a Protestant Christian interpretation. In the explicitly ethical realm, as in many other areas of human activity, a theoretical principle can remain constant, while its practical application changes in the face of new circumstances. In effect the principle itself ceases to be objectionable to those who had formerly opposed it because of the concrete application given it. Thus, in the case of situation ethics, though there are many points of theory which deserve serious discussion on an ecumenical level, Catholic practice in many instances has become quite similar to that of Protestants espousing situation ethics.

The third essay, "The Church's Limits—Against Clerical Triumphalists and Lay Defeatists," takes up the question of the extension of the Church's teaching in matters involving secular reality. Both of the groups cited in the essay's title tend to give too large a role to the Church's teaching ministry in these areas. Arguing against such over-extension of the Church's magisterial function, Rahner points out first that moral character is broader than what can be dealt with in theoretical propositions, and secondly that the matter and circumstances of human decisions have become immeasurably more complex than in earlier periods. The fact that the difference between the general moral principles articulated by the Church and concrete reality has become more accentuated than in the past makes for an extraordinarily difficult state of affairs. In the case of the Church's teaching on economic systems, for example, the principles are valid but capable of several applications. It is quite significant that throughout its history the Church has not given concrete binding judgments in these matters.

In the final essay, "The Teaching of Vatican II on the Church and the Future Reality of Christian Life," Rahner is concerned to single out some of the features of the Constitution on the Church which will prove most significant to the Christian of the future, the Christian of the diaspora. The teaching that the Church is the sacrament of the salvation of the world will have great meaning in a situation where the number within the Church is small in comparison to the number outside it. A closely related teaching speaks of eternal salvation being attainable by men who do not know Christ's Gospel or the Church but serve God with upright hearts.

JEROME FARLEY, O.P.

Washington, D.C.

SECULAR PRIEST IN THE CHURCH. Edited by Gerard S. Sloyan. New York: Herder and Herder, 1967. 252 pp. \$5.59.

The reviewer's overall reaction to this volume is a positive one. Its authors' composite picture of the secular priest in this country today is adequate and indeed accurate.

The majority of essays expose their authors as people who know the present situation well. The essays develop or describe the best theology that has been officially promulgated; in another case the imaginative and creative development of liturgical life within acceptable guidelines; another gives a fine historical prospectus on the intellectual life of the secular priest; another delineates a subtle but strong profile of the human dimensions of the priest. Greeley does what he set out to do—he describes a system the natural tendency of which is disgraceful because it is “an incredibly inefficient use of human talent, an incredible abuse of human freedom and dignity.”

However, not enough of the essays take us beyond our present predicament by helping to fashion new visions and new designs created out of the stuff that made a J. H. Newman a century ahead of his time. He knew the world he lived in, its movements, its directions, its potentials, and he knew the gospel of Jesus and the meaning of the Church through a theological *habitus*, rich and plastic, and thus relevant to his age.

Not enough (of us) exercise the ministry chastened by the very asceticism inherent in the relentless loving movement of the Eucharistic celebration to a vital *presence* in the world of men, growing through reflection on the measure of our obedience to the Lord and our service to our brother—the fundamental principles of Sloyan's essay. Too few have taken excellence as the standard.

Both Rosemary Ruether and Peter Shannon attempt to move us beyond present practice, to fashion new shapes and forms so that the Church might catalyze and support “community” in a variety of ways allowing charisma and structure to vitalize one another. Shannon sees law as pastoral and directive in tone when it is based on Scripture and modern ecclesiology as a service to the priest when it is local, flexible, and charismatic. His suggestion that rules and criticisms of priestly activities should come from priests' associations working in a given area is worthy of consideration.

Needed today are new, imaginative and bold innovations which sense the temper of the days we live in, which can sustain and strengthen the body-burnt Asian, the volatile city-dweller, and, more pertinently, which can cauterize the heart and mind of the “haves” who cause so much fire.

REV. MICHAEL F. GRODEN

Roxbury, Massachusetts

KNOWLEDGE AND THE FUTURE OF MAN: An International Symposium.

Edited by Walter J. Ong, S.J. New York: Holt, Rinehart, and Winston, 1968. 276 pp. \$7.95.

Fourteen well known experts from several countries have contributed essays on various topics to this very informative volume, under the editorship of Walter Ong, S.J. Written especially in commemoration of the Sesquicentennial Anniversary of St. Louis University, the articles touch on virtually every major area of crucial importance to the university of the 20th century. The book is divided into two sections, "The Environment of Learning" and "Areas of Knowledge."

In the initial essay Fr. Ong furnishes an excellent and very broad context in which to view the subsequent articles. He notes in "Knowledge in Time" that "this book is concerned with what happens as knowledge grows and what will happen as man puts his increasing knowledge to use in the future." Those familiar with Fr. Ong's writings will appreciate the key-note essay's masterful capsulization of years of research that cuts across numerous disciplines.

Another sample of the selection offered in the first part of *Knowledge and the Future of Man* is Marshall McLuhan's "Environment as Programmed Happening." Here Dr. McLuhan focuses on the scope of contemporary architecture as seen against the backdrop of the history of the art, and the creative possibilities for the architect in "an electronic culture." Space can be moulded into a "faithful reflex" of our auditory and visual ambient. To the notion of spatial context, the author adds a fourth environmental dimension, time. Our electric culture has increased the speed with which man can become aware of, and assess, surroundings of his own making. Along with Fr. Ong's article and the other essays in the first part of the book, Marshall McLuhan's contribution locates the fact of man's burgeoning knowledge and resources in a global context. The other writings included are: Charles Muscatine's "The Future of University Education as an Idea"; Eric Ashby on education in developing nations; "The Future of International Politics," by Harlan Cleveland; "Art for a Changing Scale," by Gyorgy Kepes; and John Macquarrie's "The Doctrine of Creation and Human Responsibility."

In Part II, "Areas of Knowledge," the reader will find a beautifully organized essay by James Collins on "Developing Patterns in Philosophy." Dr. Collins explores three large areas of philosophy. He discerns, first, a growing recognition of the importance of an historical approach to philosophy, especially as exemplified by renewed interest in skepticism, Locke and Berkeley, and Hegel. Secondly, Dr. Collins examines the philosophy of history as an instance of a "special doctrinal field." Finally, he turns to a consideration of the convergence of the analytic and phenomenological schools. Here Dr. Collins discusses the meaning

of such a convergence, the contributions of historical and doctrinal studies, and the outcome of the process.

Also included in the second part of the book are: "The Spirit of Science and Moral Involvement," by Jerrold Zacharias; John T. Edsall on "Biology and Human Values"; "From Social Engineering to Creative Charity," by John T. Noonan, Jr.; James R. Bright's "Technology, Business and Education"; Mircea Eliade on "Comparative Religion: Its Past and Future"; and "Christianity and the New Earth," by Karl Rahner, S.J.

