

# *book reviews*

**THE PEASANT OF THE GARONNE. An Old Layman Questions Himself About the Present Time.** By Jacques Maritain. New York: Holt, Rinehart and Winston, 1968. 277 pp. \$6.95.

A beacon, self-styled as "peasant" and "an old man," shares his reflections on the contemporary state of the Church and of philosophy. His work is sharply provocative, quite witty, literally brilliant, but a bit puzzling. The old man, now close to death, writes fully confident that this is his last book, fully aware that he has to curry no man's favor. But his salty style, delightful though it is, is not nearly so important as his thought.

"The truth is that the silly things of our day are quite often a biological phenomenon (to call them intellectual would be saying too much) of reaction to the silly things of the past, particularly the recent past" (p. 160). This recent past is characterized by a practical Manicheism which had adverse effects on education and piety, instilled a negativist attitude toward the world, was replete with moralistic prohibitions, and could be recognized by the prominence of flight, fear, and loveless denial.

Maritain is grateful to God for his gift of faith and the Church, and particularly for Vatican II. But he can have no agreement with those who see nothing but good evolving in our times (notably the Teilhardians who all espouse a "theology-fiction"); or with those who have lost a sense for truth and for true philosophy (a term applicable only to an epistemologically realist philosophy, specifically to Christian philosophy in the context and tradition of St. Thomas Aquinas); or with those neo-modernists who speak about God with piety and sincerity, but who never come to talk about that which really exists or happens outside their own minds and ideas. These last, whose number is legion and has been greatly swelled recently by the phenomenologists, are all heirs of Descartes. In spite of their good will, they contribute to confusion in the Church because they fail to recognize the reality and autonomy of things made by the Creator, and the real transcendence of the Creator over his creatures. This failure ultimately brings them and their followers to equate the goodness of a world which accepts redemption from God with the fundamental goodness of things existing in their natural structures. In their equation, however, they forget that the world also refuses redemption from God. They thus find themselves kneeling before the world in idolatry, since the world is characterized by sin as much as it is by redemption.

Maritain longs for true renewal in the Church. This is to be accomplished by everyone's abiding love-prayer (contemplation) and by clear

headed thinking. "We must have a tough mind and a tender heart," especially since now the world is full of dried-up hearts and flabby minds. He criticizes many young Christians, especially clerics, for chasing after fads. But his deepest indictment is of those responsible for the "abstractive slumber" of a "learnedly ossified" Thomism. Those Thomists who have such a "fixation upon essences" that they lose contact with reality are condemned for cultivating a metaphysics unmindful of the fundamental intuition of being.

Apparently, such Vatican II leaders as Congar, Schillebeeckx, Rahner, and others have all failed to produce the creative Thomism demanded by Maritain, for their contributions are not alluded to with the recognizable detail or specific mention accorded some others. This omission or the failure of these theologians is the source of the reviewer's puzzlement. If these men are not doing what needs to be done, then perhaps the old man should write another work detailing his project more carefully.

Specifying the targets of adverse criticism would have clarified and sharpened much of the controversy which followed the publication of the book. But certainly it is a work which will force its readers to reconsider and re-evaluate extremely fundamental ideas and worldviews. For the old man's candor, pungence, and wisdom, the Church should be grateful.

JOHN A. FARREN, O. P.

*Washington, D. C.*

**SYNOD '67: A New Sound in Rome.** By Francis X. Murphy, C.S.S.R. and Gary MacEoin. Milwaukee: Bruce, 1968. 236 pp. \$4.95.

*Synod '67* is a literary collaboration between a professor of moral theology and Vatican II peritus and a journalist trained in canon law. This succinct volume presents an astute analysis of the Synod of Bishops which met in Rome from September 29 to October 28, 1967. The authors claim that the general public followed the news of the Synod with only superficial attention because of inadequate press coverage. The secular press, insufficiently informed by official news releases, reported the conference as an innovation rather than a renewal of ancient practice. As a comprehensive treatment not only of the historic meeting but also of the Church's crucial role in the world of today and tomorrow, *Synod '67* should certainly help to fill this unfortunate gap in public knowledge.

The comparatively brief time allowed for the conference limited the topics considered. Reform of Canon Law, dangers to the faith, liturgical experimentation, improvement of seminary programs, and the religious aspects of mixed marriages, were the subjects on which the bishops and other members of the Synod concentrated. As during Vatican II, liberal, conservative, and moderate viewpoints emerged on all issues. The book depicts, on the whole objectively, the leading personalities

among the hierarchy involved and their individual roles during the sessions.

The Appendix will be particularly useful to readers unfamiliar with the extensive procedures required in the planning and actual operation of a Synod, and should be read first to insure proper understanding of the preceding chapters. This section includes the reports of the Synodal Commission on the Dangers to the Faith, the Profession of Faith Proposed by the Congregation for the Doctrine of the Faith, and four addresses by Paul VI.

Pope Paul stressed the symbolic meaning of the Synod as an avenue to the reunion of the Roman Catholic and Orthodox Churches which never relinquished the synodal custom. The visit of the Patriarch Athenagoras to Rome during the Synod accented the growing rapprochement between the Eastern and Western churches.

At the conclusion of the Synod, the authors arranged an hour long taped panel on the conference as interpreted by the institutional church and the contemporary world. The Vatican radio supplied facilities for this discussion and later broadcast it. Fr. Murphy and Fr. Edward Heston represented the clerical reaction, while Mr. MacEoin and James O'Gara, *Commonweal* editor, spoke for the laity. Hailing the Synod as a success, the two priests regarded it as a new way to exercise papal authority with less dependence on the Curia. The laymen observed that the Synod reflected episcopal rather than "grass-roots thinking" and deplored the fact that the few debates reported to the press sounded legalistic. They further remarked that the right of the laity to know fully the discussions of the bishops was based on the need of the society of which they form an integral part.

REGINA DOLAN KENNEDY

*Glen Falls, New York*

**THE CREDIBILITY OF THE CHURCH TODAY.** By Gregory Baum, O.S.A.  
New York: Herder and Herder, 1968. 222 pp. \$4.95.

In his book *A Question of Conscience* Charles Davis attempted to prove that the Church as an institution has become a countersign of the Gospel and that because of man's new ideas of social organization all Christian Churches are moving towards total dissolution. The future believing people will construct flexible social organizations which are demanded as the expression of their evolving social life. At the close of his book Davis asked Catholic theologians to reply to his arguments and to explain why they remain within the Church.

*The Credibility of the Church Today* is Gregory Baum's response to Davis. Though Baum is able to agree with much of what Davis says, his final thought on the Church is totally different. While Davis has despaired of the Church as an institution, Baum sees the Church as the community of men who believe there is hope, who believe that the Church is a message of hope for all men.

Baum maintains that the crucial difference between Davis and himself lies in their distinct evaluations of Vatican II. The beginning of a profound doctrinal reform, Vatican II gave the Catholic Church a new self-understanding. Passing from a restrictive understanding of the Church, we now live in the era of the Open Church which experiences Church as a divine message revealing what happens when people live in community.

Baum devotes a long chapter to the evils to which an institution like the Church is liable. The dynamics operative in institutions make certain forms of irrational behavior a perpetual possibility. Not that every institution is pathological, but that every institution is vulnerable to pathological deformations. It is Baum's opinion that the Church has enjoyed few periods in which she has been as healthy as today. Rarely has the Church been so divorced from political ties or past cultures. Rarely has she been as willing to come to self-knowledge, to repent of the past, and to compare her present life with the possibilities to which she is called by Christ.

But Davis asked for an explanation of credibility in the Catholic Church. Baum sees the traditional arguments for proving the credibility of the Catholic Church as inadequate. Even if the nineteenth century notion of credibility is still useful, the proofs are unacceptable in the light the historical and theological understanding of the contemporary Catholic theologian. Is the Church then meaningless? Should Christians be Catholic?

Baum sees the Gospel as implicitly containing a tension between the past and present. The Catholic Church, because of her acknowledgment of divine tradition has retained the tension between past and present. Realizing that it seems to many that the Church is oriented to the past, Baum attempts to show that the past events recorded in Scripture enable the Church to discern the Word of God addressed to her in the present and thus open herself to the future into which she moves. Because the Church lives out the tension between past and present she finds new ways of speaking about God that make sense to the secular world of today and tomorrow.

Baum does not see, as does Davis, the Church as so encased in its present structures that it must either fall apart or be transformed by revolution. In his concluding chapter Baum discusses the Church of tomorrow. As a movement, an outer-oriented movement, the Church cannot be a closed society modelled on political structures suitable for the State. The Open Church is defined in terms of the human family and community. The Church as movement will exist in society as a living, intelligent, and active group, having a profound effect on the well-being and growth of the entire social life of the people.

*Washington, D. C.*

THOMAS HART, O. P.



