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Samuel R. Wiley

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Ateneo de Manila University · Loyola Heights, Quezon City · 1108 Philippines

Points for Priests: Holiness of the Priesthood

Review Author: Samuel R. Wiley

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warrants a welcome that should be marked by at least some moments of Elysian joy.

ANTONIO G. MANUUD

POINTS FOR PRIESTS

HOLINESS OF THE PRIESTHOOD. By Josef Staudinger, S.J. trans. by John J. Coyne, S.J. Dublin: Clonmore and Reynolds, Ltd., 1958, 546p.

Books of meditation, good, bad and indifferent, as is to be expected, continue to flow off the presses. Despite this plethora of material, there is no doubt that many priests find it difficult to settle on a meditation manual which fully satisfies their needs. However, among the better meditation books for priests should be placed this compact volume of Fr. Staudinger, S.J. The author is a professor at the episcopal seminary of Klagenfurt in Austria and his life work has been for and among priests and seminarians.

The priest more than others, and indeed precisely because of his sacred studies, often gropes at prayer to bring his theological learning into play in his spiritual life. Knowledge of the great theological realities is his; realization of their import in his life can often be lacking. It is when his prayer-life fails to find substantial theological food that it languishes and wanes. This point seemed to be uppermost in the mind of Fr. Staudinger when he composed these meditations.

Three qualities make this book one to be recommended to the clergy. First, the central theme is always the priesthood, in itself and in its contact with the world to be saved. Second, the order of ideas is based on the order of the Spiritual Exercises of St. Ignatius. To any priest familiar with the Ignatian method, this volume offers valuable supplementary considerations. Finally, strong emphasis is given to the theological groundwork of the great Ignatian principles.

The author has substantiated his considerations with a wealth of scriptural and patristic reference; each meditation is dotted with apposite quotations from Scripture, the Councils of the Church and the Fathers. Experienced too in the problems of the secular clergy, the author has not failed to give due attention to the needs and dangers of the apostolate.

In the absence of the original German text, no judgment can be given on the accuracy of the English translation, but it can be safely affirmed that the English style leaves nothing to be desired. Occasionally a few quotations are left in their German original, followed of course by a suitable English version. These however add to, rather

than detract from, the usefulness of the book. The intrinsic merits of this book of meditations is considerably enhanced by its handy pocket size, clear printing and thin paper. It should be an ideal companion on journeys, and a very suitable means of either supplementing retreat meditations or continuing their efficacy after the days of the annual retreat are over.

All priests, secular or religious, will find this a useful addition to their shelves and travelling bags.

SAMUEL R. WILEY

PHILOSOPHY MADE ATTRACTIVE

AN INTRODUCTION TO PHILOSOPHY: By Daniel J. Sullivan.
Milwaukee: The Bruce Publishing Company, 1957. xiii, 288p.

Since this book is intended as a first introduction to philosophy for the general reader as well as for the student, the author's primary purpose has been to present the elements of philosophy with simplicity and clarity, and I certainly agree that he has succeeded even beyond my expectation. He has attained simplicity by using the vocabulary and forms of everyday speech without sacrificing much of the precision and refinement which a technical vocabulary would have. Thus he treats of the basic principles of philosophy in a contemporary setting as well as in a contemporary idiom. He has attained clarity by making as his secondary purpose "the smooth transition from the realm of literary imagery to the world of philosophical abstraction." This secondary end enables the author to begin with the more immediate and concrete problems about man himself and to extend to problems of a more remote and abstract nature.

Thus after depicting the historical rise of philosophy he presents philosophy as a well organized and unified science first by treating man as a rational and social animal, then by describing the structure of the physical world and the universe of man, and then discovering the first principles of being as well as the supreme cause of all, God. This treatment of the matter prevents the general reader from forming any misconceived notions about the unity of philosophy which might arise from treating the various branches separately such as Logic, Epistemology, Metaphysics, etc. Moreover, even for the classroom, the matter is so arranged that the teacher can follow a different sequence because the parts are sufficiently self-contained to allow a wide flexibility on this point.

Besides my general appreciation of this book I would like to indicate a few of the many portions that appealed to me. In the Introduction where the author asks the question "Why study philoso-