JOHN RENARD, S.J.

St. Louis, Missouri

PICNIC IN BABYLON. By John L'Heureux. New York: Macmillan, 1968. 301 pp. \$6.95.

In an era when the kleig lights of secular publicity are focused on the Catholic clergy in a changing yet immutable Church, this candid diary of a Jesuit seminarian during his last three years of study to the climax of his ordination is especially topical. John L'Heureux is not only a candidate for membership in a prestigious Society, he is also a young poet, whose distinctive work has won acceptance in such magazines as: *The New Yorker*, *Critic*, *The Atlantic*, *Harper's*, *Kenyon Review* and *Yale Review*.

The lay reader of this forthright book is afforded insights into the scholastic and spiritual training of the prospective Jesuit, the crucial periods of self doubt, the petty and major gripes, the heady enthusiasms, the painful resolving of a mistaken vocation by the individual's own realization that it never existed. John L'Heureux had an extra dimension to blend into the Society's and his own high standards of the priestly mission. This was his unrelenting drive to be meaningful poet and prose writer with a Christian message for a skeptical world, a world he envisions as desperately in need of love rather than pious condemnation.

He injects ironic facetiousness into a volume saturated with perceptive observations on religion, the contemporary literary and theatrical fields, and the diverse personalities he encountered as a seminarian, writer, critic and lecturer.

See Christ in every man is not a new message, but Fr. L'Heureux voices it with a poet's passion and theologian's certitude. He proclaims "Man is suffering and Christ is lost in him," as he sees Christ crucified today in society's cold approach to the financially and/or morally destitute. In his view, hopelessness is the greatest problem of our time. He experienced sporadic bouts with bleak discouragement as a seminarian and as a writer, but John L'Heureux was so much in love with God and

life that he swung back with renewed optimism, rooted in an undaunted faith.

Both of his parents are competent artists, and he occasionally paints as a hobby, but words are his favorite brushes. And he can wield them with a master's touch. His verbal canvases range from the hilarious to the sublime. In a book constructed as a journal, there is bound to be some repetition and frequent indulgence in poetic license by an image-minded author. Fr. L'Heureux admits his predilection for hyperbole, but generally employs it with a craftsman's skill to emphasize his conclusions. At times the allusions to his health are somewhat monotonous, but these references underscore the severe physical and emotional strain he endured to attain his clerical and literary goals. Scattered like coveted items in a treasure hunt throughout the chapters of *Picnic of Babylon* are quite a few L'Heureux verses with their power to amaze and delight.

REGINA DOLAN KENNEDY

Glens Falls, New York

THE CATHOLIC EXPERIENCE: An Interpretation of the History of American Catholicism. By Andrew M. Greeley. New York: Doubleday, 1967. 307 pp. \$4.95.

A recent Gallup poll showed that the majority of American Catholics disapprove of Church involvement in political and social problems. Yet this summer will witness a record number of priests and religious dedicating themselves to the problems of the poor and trying to shape the national conscience on issues foreign and domestic. This tension between involvement and non-involvement in the society is as old as American Catholicism itself, says Fr. Greeley.

The Catholic Experience presents Andrew Greeley's reflections on the history of the Church in the United States. Sketches of leading Catholic figures form the bulk of the work, beginning with the Carroll family and continuing through Isaac Hecker and Father Coughlin to John F. Kennedy. But the author is not so much interested in presenting a dispassionate history as in saying, "Now there's a man I admire." Almost exclusively he devotes his attention to men who were strong on integrating the Church with American society at large. The reason for this focus on leading individuals becomes clear in the concluding pages: the most crying need in the current turbulent situation is, for Greeley, one of charismatic leadership. He is looking for men of the vision and courage of a John Carroll or a John Ireland.

In discussing nineteenth century figures he gives a good view of the whole spectrum of problems facing the Church. With the twentieth century, however, the emphasis shifts to the Church's awareness of social problems. Sociology is Greeley's field of special competence, and

the final chapter is a very enlightening sketch of the sociological forces at work in the contemporary situation.

To the professional historian the chapter on "The Chicago Experience" will probably prove the most valuable. Here Greeley writes of the renewal of Catholic life in Chicago in the 40's and 50's, a renaissance of which he himself was a part. Still, the serious student will be annoyed by the book's lack of an index or a bibliography.

Fr. Greeley is clearly a spokesman for the liberal elite; yet even in this group he finds a lack of depth and perspective. *The Catholic Experience* outlines the long history of the forces now reshaping the Church in this country. This book helps provide the understanding we need as we grope forward.

MATTHEW RZECZKOWSKI, O.P.

Washington, D.C.

CHRIST AND ORIGINAL SIN. By Peter de Rosa. Milwaukee: Bruce, 1967. 138 pp. \$3.95.

Fr. Peter de Rosa, a young British theologian, sets out to show us that theology is an exciting venture; and, in the main, he is successful in his efforts. The two topics that he considers are far too complex to treat completely in a short book, so he wisely limits the scope of his work. The book might well be described as surveys of some contemporary views on two significant questions.

His treatment of contemporary theological writers is clear and sympathetic. He helps the reader understand what many modern theologians are trying to say, and he points out some of the questions that they have left unanswered. His treatment of theologians of earlier times is not as sympathetic. Perhaps he is taking extreme positions in order to show contrast, or perhaps he wishes to simplify the issues; but at times this process seems unfair and misleading. For example, Fr. de Rosa quotes two rather singular patristic opinions about the humanity of Christ, but gives the impression that these are typical. He makes sweeping—and undocumented—claims about the views of the medieval theologians on this same point. We should note the narrow conceptions or inaccurate views of earlier theologians, and try to correct them; but the superiority of a contemporary view is not proved by contrasting it with a caricature of previous theological teaching. Theology does not become exciting by making it a battle between good guys and bad guys with all the wearers of white hats from recent years. This book—despite its limitations—is clear and interesting, and a handy summary in popular language of much contemporary thought on *Christ and Original Sin*.

JUSTIN HENNESSEY, O.P.

Washington, D.C.

A GOD FOR SCIENCE? By Jean-Marie Aubert. Westminster: Newman Press, 1967. 154 pp. \$4.25.

This little book is addressed to the scientist who finds it increasingly difficult to unite his scientific activities and presuppositions with a life of genuine faith. Aubert shows that the scientist can be truly religious, indeed he *must* be. Faith is on a different level from scientific knowledge, and still it is not irrational.

The second chapter investigates the relationship between matter and spirit. Whereas a Karl Rahner begins with spirit as the *a priori* given, Aubert remains on common ground with the scientist. He traces the ordinary process followed by any working scientist seeking to understand matter; built into this enterprise is the presupposition that the universe is intelligible. There are ideas embodied in matter; matter is impregnated with spirit. Aubert rejects a metaphysical materialism, but wholeheartedly embraces scientific materialism.

