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BOOK REVIEWS

THE BOOK OF WISDOM. Edited and translated by Joseph Reider. *Jewish Apocryphal Literature.* New York: Harper, 1957. Pp. xi + 233. $5.00.

This is the fifth volume in the series sponsored by Dropsie College and, like its predecessors, it contains an introduction, the original text, an accurate translation, and an extensive commentary which elucidates every verse in the Book of Wisdom. Prof. Reider has given us a model of scientific publication and it now takes its place as one of the best editions of this controversial but important work which grew out of Judaism's contact with the brilliant Greek civilization of Alexandria. Few books of the Bible reflect so clearly the crisis out of which they arose as a response; differences in detail aside, practically all are agreed that Wisdom was written to strengthen the faith of Jews hard pressed by apostates as well as by their pagan environment. At the same time it vigorously exposes the folly of idolatry rampant in the Greek world of that period.

Many names, some of them fantastic, have been proposed as the author of Wisdom. R. believes that only two, Aristobulus and Philo, deserve serious consideration, though he gives reasons for rejecting both. He argues that the anonymous writer is earlier than Philo, who is far more adept at handling Greek philosophy and certainly more developed in his allegorizing. The crucial differences are found, however, in the theology of the two men and specifically in Logos doctrine. R. holds that the Philonian Logos, which is at the basis of the Alexandrian's philosophical system, is entirely absent in Wisdom.

The editor is cautious in the matter of dating. After describing the conflicting mass of opinion and reminding us that neither language nor context nor purpose can be of much assistance, he proposes two extreme dates within which Wisdom was written. They are (1) the completion of Ben Sira (*ca.* 180 B.C.), the Septuagint of the Prophets and the Hagiographa, and (2) the works of Philo and the composition of the *NT* books. Narrowing these limits somewhat, R. suggests a date in the last pre-Christian century, with Alexandria as the place of composition and the original language in Greek. These positions will undoubtedly be acceptable to the majority of scholars. In passing it should be noted that, wherever controversial problems arise, R. is eminently fair in presenting opposing views before advancing his own opinion.

If there is any fault to be found in this admirable piece of work, it would be that once or twice the author presents in the Introduction a view which does not seem to harmonize with what is said later in the commentary. On

p. 34, for example, it is said that Wis 9:15 teaches the corruption of the body, a doctrine probably based on Plato's teaching. Yet in the commentary on p. 130 the author rejects this view and, following Gregg, holds that the writer's view on the body goes no further than the Psalmist, who in Ps 103:14 speaks of the frailty of our flesh. This is but a minor defect and is insignificant in comparison with the great amount of solid information along with the carefully weighed judgments which make R.'s edition a singularly valuable tool for Jewish and Christian scholars.

Weston College FREDERICK L. MORIARTY, S J

DIX ANS DE DÉCOUVERTES DANS LE DÉSERT DE JUDA. By J. T. Milik. Paris: Editions du Cerf, 1957. Pp. 120.

This book lives up to the high recommendation made by Père de Vaux in the Preface. It is what one would expect from Fr. Milik, "a specialist who knows better than anyone else the places and texts of which he speaks." Moreover, M. writes clearly and has arranged the material well. Some of the chapters will demand a little effort from the general reader, but they are not more technical than necessary.

There are five chapters: the history of the discoveries at Qumrân, Mird, and Murabbaat from 1947 to 1956; the Qumrân library (this is particularly valuable since M. gives a clear and complete picture of the extent of the biblical and non-biblical literature that has been found); the history of the Essenes, as M. reconstructs it; their organization and doctrine; finally, the import of these discoveries for linguistics, paleography, history, Hebrew literature, and comparative religion. Thirty-one good photographs of texts and scenes are to be found at the end of the book.

Perhaps the most difficult question in the Qumrân literature is the reconstruction of the history of the Essenes. In chapter 3 and in a special appendix M. develops his theory on their origins and history. Their immediate ancestors are the *Ḥasidim* of the Maccabean era (172–152 B.C.), who became disillusioned with the Maccabees, especially with Jonathan, the "wicked priest." The Teacher of Righteousness led the schismatic group into the desert, and religious persecution of the Essenes continued under the "one who distils lies," John Hircanus (134–104). It was during the first century B.C. that a "less rigoristic" group separated from Qumrân to make another settlement at Damascus. The Essenes looked favorably upon the ascendancy of Herod (37–4 B.C.) as a defeat for the hated Hasmoneans. At this time (about 40 B.C.), M. surmises, the Parthians attacked the monastery complex at Qumrân. But at the appearance of Rome, the "common enemy,"

Qumrân is reoccupied and their wrath is directed against the Romans until the destruction of 68 A.D.

M. notes that the similarities between Qumrân and early Christianity are in literary, institutional, and doctrinal aspects. The literary resemblances are to be found chiefly in Paul and John. In terms of organization, there are the well-known parallels: common purse, the agape, the Essene banquet, etc. Doctrinally, we find in both a strong eschatological character: the true Israel, guided by twelve leaders, which shares now by anticipation in the final beatitude. Then there is the struggle between the good and evil spirits and the imitation of the life of the angels. However, as M. points out, all these ideas have been radically transformed in the total Christian teaching. If Essenism fertilized the area in which Christianity was born, it is still true that Christianity finds its explanation only in the person of Jesus.

An Italian edition has been released simultaneously with the French, and an English version should be forthcoming soon. This book is indispensable for anyone who wishes to be informed about the Scrolls.

The Catholic University of America ROLAND E. MURPHY, O.CARM.

THE WORD OF SALVATION. 1: THE GOSPEL ACCORDING TO ST. MATTHEW. By Alfred Durand, S.J. 2: THE GOSPEL ACCORDING TO ST. MARK. By Joseph Huby, S.J. Translated by John J. Heenan, S.J. Milwaukee: Bruce, 1957. Pp. xxviii + 937. $12.50.

Not every foreign book which has met deserved success in its own country necessarily proves successful in an English translation. But it would be strange indeed if Fr. Heenan's one-volume translation of these two French commentaries on the Gospels were not warmly welcomed by English-speaking audiences. Fr. Durand's explanation of St. Matthew's Gospel and Fr. Huby's explanation of St. Mark's Gospel—prepared for the widely respected *Verbum salutis* series—give the average reader a very reliable verse-for-verse commentary based on the Church's traditional interpretation down through the centuries. It is refreshing to reread conservative exegesis of this nature, so at variance with some modern views. The scholarship is on a high level, though the book was written for the non-expert. What the experienced translator had in mind in offering us *The Word of Salvation* in English is evident from his preface: "May *The Word of Salvation* prove of value to preachers and students and religious; most especially may it be of assistance to all the faithful who are anxious to acquire a deeper and more satisfying knowledge of the Gospel of our Lord." There is every reason to

expect that this volume, together with the translation of the remaining Gospels, will accomplish that purpose.

Mary Immaculate Friary,
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ERIC E. MAY, O.F.M.CAP.

LE RÈGNE DE DIEU. By Joseph Bonsirven. *Théologie* 37. Paris: Aubier, 1957. Pp. 230.

Possibly there is no better vantage point for surveying the life, work, and doctrine of Christ as He is depicted in the Gospels than that which Fr. Bonsirven has selected in the present volume: the Kingdom of God. The Kingdom of God was the subject matter of Christ's initial preaching; the remainder of His public life was devoted to developing the nature of this definitive state of human salvation; and the forty days after His resurrection were spent speaking to His followers about the Kingdom.

B. begins his study by devoting two chapters to a consideration of the phrase, Kingdom of God, in canonical and non-canonical *OT* literature, to enable the reader to grasp the meaning that the phrase had for the ordinary Jew at the time Christ began His proclamation of the plenitude of God's good news. The next chapter then considers the fresh meaning that Christ gave to the phrase; on His lips it signified a prolongation of the theocratic rule imposed by Yahweh on the chosen people but now raised to the level of perfection befitting the fulness of time. Christ revealed the Kingdom as something essentially dynamic, with a life that must manifest itself by continual progress and hence by continual newness. It is a kingdom, too, that is and must be absolutely universal, from an ethnical as well as a religious point of view. It is for this reason that Christ from the beginning stressed that in this Kingdom of God there will be no place for those aspects of the Jewish dispensation which may be properly called the interim ethic of the *OT*—those elements that were intended to separate the chosen people from other races and nations as well as the provisional laws which were nothing but concessions to a crude and rebellious people.

The rest of the volume considers various aspects of the Kingdom: the three periods of time to be found in the history of the Kingdom; the spirit of sacrifice and of childhood required for membership therein; communion with God in the Kingdom through prayer and the sacraments; and finally the societal form of the Kingdom, the Church under the direction of the apostles and St. Peter.