**BIBLICAL THEOLOGY OF THE SECULAR.** By George T. Montague, S.M.  
Milwaukee: Bruce, 1968. 90 pp. \$2.95.

This is a small book whose principal value lies in making accessible to the interested non-specialist a current controversial discussion of considerable importance. The secularization of Christianity has commanded our attention since Harvey Cox's *Secular City*, and the discussion has been furthered by much more elaborate and comprehensive studies. However, while most of these have dwelt upon the secularization of theology, few have attempted a theology of the secular, and no effort has been made at a *biblical* theology of the secular. Fr. Montague's book is an approach and an attempt at a biblical theology of the secular. At the outset he defines his terms and sets his perspective, and then raises and clearly formulates the questions the biblical materials themselves urge upon us. In this sense, his work is more fundamental or elementary than the title might suggest—the basic constituents of a biblical theology of the secular are studied in terms of "what is the secular," "what is the biblical" and "what is theology." However, even here the reader should be cautioned that the definition of the "secular" used in this work can be looked upon as rather arbitrary.

Fr. Montague's answers to these questions—and thus his definitions and perspective—arise from his study of God's role in the political life of Israel, disorder and redemption in the cosmic sphere, the Synoptic's presentation of the Kingdom of God as a this-worldly theme, and Paul's concept of body as solidarity with all that is human. In these he attempts to illustrate the scriptural basis for a dynamic between Christian faith and secular values. The fact of inconsistencies in the attitude of scripture toward the world is used as a constant reference point to illustrate the creative tension such conflicting stances imply. And this is his criticism of secularization and theologies of the secular: none is radical enough, for all have gone to the extreme of totally identifying one with the other. A total identification of the people of God with the world is judged as too simplistic a solution. The only sufficiently radical answer is one that affirms both the Church's perpetual incarnation in the world and her witness to something beyond this world.

Obvious weaknesses in so brief an effort, such as cursory treatment of major themes, could be overlooked if a bibliography allowing for further development of material and sources were present. The absence of such an aid to the reader is a major flaw; no matter how clearly formulated the questions Fr. Montague raises may be, his work must be viewed as abortive if he allows us no means of elaborating upon his thought. Thus even as an introduction to a biblical theology of the secular, this work is not without considerable shortcomings.

LAWRENCE PORTER, O. P.

*Dover, Massachusetts*

## HOW DOES THE CHRISTIAN CONFRONT THE OLD TESTAMENT?

Edited by Pierre Benoit, O.P., Roland E. Murphy, O.Carm., Bastiaan van Iersel, O.F.M. (Concilium, vol. 30). New York: Paulist Press, 1968. 194 pp. \$4.50.

Perhaps the commonest question that the ordinary Christian still asks about the Old Testament is a variation on the familiar one of whether or not it has been replaced, in some way or other, by the New. This question is both simple and profound. Most people are aware that there must be at least a minimal value in the Old Testament, witnessed to merely by the Church's continuing use of it in the liturgy. Moreover, some of its books have unmistakable contemporary values which cannot be disguised, as, for example, Job or the Psalms (by and large). But what of the other books?

François Dreyfus makes clear in his essay ("The Existential Value of the Old Testament") that "if the text is to speak to the man of our day there must be a certain resemblance between his situation and that of the hearers addressed by the biblical author." If there is no meaning for us, and we should assume that there ought to be, it is because we "suffer from a certain forgetfulness of the question . . . to which the text is the answer." With this in mind we might turn to the legal prescriptions of the Old Testament, which are so frequently set up in contrast to the Gospel, as Elpidius Pax remarks in his contribution ("Fulfilling the Commandment: Deut. 6, 25"). What, if any, is the question for which a book such as Deuteronomy provides the answer? It is, in short: How shall we be saved? The answer is that salvation, or righteousness, is found in observance of the law; we need only look at Psalm 119 (118) to discover the fruits of observing the law and, moreover, meditating upon it. The law, once it is understood—and here, it seems, is the point—is a necessity and a delight at the same time.

But the law is not the only stumbling block to our appreciation of the message of the Old Testament. The fact is, after all, that the Old Testament is an incomplete revelation. Salvador Muñoz Iglesias' article on "Old Testament Values Superseded by the New" casts light on the dynamic aspect of the Old Testament. He describes it as "a revelation in the process of being made, and at the same time a saving plan in the process of being put into effect." While this revelation must today be considered incomplete it should, on account of its dynamism, never be disregarded, for it is an indispensable part of the unity implied by something dynamic.

*How Does the Christian Confront the Old Testament?*, three of whose nine short essays on various topics of Old Testament studies have been briefly quoted here, is simply an attempt to answer the question that the title raises, in the realization—as Pierre Benoit says in the Preface—that while this confrontation rightly differs in style in the

Church from age to age, nevertheless the Christian must understand the Old Testament on its own terms, "or he will hopelessly flatten out the divine message."

BONIFACE RAMSEY, O. P.

*Dover, Massachusetts*

**THE MINISTRY OF THE WORD.** Edited by Paulinus Milner, O.P.,  
Collegeville, Minnesota: The Liturgical Press, 1967. 128 pp.

Paulinus Milner collects in *The Ministry of the Word* six papers delivered at the Spode Conference of Practical Liturgy in 1966. The participants in this conference endeavored to underscore the proper dignity of the liturgy of the word as an essential part of the Mass.

Fr. Milner deplores "the failure of Catholics to recognize the power and importance of the word in God's plan for our salvation" (p. 12). Constructing his thesis around the Constitution on the Liturgy and carefully selected scriptural references, he highlights the ministry of the word in its primary role in the plan of salvation as the affirmation and call to belief. The Mass must be seen in its organic integrity: efficacious reception of the Eucharist presupposes faith, and faith presupposes the preaching of the word.

Turning more directly to the word as preached in the Mass, J. D. Crichton examines the nature of the liturgical homily as presented by Vatican II. Bluntly critical of what has been called "doctrinal" preaching, he prefers to outline the four main elements of the homily: *kerygma*, in which the word of the preacher becomes event; *catechesis*, which expounds the mysteries of the faith and the guiding principles of Christian life; *exhortation*, the continual presence of the paschal mystery of Christ who suffered for us, leaving an example that we should follow; *mystagogy*, an effort to lead men into contact with the mystery of Christ and so achieve salvation. These elements are not sequential fragments, but must be interwoven throughout the entire fabric of the homily.

The next two essays discuss the fundamental source of the homily, the Scriptures. C. H. Dodd emphasizes the duty of today's preacher to do as the preachers of the primitive Church did: to interpret the message of the New Testament in terms relevant to his time and world. Dom Columba Breen sees the homiletic value of the Old Testament precisely in its relation to the New. Pauline theology, for instance, essentially presupposes a conscious awareness that the salvation event has already been foretold in the revelation of the Old Covenant.

Many will find the final two essays the most useful in the collection. Sincerity, points out Shelagh McGovern, is not sufficient in the pulpit; knowledgeable technique is necessary to support and give credit to the preacher's commitment to the Gospel's content. Oliver Pratt offers some concrete suggestions to help the preacher to prepare his listeners

and emphasizes the importance of such methods as the "feedback" homily in gauging the success of a sermon.

LOUIS MAHONEY, O.P.

*Washington, D. C.*

**CHURCH ARCHITECTURE AND LITURGICAL REFORM.** By Theodore Filthault. Baltimore: Helicon, 1968. 109 pp. \$1.75.

**NEW TRENDS IN CHURCH ARCHITECTURE.** By Justus Dahinden. New York: Universe Books, 1967. 144 pp. \$10.00.

"According to the *Wall Street Journal* at least \$15,000 to \$50,000 will be spent by each parish in the next few years to adapt its church structure to the new liturgy." Quoted on the jacket of the Filthault book, this fact should cause us to see the dimensions of the problem of church renovation today, at least in pragmatic terms of dollars and cents.

Whether or not this money will be wisely spent on creative and aesthetically pleasing solutions is questionable. One suspects that many of the same old tired mistakes will be made all over again, only to be ripped out in a year or two and replaced by sounder embodiments of more recent liturgical thinking. I have in mind those countless churches across the country which have erected another permanent (usually marble) altar on the steps of the old altar, or which have recently installed two altars (one of sacrifice, the other of reservation) "back to back", or which have just added a new communion rail or the now passé communion "stations", or which are faddishly built in the round making liturgical dialogue impossible. The list could go on and on. It is obviously necessary for those in charge of such renewal to understand a few of the basic principles of the liturgy and to see how they apply to the structure which is to house it before they start building or adapting Churches. If no precautions are taken a great deal of money may be wasted in liturgical options which are tragic misconceptions of sound liturgical practice.

