

for whom (with the advantage of hindsight) all the choices facing the Pope were simple, and his abject failure to make the right ones manifest.

The evidence which Chadwick presents abundantly supports Osborne's post-humous judgment of Pius XII: "His sensitive nature was acutely and incessantly alive to the tragic volume of human suffering caused by the war and, without the slightest doubt, he would have been ready and glad to give his life to redeem humanity from its consequences. And this quite irrespective of nationality or faith. But what could he effectively do?"

Chadwick demonstrates that the papacy actually did a great deal, despite formidable handicaps: pitifully inadequate resources, a myopic concern for the safety of Rome, and a perspective "outside of time," as Osborne put it in a postwar evaluation. "They reckon in centuries and plan for eternity and this inevitably renders their policy inscrutable, confusing, and on occasion reprehensible to practical and time-conditioned minds."

Gracefully written and enlivened with frequent touches of humor, the book is utterly gripping and deeply convincing.

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*L'Opus Dei. Appunti e documenti per una storia.* By Giancarlo Rocca. (Rome: Dizionario degli Istituti di Perfezione, Edizioni Paoline. 1985. Pp. 223. Lire 18,000.)

This work, first published in *Claretianum*, is not a history. It is, as its title states, a collection of notes and documents which may some day serve as raw material for a history of Father Escriva's Opus Dei. Rocca laments that a history of Opus Dei will not be possible until the prelature abandons its *discreto riserbo* and gives access to its archives. In the meantime, the historian must face differing chronologies, various *lacunae*, and the widely differing opinions offered by various authors commenting on Opus Dei.

Rocca does make a valuable contribution beyond collecting documents. He presents a canonical juridical analysis of the evolution of Opus Dei from a pious union to a society of common life to a secular institute to a personal prelature. He describes this rapid evolution with skill and provides a keen analysis of the relevant documents. Almost half of the book is a collection of edited documents directly relating to Opus Dei.

Unfortunately, Rocca rarely goes beyond legal analysis. When he does, he shines. He gives us an excellent analysis of the evolution of Opus Dei as it reflected the developing Roman jurisprudence regarding religious orders as well as its own evolving self-understanding. Equally well he places Opus Dei's legal evolution in the context of pastoral developments before and after the Second Vatican Council.

These historical analyses are all too brief and cause the reviewer to hope that, should the relevant archives ever be available, Rocca will avail himself of them and write a history of Opus Dei, the institution, the members, and those who have related to it.

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*The Catholic Church in Communist Poland, 1945-1985. Forty Years of Church-State Relations.* By Ronald C. Monticone. [East European Monographs, No. CCV.] (Boulder: East European Monographs. Distributed by Columbia University Press, New York. 1986. Pp. viii, 227. \$25.00.)

This book deals with a topic that could be of interest to a wider audience than just those concerned with Poland or with church-state relations in a Communist society. But from the very beginning there are indications that the author is not up to the task. In his preface, apparently written in 1985, he claims that his book is "the only intensive and complete study of Church-state relations in Communist Poland in the English language printed in the West" (p. viii). Yet, Bogdan Szajkowski with his *Next to God—Poland: Politics and Religion in Contemporary Poland* (New York: St. Martin's Press, 1983) has given us an even more "intensive and complete study" of this very same subject. Nor does Monticone's bibliography include such relevant books "in the English language printed in the West" as Andrzej Micewski's *Cardinal Wyszyński: A Biography* (San Diego: Harcourt, Brace, Javanovich, 1984) and Wyszyński's own *A Freedom Within: The Prison Notes of Stefan Cardinal Wyszyński* (San Diego: Harcourt, Brace, Javanovich, 1983).

Only a quarter of the book is devoted to the period prior to 1970, and nearly half of it deals with the years 1980-1985. Its historical introduction makes no reference to church-state relations in the interwar Poland, and the rest of the book takes little note of that important component of the baggage of both sides in this relationship. Clearly, the author's interest is in current events rather than history. His chronicle of events relies heavily on reports of news-gathering agencies such as Radio Free Europe. By collating such sources, he has detailed a serviceable account.

The book, however, lacks a full appreciation of Polish politics in the post-World War II period and their influence on developments in church-state relations. Analysis in depth hardly ever enriches the narrative. When we are told that an agreement reached in April, 1950, "set a precedent" as "the first agreement of this type between a Church and a socialist state" (p. 18), we learn nothing about the controversy surrounding it or why, if it "set a precedent," it was also the last agreement of this type! Even the story of the most recent period is left incomplete. The author makes nothing of Wyszyński's statements appealing for calm in August,