The volume, as the above summary suggests, is a work of *NT* theology or, to speak more exactly, of Gospel theology. It is likewise a synthetic

work, more interested in a large over-all view than in prolonged analysis of any single detail; needless to say, however, the synthesis is based on B.'s minute and exact knowledge of the Gospel and *NT* text. Two reflections would seem to be in order. The first is that B.'s volume should be useful as a source of stimulation towards a rethinking and recasting of the theological treatise on the Church, which, of all the parts of theology, is possibly the one most in need of revision at the present time. Secondly, the volume may provide at least a pattern and an outline for a presentation of the Church on the level of college theology.

St. Mary's College R. F. SMITH, S.J.

SAINT PAUL: LES EPÎTRES AUX THESSALONICIENS. By B. Rigaux, O.F.M. *Etudes bibliques*. Paris: Gabalda, 1956. Pp. xxxii + 754. 3,600 fr.

More than twenty years ago, at the suggestion of Père Lagrange, the Franciscan B. Rigaux, now professor at the Collège philosophique et théologique du Chant-d'Oiseau in Brussels, began to prepare the commentary on St. Paul's earliest epistles for the famous Dominican series, *Etudes bibliques*. The author's earlier work on the Antichrist, published in 1932, manifested an interest in the problems underlying the Thessalonian letters, and his studies at Louvain and the Ecole biblique de Jérusalem show their influence in the careful and thorough treatment of textual criticism, philology, history of religions, and biblical theology.

One can say at once that the volume comes up to the high standard of the series of which it is a part. The reader is given information in abundance. There are seventeen pages of bibliography and, in the body of the text, numerous references to books and articles. (Incidentally, his English and American bibliography is well done.) Incorporating what others might set forth as excursuses into the part preceding his commentary, R. has nine chapters which form an introductory 334 pages. After 377 pages of commentary, there are three indexes: subjects, authors, and Greek words.

The work in general deserves high commendation for its research and scholarship. Perhaps at times the discussions could be presented more briefly. The following points may be of some interest. On the authenticity of the first letter R. spends little time; he rightly devotes twenty pages to defend the authenticity of the second. Regarding the occasion for the sending of the first letter, R. with many commentators sees little or no motivation of self-defense. The personal reminiscences and details are intended solely for the encouragement of the faithful whose constancy was threatened. For this reviewer, however, the suggestion that the Apostle had been calum-

niated and was writing to defend himself (although that motive was not necessarily the only one) more readily explains the frequent use of the first person, which might otherwise appear egotistical.

Perhaps the greatest problems of the Thessalonian correspondence revolve about the parousia. Did Paul believe that the end of the world was imminent? Returning to the position of Prat, R. thinks that Paul did not teach or believe but did hope that he would live until the second coming of Christ. Other major questions akin to the parousia are the identity of Antichrist and "the restrainer." Disagreeing with many recent Catholic exegetes who favor a collective antichrist, R. thinks he is one person. About "the restrainer," the author discusses at length the thesis proposed by J. Munck, who thinks that the thing restraining, *to katechon* (2 Th 2:6), is the preaching of the gospel, and the one restraining, *ho katechōn* (2 Th 2:7), is the Apostle of the Gentiles. But unconvinced by this explanation or by any others, R. tells us finally that we do not know what Paul meant by the terms.

For the seminary professor and the theological student the biblical theology of the book will be the most valuable. Here can be found the most up-to-date and detailed treatment on such questions as the parousia, Antichrist, "nos qui vivimus," etc. Not only will the theologian and exegete be greatly indebted to R., but the historian of early Christianity cannot afford to neglect this volume. Perhaps in a second edition R. could discuss the interesting suggestion of Roderick MacKenzie, S.J., in his presidential address to the Catholic Biblical Association, September, 1957. Developing the principle of corporate inspiration, he takes the persons mentioned in the greetings of the Pauline epistles as partial authors and urges us to study further the contribution of each one to the finished text.

Weston College J. J. Collins, S.J.

Pelagius: A Historical and Theological Study. By John Ferguson. Cambridge: Heffer, 1956. Pp. ix + 206. 15*s*.

Prof. Ferguson's work merits attention on several counts. It is the first comprehensive study of Pelagius in English. It pays due regard to the texts and studies published by Souter and de Plinval. It attempts to re-create the world in which Pelagius lived, and it does not shrink from adding theological evaluation to historical inquiry. Finally, its bibliography contains "all the articles of direct relevance published during this century with which I am acquainted together with a selection of earlier works, and of more recent works whose scope is somewhat wider" (p. 188). (De Plinval's chapter on

the Pelagian struggle in Fliche and Martin, *Histoire de l'église* 4, should have been mentioned.)

The first three chapters present the setting: the state, the Church, Britain. These pages are chiefly informational and might have been better integrated with the following portions of the book; they actually contribute little to our understanding of Pelagius. The next four chapters take Pelagianism from the obscure origins of its founder in the British Isles through the controversies in West and East, ending with the condemnation of Ephesus. In the final three chapters the author studies in detail the theology of Pelagius as found in his scriptural commentaries and then attempts a broader evaluation of his contribution to Christian thought. In the main, Pelagius comes off better than St. Augustine, whose real heirs are declared to be Luther and Calvin, not the orthodox Catholics (p. 184). The author finds that on the central issue, original sin, Pelagius has yet to be effectively answered.

F.'s conscientious volume will not rank with de Plinval's (which has been missed so far by translators), and his judgments on the merits of Pelagius and on the true Augustinian lineage will not be shared by all. But his book (a prize dissertation at Cambridge in 1952) is based on a personal study of the sources and, especially in its middle chapters and its bibliography, is a real contribution to a somewhat neglected field.

Woodstock College THOMAS E. CLARKE, S.J.

THE CATHOLIC THEOLOGICAL SOCIETY OF AMERICA: PROCEEDINGS OF THE ELEVENTH ANNUAL CONVENTION. New York: Catholic Theological Society of America, 1956. Pp. 294. $3.50.

The present *Proceedings* contain the three major addresses, the four seminar papers, and the panel discussion which featured the 1956 Convention of the CTSA in Cleveland. As might be expected, their contents reveal to some extent the current preoccupations of Catholic theologians in the United States. In addition to the usual fields of dogmatic, moral, pastoral, and ascetical theology, current problems in the areas of public education, lay theology, and seminary instruction received serious attention.

James M. Egan, O.P., introduced his discussion of "The Sacramental Grace of Matrimony" with a consideration of the multiple facets of sacramental grace and the structure of sacramental matrimony. He proposed as the ruling principle for discussions of sacramental grace "the principle of variety and diversity." Under this principle, "the *res significata* by the term 'sacramental grace of matrimony' . . . is the radical modification produced by the sacramental rite in the habitual grace of the two being wed, which

orders that grace to the special effects in the Christian life demanded by the bond that unites them and remedies somewhat the defects of nature that might prevent them from submitting to the promptings of grace" (p. 67). This modification, however, is only the beginning. Since the special effect God desired from the elevation of matrimony to the dignity of a sacrament was "to provide a setting for every child coming into the world, in which he might develop to the full his capacity of loving, both natural and supernatural" (p. 70), Fr. Egan emphasized a special modification, in virtue of the principle of diversity, of the infused virtues and gifts which are particularly necessary for married life: domestic prudence, justice, charity, conjugal chastity, the gifts of knowledge and counsel and piety.

Discussing "Suitable Penances for Different Classes of Penitents," Joseph A. Spitzig surveyed current practice and traditional doctrine with reference to the assignment of sacramental satisfaction, and concluded with practical recommendations for the better observance of ecclesiastical directives requiring the imposition of proportionate penances. The paper of the Secretary for Education of the Archdiocese of New York, Msgr. John J. Voight, alerted the CTSA to the growth throughout the nation of interest in developing programs for the inculcation of "Moral and Spiritual Values in Public Education," and presented a case history of what is taking place in New York City along these lines. In a paper which stimulated unusual interest and provoked animated discussion, William J. Hill, O.P., developed the concept of "The Eucharist in Relation to the Threefold Power of the Church," ministerial, magisterial, and jurisdictional.

Moral theology profited immensely from the presentation of the "Theological and Psychiatric Aspects of Habitual Sin" by the moralist, Joseph S. Duhamel, S.J., and the psychiatrist, Jerome Hayden, O.S.B. Fr. Duhamel outlined the various elements which moral theologians must consider when studying sinful habits, in so far as these habits impede freedom and diminish culpability in human acts. Fr. Hayden detailed the neurotic and psychopathological types and symptoms which are frequently encountered in the class of *consuetudinarii*. It was his opinion that "today a good percentage of the cases of habitual performance of sinful acts falls under the category of neurotic behavior and that we should consider the imputability of not seemingly compulsive habitual sin, but truly compulsive habitual sin" (pp. 159–60).