It is precisely to keep such mistakes from perpetration that Theodore Filthault has provided us with this small easy to consult book. Absence of technical jargon recommends it to harried pastors, architectural consultants and lay members of building committees. The introduction by Robert Hovda, head of the National Liturgical Conference, exposes most of the book's minor flaws. In this reviewer's opinion, the most serious flaw is Filthault's insistence on placing the baptistry near the entrance of the church. Such positioning obstructs the communal celebration of this sacrament recommended by the Constitution on the Liturgy. Also, although he tackles the need of a common place of worship for the Christian community, Filthaut does so without reference to the context of secularity. All in all, this is a handy manual that should be in

the hands of anyone who is about to do anything with the church edifice today.

Justus Dahinden's contribution to the problem of the renewal of church architecture is on a more theoretical plane and hence only to be recommended to professionals in the field. Approaching the whole question of modern church architecture from the standpoint of the contemporary conception of the Church and its mission, in terms of the missions, ecumenism, and liturgy, he proceeds to suggest how church buildings can give expression to these new approaches. Most interesting and informative is the section on the adaptation of the liturgy to the cultures of newly evangelized peoples. Native art, dance and clothing: these topics are discussed imaginatively and sensibly. A long chapter on the significance of the church building as a large image of a world view, as a guide for cultic preparedness, is quite scholarly and difficult to follow.

GILES R. DIMOCK, O. P.

*Providence, Rhode Island*

**THE LIFE OF TEILHARD DE CHARDIN.** By Robert Speaight. New York: Harper and Row, 1967. 360 pp. \$8.50

An increasing literature of criticism and praise continues to illumine the life and meaning of Pierre Teilhard de Chardin. Robert Speaight has added to that literature the first complete biography of Teilhard written in English. This sympathetic account, while adding nothing new to the information already available, attempts to systematize and sketch in a sort of apologetic way the life of Teilhard. It does not give as exhaustive or definitive a treatment as Cuenot's recently translated biography, but many of the problems connected with the life of Teilhard cannot yet be definitively solved. Hence this is an excellent introduction for the present.

In a very lucid style, Speaight introduces the reader to the personal history of Teilhard from his childhood in Auvergne to his ordination and from the tragic period of World War I through his later scientific and intellectual career. The author beautifully portrays Teilhard's sensitivity and personal struggle in the face of death, intellectual frustration and rejection by Church authorities. The author insists on the existential authenticity of Teilhard's allegiance both to his own vision and to obedience to the Church.

The author makes no attempt at a final evaluation of the meaning of Teilhard or of the problems he has raised. Readily admitting that he is not qualified to give a scientific critique of Teilhard or of his critics, he gives a superficial presentation of certain problems. The opposition between Teilhard and the Thomists, or the correspondence with Blondel

over the notion of spirituality is mentioned, but the reader is left without any deep appreciation of these conflicts.

The author indicates the importance of Marxism on Teilhard's thought and he mentions, but with less emphasis, Teilhard's rejection of European existentialism. Also the author at times softens the contrast between Teilhard and other Christian thinkers. For while Christ is the center of Teilhard's vision, a vision that includes the development of man, both Teilhard's characterization of that impulse to development and the correspondence of that impulse with the Christ of Christianity have been criticized. Whatever the truth of the vision, Speaight presents Teilhard as its dynamic witness and consequently a witness for our age.

Although rather expensive, this is the best introduction to Teilhard de Chardin and his life that is now available. Moreover there is a thorough index for reference to other thinkers and events.

HENRY PAYNE, O. P.

Washington, D. C.

**CHANGE NOT CHANGES: New Directions in Religious Life and Priesthood.** By C. J. McNaspy, S.J. Westminster, Md.: Paulist Press, 1968. 164 pp. \$1.95. (Deus Books).

About a year ago, in August of 1967, the American Jesuits held a semi-official conference at Santa Clara University under the ambitious title, "The Total Development of the Jesuit Priest." Representatives of every administrative level and age group met for an intense two weeks to hammer out a remarkably progressive consensus paper, covering every major aspect of American Jesuit life.

As a participant in that unique experience, Fr. McNaspy obviously underwent a conversion of sorts to an optimism and openness unusual in a man of his years. In *Change Not Changes* he has attempted to use the Santa Clara consensus as a basis for discussing religious life in general, going far beyond a merely "Jesuit" approach. His purpose is to build bridges between young and old priests and religious, justifying much of what is happening in religious life today in terms hopefully understandable to middle-aged religious. He shows that many changes simply embody the commonsense aspirations—usually suppressed in a false sense of obedience—of an older generation. Other changes are radically new, necessitated by the changed world in which religious life must be lived.

The book is divided into twelve chapters centering around various foci of religious life: vows, liturgy, community and personal development. The main theme of each chapter is that religious celebrate life and life is a rhythm of change and continuity. "Our task" says Fr. McNaspy, "is not one of tacking on tiny changes to radically immobile



structures. . . . The imperative need is not merely for 'changes' but for *change*. This implies the freedom to change whatever needs to be changed and as often and thoroughly as it may need to be changed." On the other hand, there is a real difficulty in "distinguishing between whims of a non-representative but vociferous pressure group and the true choice of the Spirit." The author offers two simple guidelines for making this distinction: (1) a continuous return to the Gospel and to the original inspiration behind a given community, and (2) a radical adjustment of the community to the changed conditions of the times.

In some respects the book is more of an outline than an in-depth study. Fr. McNaspy purposely aimed at a short, comprehensive coverage of the material to serve as a framework for discussion within a wide variety of religious and priestly groups. Though the book fulfills this function well, one who has kept up on the current topical literature will find little that is new.

A more serious criticism is that Fr. McNaspy is perhaps too optimistic and can give the impression that everything the young people propose is good; or worse, that *all* young religious are generously seeking—at a great personal sacrifice—the greater glory of God. This is, of course, simply not true. But since the author writes for a middle-aged audience too well aware of these shortcomings, perhaps even this emphasis is justified.

PAUL J. WEBER, S. J.

*St. Louis, Missouri*

**EXPERIMENTS IN COMMUNITY: Twenty-eighth North American Liturgical Week.** Washington, D.C.: Liturgical Conference, 1968  
170 pp.

As a collection of twenty-one essays by authorities in psychology, sociology, art, political science, education, and various fields of theology, this book gives the reader an awareness of the insight each of these disciplines can bring to the problem of liturgical renewal. Most of the lectures are appropriately brief, topical excursions, sometimes suffering from the predominance of method or style over substance.

The authors are "authorities" in that they have gained recognition for formidable achievements in their fields: Dr. Samuel H. Miller, dean of the Harvard Divinity School; Rev. William F. Lynch, S. J., author of *Apollo and Christ* and *Images of Hope*; Hon. Charles Habib Melik, philosopher, educator and former president of the U. N. General Assembly; Gerard S. Sloyan, author and professor in the department of religion, Temple University.

The essay, "Liturgy: Sign and Symbol," by the late Dr. Samuel Miller is valuable as the contribution of a Christian deeply sensitive to contemporary American society—its ideological and cultural roots. See-

ing contemporary society as an agnostic culture characterized by alienation from the symbolic mode of experience, he finds us quite inadequate to experience community in the sense required of a liturgical action and equally inadequate to realize satisfactorily the liturgical action itself. This essay is exceptional for having excellent footnotes and references.

Of considerable interest is Fr. William Lynch's essay, "A Re-Appraisal of Christian Symbol." His topics command our attention and his arguments are worthy of that attention—close to the surface of everything he says is the problem of the secular. In this essay we see his "exploration of the religious habit of imposing symbolic signs on the reality of the secular order by way of communicating meaning to it." At a time when the facts of contemporary life force us to search for new forms (symbols and words) adequate for worship's task, the implications of the thought expressed here will have great influence on that search. From this arises a possible objection to much of what Father Lynch seems to be saying. He is over-reaching himself in attempting to recognize values inherent in the secular. The endeavor to recognize the values of the secular seriously need not be identical with the uncritical acceptance of the secular on its own terms. Nevertheless, his thought is something to be reckoned with.

Constance Parvey, editor of the *Harvard Divinity Bulletin*, places liturgy in the perspective of the current aesthetic revolution and explores the implications of that revolution for Christian worship. The essay, "Telling It Like It Is", is terse and somewhat superficial as such a limited effort must be; but its real value is in making the liturgist and layman aware of the vital role art plays in both the act of worship and the culture that conditions that act.

The focal point of any discussion of experiment and community in worship will eventually be realized as the problem of symbolism and the symbolic mode of experience in realizing the sacred. It is not difficult to see that the radical tensions and paradoxes inherent in the reality that is the sacred are closely analogous to the tension and paradoxes of art and symbol. Thus, as informative and interesting a lecture as Dr. Robert McAllister's "The Psychology of Community" appears almost of secondary importance among essays treating of such fundamental factors as man's experience of himself in his contemporaneity.