The nature of life is elucidated in the third chapter. A thoroughgoing vitalism is wrong; only the human soul is created directly by God. All other "life" can be explained in terms of a special structure which comes to matter. Of course, there is a sense in which this structure can be called spirit, but only to the degree that the form of a thing is spirit. There is also a discussion of human freedom, the affirmation of the superiority of spirit over matter.

The second part of the book is Aubert's attempt to unify science and faith. The fourth chapter develops some proofs for the existence of God; these are drawn from St. Thomas and are based on the intelligibility of the universe. The God-problem is of central importance to the scientist (and to all men); it is a problem which must be resolved to the scientist's satisfaction or else his entire life will be riddled with doubts and fears. Aubert carefully explains the nature of creation as the creature's relationship of dependence on the Creator.

The fifth chapter, "Meeting God in Christ," is an example of the current concern to draw Christology into the God-problem. And, indeed, Christ is the way Who overcomes man's sin and leads man back to the God revealed in creation. The scientist's Christian vocation is not just to cooperate with the Creator. He has the positive task to spiritualize matter; he does this by imposing human forms and structures on matter. The scientist must make a temporal commitment to build up the earthly city, and still must be driven on by Christian hope for God and His kingdom.

This is a capable application of Thomistic theories to the scientist's problem about God. Thomas shows up in many connections: the theory of knowledge, faith and reason, science as a search for causes, the nature of creation, Christ as the way back to God, the rational proofs that God exists. In the sixth chapter Teilhard de Chardin is

offered as an example of unity—a man who lived a life and developed a teaching which argues for the possible unification of the scientific viewpoint with faith.

Besides the central thesis, this book offers adept comments on current problems of interest to the Christian and the scientist.

JORDAN FINAN, O.P.

Washington, D.C.

TRAINING CHILDREN FOR MATURITY. By Louis Evely. New York: Newman Press, 1968. 148 pp. \$4.25.

Louis Evely has combined his love of Christ with its consequent deep spirituality and his common sense, along with many salient principles taken from the disciplines of theology, philosophy, psychology, sociology, and pedagogy. The outcome is an inspiring book.

Part I, "At Home," is devoted to a presentation of how the parents can nurture the development from child to mature adult. Children essentially require love and authority. The insights of contemporary psychology contribute much information regarding the training of a child. As Evely states, "Modern psychology, though much maligned, nevertheless takes a profoundly Christian view of man: it teaches that his entire development consists in passing from infantile selfishness to adult generosity, from the need of receiving love to the capacity for giving it" (p. 10). This theme is woven throughout the book. It is the parents' duty to initiate the child into authentic obedience to principles. This obedience produces the authentic independence which is the goal.

In addition, the home must instill a sense of religion. "No one else possesses a father's or a mother's power to reveal God to their little ones and create an environment where they breathe sacredness" (p. 41). Christian education is fundamentally an introduction into God's love for man. Evely repudiates punishment in the domain of religion, and poignantly expresses other thoughts relating to God.

The author covers some ways in which the parents may impart sound study habits. The excellent discussion on reading contains, among other things, suggested book titles. There is a chapter on vacations. "A child's vacations, like the rest of his life, should be educative" (p. 79).

Part II is an appraisal of the school's role in training for maturity. Toward this end, Evely describes the organization and methods of his own school in three brief chapters. Among these, the honor system is considered.

The essay *Liberté* was originally a separate booklet in French. It was included in this book as an Appendix entitled "Freedom" because it

sheds light that is pertinent to the entire discussion. The profound treatment of the subject is of significance not only to the educator of others, but to the person who is interested in his own development and liberation. "The risen Christ is the only man who is free and who frees us" (p. 146).

PAUL AND RACHEL BENISCHEK

Bronx, New York

CORRESPONDENCE: Pierre Teilhard de Chardin, Maurice Blondel.

Edited by Henri de Lubac, S.J. New York: Herder and Herder, 1967. 174 pp. \$4.95.

More and more, Henri de Lubac has become the expositor, commentator and defender of Teilhard de Chardin's thought. In this short collection of letters which Teilhard initiated with Maurice Blondel through their mutual friend Auguste Valensin, he presents a significant introduction to Teilhard's early thought and a dialogue which prefigures latter criticisms of Teilhard's theology. Blondel is a creative genius who had to integrate his vision with traditional Christian philosophy and so had the same problem of uniting faith and reason as Teilhard. In this dialogue, a philosopher and a scientist, united in their spiritual vision, seek to appreciate each others' statement of that vision.

The central issue is that of the relation between the creative action of God and the action of man in the universe. Teilhard stresses the immanent realization of God in the very process of the communion and evolution of humanity in Christ, while Blondel stresses the transcendent and supernatural character of God's action with man. The dialogue moves to the spiritual life as Blondel praises the emptying of a John of the Cross before the transcendent God and the need for detachment while Teilhard prefers the realization of Christ by involvement in the creative advance of mankind.

These two approaches represent perennial attitudes in the Church, and de Lubac notes the similarity of Blondel to Augustine and of Teilhard to Thomas Aquinas. The novelty of Teilhard's vision is his Christology and his awareness of Christ as implicated in the physical achievements of the universe. Blondel with his pan-Christism never really accepts Teilhard's Christogenesis and physical immanence of Christ. Any theological discussion of Teilhard, however, must come to terms with this vision.

This book, a significant contribution to the search for the real meaning of Teilhard's vision, is required reading for anyone studying the theological implications of that vision. It is somewhat limited and difficult for anyone who has not been introduced to the more complete development of Teilhard's thought, but every follower of Teilhard will

find great joy in the homily by Fr. Ravier which is also included in the back of the book.

HENRY PAYNE, O.P.

Dover, Massachusetts

SECULARIZATION THEOLOGY. By Robert L. Richard, S.J. New York: Herder and Herder, 1967. 187 pp. \$4.95.

Martin E. Marty aptly describes this book as "a succinct cram course for those who have not done their homework" in secularization theology. The first two chapters deal with the progenitors of the movement: Bultmann, Tillich, and Bonhoeffer, with emphasis on the last. These theologians are not considered *in se* but as they have influenced Robinson, Van Buren, and Cox. Since he does not believe that Van Buren has contributed to the positive development of "Bonhoeffer Secularized Christianity," Fr. Richard devotes the last two chapters to the creative insights of Cox and Robinson.

The book is concise, penetrating, yet easy to read. The four characteristics of secularization theology unfold clearly and organically: the dominant inspiration of Dietrich Bonhoeffer, a decidedly Christocentric orientation, de-emphasis of the traditional concept of "other worldly," and finally a preoccupation with the language of "belief" in "God."

Secularization Theology is not ponderous and critical as is Mascal's *Secularization of Christianity*. Fr. Richard assumes a less defensive stance which permits him to uncover the creative core idea in Secularization: "the historical, sociocultural, religious, and moral 'law' of evolutionary optimism."