In the field of ascetical theology, Thomas W. Coyle, C.SS.R., limited his treatment of "Motives for Mortification" to a résumé and critique of Fr. Hugo's position on the essence and role of mortification and the moral characterization of a love of creatures which stems from a natural motive

other than utility or necessity. The printed digest of the discussion that followed includes the clarification of his position which Fr. Hugo made in person.

Francis M. Keating, S.J., in his paper, "Theology of the Laity," stressed the importance of such a theology; the concept of "layman"; the framework of that concept, i.e., ecclesiology; the categories, i.e., the sacerdotal, prophetic, and royal character of the Christian layman; the lay apostolate; the connection of a theology of the layman with the theology of history and the theology of terrestrial realities; and, finally, the spirituality of the layman.

A panel discussion brought together John Courtney Murray, S.J., and Eugene M. Burke, C.S.P., who contributed some stimulating ideas on "The Thesis Form as an Instrument of Theological Instruction." Fr. Murray emphasized that the question whether the thesis-method satisfies the basic requirements of the *ordo disciplinae* resolves itself into three more particular issues: "First, does instruction by the thesis-method oblige or induce the student to a sufficient amount, and a right quality, of *lectio*, reading of texts? Second, is the student made conscious of the fact that he is embarked on an inquiry—a particular kind of scientific inquiry? . . . Finally, does the thesis-method assist the student rightly to understand the two essential phases of the theological inquiry—the historical and the doctrinal—in themselves and in their relations?" (p. 223). Fr. Burke underlined the necessity of "a competent, exacting and critical use of the *status quaestionis*" for the proper and effective use of the thesis-method (p. 227).

The presidential address of Augustine P. Hennessy, C.P., dealt with the role of charity in the pursuit of theological wisdom. Without detracting from the rigorous scientific effort indispensable to the formation of the expert theologian, Fr. Hennessy subscribed to Bonaventure's conviction that "the ecstatic excesses of Christian wisdom" can be reached only "through a most ardent love for the Crucified One" (p. 256).

Woodstock College WALTER J. BURGHARDT, S.J.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 22–23 (*Direction spirituelle—Dorothée de Montau*). Paris: Beauchesne, 1956.

The present double fascicle continues the valuable contribution which the *Dictionnaire de spiritualité* has been making for the past ten years in the field of spiritual theology. The articles are solid and authoritative first references not only for doctrinal subjects but also for biographical and historical matter. In the present fascicles—the frequency of their appearance seems to be a double fascicle annually—the articles which are of greater importance are: "Direction spirituelle," "Discernement des esprits," "Dis-

crétion," "Dissemblance," "Distractions," "Divinisation," "Docilité au S. Esprit," "Dominique (s.)," "Domus Dei," and "Dons du Saint-Esprit."

The full article on spiritual direction, begun in the preceding fascicle and completed in the present, is of book length; it runs to more than 200 columns and is the combined contribution of a dozen competent authors. The greater part of the article is historical. But in the present issue there is a section of thirty columns on the relation between spiritual direction and psychology—a field of ever growing importance—written by Fr. MacAvoy, S.J., of Enghien, Belgium, and another section of more than twenty columns on the theological justification of spiritual direction, prepared by the late and eminent Carmelite, Fr. Gabriel of St. Mary Magdalen. In the former section three aspects of the role of psychology in spiritual direction are considered: psychology as a source of information about the personality of the person under direction; diagnostic and curative techniques provided by psychology; and the reciprocal influence between the director and the person under direction. The value of this contribution of Fr. MacAvoy will be limited because a better than fair background in psychology, especially in its more complex modern branches, is necessary to appreciate many points in his treatment of this difficult matter. In the theological section, Fr. Gabriel discusses mostly the precise nature of spiritual direction, its theological foundation, and the function of the spiritual director. Spiritual directors will find this matter of real value, for it is well done, interesting, and very helpful. We do not believe, however, that all will agree with Fr. Gabriel in placing the foundation of spiritual direction in the sacrament of orders.

Very closely related to spiritual direction are four other articles in this fascicle: "Docilité" and "Docilité au S. Esprit," both written by the scholarly Joseph Lécuyer, C.S.Sp.; "Discernement des esprits," the work of five collaborators, with Fr. Pegon, S.J., doing the section—too brief, it seems—on the *Spiritual Exercises*; and "Dons du Saint-Esprit," also the combined contribution of five theologians, with Fr. Labourdette, O.P., writing a section of twenty-five columns on the Thomistic doctrine. Just the titles of these subjects and the names of these eminent theologians make it manifest how valuable the *Dictionnaire de spiritualité* should be to masters and mistresses of novices, retreat masters, spiritual directors, and theologians.

Weston College THOMAS G. O'CALLAGHAN, S.J.

PRIESTLY EXISTENCE. By Michael Pfliegler. Translated from the German by Francis P. Dinneen, S.J. Westminster, Md.: Newman, 1957. Pp. xv + 425.

In a lengthy Foreword Fr. Pfliegler endeavors to set before his reader the

circumstances to which this book owes its origin and which may serve as a key to its interpretation. The Vienna Pastoral Institute, founded soon after World War I, which has set a pattern for similar establishments in nearly all the dioceses of Central Europe, has consistently occupied itself with problems of a timely pastoral program for diocesan priests. The leaders quickly realized that the solution of such topics lay first and last with the diocesan priests themselves. A first attempt to resolve the difference in attitude towards pastoral duties on the basis of different degrees of theological education and of varying measures of religious and ascetical formation was only a partial success. Our author, one of the lecturers, became interested in a study of typology as proposed by Liener, Spranger, Jung, Phalbeer, and others. The norms submitted by these were a helpful contribution and revealed distinct levels within the priesthood, though in some respects they were too general and not valid for secular priests. The desideratum was a key-typology peculiar to the priestly state, which did not classify the clergy a priori according to race or soul or value theory, as previously done, but by the factual existence of the priests themselves and the unavoidable tensions between the vocation of a priest and the fact that such a vocation is given to a man who lives in the world and who strives to master it. Accordingly, P. undertook to build up a typology from discerning observations of clerical life and conduct, largely supplemented by portraits of sacerdotal characters in modern literature, historical and fictional.

The volume is in two sections: the foundations and development of priestly existence and the modes of such existence. Every human life has its tensions, and for the Christian and still more for the priest they are many and diversified. Because of his duty to save not merely himself but others as well, additional tensions are inherent in his career. This brings our author to a fine exposition of the true nature of a divine vocation, its development in seminary days and in the early years of the ministry, and its definitive shaping in mature years. Thence there issues a typology embracing a study of extreme cases both good and otherwise, of the good and devout priest, of the maladjusted and their futile forms of compromise. Several subdivisions are recalled. But on P.'s admission the division is not quite satisfactory, nor is a strictly scientific typology feasible. It is not easy to follow the writer in this section and to grasp his real objective. There is an endeavor to be scientific, and psychological terminology is evoked, but much of the content would seem to be commonplace, discussing exceptional cases, appending little to what is general knowledge, and of no great benefit to the clergy. It may assist an inexperienced cleric to appreciate his vocation and to warn him against dangerous pitfalls, but it offers no therapeutic succor. The

casual reader will be entertained by some apposite illustrations of clerical life, some factual, many fictitious. There is much good writing, true in itself, but occasionally lacking in sequence and clarity. If the writer had devoted less space to fiction, squarely faced facts, presented and expanded precautionary and constructive measures, he would have placed priests under a far greater debt to him. His intentions and his desires are the noblest, but even with due allowance the fundamental problem persists: what is his real objective and to what extent will the thoughtful reader be benefited? The book will scarcely appeal to the clergy, at least in this country, and it may disedify the layman.

The closing chapter is a prognosis. Very correctly, the author repudiates the pessimistic forebodings of recent novelists who take their stand on the unsound principle that evolution is the law of world history. Our understanding of man's nature and his aspirations, of the efficacy of divine grace, of the indwelling of the Holy Spirit in the Church and in the individual, and the solemn promise of our Lord exclude all such crippling pessimism, even if the predictions of these prophets should ever come true.

The translation, smooth and idiomatic, brings us to believe that we are perusing the original.

Woodstock College D. J. M. CALLAHAN, S.J.

APOSTOLIC SANCTITY IN THE WORLD. Edited by Joseph E. Haley, C.S.C. Notre Dame, Ind.: University of Notre Dame Press, 1957. Pp. xiv + 210.