LAWRENCE PORTER, O.P.

*Dover, Massachusetts*

**SEX: FEMALE; RELIGION: CATHOLIC.** By Sally Cunneen. New York: Holt, Rinehart and Winston, 1968. 171 pp. \$4.95.

"A few words are necessary to explain the origin of this book. I was convinced that the historical moment represented by the closing of Vati-

can II was a time of self-discovery for American Catholic women. Preliminary research indicated they were undergoing an unusual heightening of consciousness in response to the unprecedented challenge to relate their faith to their world of experience. It seemed important to try to find out what they were thinking. Only a widespread report on the concurrent problems, doubts, and strivings of many women could suggest the complex diversity of this development: a detailed and largely open-ended questionnaire seemed to be a promising approach." (Preface, p. xi.)

The questionnaires were mailed to the 4,627 subscribers to *Cross Currents*, a Catholic magazine of which Mrs. Cunneen is associate editor. A total of 1,576 responses were received: 914 men and 662 women. Just a few of the questions were addressed to the men along with the women, while the vast majority were addressed to the women only.

Some of the queries posed to both the men and the women related to the roles of both parents; woman's nature; her contribution to the renewal of the Church; the new theology of woman; women as lectors, deaconesses, priests; birth control; women working outside the home; and women facing the choice of being either Eve or Mary. The questions only for women touched upon the parish in all its ramifications; virginity and psychological and spiritual maturity; confession; the ideal American and Christian woman; communication among all groups in the Church; birth control; agreement between husband and wife on vital matters.

As the author herself admits, the results of this questionnaire cannot be used to forward any thesis or prove any hypothesis. Nevertheless, they do reflect the very interesting and divergent thinking mainly of a group of "practicing Catholics," readers of *Cross Currents*, with an annual income of \$8,000-10,000, and a generally Liberal Democrat bias regarding many issues.

Reading through the responses and the author's comments, one gets the distinct impression that communication between the laity and the clergy, religious, and hierarchy is foremost in this group's collective mind. And despite the fact that many of those who replied disapprove of much within the Church, there seems to be no question but that nothing in this whole wide world could replace the Catholic Church in their hearts or in their lives.

PAUL AND RACHEL BENISCHEK

Bronx, New York

**THE CHURCH AND THE SECOND SEX.** By Mary Daly. New York: Harper and Row, 1968. 187 pp. \$4.95.

Using Simone de Beauvoir as her inspiration, Mary Daly applies the principles of this French existentialist philosopher-author to the condi-

tion of women in the Catholic Church. Within her discussion Dr. Daly traces the historical development of the Church's attitude toward women, referring to scripture, the Church Fathers, scholastic philosophy, certain saints, papal documents, and Vatican Council II. The value of eliminating sexual discrimination is discussed and a few cursory suggestions for reform are offered. The latter include ordination of women, for "there will be no genuine equality of men and women in the Church as long as qualified persons are excluded from any ministry by reason of their sex alone."

Simone de Beauvoir staunchly maintains that one is not born but rather becomes a woman. Rejecting the concept of "feminine nature" she sees woman as the effect of historical processes, processes which have set her up as the inessential Other, an object, mutilated, exploited and duped. Only when the oppressive situation created by men is obliterated will woman appear as essential, the transcendent subject she should be. The Catholic Church, although not solely responsible for the mutilation of woman, has nevertheless contributed to it. The Church has allocated to woman a passive role, has implicitly conveyed the idea of her natural inferiority, has subjected her to oppressive moral proscriptions, and has excluded her from the hierarchy. But it is important to note that some women, notably Teresa of Avila, have achieved transcendence through religion. The Church, then, need not necessarily be a handicap to female liberation.

Both the Old and New Testaments have contributed to misogynous attitudes, but modern interpretation of scripture by scholars prevents its literal use to promote an inferior position for women. Neither should the misogynous attitudes of the Fathers of the Church and the theologians of the Middle Ages be taken seriously in the twentieth century. Reflecting conditions of their own times, they are untenable in contemporary society. Equally untenable are the autocratic practices of ecclesiastical authorities who at the beginning of woman's emancipation suppressed her attempts at innovation in the service of the Church. Notable among those who suffered male persecution is Mary Ward, who in the seventeenth century founded a group of "English Ladies" to work "in the world."

The growing tension between an outdated, stereotyped view of woman and changing social conditions is seen in the papal documents of the nineteenth and early twentieth centuries. There, the popes recognize the growing emancipation of women, endorse it to a degree, but insist upon a sexual "equality" which subordinates woman to man. Not until Pope John XXIII does there appear signs of an objective reappraisal of the condition of women. Vatican II made some significant advances and Pope Paul has appeared open to progress on the question of women, but there is much to be done in the post-conciliar Church to break down prejudices and to translate theory into practice.

The importance of a realistic approach to sexual equality is seen in the negative effects of sexual prejudice. Perpetuation of the myth of the "eternal feminine" stifles the uniqueness and dynamism of the person, confining her within the sphere of the static symbol—"woman." Limitation of woman's creative potential hampers her mental development and has devastating effects upon the man-woman relationship. Lacking personal authenticity, passive, narcissistic woman cannot enter into authentic union with man.

Furthermore, there is a reciprocal causality between thought on sexual relation and the situation of woman and the Church's understanding and formulation of basic doctrines, such as those concerned with the divine attributes, the Incarnation, and the nature of the Church. What is needed is a theological anthropology which will study the dynamics of human personality and social relationship from a radically evolutionary point of view. Within this context there should be developed a theology of the man-woman relationship which, among other things, rejects stereotyped images, places value in personal liberty and growth, and honestly admits the ambiguity of concrete reality.

Progress in the development of a dynamic and liberating theological anthropology is hindered by prevailing conditions in ecclesiastical and civil society. Nevertheless, the problems of eradicating sexual discrimination must be faced. These include transcending an institutionalist view of the Church, balancing it with a more prophetic vision. A functional rather than a hierarchical approach to the Church's prophetic mission makes exclusion of women from ministerial functions unreasonable. Thus ordination of women must become a real possibility. Religious women, too, must be given opportunities for full human development. The humanized, democratized Church of the future, devoid of systems of caste, allows for many men and women, married and celibate, to be called as ministers to the people of God.

Although the Church is neither totally responsible for the plight of woman nor fully capable of remedying her situation, nevertheless it does have power as pressure group and image maker. Thus it can exert influence on the secular milieu and work effectively to eradicate sexual discrimination. Simone de Beauvoir failed to see the liberating and humanizing potential of the Church and so she was led to reject it as unworthy of mature man. Mary Daly, although realistic about current problems, is animated with Christian hope and courage. Rejecting a philosophy of despair, she chooses a theology of hope and envisions men and women, working together selflessly and with God's help, mounting together to a higher order of consciousness and being.

Mary Daly has presented a challenging view of women in the Church. Avoiding the polemic tone often heard among feminists, she rationally sets forth sound scriptural and historical arguments to support her thesis that the Church as institution has subjugated women in the past.

But her evolutionary perspective causes her to look from the past toward the future. Here, however, it is unfortunate that she does not elaborate more positively on the steps to be taken to achieve female liberation within the Church. It is also unfortunate that she seems to accept uncritically Simone de Beauvoir's situational view of woman. Can recognized sexual differences be attributed solely to historical influences? Furthermore, there is a danger implicit in this book of substituting for the stereotype "eternal feminine" the equally static symbol "liberated woman."

In the preface to her book Dr. Daly expresses her aim "to contribute to the growing understanding of the dimensions of Catholic antifeminism." She intends to propose no instant remedy for the problem but merely to suggest some perspectives in which the cure may be found. Within the limitations she herself has set up she has achieved her purpose. But the task is not completed. A challenge has been presented for further elaboration on the important and fascinating subject of woman—woman in general and woman in the Church.

SR. M. ANACLETUS RYAN, O. P.

*Blauvelt, New York*

**CHRISTIANS ACTIVE IN THE WORLD.** By Yves Congar, O.P. New York: Herder and Herder, 1968, 227 pp. \$5.95.

Congar's thought on the role of layman in the Church is already well-known and this collection of essays is a welcome addition to the English "opera" of one of Vatican II's most influential theologians. The general theme of this compendium can be taken from Congar's opening essay entitled "Respect For the Apostolate of the Laity." As usual Congar traces his problem historically, and even in his summary perusal of the Church's treatment of the layman's Christian vocation down through the ages, one can readily detect that it has not been all that healthy. The influence of the modern world for the most part has straitened the Church's perspective in this area. An attitude overstressing the world as depreciating the Christian has created, says Congar, the chasm which now yawns between the world and the Christian community. From the situation as it is, Congar sees a balanced theology of *vocation* as a key solution. The balance is most evident in the clear lines he draws between the mission of the hierarchy and clergy vis-à-vis that of the layman.