His untimely death has precluded any follow up to this balanced and acute analysis of the secularization process.

PAUL THIBAUT, O.P.

Washington, D.C.

COMMUNIST RUSSIA AND THE RUSSIAN ORTHODOX CHURCH: 1943-1962. By William B. Stroyen. Washington, D.C.: Catholic University of America Press, 1967. 161 pp. \$4.95.

This book is as paradoxical as the Russian Church itself. The reader's desire to know how free the Church is in the U.S.S.R. is never satisfied. Conflicting evidence is brought forth: the stringent regulations of the government on the one hand, and the statements of various Russian ecclesiastical hierarchs on the other. The author portrays the Russian Patriarchal Church as a tool used to convince the West of the integrity of the Soviet demand for peace. One large chapter is given to describing the vigorous activities of representatives of the Russian Pa-

triarchate at functions outside the Soviet domain like the World Council of Churches or the Vatican Council. These endeavors to convince the West of the Union's irenic intentions are impressive.

Ecclesiastical life within the Union, however, is depicted as repressed. Freedom of the press does not extend to the Church except under heavy censorship. The Patriarchate publishes a monthly *Zhurnal Moskovskoi Patriarchii* which unreservedly supports Soviet policy. Anti-religious fraternities, moreover, are given totally uncensored press. The clergy trained today at three major theological seminaries are described as less-prepared for the active ministry than the Czarist clergy were!

Although the author endeavors to present an objective picture, he is not completely successful. He is an American-born Russian Orthodox priest who has served ten years in the U.S. Air Force. Typical bias erupts when he objects to the Moscow Patriarch having sent Bishop John to New York City to be pastor of those Russian-Americans still loyal to the jurisdiction of the Moscow Patriarchate. (Fr. Stroyen's obedience is to the Russian hierarchy of the Americas which severed all ecclesiastical ties with the fatherland long ago.)

This exposé of Church-State relations in the U.S.S.R., however, recommends itself for both its brevity (145 pages of actual text) and its thorough coverage. Of special interest are the appendices containing government decrees and regulations concerning the separation of Church and State, and Church from School, as well as the decrees of the Provincial Sobor (bishops' council) of the Russian Patriarchal Church as it defines itself and its activities since 1945. In the end, one must be content not to have reached any final or satisfactory conclusion to a question which is still being unfolded.

LEONARD CARPENTER, O.P.

Washington, D.C.

NEGROES AND JOBS. Edited by Louis A. Ferman, Joyce L. Kornbluth and J. A. Miller. Foreword by A. Philip Randolph. Ann Arbor: University of Michigan Press, 1968. 591 pp. \$9.00, paperbound \$5.25.

READY TO RIOT. By Nathan Wright, Jr. New York: Holt, Rinehart and Winston, 1968. 148 pp. \$4.95.

The attractive jackets of both these books broadcast the urgency of their titles in bold headline letters. But why read in a book what you read everyday in the newspapers? Put very simply—to help understand and respond to the day's news. *Negroes and Jobs* and *Ready To Riot* offer similar interpretations of the news but suggest different responses.

Negroes and Jobs is a book of readings boasting selections from experts as Senator Robert Kennedy, Bayard Rustin, Eliot Liebow, James Tobin, John F. Kain and others. The readings are well chosen

and intelligently arranged to answer one question—how increase the access of a minority group to the institutional memberships, services and rewards of our society? The editors admit that other institutions (e.g. housing and education) could have been chosen for study but they believe that access to and training for jobs are the primary driving forces behind Negro agitation. Current readings are chosen from economists, sociologists, psychologists and statisticians working in universities, government and socioeconomic institutes. The variety of sciences represented indicates the editors professional respect for the complexity of the Negro job problem which they analyze in six chapters. The first chapter presents a general review of Negro employment patterns and economic history in American society. The next two chapters are concerned with the causes of Negro job disadvantage and social conditions that sustain it. Chapter four deals with the operation of the labor market for Negro workers and chapter five with an intensive treatment of Negro experiences in the labor market. The concluding chapter discusses some past as well as some proposed programs to increase the Negro's access to job opportunities.

A book of readings demands rigid organization and clear introductory materials. *Negroes and Jobs* has both, but the editors introduction is of particular merit because it places the book within the controversy surrounding the "Moynihan Report." The controversy pits lack of preparation of the Negro for work roles against lack of access to a suitable opportunity structure as explanations for Negro disadvantage. The editors opt for a pragmatic approach. Thus the book demonstrates the fact of the Negro underclass and discusses social policies that may lead to a solution of problems confronting disadvantaged Negroes. The book is optimistic and confident that the available means of our society can meet the problems.

The book, intended for study, is well documented and contains further reading suggestions. The price is its biggest drawback. The \$9.00 hardbound is certainly out of sight for most students. At \$5.25 the paperbound is more reasonable but still expensive.

Nathan Wright, Jr., Executive Director of the Department of Urban Work of the Episcopal Diocese of Newark, New Jersey, makes a personal evaluation of the statistics which explain his home city's readiness to riot. Using Newark as a primary example of the nation's urban plight Wright forecasts that Newark's dismal statistics will be repeated across the country unless black and white men of responsibility act quickly. Insight from Dr. Wright's wide background as a minister, authoritative lecturer on urban affairs and chairman of the National Conference on Black Power held in Newark soon after the riot there, helps him to emphasize the fact of the matter and what must be done about it. The churches certainly must urge their membership to social responsibility; but after an analysis of existing programs Wright shows that cities do

not need them. What is needed is status and a new effective power relationship with those who now control the lives of Negroes.

To meet the problem in the cities Wright urges no less than a thoughtful reassessment of goals for the nation. To the editors and contributors of *Negroes and Jobs*, who avoid setting broad goals and new means, such an approach is utopian. Quoting Plato and St. Thomas More, Wright would not mind the label since he is convinced that the available means are inadequate and only new national values will transform existing conditions.

Wright's experience in Newark gives personality and emotion to his interpretation of the city's statistics. His involvement, however, does not prejudice his judgment. He plots the escape from reality and responsibility of both the black and white middle class. But in an effort to reach a wider audience Wright closes his book with an unemotional, philosophical appeal for change. This is unfortunate. The statistics of Newark demand enlightened outrage—nation's highest percentage of bad housing, the most crime per 100,000 people, the heaviest per capita tax burden, the highest rates of venereal disease, maternal mortality and new cases of tuberculosis!

Our own capacity to listen to outrage is in need of change. *Negroes and Jobs* and *Ready to Riot* help in listening and responding to the outrage of the day's news.

CORNELIUS WALSH, O.P.

Washington, D.C.