This work marks the tenth anniversary of the Apostolic Constitution of Pius XII, *Provida mater ecclesia*, in which the Holy Father approves and encourages secular institutes. But it must not be thought that this book deals only with such institutes. As the title indicates, the subject matter is sanctity achieved through apostolic endeavor by persons living in the world, whether of the clergy or laity. It stresses particularly total dedication, i.e., evangelical perfection practised in the world by means of the three vows of poverty, perfect chastity, and obedience; and this, whether in an unaffiliated life or in groups.

A large section of the work consists of selected papers from the various congresses and conferences on secular institutes that have been held since July, 1950, in different parts of this country, together with a few selected papers read at other conferences. As we would expect, there is some overlapping of material and treatment, but this is difficult to avoid when papers are taken from different meetings. Following on these papers is an English translation of the Church documents regarding secular institutes: the Apostolic Constitution, *Provida mater ecclesia*, the magna charta of secular insti-

tutes; then the subsequent Motu Proprio, *Primo feliciter*; and the Instruction of the Sacred Congregation of Religious, *Cum sanctissimus*. A helpful commentary on these documents is provided by Patrick M. J. Clancy, O.P., in an article, "The Nature of Secular Institutes in the Light of Papal Documents." Part 5 gives the history and a description of the different societies in North America whose members lead a life of total dedication in the world. There are nine approved secular institutes, ten approved "pious unions," and three societies not yet canonically established but now taking the first steps towards maturity and approval. This part will be of great interest to those who know little about the life of total dedication in the world and its growth, and it will encourage those living this life by the realization that their particular group is not the only one at work in spreading Christ's Kingdom.

The book concludes with an adequate bibliography of thirteen pages, proof of the widespread interest aroused in the existence of secular institutes since the publication in 1947 of *Provida mater ecclesia*. The whole has been ably edited by Joseph E. Haley, C.S.C., who has been deeply interested in secular institutes and who was instrumental in bringing about the first Conference on Secular Institutes in Washington, D.C., in July, 1950.

Alma College EDWARD HAGEMANN, S.J.

METHODS OF MENTAL PRAYER. By Cardinal Giacomo Lercaro. Translated from the Italian by T. F. Lindsay. Westminster: Newman, 1957. Pp. xii + 308. $5.75.

The present historical inquiry has an entirely practical purpose: to reaffirm on the authority of great spiritual masters the necessity and use of method in mental prayer. The ten principles on daily mental prayer, listed after the Preface as convictions to be gained from the saints and developed as conclusions in the final chapter, are an apt summary of the book's message.

The main classical methods of meditation in use today are first described in detail with careful documentation. In spite of their apparent diversity, however, there is a remarkable agreement on rules and procedures, as can be seen at a glance from the author's "synthesis of the methods." But is this to reduce all the methods to one and make superfluous the variety of Catholic spirituality? No; each method has its own validity and usefulness for particular souls. The comparative study undertaken here merely underlines the unanimity on certain principles in mental prayer. L. records each method faithfully and states no preference for one over another; the choice is dependent on the attractions and needs of individual souls. Perhaps more

consideration could have been given this latter point in the book. While it is true that all the methods have an "identity of aim" (p. 30), each school of spirituality has particularized that aim and adapted and integrated a method of mental prayer to fit its own purposes. To detach a method from its school would seem to lessen its effectiveness. In other words, there are dangers in eclecticism in mental prayer as in other fields.

The briefer but adequate treatment of affective and contemplative prayer, noteworthy for its clarity and prudence, as well as a chapter on "virtual mental prayer" (e.g., the practice of the presence of God), round out the study. The final and perhaps best chapter assesses the current status of methodical mental prayer and issues apposite warnings against minimizing the clear teachings of the saints.

The book is a practical and ready reference, whose greatest recommendation is its authoritativeness. Even in questions not raised by the authors of the methods, L. prefers to cite modern masters—Lehody, Rodriguez, Marmion, *et al.*—rather than to suggest his own solution. The result is a body of doctrine whose validity can hardly be questioned, even when its application is difficult. Thus, the author's insistence on method as the only secure way of learning the art of prayer, his emphasis on the duration of an hour or at least a half-hour (excluding the reading of the points) for fruitful mental prayer, and his rejection of any substitute, even "meditated reading," for daily mental prayer may be "hard sayings" for many a modern apostle (we are thinking especially of lay apostles), but the unanimous voice of the great teachers of prayer leaves no alternative. For anyone who would learn or review the importance and way of methodical prayer, for himself or the direction of others, this book is an excellent initiation.

Whitefriars Hall, Washington, D.C. ERNEST E. LARKIN, O.CARM.

LA DIALECTIQUE DES EXERCICES SPIRITUELS DE SAINT IGNACE DE LOYOLA. By Gaston Fessard, S.J. Paris: Aubier, 1957. Pp. 367. 1980 fr.

Those who are already familiar with Père Fessard's profound efforts to utilize Hegel's dialectical method for the elucidation of a host of problems, particularly in the areas of theology and politics, cannot but look forward to the present study, which represents years of intimate and loving reflection on a peculiarly Jesuit heritage. Nor, if one is looking for a fresh approach to a document which too many commentaries have rendered trite, if not forbidding, will one be disappointed. The author's thesis is in reality a double one, though the two parts of the thesis clearly form a unity, based on the remarkable unity found in the little book on which it is a commentary. The *Exercises* manifest this unity, whether they be viewed from the theo-

logical or the psychological point of view or from the standpoint of a very practical spirituality—and to this unity F. strives to be faithful.

The first theme which the study in question develops is that the *Spiritual Exercises* of St. Ignatius are not directed solely to the choice of a state of life or even to the "reform" of the state of life in which one is. Just as important is the intensification of or progress in the spiritual life upon which one is already embarked. The *Exercises* are constructed about a center which is the Election, but since any authentic life is made up of many choices, there are many elections, and the *Exercises* are calculated to carry through each of them. The second theme, which obviously grows out of the first, is that the *Exercises* represent an effort to reconcile human and divine liberty in such a way that the autonomy of both is preserved without any compromise of theological principles. It is here that the "dialectic" enters in. Ignatius saw no difficulty in interpreting the action of divine grace as an increase rather than as a diminution of human liberty—and because he did not, thinks Fessard, Ignatius reveals in his way of thinking a certain affinity with that of Hegel.

It is well known to students of philosophy that Hegel's entire philosophical system can be looked on as a dialectic tending toward liberty of spirit, a union of divine and human liberty. By the reconciliation of the various opposing "moments" in human history (whether individual or general) man comes to a more and more complete possession of himself, whereby he grows precisely as man, which is to say, as a creature whose essential characteristic is intelligent freedom. F. sees this as essentially the movement which the *Spiritual Exercises* presuppose, thus justifying the parallel he draws between the thought of Ignatius and that of Hegel.

Hegelianizing the *Exercises* is, of course, not without its difficulties. The author insists more than once that he is not contending that Ignatius consciously thought in this sort of dialectical framework, merely that it is not unreasonable to see in the obviously dialectical elements of the Ignatian method a foretaste of the Hegelian. One suspects, however, that the author has simply made up his mind that this has to be so. The Hegelian method represents for him the movement of valid human thought—particularly where liberty is concerned—and, since the thought of Ignatius is valid, there should be no difficulty in fitting it into the pattern. One is reminded of those Scholastic thinkers who are so convinced that everything can be explained in terms of potency and act that they need only determine how any given object of investigation will fit into the pattern, since fit it must.

More serious, perhaps, is the impression one gets, during that part of the book which is consecrated to a direct commentary on the *Exercises*. that

the author is not so much using the Hegelian dialectic as a vehicle for clarifying the *Exercises* as using the *Exercises* as a vehicle for clarifying the dialectic. The net result is that some of F.'s unquestionably penetrating insights are rendered somewhat unpalatable by being clothed in a terminology and forced into a framework which promote their validity only for those who have already accepted the Hegelian framework. In this connection the present reviewer is even somewhat doubtful as to the author's success in showing the parallel between the Hegelian "moment" of non-being, which is to be *aufgehoben* in the stage of synthesis, and the Ignatian notion of non-being, which is to be suppressed in the progressive affirmation of liberty.

A distressingly large portion of the book is given over to the explanation of various geometrical schemata intended to represent the divers stages which the *Exercises* involve. Thus, incidentally, the author hopes to find some solution to the problem of reconciling the four "weeks" of the *Exercises* and the three stages or "ways" of the spiritual life as traditionally conceived. Here again, the author warns us not to think that Ignatius is in any way responsible for these schemata. One can, however, heed the warning and still be puzzled as to whether Ignatius' thought is formalizable to an extent which would make such geometrical schemata at all representative. Furthermore, one has the uncomfortable feeling that not even Hegel's thought is too susceptible of this sort of thing.