In his third essay Congar presents the "Christian Idea of History." It has in fact been the rise of social movements which has been giving renewed hope to mankind. The hope that Christianity offers can be revealed only when the Christian realizes that it is within history (with all that implies) that his salvation is worked out and that the dignity of man is to be realized.



Congar's sixth essay to my mind is his most important—"Temporal efficacy and the Gospel Message." Primarily, the Gospel is a message of *salvation* addressed to a world which is sinful. Congar raises the question of whether or not the Gospel fosters effective temporal action. First, he approaches the problem negatively by pointing out that the Gospels show a distinct indifference to the events of secular history and the social ills of the day; moreover, the Gospels were hardly written in an idyllic period of history. Rather, he affirms that the Gospels present more the struggle for Christian existence and the freedom to preach. As regards secular activity the Christian of the Scriptures asked himself the question: can I or can I not participate in this or that secular activity? Positively, there have in fact been secular effects of the Gospel. Christ is the bond uniting both creation and redemption and there is no effective temporal action outside of this union. Needless to say, there is the duty of the Christian to live what he professes to believe which, if exercised, redounds to the temporal order. While the Gospel is essentially "other-world" it is because of the God/man that the work of this world is not foreign to it. Basically the Gospel works to convert the heart of man and from this conversion comes an obedience which results in temporal efficacy.

In the remainder of the book Congar discusses the theological approach to pluralism, the attitudes a Christian should have in the modern world, racial questions in theology, and interracial marriages.

ALAN MILMORE, O. P.

Washington, D. C.

**GHETTO FEVER.** By Thomas V. Millea. Milwaukee: Bruce, 1968. 166 pp. \$3.95.

*Ghetto Fever* is a concrete report of the racial tensions that are sweeping through our country. It is a report that is lived not so much by Fr. Millea as by the people who live in the ghetto of Lawndale. It is a report of a situation that was bound to arise in a nation which has consciously and unconsciously perpetuated racism.

The *Kerner Commission Report* indicated white racism as a cause for the summer riots of 1967 and Fr. Millea's book exposes this attitude at work on the political, economic and security levels of Lawndale. He should help white America to become more aware that racism beats in the confines of its heart. Understanding the practical dynamics of racism—as it is so easy to do with regard to a metropolitan area like Chicago with such a diversity of ethnic groups—does not consequently lead to condoning them.

Fr. Millea advocates a black power take over of the ghetto. This is a sound judgment in view of the manifold disasters which have occurred in Lawndale under the auspices of a controlling white structure. Black

Power as he envisions it should not be interpreted as violent overthrow of existing order, but as effective insurance of people's rights.

The title of one section, *Slum Theology*, is slightly misleading. It is more concerned with plans of action than with theological reflection or development. The many valid insights of this section have a theologically superficial ring to them. A description of what Millea and his fellow ministers had accomplished would have been more worthwhile.

The reader will benefit from *Ghetto Fever* only if he realizes that racism is not an idea, but a destructive force that drove Lawndale to riot. Let the people of Lawndale tell you how it is!

NOEL VACIN, O. P.

Washington, D. C.

**FACES OF FREEDOM.** By Florence Michels, O.L.V.M. Westminster, Md.: Newman Press, 1968. 104 pp. \$4.25.

If the religious educator has ever been moved to seek spiritual direction in the task that lies before him, he will certainly benefit from the wealth of material found in Florence Michels' *Faces of Freedom*. In the brief span of a hundred and four pages, Sr. Michels leads the reader through a serious consideration of the essentials of religious education. These essentials apply to educating the first grader as well as the high school senior. The author emphasizes the need for a recognition of reality on the part of the educator as the prime essential in the catechetical process. This is her thread of thought from her elaboration of Miss Barrett's life as found in *Up the Down Staircase* to her synthesis of Albert Camus' *The Fall*.

The notion of freedom is thoroughly examined and its "faces" are presented in an excellent chapter by chapter development. Freedom like life has many faces some of which are false. Sister poses as a prime task of religious education the finding of the true faces of freedom. The teacher is in a precarious position. He "faces the challenge to relevancy . . . He must show a world that has forgotten what it means to love. And he must prove that Christian love, a love that simultaneously frees and binds, is worth the risk it demands" (p. 13). He must aid his student in finding himself as a person, in experiencing himself as one capable of love. In his methodology the teacher must "constantly build in open ends for creativity, to allow for the uniqueness of the human person and the realization of his potential" (p. 28).

Sr. Michels gives ample treatment of very specific tensions and difficulties found in religious education. She has set a very high goal in attempting to inform and to some extent reform the mind of the teacher, but she has not gone beyond the limits of practicality in stressing the need of a new, vibrant approach to the age old task of helping the human person find himself, other people and his Creator. The Church has a mission on earth and religious education is a very vital part of this

total mission; perhaps it is the most vital part for through its program pass the future adults who will be the Church in the future.

THOMAS CUNNINGHAM, O. P.

*Washington, D. C.*

**HISTORY OF ETHICS.** By Vernon J. Bourke. Garden City: Doubleday, 1968. 432 pp. \$6.95.

When an author sets out to write a history of philosophy one of two procedural methods is open to him. Either he can analyze the "giants" in depth or he can cover the broad expanse of the field. Vernon J. Bourke in his one volume work, *History of Ethics* has selected the method which treats the whole expanse of ethical thought. Because of the author's approach the book deliberately refrains from criticism of the systems presented. In the truest sense this book is a survey.

Dividing his subject into traditional, historical periods the author surveys the field from the earliest times to the present. In Part One the historical beginnings of ethical thought are examined in such a way as to show their outgrowth from the natural philosophy of the earliest period of Greek philosophy. From Graeco-Roman theories the author moves to Patristic and Medieval Theories characterized by the impact of Christianity and Judaism and Islamism on ethical thought. It is at this point that the right reason theories are in full power, and the explanation of the various nuances of these theories are clearly set down in chronological order so that the reader gets the full play of one philosopher's thought as it affected his successors.

With the Renaissance, ethical thought takes on new dimensions of humanism, egoism and rationalism. The treatment of ethical theory in Parts Four and Five, Modern and Contemporary Ethics, becomes more complex as does the whole history of philosophy from this time on. One sees at this point a serious attempt to answer the deontologism of Kant and the German Idealists and a positivistic approach to ethics in the attempts of Societal Ethics. Part Five, Contemporary Ethics does a great service for the student of philosophy since it attempts to put the different contemporary systems into perspective. Because very little survey material has been written on this period of ethics, Dr. Bourke's analysis of contemporary ethics is a real contribution to the field.

Perhaps the greatest service a book of this nature performs is to show the broad scope of a movement of thought. Ethics has a long history; and political, social, and religious movements have had an impact on ethical development.

Even though the author of such a book must treat his subject objectively, he does work from a critical base also. Only on the last page does Dr. Bourke reveal what he feels are the valid criteria for ethics. "Some people think that 'love' will take care of all man's problems. I do not

share this notion. Love, is indeed, a great virtue, but without intelligent reflection and clear factual information love easily degenerates into a dark morass of brute feeling. And I am not willing to accept that sort of thing as ethics." (p. 308)

JOHN L. TRELOAR, S.J.

*St. Louis, Missouri*

**PERSONAL ETHICS IN AN IMPERSONAL WORLD.** By C. Eugene Conover. Philadelphia: Westminster, 1967. 159 pp. \$2.45 paper.

*Personal Ethics in an Impersonal World* addresses itself to what the author sees as one of the central issues underlying all attempts to inaugurate a morality suitable to our times—the problem of the relationship between personal morality and the demands of communal ethics. An introductory analysis of the present American climate of student discontent and endless searching for meaning forms the basis for his own view that an expanding tension is being created by student demands for individual freedom, responsibility, and attention on the one hand, and a constant uproar for moral societal attitudes towards racial inequality, war and poverty on the other. *Personal Ethics* is an attempt to release this pressure and to open channels of inter-action between these poles.

Conover first establishes the validity of each position: an ethic which takes no account of the individual is absurd; yet an ethic in which only personal wishes are normative spells chaos for society as a whole. Next he points out how five prevalent theories (existentialist, situationalist, cultural, universal, and theological) stand in relation to the problem. He devotes the rest of his work to an analysis of the three elements (personal, inter-personal, and societal) which constitute the realm of a realistic ethic, to the components involved in each of these and the contemporary ethical theories which supply them, and to the chains which draw these areas into a unity.

The realm of the personal is seen as essentially an existentialist area according to the thought and categories of Kierkegaard. Self-discovery and self-mastery form the foundation of this personal level and enable one to engage in inter-personal relationships based on justice and love within the particular circumstances of society. These relationships orient and direct individuals to society as a whole in accordance with universal and Christian rules and standards.