SARTRE: THE THEOLOGY OF THE ABSURD. By Régis Jolivet. Westminster: Newman Press, 1967. 111 pp. \$3.50.

Plays, novels, a philosophical tome, all penned by the same man are not so diversified that themes present in all and common to each cannot be noticed and studied. This is precisely what Régis Jolivet, honorary professor at the Catholic University of Lyons, has done by collecting related themes of Jean-Paul Sartre which effect a unity in a negative theology of "anti-deism."

The problem of God and his existence is not new to our century. It has been a perennial stage of polemic for millennia. In *Sartre: The Theology of the Absurd* a more recent and attractive chapter in the polemic is considered. Enriched by an excellent biographical sketch of the well-known French existentialist, this book proceeds to investigate Sartre's negative theology both in its ontological and existential principles and in its socio-ethical energies. The affinity of thought in dramatic, fictional, and scientific philosophical writings; the evolutionary vision of the negative nature of consciousness from nausea to nothingness; and the ontological impossibility of a necessary existent God, find clear expression under the pen of Régis Jolivet. The problems of human free-

dom and the French existentialist's criterion for authenticity are grounded in their fuller perspective of theological implication. A Godless humanism which embraces a Marxist tinge is seen in a clean and concise view.

A fine sketch of important Sartrean themes which would serve one well as an able springboard for further and more detailed investigation into the thought of one of existentialism's most popular exponents.

R. C. FINN, O.P.

Washington, D.C.

WE AGNOSTICS. By Bernard Bassett, S.J. New York: Herder and Herder, 1968. 139 pp. \$3.95.

In *We Agnostics* we again meet Henry Dawes, our host previously in *We Neurotics* and *Best of Both Worlds*. He leads us through his world of suburban England which now, like everywhere else, is feeling the effects of the Second Vatican Council. Henry is less concerned now with the practical problems of Fr. Bassett's earlier books, but is dealing with the atmosphere of change that has suddenly come into the Catholic world, and with the uneasiness it has caused in many sincere Catholics. Henry's wife Margery represents the old school, meeting everything novel with suspicion and hostility; Henry himself is open-minded, trying to analyze for himself the trends of the times. This analysis is the substance of the book.

Flavored with a sharp humor, *We Agnostics* makes for very pleasant reading. Those of us who are used to meeting serious thought only when it is shrouded with a multitude of polysyllabics might therefore be led to dismiss the book as ephemeral. That would be a mistake. Fr. Bassett is offering a profound assessment of current trends, and for all its readability the book contains both serious scholarship and penetrating analysis. The principal themes—the meaning of human existence, of religious experience, of the Church itself—have been dealt with many times. There is a freshness and incisiveness here, however, that should recommend the book strongly, not only to the layman for whom it was written, but even to the scholar.

BART KIELY, S.J.

St. Louis, Missouri

RESTRUCTURING RELIGIOUS LIFE. By Patrick J. Berkery, S.M.M. Staten Island: Alba House, 1968. 192 pp. \$3.95.

This volume, "intended as a blue-print for renewal in the religious life" (p. 10), draws its principles from Pope John's *Pacem in Terris*. In a dozen hard-hitting chapters, Fr. Berkery stresses the serious obligation

of religious to do something, but quick and thorough, about renewing themselves; to accept the implications of *Pacem in Terris* for religious life by incorporating such notions as the dignity of the human person, democratic processes, direct involvement in the issues affecting society; to foster, on the part of superiors, the recognition that their power is not absolute; to end the isolationism which cuts religious off from effective cooperation with other religious and civic groups in common efforts; and to furnish a more realistic formation of candidates for the religious life.

Fr. Berkery's catalogue of the shortcomings possible in religious communities is exhaustive. While he does offer useful suggestions for renewal, the impact of his efforts is weakened by the tediousness of his diatribes against alleged abuses in religious life. One ends with a caricature of religious life rather than with a genuine sympathy for its values and needs. An example of his tendency to sweeping generalization is the following comment: " 'Brother Ass,' St. Francis called his body, and thus religious for centuries disdain this God-given gift" (p. 62).

Certainly correct in his main thesis that religious life can survive only if it has a proper concept of the nature of man, Fr. Berkery's oversimplifications are open to challenge. Perhaps the book's basic defect, however, lies in its attempt to make a social encyclical the exclusive measure of renewal in religious life. Religious life must incorporate the principles of *Pacem in Terris* as it must any teaching of the Church relevant to it. But if it is not renewed in terms of its own unique character, it is uprooted rather than updated.

RAYMOND SMITH, O.P.

Dover, Massachusetts

LIFE IN THE SPIRIT. Edited with a preface by Hans Küng. New York: Sheed and Ward, 1968. 157 pp. \$3.95.

Life in the Spirit is the fourth in the series "Theological Meditations." Hans Küng is the general editor of the series, but his contribution in this volume does not extend beyond a brief summarization of the book's three articles. As the title suggests, the workings of the Holy Spirit in today's Church is the unifying point of the essays. This theme, however, is more evident in the first and second essay than in the third.

The first article attempts—from a Scriptural point of view—to re-emphasize the centrality of the Holy Spirit in the life of the Church. Through profuse references to the Old Testament, the Synoptics, and Acts, Karl Hermann Schelkle traces the role of the Spirit from Genesis to Pentecost. He then examines the Pauline and Johannine concept of the Holy Spirit to point out the manner in which the Spirit touches

the Christian in every corner of his being. While the article does help to explain why the Vatican Council can confidently assert that the spiritual life is not the preserve of the religious, Schelkle's style poses a slight problem in that he fails to excite the reader with the import of his thought.

"Changes in Christian Spirituality," as the author Thomas Sartory points out, has to be considered as a short, subjective analysis of the trend in the Church's attitude toward what constitutes the spiritual life. Operating from the premise that all Christians are called to perfection, Sartory refers to Rahner, Buber, Teilhard, and Martin Luther King, among others, in constructing a theory which stresses the incarnational more than the eschatological. He contends that man's dedication to the Kingdom of God in the world is an approach to spirituality as viable as the "other-worldliness" which has, for so long, characterized the pursuit of holiness. Sartory's article is by design one-sided. The real shortcoming occurs in his heavy reliance on popular sources. For anyone in touch with the contemporary situation, Sartory's concepts seem all too familiar.

Because it considers the celibate state, the third essay does not have the universal scope of the first two. Through an analysis of celibacy in various religions and in the history of the Church, Michael Pfliegler concludes that the time-worn reasons given for celibacy are not sufficient to justify its existence today. In place of the old, he offers as a partial substitute the greater availability of the unmarried to do Christ's work. I say partial because he avoids the central issue surrounding this question: can the institutional Church rightly decide that those called to the priesthood have necessarily been granted the charism needed to lead a celibate life? In this he differs from the recent discussions of Schillebeeckx and Oraison. One wishes that he had spent more time grappling with the crucial and less time belaboring the obvious.