It is to be hoped that a criticism of this kind will not obscure the fundamental validity of F.'s interpretation of the *Exercises*. Unfortunately, it is the kind of criticism which leaves little room to mention the richness of historical erudition by which this fundamental interpretation is established. Nor has much been said of the speculative depth which makes the book a mine of profoundly spiritual insights. Those who wish to deepen their appreciation of the *Exercises* cannot afford to ignore it. Nor should one let the unfamiliar and sometimes confusing terminology hide the genuinely valuable interpretation it clothes.

Fordham University J. Quentin Lauer, S.J.

Nocturna laus: Typen frühchristlicher Vigilienfeier und ihr Fortleben vor allem im römischen und monastischen Ritus. By Anton Baumstark. Posthumously edited by Odilo Heiming, O.S.B. Münster i. W.: Aschendorff, 1957. Pp. viii + 240. DM 19.50.

With his typical detailed analysis of the findings of a comparative study of liturgy, B. offers us another work of extraordinary value that figures as Volume 32 of the series *Liturgiewissenschaftliche Quellen und Forschungen*. Though begun as an attempt to envisage correctly and to evaluate the role

of the monastic liturgy of St. Benedict in the evolution of the liturgies of the West, B.'s research soon pushed him to broaden the scope of the work and to make it a history of the Christian vigil or nocturnal prayer with special attention given to the Benedictine and Roman developments.

The book was already finished by 1938, but, because of the outbreak of World War II and other post-war difficulties in Germany, the author was unable to find a publisher. Just before his death in 1948 B. sent his manuscript to the monks of Maria Laach, asking them to try to publish it. With painstaking care the editor prepared the manuscript for publication, checking the footnotes, correcting them when necessary, and shortening the author's long and unwieldy sentences, which even for Germans proved to be a stumbling block. In addition, the editor felt himself obliged, in footnotes identified by his own initials, to correct the author's conclusions by making reference to the results of research carried on within the last twenty years. This was a particularly happy decision; for thus a work which ran the risk of being out of date has become doubly valuable, both maintaining the enormous quantity of textual references to all the early liturgies made by the author and enlivening this with the insight gained by subsequent scholars.

B. has divided his material into the following six chapters: (1) Old Testament roots and first-century beginnings of the Christian vigil, (2) the ancient popular type of vigil, (3) the monastic type of vigil of St. Pachomius, (4) the Asian types of monastic and later popular vigils, (5) our matins type of vigil, and (6) the vigil and morning worship.

The basic thesis which B. proposes to defend is that the Benedictine office suffered little direct influence from the Roman. The only immediate adaptation made by Benedict from the Roman office was the use of the Old Testament canticles at lauds. Any other likeness to the usage of the Eternal City must be ascribed to the intermediary function of some supposed community in the vicinity of Monte Cassino or to a direct and independent borrowing from the East.

This, of course, is diametrically opposed to the position taken by C. Callewaert, a position that is becoming ever more acceptable to modern scholars, that the Roman office represents the very foundation of the Benedictine. Callewaert follows the principle, and with him a great many of the best historians, that St. Benedict, when outlining the monastic office in his Rule, goes into detail only when he departs from the Roman office, and that otherwise he accepts the cursus of Rome but does not describe it, for he presupposes it as known. This excellent and soundly defended thesis B. has oddly ignored

What the author has to say regarding the origin of matins has been recently supported by so great a liturgist as Josef Jungmann. Like Jungmann, B. finds that the primary roots of the hour of matins was the nightly vigil which the individual Christian observed in the privacy of his house, though he wrongly characterizes this as "liturgical." Such private vigils, of course, underwent a long transformation at the hands of monks who were responsible for the combination of psalmody and prayer on the one hand (the proper element of the ascetic's vigil) with the readings and responsories on the other (derived in turn from the festive popular vigils, e.g., the Easter Vigil). The first such monastic attempt at a well-organized nightly vigil is to be found in the Rule of St. Pachomius, and it was from him that came the custom, still in force up until the time of Pius X's breviary reform, of reciting twelve psalms in matins. B.'s research also leads to another conclusion, by now admitted by all, that matins was a strictly monastic development and was only later imposed upon the secular clergy. The latter were only responsible for the daily recitation of morning and evening payers, lauds and vespers, in their churches with their parishioners, as well as the rare celebration of vigils on Holy Saturday night and other major feasts.

However, complete disagreement exists between the two authors as to the origin of the three nocturns. While Jungmann claims that there is no evidence for the belief that the three nocturns were originally three separate periods of prayer, and that therefore they are but a later purely external arrangement of one and the same service, B. indicates Syria as the starting point of this three-membered night service and points, somewhat unconvincingly, to the early Christian practice of praying privately during the night at the time of the old Roman military watches, midnight and cockcrow, and the later Byzantine liturgical hours of *Mesonyktikon* and *Orthros*.

This work is definitely a worthy contribution to the series of scientific works on the history of the liturgy edited by the Benedictines of Maria Laach. It will be a valuable addition to the library of the liturgy professor and a strong impetus to sound historical and patristic research.

The Catholic University of America JOHN H. MILLER, C.S.C.

MARRIAGE AND RHYTHM. By John L. Thomas, S.J. Westminster, Md.: Newman, 1957. Pp. ix + 180. $3.00.

The average moralist is, I think, a rather harassed and secretly uncertain individual, called, as he so frequently is, to make judgments requiring the specialized knowledge of physician, lawyer, economist, sociologist, etc. Fr. Thomas' book is an example of the precious, but too infrequent, help which

the specialist (in this case the sociologist) who is also a sound theologian can bring to the moralist.

An introductory chapter, theological and sociological, exposes briefly the nature and purpose of marriage and of Christian marriage. Then T. passes to terrain with which his previous writings have demonstrated a thorough and scientific familiarity, the sociology of the American Catholic family. Here the moralist will find a brief but intelligent summary of the various social forces affecting the American Catholic family and of particular relevance to a moral judgment of the liceity of rhythm as a means of limiting conception. As T. so justly observes, such judgment must consider the act in its total human setting, in the existential situation in which a particular couple, of such and such finite capacities, finds itself. This reviewer is quick to acknowledge his introduction to a variety of facts and considerations he had not hitherto weighed.

The chapter on the morality of rhythm, while clear and adequate, will offer little new to one who has followed the periodical literature on this subject since the present Pontiff's address to the Italian Catholic Union of Midwives in October, 1951. In his elaboration of the indications mentioned by the Holy Father for the licit use of rhythm, the expert sociologist is again apparent, and T.'s observations are both sound and illuminating. Worth noting is his nice position of the point that in the economic indication there is no question of weighing an economic and material good against the "good of children," against human life. "What is involved in such a decision is a comparison between the good of the family, of husband and wife and the children already born, and the good of a possible future child." The chapter, "Marital Adjustment and Rhythm" will be of special interest and profit to the marriage counselor and extremely useful reading for a couple contemplating marriage with rhythm in view or a couple in whose case one of the indications is clearly verified.

T. does not discuss the degree of malice in the unjustified limitation or exclusion of conception by observance of the rhythm of fertility and sterility, but some of his observations, e.g., "the serious obligation to provide for the conservation of the race requires serious reason to exempt from its positive fulfillment" (p. 123), would seem to indicate the view that mortal sin is possible, apart from injustice to the spouse or grave danger of unchastity. Most moralists, I think, would take issue with the view that simple fornication involves a serious injustice to the child who may be conceived (p. 76).

The author has dealt lucidly and scientifically with a subject on which, as he remarks, most popular writing has produced more heat than light, showing a judicious prudence in avoiding the extremes of laxism and rigor-

ism. This is a book to be recommended to the moralist, confessor, and marriage counselor, to Cana groups, and to the couple who think they have good cause to avoid or space conceptions.

St. Augustine's Seminary, Toronto, Canada E. F. SHERIDAN, S.J.

BENEDIKT STATTLER UND DIE GRUNDZÜGE SEINER SITTLICHKEITSLEHRE UNTER BESONDERER BERÜCKSICHTIGUNG DER DOKTRIN VOR DER PHILOSOPHISCHEN SÜNDE. By Franz Scholz. Freiburg: Herder, 1957. Pp. xv + 264.

The work completes substantially the current picture of Benedikt Stattler, the German philosopher and theologian of the eighteenth century. Up to now the man has been considered mainly as an opponent of Kant; in the present work he is studied as the champion of a new ethics, who endeavors to save Christian faith with weapons borrowed from the philosophers of the *Aufklärung*, especially from Christian Wolf.

