

religious life, it is not possible to exclude wounded personalities, whose very wounds motivate them to serve God in the celibate life. There are still too many hurt people, afraid of closeness and intimacy, who become priests and religious and their psychological trauma make them most unsuitable for the life of service they have chosen. It is interesting to note that many such men and women gradually mature with the passage of time, leave the priesthood or religious life and then marry, showing that their principal involvement with their vocation was not their desire to be priests or religious but to use their vocations as a means of escaping from their personal problems. Many priests and religious stay in their vocations and these men and women can combine maturity with the single state and they provide the very best of religious life on which part of the greatness of the Church rests.

Fr. Sullivan, the author of this book, has spent many years counselling priests and nuns and this work is the fruit of his long and wise experience. He describes the central feature of the personality as self-esteem and shows the variety of factors that undermine it. Relying on psychodynamic theory, he shows how our family experiences reduce or enhance our image of ourselves and others. Lowered self-esteem, the sense of being unloveable, lacking significance, not feeling worthwhile, coupled with marked guilt feelings, can play havoc with our availability. If we do not feel good, secure, safe, we are unlikely to be able to get close to others and so we remain aloof and become dispensers of services rather than participants in loving relationships.

Fr. Sullivan demonstrates all this with ample examples from people he has helped. At this point the reader may say 'This is fine but what has this got to do with me? I am not mad or psychologically disturbed.' The relevance of this book for everybody is that we are all wounded people. While we find it acceptable to use the term 'Sin' for our wounds, we run away from the possibility that these may be psychological, which is often the case.

My recommendation is to read this book. It has something to offer everyone and if, through reading it, one finds that it has a special relevance for one's own personality and as a result seeks help, then the aim of the author to help liberate people from their wounds will be amply rewarded.

J. DOMINIAN

**UNDERSTANDING MARITAIN: PHILOSOPHER AND FRIEND.**  
Edited by Deal W. Hudson and Matthew J. Mancini. *Mercer University Press, Macon GA. 1987. Pp xvii + 334. \$39.95.*

This collection of fifteen essays, of which only Stanley Jaki's essay on Maritain and Science has been published previously, is another sign of renewed American interest in Jacques Maritain. Some of the contributions have come from well established scholars, like Bernard Doering and Donald Gallagher, whose association with Maritain goes back for decades. Others come from the younger group of American

philosophers who have begun to take a leading part in the annual meetings of the American Maritain Association, held in conjunction either with the annual convention of the American Philosophical Association or with the annual convention of the American Catholic Philosophical Association. Among these younger scholars interested in Maritain are Deal Hudson, Raymond Dennehy and the son of Yves Simon, Anthony Simon, who has devoted great energy to the establishment and expansion of the American Maritain Association.

Nevertheless the volume is far from being a vehicle for an older or younger Maritain 'in group'. Scholars of international reputation in diverse areas, such as the philosopher of science Stanley Jaki, the historian John Hellman, and the political theorist Paul Sigmund, have contributed essays of high quality. Given the variety of the authors, we could anticipate that their appreciation of Maritain would not be uniformly positive, and in fact this is the case. William Bush's article on Raïssa Maritain is far from friendly to her; John Hellman's study of Maritain's humanism is decidedly critical; and Paul Sigmund's discussion of Maritain's politics, revealing, as we would expect, its author's remarkable grasp of Latin American social thought, also manifests his serious reserves about Maritain's political philosophy.

Its focus on three central topics, friendships, contemporary themes, and philosophical foundations, will make this collection of essays a serviceable introduction to Maritain. Yet readers already familiar with his thought can also find original material to stimulate their interest. Peter Redpath's negative approach to Maritain's Christian Philosophy, while it may not win widespread support, should stimulate some lively discussion.

As in practically every collection of essays, the depth and quality of the individual contributions vary. The overall standard of the collection as a whole, however, is quite high. Deal Hudson's critical exposition of Maritain's aesthetics and Raymond Dennehy's scholarly introduction to Maritain's epistemology and metaphysics will reward careful reading, and Henry Bar's Maritain Bio-Biography, translated and augmented by Anthony Simon, adds to the value of this useful set of studies on Maritain.

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