KENNETH LETOILE, O.P.

Dover, Massachusetts

REVELATION AND THEOLOGY. By Edward Schillebeeckx, O.P. New York: Sheed and Ward. **Volume I**, 1967. 266 pp. \$5.95. **Volume II**, 1968. 212 pp. \$4.95.

Edward Schillebeeckx's *Revelation and Theology* is a translation of parts one and two of the author's *Openbaring en Theologie* first published in 1964. The first volume is a compilation of essays written between the years 1944-1963 on Scripture and tradition, treated both from an historical and theological viewpoint. In effect, both volumes serve as a good overall introduction to theology. Schillebeeckx begins

with a discussion of the relationship between revelation, Scripture, tradition, and the teaching authority of the Church. He traces the development of these terms beginning with their roots in salvation history and terminating in the apostolic faith as it became the dogma of the Church.

The second part of this first volume, entitled "Theological Reflection on Revelation", begins quite logically with the question: what is theology? This essay is excellent and readable. It could be expeditiously used as the introductory essay for students just beginning theological studies. It richly embellishes St. Thomas' first question in the *Summa* on the nature of Sacred Doctrine. Needless to say, Schillebeeckx treats this question (as well as others) with his keen historical awareness and penchant for synthesis of old and new. In a subsequent essay the positive and speculative functions of theology are clearly delineated. Likewise, the differences and distinctions between dogmatic and biblical theology are explained in yet another essay "The Bible and Theology." The remaining essays are concerned with the relationship of theology to the Fathers of the Church, to the Creed, to the liturgy, and to scholasticism.

In Volume II, Fr. Schillebeeckx continues his investigation with a study of the content and nature of faith. Part I treats of the value of our speech about God and of our concepts of faith. Aquinas' discussion of faith is exposed and criticized in the light of contemporary understanding and analysis. The second part is centered on renewal in present-day theology and opens with an essay on "Salvation History as the Basis of Theology." This essay further expatiates on the Biblical *oikonomia* as related to theology and offers a balanced solution to any over-emphasis on either a kerygmatic or speculative methodology in our efforts to fathom revealed truth. This essay could be read fruitfully with the author's essay "Bible and Theology" which appears in Volume I.

Schillebeeckx incorporates into this volume new trends in contemporary dogmatic theology. He succinctly outlines the new emotional and mental attitudes which have in fact affected virtually every theological tract. Always Schillebeeckx portrays the truths of faith against the background of the historical forces which have contributed so much to the development of dogma and theology. Special appeal is also made to the human existential experience with reference to its role in shaping present and future theological renewal. Added to this volume is an appendix which takes up the problem of the non-conceptual intellectual dimension in our knowledge of God as St. Thomas saw it. Both volumes are indispensable for anyone wishing an up-to-date acquaintance with the sources and contemporary methods of sound theology.

ALAN MILMORE, O.P.

Washington, D.C.

THE CHURCH AGAINST ITSELF. By Rosemary Ruether. New York: Herder and Herder, 1967. 245 pp. \$5.50.

The Church Against Itself is Rosemary Ruether's contribution to the ever-growing number of books on ecclesiology. A question central to Mrs. Ruether's discussion regards the Church's seeming inability to keep current with the development of the concepts of human dignity and freedom. In her view at least a partial explanation for this tardiness lies in the de-eschatologization which the Church underwent in its infant days to meet the demands of the historical process. With the primitive community's realization that the parousia was not imminent, the Church had to find some way to continue in human history. This it did by institutionalizing the faith and the means of its interpretation. The price was high. Robbed of the essential dialectic between the present historical situation and future eschatology, the Church as it exists today is an anachronism.

In order to maintain the apostolic tradition through which the Gospel was first proclaimed and by which the faith has been preserved, the institutional Church must be destroyed. To be loyal to the true tradition of the apostolic Church involves not only a genuine continuity but also a radical discontinuity. All the institutions and thought patterns necessitated by the historical existence of the Church obscure the truth, imprison Christians and cause them to end up worshipping idols. The institutional Church must be replaced by the eschatological Church. The institutional Church is always making images which drive out God's presence. Consequently, the Church as an eschatological community must always be at war against the historical Church. The prophetic or charismatic Christian living in the Church today must be an image-breaker for "God in whose image man is made commands his image to be an image-breaker" (p. 220).

The conclusions which Mrs. Ruether arrives at qualify her beyond doubt as an authentic image-breaker. Although admitting the need for some sort of institution to "transmit the tradition," she sees little hope in what now exists. The primacy of Peter is doubted; the hierarchical structure of episcopal government is dismissed; parishes are out; the idea of permanent ordination for the exercise of sacramental functions is abandoned. All have these powers in virtue of being Christians. "The power to baptise, to forgive, to do the eucharist is inherent in the ecclesial existence of every baptised and believing person" (p. 185).

The Church envisioned by Mrs. Ruether is not an institution but an event, not a place but a happening. In the eschatological community of faith, one does not go to Church; one lives it in the meetings and gatherings of everyday life. The community which nourishes and sustains the Christian has no visible structure but exists wherever men touch each other. The great liturgical celebrations are those which

happen in the midst of marches and picketings. There are profound moments of fellowship in which communion is given and received as was true with the protesters who were crowded into the fair grounds in Jackson, Mississippi in the summer of 1965. These are the moments which enable us to go beyond Christendom and beyond the death of God and catch a glimpse of the contours of the new eschatological community.

Even though many will not agree with her conclusions, Mrs. Ruether displays a profound erudition that cannot fail to command the attention of all her readers. She is frequently very dogmatic with some gratuitous and dubious generalizations. For instance, "Modern scholarship discounts all apostolic names attached to canonical books . . . and even subtracts many books attributed to Saint Paul" (p. 103). Although she maintains that both discontinuity and continuity are necessary, discontinuity enjoys much of the spotlight. There is discontinuity but inevitably we build on the past even if this requires a complete renovation. I do not believe that our predecessors were so totally wrong in their time as she would have us believe or that we compared with them are so totally right.

PHILIP SMITH, O.P.

Washington, D. C.

RECONCILED WITH GOD. By B. M. Chevignard, O.P. New York: Sheed and Ward, 1967. 212 pp. \$4.95.

In keeping with the current publicity afforded in this country to the Hindu holy-man, Maharishi Mahesh Yogi, and his message of "transcendental contemplation," laymen and religious in the Church would do well to re-examine and take to heart the utter necessity of silence (at certain specified times) and contemplation in the daily life of any sincere Christian and seeker after God. What has up until recently been considered the exclusive domain and professional preoccupation of monks and otherwise cloistered contemplatives, now has emerged in the post-conciliar light as the bread of every Christian life. An "escape into the desert," no matter if only a very brief excursion, is now seen as an essential ingredient in a life oriented toward God.