This study is divided into three parts. In the first Scholz describes Stattler's life and environment and discusses his manifold activity both as a Jesuit and in the years following the suppression of the Society of Jesus. In the second part he acquaints us with the structural elements of Stattler's moral philosophy. His concepts of freedom, good, grace, and law reveal themselves as a symbiosis of the teaching of the School and of the bold affirmations of the Age of Reason. By ample documentation and minute dissection of his subject Scholz lays bare Stattler's principal deviations from traditional thought and the sources of these deviations. What he fails to do is sufficiently to stress the hopelessness, during this period of Scholasticism's eclipse, of speaking the language of tradition and expecting a hearing. In the third part the author shows how Stattler availed himself of certain ambiguities in the expressions of Suarez, de Lugo, and Lessius to revive the old error of the "philosophical sin."

Jesuit Seminary, Toronto JOHN KRAJCAR, S.J.

IURISPRUDENTIA PONTIFICIA: DE METU. CC. 214 ET 1087. By Damianus Lazzarato. Naples: D'Auria, 1956. Pp. liv + 1380. $16.00.

This enormous volume is not a commentary as such on the role fear can play in relation to holy orders and matrimony, except in the sense that it emphasizes what can also be learned from the annual listing of cases before the Sacred Roman Rota, namely, that very many suits for nullity are introduced on grounds of grave fear.

As anybody who has had anything to do with such cases can tell you, it

is very difficult to pass judgment whether the fear is of the kind and the degree required to nullify ordination or marriage. It is also very difficult to prove that the required fear is verified in a given instance. The reason for the difficulty, of course, is the subjective elements involved. Most of the time there is no direct external evidence of fear. Further, what may be a cause of grave fear in one case may not be in another. No clear-cut rule can be set down whereby all cases can be solved. Each must be weighed separately.

Precisely because this type of case is so difficult, Father Lazzarato, an advocate in the Roman Curia, has gathered together and summarized 622 cases in which grave fear was alleged as the grounds for seeking a declaration of nullity. With this collection he provides tribunals and other interested persons with a great variety of such cases in the hope that they will be helped in their work by looking for similar cases which may assist them in the handling of their own cases and bringing them to the proper conclusion.

After his *prolegomenon*, the author has a one-page general index of the whole volume followed by a forty-five-page index of the cases treated. At the end of the volume are further indexes filling 102 pages: one index of the nullity cases sustained; a second of those cases not sustained; a third listing the principles and arguments employed in the various cases. The first two of these latter indexes are divided according to whether it is a question of who inflicted or who suffered the fear in the case. Each of these in its turn is again divided into a listing according to whether it was the man or the woman who inflicted or who suffered the fear. As a result, the various types of indexes and their subdivisions will be very helpful in finding a given case or a case similar to the one a given tribunal or other person may have under consideration.

Of the 622 cases given, three deal with ordination and its obligations and all three received an adverse decision. The rest of the cases all deal with marriage, and of these 332 were declared null because of fear. The cases run from 1910 to 1945 and are grouped in chronological order under their respective *ponentes*. Each case has a heading indicating the nature of the case; then an extremely brief summary of the case and its solution, all of which is then followed by a longer summary of the arguments derived from law and from the facts. Exceptions and their counter arguments, difficulties and their solutions will be found in some of the cases.

Interwoven in the expositions of the cases are frequent, usually short, comments by the author himself, some of which merely give his opinion as to what kind of fear, e.g., common, reverential, etc., is exemplified in the

case, e.g., pp. 2, 7, 9, etc. At times he disagrees with the kind of fear said to be present in a case, e.g., pp. 10, 27. At yet other times he finds fault with the court decision itself, e.g., "Aufugere est maiorem minantis iram supra se excitare, nuptiae differre quidem ulterius possunt si voluntates conveniant: sententia haud placet, maxime si altera soror longinqua fuerat" (p. 45); "Sententia per 22 paginas inutiliter diffunditur" (p. 55); "Permanente consensus defectu, ad quid de metu actum est?" (p. 65). As for the famous Vanderbilt-Marlborough case (cf. Bouscaren, *Canon Law Digest* 1, 523) he thus criticizes the decision: "Legitima igitur non videtur sententiae conclusio, probationem fieri duos testes omni exceptione maiores, Reiff. *4 t. 19*, cum sint nimis vagi in se, neque cum actrice congruere videantur. Testes ex officio auditi non sunt. Ex parte viri conventi nullus auditus est testis" (p. 696).

From these few references it can be seen that in addition to summarizing selected cases, the author also gives a critical evaluation of the whole case or parts of the case.

West Baden College JAMES I. O'CONNOR, S.J.

LUTERO EN ESPAÑA Y AMERICA ESPAÑOLA. By Ricardo V. Feliu, S.J. Burgos: Ediciones Aldecoa, 1956. Pp. xxiii + 809. 90 pesetas.

The subtitle, "Moral Physiognomy of the Founder of Protestantism," summarizes the contents and approach which the author takes in this comprehensive study of Martin Luther. His effort is to give as balanced a picture as the sources will allow, avoiding both the extreme of Protestant adulation which describes Luther as a saintly mystic and occasional Catholic bias which makes him out as a monster of iniquity.

Following the line of Grisar's classic volumes, Feliu handles all the main features of Luther's personal biography, with a concentration on his break with Rome and the political issues that finally crystallized the Protestant Reformation. But even where the context is historical, the emphasis is on the theological problems which Luther's iconoclasm raised, once the Reformers had cut themselves off from the moorings of Christian tradition. This is not the least merit of *Lutero*, that it highlights embarrassing questions like the denial of free will or the necessity of good works, which modern Protestants are prone to ignore, though they form an essential part of Reformation theology.

The first of three areas covered by F. treats Luther's doctrinal innovations, with an accent on his theory of justification. The chapter on "The Impossibility of Good Works" is outstanding. It isolates a principle of Lutheran dogma too often slighted in writings on the subject, the denial of

free will and consequent impotency to place any action which is "good" on the side of its human agency. Instead of stressing the shibboleth of "justification by faith," which is freighted with exegetical problems, F. shows that the cardinal error lay in the opposite direction, namely, disclaiming man's ability to do anything good *ab intrinseco*, either to dispose himself for justification or to cooperate with divine grace once justification is attained.

Luther's relations with Rome and his concept of the Church are treated in great detail. Here the best chapter is "The Submission of the Church to the State." Although Luther had consorted with the civil powers from the beginning of his Roman defection, his eventual position on the Church's subordination to the state did not grow out of any tyranny from partisans like Frederick of Saxony or the Landgrave Philip of Hesse. If anything, Luther dominated the civil authorities; he was certainly not their puppet creation. But as the Reformation spread and the doctrinaire liberties which Luther unleashed began to assert themselves, he realized the need for some staying force to control the aberrations that his own theology had encouraged and to give some kind of unity to the new Christianity that had come on the European scene. It is a matter of history that splinter sects of the Anabaptist type were symptomatic of the inherent tendency of the early Reformation to break into fragments, and only the restraining hand of the civil power, invoked by Luther and his disciples, succeeded in quashing the incipient fragmentation. In the same way, the dictum, *cuius regio eius religio*, coined by the Reformers, consolidated the Protestant churches by the simple expedient of imposing a common profession of evangelical faith on all subjects in anti-Roman territories.

Seven final chapters cover Luther's moral teaching, notably his attitude towards chastity, marriage, and divorce. His denunciation of celibacy is shown to be biased. He admitted that "once a man is dominated by passion, it consumes him entirely. Neither nature nor the law, the Bible nor even God and His commandments can restrain the carnal desires aroused" (p. 558). His claim to have saved marriage from the papists' contempt was an empty boast. He believed that "just as I can eat, drink, walk, talk, and do business with pagan or Jew, Turk or heretic, so I can enter marriage with any one of them." The reason is because "marriage is a purely civil affair which is subject only to civil authority like clothing, food, and lodging" (p. 569). Once the state took over, marriage not only lost caste as a Christian sacrament but it became plagued with that instability which the Reformation bequeathed to the Western world.

F. has done a good job in assembling a mass of disparate material and classifying it, with Catholic interpretation, for the convenience of Spanish

readers who may not have access to standard works like Grisar or Janssen. The interpretation is forthright, never obscure, and based on primary sources which the author uses almost exclusively. However, it would have been more accurate to omit the phrase "in Spain and Spanish America" from the title. While the thesis of the book properly stresses those facets of Luther's teaching which impinge on the current Protestant crisis in Latin America, there is too little direct integration between the two to warrant such emphasis in the title. Also, any later edition should be more concerned with adequate footnoting. The sources of direct quotations are sometimes not indicated; or more than one source is covered by a single reference. On occasion, quotes from secondary sources are too long; they could be summarized or paraphrased. But these minor deficiencies do not impair the scholarly value of a much-needed volume: a source book of information for Spanish readers on a subject which is indispensable to meet the problem of Protestant evangelization in South America.