By no means definitive, this work does introduce and engage all the materials required for an adequate solution. Conover's attempt to synthesize and to rest a structure on the basic verities makes his book valuable as a pioneer effort to reconcile divergent theories and so to formulate a unified ethic.

ANTONINUS TARQUINIO, O.P.

*Washington, D. C.*

**SHALOM: PEACE. The Sacrament of Reconciliation.** By Bernard Häring, C.S.S.R. New York: Farrar, Straus and Giroux, 1968. 308 pp. \$5.50.

In the sacrament of Penance Christ announces to the sinner the messianic peace he won through the cross and resurrection. Christ's triumph over death and sin now comes to the sinner and works within him his own personal victory over sin and death. Meeting Christ in the sacrament of Penance is therefore a joyful event. The confessor is Christ's representative as he witnesses in his own life to the cross and resurrection. For sharing the burden of sin and suffering with his penitent, he is, nevertheless, grateful for his own reconciliation and communicates this joy to the penitent. Like Christ, the confessor is thereby a witness to the love of God the Father for men.

To say that Penance from the liturgical point of view is an efficacious proclamation of the word of God, means that we must focus our attention on the Lord, not on the sins of the penitent. The liturgy of Penance gives praise to the Lord because he announces his own life-giving power to the penitent, who is dying to sin and being raised to life again. It is the proclamation of the joy and peace of this new life that is our most noble task.

After presenting the sacrament of Penance as the harbinger of messianic peace, Fr. Häring places it within the context of the ecclesial community. Here the sickness of sin is not only a burden shared by the priest, but is a wound inflicted on the entire Christian community. This ecclesial aspect of the sacrament could be effectively demonstrated by the communal celebration of the liturgy of Penance.

Fr. Häring then proceeds to the more personal element of this sacrament and discusses the dispositions of the penitent, material integrity of confession, absolution and the proximate occasions of sin. Then he turns to a lengthy exposition of the role of the confessor in the formation of Christian conscience. Fr. Häring asserts that the modern concept of conscience means more than the scholastic notion of *conscientia*, which was simply a man's judgment on how he was to act here and now. Today, conscience comprises *conscientia* and the scholastic notion of *synderesis*, a disposition urging a man to form a correct conscience and act upon it. In this combined sense conscience is the "fundamental capability of man to determine and to experience dynamically his obligations toward God, or, a capability that allows man to understand the call of God and to respond to it" (p. 112). This call is mediated through the teaching and tradition of the Church, the needs of our neighbor and the gifts God has bestowed on the individual. In his instruction of the penitent, then, the confessor will not aim at the intellect only, but will strive to strengthen the entire personality of the penitent. By bearing witness to the reality of true Christian love of God and neighbor, the

confessor will inspire the penitent to a dynamic expression of Christian love positively orientated to the community.

Fr. Häring's book is a contemporary study of the sacrament of Penance that is intended primarily for the use of priests and seminarians. While it presents the Church's traditional doctrine on the administration of this sacrament, it is not a traditional manual of theology. For the author's approach is personal, elucidating the traditional teaching with many pointed examples from his own pastoral experience. Hence the book is an excellent practical guide for the contemporary confessor.

LUKE PREST, O.P.

*Washington, D. C.*

**PRAYER IN THE PUBLIC SCHOOLS: Law and Attitude Change.** By William K. Muir, Jr. Chicago: The University of Chicago Press, 1967. 170 pp. \$5.95.

When people pass remarks about the recent advances made in the area of civil rights, one often hears the comment: "But you can't legislate morality." William K. Muir takes issue with that comment in this fine work which concerns neither civil rights nor prayer, but rather, law's potential for influencing attitudes.

In attempting to discover the law's ability to cause a person to change his point of view, Muir utilizes the 1963 Supreme Court decision which declared prayer in public schools unconstitutional (*Abington Township v. Schempp*). The author analyzes the effect of this decision upon the school system of a particular city, which, like the people involved, he disguises with a fictitious name. After listing the possible psychological reactions of people confronted with a law, Muir then recapitulates the results of a detailed questionnaire administered to the school board, the superintendents, and selected principals before the 1963 decision. As a result of the survey, the author was able to divide the educators into sections according to their religious self-image and their policy preference in the area of school prayer.

After the Schempp decision, Muir took the same questions to the same people and compared the results. He found that in the eleven months that separated the two surveys, 54% of those questioned had changed their attitude. (To insure that the change was due to the ruling and not to some other external factor, Muir interviewed five private school headmasters not affected by the decision and found that over the same period not one had altered his original stance.) But among this 54%, no discernible trend existed either toward or away from the Court's opinion. It is this indefinite response which Muir considers the most important result of his study. Because each person brings to a particular law values, friends, and customs which are peculiar to him, law cannot be counted upon to produce the same



effect in all people. Variables such as these produced the different reactions in the school system which Muir studied.

In addition to a summation of his conclusions, the author devotes his final chapter to an enlightening discussion of the elements involved when a person has to change his mind on a significant issue:

. . . attitude change involves the individual's incentive to excise old attitudes, trustworthy associates who aid the individual to adapt, the intellectual tools to confine psychological repercussions to a minimum, and a social environment sufficiently compatible to permit new attitudes to develop.

Of these elements, the author's discussion of the "trustworthy associates" is particularly perceptive. This factor brings up a possibility for this book's use which isn't as obvious as its connection with the areas of sociology, psychology, and political science. The religious superior today is frequently in a position where he has to implement a directive which will contradict, or at least be at variance with the ingrained attitudes of the older men in his community. If he can bring to the situation some knowledge concerning the human dynamics involved when people are asked to change their thinking on a policy, the superior will have a much better chance of dissipating the friction caused by the directive. In Muir's terminology, the "trustworthy associates" and the "compatible environment" have a direct relevance for today's religious community faced with the problems of renewal.

"The importance of this point cannot be overstated: law can have widespread effect on deep-rooted attitudes. At the same time, law is a sensitive social tool. Ineptly used, it produces backlash." To this carefully developed conclusion, William Muir brings a highly developed control of language and the maturity of a true scholar who admits the weak points of his own study, not with embarrassed excuses, but in order to facilitate a more incisive effort in the same area.

*Dover, Massachusetts*

KENNETH R. LETOILE O.P.

**EQUILIBRIUM: Fidelity to Nature and Grace.** By M. J. André. St. Louis: B. Herder, 1968. 157 pp. \$4.95.

The Christian is called to achieve a delicate balance of love of the divine and love of the human. Fr. André discusses the many paradoxical elements that go to make up this equilibrium. He recognizes that Christians have often been too other-worldly in the past and calls for the appreciation of temporal values. At the same time, he is quick to point out that perfect equilibrium is not to be had in this life. This assertion is necessary not only in the light of Christian faith but also in response to the existentialism of Sartre and the Theatre of the Absurd—which expect, perhaps, too much from life. The author's realism emerges

also in the general style of the book. He is more interested in bringing all the elements to light than in wrapping them up in tidy packages.

The chapters are brief and loosely organized under three general headings. The first half of the book is devoted to the theology of man and the temporal order. In part two he discusses some of the psychological forces at play in the individual, such as extroversion and introversion. The third and final part presents some practical conclusions. Here the author describes how the focus is different in lives of the contemplative, the apostolically-orientated and the layman at work in the world.

The French edition of *Equilibrium* predates the Council, but it is in the same spirit as the Constitution on the Church in the Modern World. The preface is by Yves Congar. Anyone interested in both the horizontal and vertical dimensions of Christian living will find Father André's reflections profitable.

MATTHEW RZECZKOWSKI, O.P.

Washington, D. C.

**THE FUTURE OF CONSERVATISM.** By M. Stanton Evans. New York: Holt, Rinehart and Winston, 1968. 304 pp. \$5.95.

In *The Future of Conservatism* M. Stanton Evans presents a picture of hope to an America which has become increasingly distressed about the present political situation. The picture of hope he presents is one of a radical change in the direction of our nation's political life, a change in direction by which we can begin to solve the many problems which have been compounded by the inadequacies of recent administrations, a change in direction which is all the more hopeful because it is one we can realistically expect to achieve.

The main purpose of the book is to show that a variety of recent changes in American life point to the emergence of a new political philosophy as the dominant influence on national politics. This new philosophy, which Evans calls "Conservatism," will "halt the devolution of our system into a consolidated welfare state and foster a new era of decentralization, constitutional restraint of power, and reaffirmation of individual freedom." (290)

These recent changes have resulted in the breakdown of the old "liberal" consensus which has dominated the nation for the past generation, as well as the emergence of a new consensus which is gradually realizing its common concern over the extension of federal authority and its ability to forge a new majority that will direct the future paths of national progress.