Fr. Chevignard, a former novice master for the Parisian Dominicans, once charged with the spiritual formation of would-be religious, discusses here the Christian life in theory and practice in the context of its baptismal and ecclesial dimensions. In particular he stresses a Baptism into the person of Christ so that the Christian life has as its core the living and human Christ Whose being is extended within the lives of the faithful. This book might well have been titled, "Reconciled with God in Christ!" One is especially drawn by the beautiful passages on the humanity and suffering of the Lord.

Quite clearly, the theology of the author has a Pauline flavor. As if writing an epistle of his own to the Church-at-large, Chevignard discusses the gratuitous initiative of God in "making His saints," the universal call to holiness, the primacy of faith, and the vocation of the baptized to act as witnesses to the Christ-event and the eschatological event yet to come.

If one is looking for a sustained treatment of the nature, function, and effects of Baptism, one will not find it here. This was not Chevignard's purpose, for he does not discuss the sacramental action of Baptism as such, but outlines the living-out and the fulfillment of the Baptismal promises, which is the Christian life. Since it isolates various aspects of the life and treats each separately, the book is loosely constructed. Each chapter is a "gem" in and by itself; Chevignard seems to hold the prism of the Christian life up to the light of Christ and examines each and every facet of it.

One chapter deserves special consideration, one which would satisfy the followers of the Maharishi. In the chapter, "The Word is Born of Silence," Chevignard demonstrates in a practical way the place that silence and positive listening can have in one's efforts to relate with God and neighbor. If one is to fulfill one's call to holiness, every opportunity during the day for a time during which to "enter the desert" should be taken advantage of. In the desert of thought and reflection, one can meet with God—"live and breathe in the presence of God." Traditionally, the desert became the milieu of those seeking an intimate experience of the divine. The desert has not gone out of style, if one takes the message of both Chevignard, and the Maharishi, to heart. The concluding chapter on Mary seems anti-climatic and ill-positioned.

Neither the Hindu nor the Frenchman have disclosed anything novel or original. The practice of silence and contemplation—the practice of the presence of God, the escape into the desert—have always been significant in the lives of those who sincerely seek God.

STANLEY AZARO, O.P.

Dover, Massachusetts

BELIEF TODAY. By Karl Rahner, S.J. New York: Sheed and Ward, 1967. 128 pp. \$3.50.

Belief Today, the third volume in Sheed and Ward's "Theological Meditations" series, represents the attempt of one of the most prominent of contemporary theologians to provide the average Christian with avenues of approach in his wrestlings with the problem which has become the key issue of contemporary Catholicism—the human reality of faith in our secular life within twentieth century society. The work is

not a formal theological treatise but a collection of interrelated insight-reflections aimed at stimulating further probings and considerations by the reader. As such they offer the best of contemporary theological research coupled with the personalistic and existential approach of the most respected name in continental theology, Karl Rahner.

The work is divided into three sections, the first of which deals with "Everyday Things." This is a series of short pieces on the spirit. These essays seem to serve as dences forcing the reader to come to grips with the challenge Rahner offered in *Christian Commitment*, calling each man to develop a personal theology about the "Christian performance of such ordinary things as sleeping, eating, and similar primary themes of life" (p. 107). The second group of essays, "Faith Today," analyzes the four characteristics of faith in modern, post-Christian, diaspora society. The first three of these deal with the fraternity, simplicity, and transcendence involved in faith, topics not directly dealt with in most traditional surveys of faith. The fourth represents Rahner's analysis of the problems and difficulties besetting man in his seemingly frantic search for realistic faith today.

The last grouping deals with the relationship between intellectual integrity and faith. This is the most systematic of the sections and also the most important one theologically. The first essay develops the concept of the necessity which is inherent in human existence of maintaining some position, of taking a stand. He then works this existential doctrine into a statement of the faith basis of most such stands. He then proceeds to relate this natural position to the Christian, supernatural existential one. The next essay presents Rahner's summary of the formula of faith as a whole: "Christianity is the outward and socially expressed (through the Church) profession that the final mystery in absolute rule in and over our lives, a mystery which we call God, shares itself with us in the history of the free spirit, pardoning us and divinizing us: God's sharing with us occurred historically, irreversibly, and triumphantly in Jesus Christ." The rest of the book is then devoted to a developmental, in-depth study of the meaning of this formula.

Belief Today has several advantages which will render it acceptable to contemporary readers. The style is simple, the thought clearly developed and the practicality immediately evident. However, the work is not more than a short series of theological reflections and should not be approached in expectation of anything more. It is an impressive example of the pastoral, problem-centered approach dominant in the works of Karl Rahner. Those seeking to orient their personal meditation to the thought and problems of the new Church will find this work to be a valuable introductory guide.

ANTONINUS TARQUINIO, O.P.

Dover, Massachusetts

in brief...

THE POSTCONCILIAR PARISH. Edited by James O'Gara. P. J. Kenedy, 1967. 197 pp. \$4.95.

What will the parish of the future be, or rather, will there be a parish in the future are two of the questions, out of many, considered in this volume of essays. The opinions, prophecies and speculations are as diversified and colorful as the writers who contribute them—Martin E. Marty, Daniel Callahan, Gerard S. Sloyan, and the late Archbishop Paul J. Hallinan. The essay's unifying theme is that the parish as we know it is in process of evolution and hopefully will adapt to the needs of modern society.

MARTIN LUTHER'S 95 THESES, With the Pertinent Documents from the History of the Reformation. Edited by Kurt Aland. Concordia, 1967. 116 pp. \$3.50.

This work is a scholarly yet easily handled and pleasant introduction to the characters and events of the Reformation. The major portion of it is composed of sixteenth century texts which provide a fascinating and firsthand insight into the shape and color of the Reformation. Each text is allowed to interpret the others. The scholarly footnotes add a valuable commentary, and they contribute to the eleven year old debate over the historicity of the nailing of the theses to the church door at Wittenberg on 31 October 1517.

COMMENTARY ON THE DOCUMENTS OF VATICAN II. Volume One. Edited by Herbert Vorgrimler. Herder and Herder, 1967. 346 pp. \$10.00.

This first of five volumes, marking the initiation of a remarkable pub-

lishing venture scheduled for completion in 1969, contains commentaries on the following conciliar documents: Constitution on the Sacred Liturgy, by Josef Jungmann; Decree of the Instruments of Social Communication, by Karlheinz Schmidhüs; Decree on the Eastern Catholic Churches, by Johannes M. Hoeck. The major portion of the volume is devoted to a chapter by chapter commentary on the Dogmatic Constitution on the Church contributed by such eminent scholars as Karl Rahner, Aloys Grillmeier, Otto Semmelroth, Joseph Ratzinger, and the editor. A comprehensive subject index adds immeasurably to the value of this indispensable study-aid.