West Baden College JOHN A. HARDON, S.J.

JOHN HENRY CARDINAL NEWMAN: PENSÉES SUR L'ÉGLISE. Translated by A. Roucou-Barthélémy. Paris: Editions du Cerf, 1956. Pp. 442.

This book is an anthology in the French language of the principal passages in the writings of Cardinal Newman, which express the ideas of the famed Oratorian on the nature of the true Church. Except for a brief *avertissement des éditeurs*, it consists entirely of excerpts from Newman's works, translated from the English by Mme. A. Roucou-Barthélémy under the supervision of Frs. L. Ferry and Turner. Occasionally the excerpts are taken from already existing French translations, with modifications and revisions by the current compiler.

The editors admit their dependence upon a similar anthology published in German by Dr. O. Karrer under the title, *Kardinal J. H. Newman: Die Kirche* (Einsiedeln and Cologne, 1945). They have, however, omitted all of the autobiographical texts cited in the German work as well as the lengthy biographical introduction. The French editors maintain that they have made use of Karrer's Introduction in their footnotes, but these are so exceedingly sparse and brief as to be almost non-existent. Only twice in the entire work, and then very briefly, is any biographical introduction given to the excerpts which follow. No attempt whatsoever is made to discuss or evaluate Newman's ideas. The sole aim of the editors has been to allow Newman to speak for himself.

The passages are arranged in the order in which the great problems of the Church presented themselves to Newman's mind, although the anthology

is divided into five sections: (1) a summary and explanation of Catholic principles; (2) the attitude of faith toward the Church, the place of the Church in the plan of God; (3) unity and catholicity; (4) the life of the Church in the world, the life of the believer in the world and in the Church; and (5) the life of the believer in the Church. The passages given are well chosen and represent some of Newman's more original and noteworthy thoughts on these subjects. The quotations are ample in number and of sufficient length to convey the meaning of the author, as well as can be done by any anthology. Many of the excerpts from the private correspondence of Newman are taken from the easily available biography by Wilfred Ward. The brief bibliography lists primarily works in the French language.

The value and usefulness of this book, therefore, consists exclusively in the fact that it conveniently gathers together in one volume the most representative thoughts of Newman on the Church.

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WILLIAM G. TOPMOELLER, S.J.

DIE RELIGION: EINE PHILOSOPHISCHE UNTERSUCHUNG AUF GESCHICHTLICHER GRUNDLAGE. By August Brunner. Freiburg: Herder, 1956. Pp. 390. DM 22.—

As its title indicates, the present work is neither an historical investigation into the origins and varieties of particular religious phenomena nor a philosophic inquiry conducted in a vacuum. Its aim is rather to build on history, to interpret philosophically the universal fact of religion as manifested in its richness and variety by the light of historical research.

The approach, therefore, is quite dissimilar to that followed by the ordinary textbook *de vera religione*, where religion is presented at the outset simply as a conclusion of sound and ready-made philosophy. This textbook procedure of deducing religion from a conjunction of theses on God's existence and man's nature undoubtedly has the advantage of avoiding the pitfalls of subjectivism. Less happy, however, is the consequence that, in reducing religion to the confines of preconceived notions, our understanding of it is inevitably limited to a few desiccated propositions conveying not the reality but only its barest skeleton.

Instead of tailoring fact to fit theory, Fr. Brunner, here as in previous works, shows himself most scrupulous to get the facts first. Starting with a phenomenology of the religious experience in the richness of its historical manifestations, he is able to see it not as something derived and secondary that pops up at the end of a syllogism, but as embodying man's most origi-

nal and comprehensive encounter with reality. This fundamental encounter precedes and envelops all man's other undertakings, including philosophy. It thus appears not as an "ought" deducible from reflections on human nature but rather as the primary and richest source for an understanding of that nature.

Following out this approach, the plan of the book falls into three parts. In the first eight chapters B. investigates the religious phenomenon as a whole, treating in succession such points as its origin, its relation to culture, and the general forms it assumes. The second part is rather an analysis of particular aspects or sub-categories of the total experience and seeks the philosophic significance of such phenomena as prayer, sacrifice, feasts and rites, magic, etc. B. then returns to more general themes in the final chapters and takes up questions like the truth-value of concrete modes of knowledge and their role in our knowledge of God, as well as the various ways historic man has misinterpreted his basic drive for love and salvation.

Some students of religion may not endorse all of B.'s conclusions. For example, K. Bellon in his article, "Unité et pluralité des religions," *Ephemerides theologicae Lovanienses* 33 (Jan.–Mar., 1957) pp. 5–35, takes issue with our author's stand on the immediacy of our knowledge of God. Brunner does not, of course, hold that we experience God directly in Himself. However, he does claim that man as a spiritual being is forced by his own insufficiency to look beyond himself for the ultimate and absolute ground of his being and, in this felt need thus to transcend himself, experiences concretely and directly a reference to God as his origin and ultimate ontological source. This is not to deny the validity of rational argumentation to prove the existence of God. But Brunner, exemplifying a growing tendency to which the author of the above-cited article takes exception, will not admit that metaphysical reasoning by concepts is the only natural way of coming to a knowledge of God.

However this may be and whatever room may exist for disagreement with some of B.'s other positions, no student of religion can fail to be enlightened and delighted by his many extraordinary insights. Nor is the book of interest only to students of religion. For the reasons suggested above, it recommends itself to anyone interested in a richer and more comprehensive philosophy of concrete man himself.

Loyola Seminary, Shrub Oak, N.Y. ROBERT O. JOHANN, S.J.

INSIGHT: A STUDY OF HUMAN UNDERSTANDING. By Bernard J. F. Lonergan, S.J. New York: Philosophical Library, 1957. Pp. xxx + 785. $10.00.

Original works of major importance by Scholastic philosophers in the field of epistemology have been rare events in the present century. This is one of them. The author, a Canadian professor of theology now teaching at the Gregorian University, has long been known to theologians and philosophers for his series of profound articles on the concept of *verbum* in St. Thomas and on cooperating grace. He has written this philosophical work as a theologian who, following the authentic tradition of St. Thomas, feels keenly his responsibility to the queen of the sciences to ensure that his primary tools of philosophy and scientific method are kept abreast of the intellectual conquests of his own day. In view of the vast development of scientific intelligence in the modern period in all fields from mathematics to psychology, plus the parallel growth of philosophical reflection on this development, he feels it is high time that the theologian of the twentieth century draw upon this accumulated capital to elaborate a richer and deeper conception of the nature and significance of man's intellectual activity as it pursues its quest for total understanding down through history. A vast and daring enterprise, but one on which he has spent decades of research and reflection.

The contents of the book fall into two main divisions. The first explores by induction the concrete process by which the human intelligence reaches "understanding" in the major fields of pre-philosophical knowledge, following the descending order of exactness from mathematics through the physical sciences to practical or common-sense wisdom. Out of this is drawn a general theory of the cumulative growth of understanding in the history both of individuals and of social groups, the basic law being that of the dialectical sequence of position, counter-position, and new position. The opposite process of spreading intellectual blindness (scotoma), due to systematic failure of insight in a given area, is also traced, with illustrations drawn from the fields of psychiatry and the history of civilizations.

On all the above levels of both scientific and practical intelligence the process of human understanding reveals the same basic pattern to be at work. The first phase is the assimilation of data, or "experience." The second is the achievement of "insight into relevant form," which grasps the form, pattern, or structure relevant to the inquiry in question and disengages it from the non-relevant "empirical residue." This theory of "abstractive insight" is a rethinking in modern terms of what the author rightly claims is the heart of the Aristotelian-Thomistic epistemology, namely, the thesis that the human intellect grasps the intelligible only in the sensible—and not apart from it, as in the Platonic tradition. The third phase is that of judgment. It consists of a moment of critical evaluation of the credentials of

objectivity (evidence) of the foregoing insight, which is weighed as an hypothesis to be verified, followed by an act of unconditional commitment or assent which affirms, "Yes, this is so in reality as my insight presented it." Here alone is objective truth attained.