The old consensus is losing many of its former adherents who once were eager to receive federal handouts. Many liberal theoreticians who share the conservatives' concern for the integrity of the individual are also leaving the old consensus. They have come to reject the doctrine that central planning is the only rational course for a modern industrial

society. Richard Goodwin, an aide and advisor to both John and Robert Kennedy, is an example of this type of liberal. In June, 1967, he wrote:

the growth in central power has been accompanied by a swift and continual diminution in the significance of the individual citizen . . . a great deal should be left to local authority. For decades we have been moving in the other direction . . . a dangerous, and, I believe, a mistaken course. (91)

Many other liberals, from Daniel Moynihan, another Kennedy aide, to Clark Kissenger of the Students for a Democratic Society, have expressed similar views.

The Vietnam war forced many liberals to take up conservative positions. Hubert Humphrey, a former chairman of the ADA, took a strong anti-communist position. Of far greater significance is the change that took place in Senator Fulbright. In 1963 he stated that "presidential powers in the foreign policy field should be expanded to new dimensions." (100) Recently, however, he has been denouncing the president for usurpation of legislative authority and demand in a constitutional division of powers.

The breakdown of the old consensus has been accompanied by a growth in the new consensus. The Gallup poll, in 1960, found that only 14% considered big government to be "the biggest threat to the country in the future," the remainder citing either big business or big labor. By 1965 the figure had risen to 37% and in 1967 49% named big government, 21% big labor and 16% big business. Other polls conducted by Gallup, Harris and Opinion Research Corp. all show that many more people now consider themselves to be conservative than liberal.

This trend can be accounted for by a number of factors, principally the westward population drift and the growth of the suburbs. The West, traditionally conservative and becoming more so, has been growing much more rapidly than the East. Also, throughout the nation suburban areas have witnessed population explosions, while rural and urban centers have, in many places, declined. The suburbanite, concerned about schools, law enforcement and the cost of government, is generally conservative in his thinking.

Given the emergence of a new conservatism, how can it be translated into an effective political majority? Evans feels that the only hope for an emerging conservatism is that the Republican party acquire a truly conservative posture and use this to bring into office a conservative congress and a conservative president. Liberals can prevent conservatives from attaining political superiority by maintaining liberal control of the Republican party. Conservatives, then, must assume full control of the party and direct its appeal at conservatives all over the nation. It must ignore the big-city strategy proposed by liberals and concentrate on the centers of conservatism in the suburbs, the South and the West.

Some of the harshest criticism leveled at conservatives by liberals, especially by liberal Republicans, has centered on their appeal to the South. The most destructive criticism of the Goldwater campaign was that it was making a racist appeal to the South. The accusation was unjust, but it stuck and led to Goldwater's defeat. More recently, however, Republicans have been able to clarify their true conservative posture in the South and should be able to refute this criticism. Gerald Ford's 1967 rejection of the "conservative coalition" of Republicans and Southern Democrats was designed to force conservative Southern voters to send conservative Republicans to congress rather than racist Democrats. Evans notes, with interest that

Fulbright votes the segregationist line on racial matters, but takes an arch-liberal stance on everything else . . . Goldwater, on the other hand, was not and is not a segregationist, but a consistent conservative . . . That the liberal journalists admire Fulbright and detest Goldwater tells us something about the depth of their anti-segregationist passion. (176)

It is Evan's view, then, that a thoroughly consistent presentation of the conservative position directed to the new centers of the conservative majority can, in the near future, elect a conservative congress and a conservative president. When this conservative victory takes place depends on a number of factors, principal among them is the self-realization by the constituents of this new majority of their common political goals. It may still be a few years before this majority is crystallized, but the work done by Evans in defining, describing, documenting and projecting this new political force will certainly be reckoned as a major factor in its eventual emergence.

TERENCE J. KEEGAN, O.P.

*Washington, D. C.*

**THE THOUGHT OF TEILHARD DE CHARDIN.** By Emile Rideau. New York: Harper and Row, 1968. 672 pp. \$12.50.

Most people who become interested in learning something about Teilhard de Chardin, one of the seminal thinkers of the twentieth century, are quickly put off by the ever-growing mound of books and articles about him, each claiming to present some key insight vital to an understanding of him. Perhaps each of them does offer some such insight, but what has been lacking is a general statement of his vision as a whole and the position of the various elements within this vision. *The Thought of Teilhard de Chardin* is a major step towards correcting this deficiency. Emile Rideau attempts to present the reader with the integral structure of Teilhard's vision and to illustrate the exact function each aspect of Teilhard's thought serves in the structure. Such an enterprise could easily have resulted in a work of monstrous propor-

tions which would prove too great an obstacle to non-professional readers. But by restricting the text to the results of his investigations and by placing all the research and the internal evidence from Teilhard's own writings in a long section of notes (some 400 pages in length) Rideau has produced a work which is not only clear, lucid and true to the thought of Teilhard but also manageable to the average reader.

*The Thought of Teilhard de Chardin* begins with an appraisal of the formative influences on Teilhard and, especially, on the tension and the interplay between his sensibility and his intellectual vision, between his heart and mind. With this understanding of his internal character the world and, specifically, the "modern crises" which he encountered are recorded. Thus, by examining the person and the background within which he operated, the context which gave rise to his doctrine is presented. In "a Phenomenology of History" the total framework of his thought is sketched in a series of five successive temporal scenes: matter, life, man, man today, and the end of history. Rideau then joins these into one panorama by exposing Teilhard's cosmology and anthropology. Finally the theology and spirituality of Teilhard are considered as a separate yet convergent source of data for his vision. A correspondence to his own views on religious matters is preserved by presenting them as fragments only loosely bound together.

The book itself provides either an excellent introductory text from which to approach the works of Chardin themselves or a suitable summary and recapitulation enabling the person who has previously read Chardin to synthesize the matter. It is exactly in accord with Chardin's own thinking, and its expositions are supplemented by balanced considerations of the advantages and dangers inherent in Chardin. The price of the book is rather high, but the lines of its thought are a necessity to one claiming a knowledge of Chardin.

ANTONINUS TARQUINIO, O. P.

Washington, D. C.

**LOVE, LOVE AT THE END.** By Daniel Berrigan, S.J. New York: Macmillan, 1968. 118 pp. \$4.95.

*Love, Love at the End* is a book of parables, prayers and meditations on the socio-psychological conflicts that seem to haunt Berrigan's world. A man bound to his shadow, a bird bound to peace, a boy bound to his tiger, a statue bound to his niche—the parables establish the reality of relationships in life. Writing in the style of the grotesque, he makes an experience rather than a simple story out of each, and leaves his reader grasping for the point of identification. Part II, Prayers, more like poems, sing soulfully of the dichotomy between worlds—the great gap—between rich and poor, young and old, Church and man, God and the daily worker. In the third part, Meditations, Berrigan tries to take us to his mountain to see his promised land—man is a violated man—

life has done it—yet hope is in this life—keep the same life, only love it—it's all up to people now. He whispers in some intrigue—there's more to this than just people. The impression comes in the Meditations that the real power to this hope could just be that Christ is in on this act. Yet, it is done so subtly that unless one were desperate with wonder over the point of the work, such a conclusion would never be discovered.

Berrigan is forever the poet, the man who sees unity in all relationships and who suffers the pangs of the visionary who sees destructive forces breaking on his horizon. To halt these forces, Berrigan has gone from the mountain to the market place and spoken in the words of the people about him. His language serves to disguise his message rather than make it either understandable or palatable. For a poet to make poor use of the word violates the integrity of the poet and ultimately results in the destruction of his vision and his poetry. This is a book, more spun than written, out of the tangled world of Berrigan and meant for this same world. Its scope is thus limited—only those who think his conflicts and do so in his jargon will understand his message. It is no longer the word of a poet who plays on the delicate strings of the human heart some universally known chords. This is a whole new melody written to please the delicate sensitivities of a very select and captive audience. The poet seems a very principled priest speaking to a very local audience of some very personal convictions.

Sometimes the convictions degenerate in to some very personal fears and conflicts and then the book becomes a book about Berrigan, the man, feeling the loneliness of the prophetic vocation and perhaps, giving the reason that he stands in the maddening crowd. In one parable he speaks as a statue in a church who can only hear the prayers of the people and do nothing more: "Let me tell you of my pain: it is not to be what you are, it is not to suffer what you endure." (p. 16) It is out of this pain that this book was written.

What he expresses is the pain of the poet who really feels with the world. And what this book seems to be is a good warm-up exercise for some future Berrigan poetry. The tragedy of this book is that it was printed before it was ready and then, printed in a form that only obscures the message. The parables cannot even stand by themselves as good stories; the prayers do not really pray to anyone, but muse, as poems do, over someone. The meditations are just the beginning of a new view of life. In style, there is a great deal of ambiguity of thought and complexity of expression coupled with a grotesque imagery that only serves to disgust and frustrate. The most irrelevant thing about the book is the title: no where is love mentioned except in the poem on the jacket from which the title is taken. It might have been better named *Pain, Pain at the End*.