THE MYSTERY OF RELIGIOUS LIFE. J.M.R. Tillard, O.P. Edited by R. F. Smith, S.J. B. Herder, 1967. 136 pp. \$4.95.

This volume comprises five essays which originally appeared in *Review for Religious*. In the first four essays Fr. Tillard locates religious life at the very heart of the mystery of the Church. Involving communion with the Father and with men in Jesus Christ, religious life has no meaning apart from this mystery. The distinct character of the religious lies not in any special activity, but in his sacramentality. His very condition makes him an expression of the absoluteness of God; his entire life is for-God. At once a sign of God's presence in the eschatological Church and a member of the pilgrim Church, the religious strives for a perfect response to the absoluteness of God. And this response is a sacrament of God's power. The final essay furnishes a balanced discussion of the meaning of religious obedience for our time.

ABC OF THE BIBLE. Hubert J. Richards.
Bruce, 1967. 224 pp. \$3.95.

The manifold developments in Scripture studies since the turn of the century have not as yet filtered down to the average layman. Works which present these developments in a manner understandable to the general reader are in great need, especially in view of the confusion generated among the laity by more scholarly works. *ABC of the Bible* represents a sincere and indeed successful attempt to fill that need. The work is clear, concise and easily understood. The subjects treated embrace all the principal persons, places, institutions and themes of the Bible. The author has aimed at brevity, deliberately avoiding technical details, yet he is faithful throughout to the best of contemporary scholarship. This work should provide considerable assistance to the layman in coming to a mature appreciation of the Scriptures.

THE GOSPEL ACCORDING TO ST. LUKE.
Wilfred J. Harrington, O.P. Newman Press, 1967. 297 pp. \$8.50.

Without delving into a maze of detail and technicality, Fr. Harrington offers an excellent commentary for anyone who takes the study of the Bible seriously. Luke's Infancy and Passion narratives receive exceptionally thorough examination. In discussing the Infancy narrative Fr. Harrington draws out the interrelations of the Old and New Testaments—a procedure that furnishes very rewarding insights. Outlining the important data and doctrine of the Lucan account, an excellent introduction sets a lively atmosphere for the commentary itself. Of course, one can rely securely on a scholar of Harrington's caliber.

VOWS BUT NO WALLS. Edited by Eugene E. Grollmes, S.J. B. Herder, 1967. 230 pp. \$4.95.

This book is a collection of seven papers given at a colloquium on religious life. The purpose of the collo-

quium, the introduction states, is to examine the notion of 'walls' in the religious life. The 'walls' referred to are not merely the physical enclosures of a convent but also the psychic walls that an individual or a whole community may erect in an attempt to find security within the religious life. The most readable of the talks is the first, authored by the psychiatrist Bernard Hall, on the hazards of religious life. The chapters on religious poverty by Sr. Charles Borromeo and the mission of the religious today by Sr. Luke Tobin are thoughtfully developed.

GOD IS WITH US. Ladislaus Boros.
Herder and Herder, 1967. 199 pp. \$4.50.

Emmanuel is proclaimed by Father Boros in a different way, in a different book. Why is it so different? Part of the difference is due to the methodology Father Boros uses: he fashions the insights of phenomenology and existentialism into the various qualities of a man e.g., love, humility, speech, etc.; he then searches the gospels to discover the scriptural equivalents of these qualities in the life of Jesus; and, finally, he leaves the reader to wrestle with the conclusion that Jesus was utterly different. The big difference in this book is the conclusions with which the reader is left. In a way, they are not conclusions at all, i.e., for they are not neatly tied, rational pronouncements. They are conclusions that are rooted in the reader's own life of faith. The lucidity of Father Boros' book is to confuse, to unsettle the reader. Go read it in some secluded spot, and let the process of unrooting take place.

EARLY SOURCES OF THE LITURGY. Compiled and edited by Lucien Deiss, C.S.Sp. Translated by Benet Weatherhead. Alba House, 1967. 204 pp. \$3.95.

Liturgical texts contain a common and permanent element which is expressed in a variety of ways in various ages and cultures. The study of the

early texts can help us distinguish what is essential in our present liturgical expression and what may profitably be modified. Fr. Deiss has done us a great service in making many of the important texts dealing with the Eucharist available in such a convenient form. Comparison with a few other works may make clearer the scope of Fr. Deiss' work. Many of these texts have been available for some years—for those who read Latin—in Quasten's *Monumenta eucharistica et liturgica vetustissima*. Bettenson (*Documents of the Christian Church*) has a few of these documents in English, and Fr. Paul Palmer's *Sacraments and Worship* has selections from many. Fr. Deiss, however, gives the pertinent passages of more eucharistic documents than any of these and his notes are more ample than Bettenson or Palmer. This work is confined to the texts of the first six centuries. A short bibliography gives suggestions for further source material.

THREE MODERNISTS. John Ratté. Sheed and Ward, 1967. 370 pp. \$6.95.

The Modernist crisis, which disrupted the Church at the turn of the century, was settled but never resolved. The Modernists raised questions which were asked again at the Second Vatican Council and present thinking in both Protestantism and the Catholic Church is keeping alive many of the questions that precipitated the crisis. Ratté, professor of history at Amherst College, centers his study of Modernism on three men. Two of them, Alfred Loisy and George Tyrell, leaders of the movement on the continent, were well known at the time of the crisis. The third, William L. Sullivan, an American Paulist, is little known except among Church historians. Ratté examines the factors that led these priests to open break with Rome, the con-

demnation by Pius X and its disastrous effects on Catholic theological studies. A scholarly book that depicts in a highly readable style the lives, thought and personalities of three exponents of Modernism.

THE PILGRIM CHURCH. George Tavad. Herder and Herder, 1967. 176 pp. \$4.95.

An analysis of the conciliar teaching concerning the Church, this book has the distinctive merit of setting this teaching in its historical context. The first chapter takes the reader swiftly but clearly through the ecclesiological controversies of the first part of this century. The major portion of this fine study focuses on the different ways in which we speak of the Church: as mystical body, as people of God, as hierarchical community, and as kingdom of God. The two final chapters are devoted to religious life and the liturgy

THE RELIGION OF TEILHARD DE CHARDIN. Henri de Lubac, S.J. Desclee, 1967. 380 pp. \$5.95.

Although Fr. de Lubac bases his exposition almost entirely on Chardin's two major works, *The Phenomenon of Man* and *The Divine Milieu*, he covers all the main aspects of Chardin's religious thought. Each chapter embraces one major point: the use of tradition, the element of novelty, the methodology, the interrelation of creation, cosmogenesis and Christogenesis—to name a few. Every charge which has been raised against Chardin is stated and answered by reference to his works. Accusations of naturalism, false mysticism, pantheism, pelagianism and rationalism are refuted with Chardin's own words. Fr. de Lubac's arguments and marshalling of texts are convincing and insightful.