SISTER ALMA ZACAHRIAS  
DAUGHTER OF CHARITY

*St. Louis, Missouri*



## *in brief...*

**ALBA PATRISTIC LIBRARY.** Edited By André Hamman, O.F.M. I. *The Mass: Ancient Liturgies and Patristic Texts.* 256 pp. \$4.95. II. *Baptism: Ancient Liturgies and Patristic Texts.* 240 pp. \$4.95. Alba House, 1968.

Students of the liturgy will hail this new series from Alba House (forthcoming volumes on the Paschal Mystery and the writings of the Apostolic Fathers.) The rich theological and liturgical insights of the Fathers remain a heritage eminently profitable to the Church in a time of renewal and reform. The liturgical practices of the early Church in both the East and the West gain a richness of meaning against the background of the patristic commentary on their significance and usage. Significant scriptural pericopes related to liturgical and sacramental practice are explained through the exegesis of the Fathers. The Christian tradition is seen in broad perspective, and many "innovations" in the "changing" Church are clearly focused in these volumes.

**THE CHURCH.** Hans Kung. Sheed & Ward, 1968. 515 pp. \$6.95.

Hans Kung's systematic approach through history to the Church's origins, in which he notes the various forms that it has taken since, uncovers for both Protestant and Roman Catholic some vital lessons about the community to which he belongs and about how Christian theologies might view and approach its future as a visible institution. Fundamentally he is concerned with the credibility of the Church in the modern world, and to this end he shows what is permanent and essential in it and what

is historically conditioned. The four signs of the Church, unity, catholicity, sanctity and apostolicity, and its significance and structure, especially with regard to ecclesiastical office, are examined in relation to the present, and in relation to the need for the reconciliation of the Christian Churches. As such *The Church* is an important contribution to the encounter between Christian theologies.

**THE POPES OF THE TWENTIETH CENTURY.**

Carlo Falconi. Little, Brown and Company, 1968. 400 pp. \$10.00

Falconi's work is a provocative picture of the Popes who have guided the Catholic Church through the twentieth century. History of a proximate age is always difficult and often not particularly objective, especially when it deals with personalities. Falconi's study suffers from this lack of distance. He does provide a highly controversial view, interesting in particular for the insight it affords into the mind of a liberal Catholic as he casts a critical gaze over the Church's recent past.

**VATICAN COUNCIL II. THE NEW DIREC-**

**TION.** Oscar Cullmann. Harper & Row, 1968. 116 pp. \$6.00.

Although the price of this small volume may be prohibitive for many private libraries, the reflections of Cullmann are valuable contributions to ecumenical understanding. He has been a consistent, friendly observer of Catholic trends, especially in Scripture studies. Cullmann notes that the personal encounters at the Council where he was an observer are perhaps more important

than even the documents for the future of ecumenism. Furthermore, he calls for a metanoia, a conversion, renewal of all Churches. The major caution expressed by Cullmann about Catholic reform is that it can lose its roots in the Bible and its universality can tend to be syncretistic, purely external universality without a renewed grounding in Sacred Scripture. He also warns about a kind of "ecumenical sentimentalism" which cannot truly foster the future of the Church. He calls on the Protestants to help Catholic reform by reminding us constantly of the kernel of the Gospel which he considers is often lost in Catholic adaptation to culture.

**SUNDAY.** Willy Rordorf. Westminster, 1968. 335 pp. \$8.50.

The day of the resurrection has always held a revered place in Christian worship. Is the significance of Sunday inviolable or is it open to adaptation in our contemporary world? The response to such a problem cannot be properly considered divorced from its historical and liturgical development. Willy Rordorf presents this necessary and informative background in his book *Sunday*. Considering Sunday from a dual axis of "day of rest" and "day of worship," the significance of the day against a Judaic and pre-Christian background. The day's historical development is traced and complemented in its theological aspects. For an informative, readable, and relevant approach to a fuller understanding of the significance and evolution of the privileged place of Sunday as we now have come to know it, we have in this volume a rich and facile aid.

**BULTMANN AND CHRISTIAN FAITH.** René Maré, S.J. Newman, 1968, 106 pp. \$3.95.

If you are looking for a good, brief introduction into the thought of R. Bultmann and his importance for contemporary theology, then this volume will be attractive. The author, who has also written on the important problem

of hermeneutics, first places Bultmann in his historical perspective between liberal German theology of the 19th Century and the reaction of K. Barth; secondly he takes up the notion of demythologizing the Gospel which Bultmann introduced; thirdly the type of theology of the Word created by Bultmann is discussed. Finally, the author shows the relation of the Old to New Testaments, an area in which Bultmann is often criticized for ignoring. A good brief introductory study.

**PRINCIPLES OF BIBLICAL INTERPRETATION IN THE LUTHERAN CONFESSIONS.** R. A. Pohlmann. Concordia, 1968. 144 pp. \$4.95.

Contemporary theological discussion can be aided immensely by this book. For its problem is the problem of interpretation of Scripture. How are we sure that we are reading scripture's meaning as it should be read? For Catholics, among the other norms there is always the presence of the Spirit in the Church as an infallible interpreter of the tradition found in Scripture. This volume uncovers the basic Lutheran beliefs, the ground-rules for interpreting Scripture for Lutherans. Without an understanding of these and of the position they represent neither Lutherans nor Catholics can understand one another in discussions about their common faith.

**ACCENTS IN LUTHER'S THEOLOGY.** Essays in Commemoration of the 450th Anniversary of the Reformation. Edited by Heino O. Kadai. Concordia, 1967. 272 pp. \$7.50.

As most collections of essays, this one has highs and not-so-highs, but it generally moves in the area of highs. The seven essays are a call to dialogue (particularly with the Roman Catholic Church), on the classical issues of the Reformation, such as the nature of the Church, the relation of the Scriptures to the Church, and the character of Christian ministry. Authors contributing the volume are such notables as Sasse Pelikan, and Marty, among others.

**THE EMOTIONS**, (Volume 19 of *Summa Theologiae*, IaIIae, 22-30) Translated by Eric D'Arcy. McGraw-Hill, 1968. 142 pp. \$6.00.

This volume considers: the seat of the emotions, the morality of the emotions, the mutual relationships of the emotions, the classification of the emotions, love (its nature, causes, and effects), hatred, and sensory desire. Fr. D'Arcy is obviously conversant with linguistic analysis. This makes him an excellent translator; the reader can be assured that this volume contains the best possible English version of St. Thomas' words and thought. However, this volume of the series is seriously weakened by the lack of explanatory footnotes and appendices. The footnotes deal almost exclusively with cross-references and problems in the translation; there are few footnotes which add to the reader's understanding of the concepts expressed in the text. There is not even one appendix.

**CREATION, VARIETY, AND EVIL**. (Vol. 8 of *Summa Theologiae*, Ia, 44-49) Translated by Thomas Gilby, O.P. McGraw-Hill, 1968. 177 pp. \$6.75.

Fr. Gilby's delightful genius can be found on every page of this volume. His introduction is a compelling *apologia* for St. Thomas' theological method. The generous footnotes constitute a contemporary commentary on these questions from the *Summa*. Finally, there are appendices to explain what is meant by "derived existence," to give the historical background concerning the question of the eternity of the world, and to comment on St. Thomas' approach to the problem of evil. This volume will be of interest to those who are studying evolutionary theory, for those who question God's relationship to the world,

and for all of us who are disturbed by evil in the world.

**MAN: THE NEW HUMANISM**. Roger L. Shinn. (New Directions in Theology Today, vol. 6) Westminster, 1968. 207 pp. \$2.25 (paper).

Roger Shinn of Union Theological Seminary sketches the new interest in man and in human values within Protestant theological circles. There has been a shift from a posture of judgment vis-à-vis man and society to one of dialogue and positive involvement. Part One notes some of the leaders of this change: Bonhoeffer, Niebuhr, and, surprisingly enough, even Barth. Part Two discusses the dialogue between theology and modern secular disciplines. Part Three takes up some traditional theological issues as they have been affected by the new attitudes; the tension between confidence in man and an awareness of human finitude and sin is one of these topics.

**THE DIALOGUE BETWEEN THEOLOGY AND PSYCHOLOGY**. Edited by Peter Homans. University of Chicago Press, 1968. 295 pp. \$7.95.

In a continuing series of excellent studies published under the direction of J. C. Brauer and the University of Chicago Divinity School, this volume deals with the manifold relationships between psychological models of man and theological reflections on man. The many articles included in the volume cover such topics as faith as understanding oneself, counseling, the growth of faith in the dynamics of knowledge, religious awareness, and the importance of the recognition of order for mental health and religious truth. These are top-notch contributions to a new area of dialogue, especially important in the U.S. for the vitality of theology.