The foregoing analysis is the fruit of a profound personal rethinking of the essentials of Aristotelian-Thomistic epistemology, expressed in terms which the author believes will render it more accessible to the contemporary scientific intelligence than the traditional Scholastic vocabulary. Its virtues are many. Its most serious defect seems to me to be an inadequate explanation—or rather its enigmatic avoidance of any precise explanation—of how the judgment of concrete existence takes place and is "critically verified" about objects distinct from the knowing self. The author's insistence that the intellectual knowledge of the real is not the grasp of a "really out there now"—a notion of the real derived from the perspective of mere "extroverted animal consciousness"—but rather only the unconditional affirmation of "a conditioned" whose necessary conditions have been verified (thus transforming it into a "virtually unconditioned"), runs the risk of being unable to distinguish adequately between mere possibility or essential necessity and actual existence. Has the author possibly fallen into a "systematic oversight" with respect to the central Thomistic insight into the role of existence as the primary root of all intelligibility? The same lacuna was more conspicuous in his articles on the *verbum*; it has not yet been adequately filled in the present work.

The second part of the book is considerably more daring and more controversial. It explores the realm of philosophical, or reflective, understanding by drawing out the implications of the preceding analysis of the process of knowledge. The first step uncovers the self-affirmation of the knower implicit in every judgment. This grounds the critical validation of the objectivity of human knowledge and founds a critical realism, though not in a Cartesian way. The second step lays bare the basic dynamism at work behind every intelligent inquiry, the unrestricted desire to know. The author has drawn heavily here on Maréchal's doctrine of the dynamism of the intelligence, but again in his own personal way.

The permanent structure of human knowing thus unveiled now becomes the basis for a quasi aprioristic deduction of the broad outlines of the metaphysical structure of reality outside the mind. Any being within the range of natural human experience ("proportionate being") must, in order to be assimilable by human understanding, be composed of an element of "potency" corresponding to the empirical residue of sense experience, an element of "form" corresponding to the act of insight, and an element of

"act" or existence corresponding to the act of affirmation in the judgment. Being in general is defined as whatever can become the object of the unrestricted desire to know. The existence of God is then deduced (with His main attributes) as the necessary, total, and ultimate objective answer or fulfilment of this basic dynamism of our intelligence. One controversial consequence which the author draws is that the ultimate intelligibility or metaphysical essence of God must be formally identified with His act of knowing rather than with His act of being.

From the elements of this natural theology flow immediately the rudiments of an ethics. This leads to an analysis of the necessity of faith or belief for the completion of human knoweldge, first on the natural level, then on the supernatural as a response to some form of divine revelation, shown by reason to be a strong antecedent probability if our unrestricted desire to know is not to be left radically frustrated. The general traits of the mode of communication of this revelation and of the social institution needed to perpetuate it (the Church) are then sketched "by anticipation" in a deduction strongly reminiscent of Blondel but to my mind not entirely convincing.

All of these deductions in the second part, it should be noted, are but analogous applications of the basic method of intellectual inquiry first discovered in the study of mathematical understanding, namely, the a priori postulation of the general properties which the unknown x one is seeking must possess in order to satisfy the exigencies of the question being asked.

What judgment should be passed on this extraordinary work, at once so new and yet so traditional? The methodological reversal of the priority of being over thought (although thought for Fr. Lonergan does not mean mere idea but the activity of thought assimilating being) leaves this Thomistic reviewer with many serious misgivings. But the issues involved are so numerous and so complex, the author's basic aim so laudable, his erudition so vast and for the most part so sure (though not always in metaphysics), and his case so powerfully and painstakingly reasoned, that I feel constrained to give his work a provisory vote of qualified approbation—not to mention admiration. Only the sifting process of prolonged discussion and reflection will permit a more definitive estimate to be reached.

Prospective readers should be warned that this book will make unusually heavy demands on their scientific background in all fields from mathematics to depth psychology. The writing moves consistently on a high level of density and abstraction. Yet for the most part it remains admirably lean and clear—the clearest, in fact, of all his writings to date.

Fordham University W. Norris Clarke, S.J.

DU FINI À L'INFINI. By Charles de Noré-Pantgibaud, S.J. Paris: Aubier, 1957. Pp. 210. 795 fr.

It would unquestionably be difficult for any author today to say anything new on the analogy of divine names. It is not impossible, however, to approach an old problem in a new way. This the author has tried to do. He does not seek to expound a doctrine of analogy, nor even a psychology or epistemology of analogous cognition. Rather, as his subtitle indicates, he seeks to present an "Introduction to the Study of the Knowledge of God," an attempt to "appreciate better the proportion which exists between the means at our disposal for knowing God and the divine reality itself" (p. 149).

With this end in view the author analyzes not only the relationship of finite knowing to an infinite object of knowledge, but also the aptness of finite objects to represent the infinite and thus to serve as a medium between the finite knower and the infinite known. Such an approach to God cannot be termed "scientific," whether on the natural or the supernatural level, but there is no reason, says the author, why it cannot be called "knowledge" (pp. 70–71). The imperfect cannot adequately represent the perfect, but it can "point toward" the perfect and, in so doing, permit us to grasp more adequately the infinite (p. 73). Most important, however, is the realization that in an analogy, one of whose terms is of a transcendent order, the process cannot be conceptual. Rather, it is feasible only in the dynamism of judgment, whose orientation is toward a term which is "affirmed but not seen" (p. 35). Nor is it mere intelligence which recognizes in the finite "traces" of God; it is, so to speak, a faculty oriented toward these "traces" precisely as reflecting God (p. 65).

Though brief, the book contains a mass of scholarly erudition, historical, doctrinal, and speculative. Not much of it is new, but it has been newly synthesized and given freshness by a novelty of presentation. In this reviewer's opinion, by far the best chapters are the second, on the "Nature of Analogous Community," and the fourth, on "Metaphorical Analogy." The second half of the book, which deals with the analogy operative in knowledge through divine revelation, leans heavily on these two chapters for an explicitation of the proportion between the mode of revelation and the reality revealed. From beginning to end the position is frankly Thomistic, but it dispenses with most of the dry technicalities which tie the Thomistic position too closely to Aristotle. The reader will not, perhaps, find that his knowledge of analogy has been increased, but his appreciation of its roots and of its significance should be nourished.

Fordham University J. QUENTIN LAUER, S.J.

SCIENCE VERSUS PHILOSOPHY. By F. G. Connolly. New York: Philosophical Library, 1957. Pp. 90. $3.75.

In seeking a solution to the classic science-philosophy problem, the author of this book considers two Thomistic answers: that of Maritain, who holds that science is a field of knowledge adequately distinct from philosophy, and the anti-Maritain position, which denies this distinction. While professing a middle-ground position, C. agrees with the more basic tenets of Maritain. He holds, however, that some of the empiriological sciences fall within the orbit of the philosophy of nature, while others belong to the realm of art.

The book has many deficiencies. Despite its title, it says very little of "science" as this word is commonly understood today; indeed, C. is apparently unfamiliar with modern science. The language employed is comprehensible only to Scholastic philosophers. A more serious objection, however, can be brought against the whole a priori approach to the division of knowledge. To say that this empiriological science pertains to "speculative science" because it is ordained to prudential action, while that one pertains to "practical or moral science" because it is ordained to productive action, may be fine in theory, but what science can be put exclusively in either category? However valid in itself and consonant with the teaching of St. Thomas, it would seem quite unrealistic in our time to propose such things as: "The philosophy of nature and its associated empiriological sciences should lay bold claim to the exclusive title of Science." Are not such philosophers deceiving themselves, and only themselves, when they say that they are the only true scientists, that mathematicians are "frustrated philosophers who, having rejected metaphysics, look upon mathematics as the Queen of the Sciences"? No one will deny the need of a unified synthesis of knowledge that will provide for the data of revelation, of philosophy, and of modern science, but the road to such a monumental opus is not made easier by such an approach as this.

In the last chapter, entitled "A Challenge and a Plea," C. points out the great gulf between Scholastic philosophy and other philosophies in America. He correctly traces the history of this development. The challenge is to effect a rapprochement. Many will agree that Thomism does have something to say, both in the realm of philosophy and in the ordering of the branches of knowledge. But it will never be listened to, it will continue to have no impact on the intelligentsia, until it is willing to go in their door, to use their terminology, to learn new ideas from them, and, above all, to acquire a knowledge of the science it is so willing to talk about.

Woodstock College WILLIAM J. SCHMITT, S.J.

SHORTER NOTICES

THE PROBLEM OF HISTORY IN MARK. By James M. Robinson. *Studies in Biblical Theology* 21. Naperville, Ill.: Allenson, 1957. Pp. 95. $1.75. After a short summation of the trends in interpreting Mark's Gospel, from the nineteenth century's conception of Mark as immanent, objective history, the turn of the century's outlook on Mark as non-historical theology, the resultant confusion that saw Mark as mythology, to the contemporary consideration of Mark as theologically understood history, Robinson gives an excellent appraisal of Mark's understanding of history based on the form and content of the Marcan material itself.

Vincent T. O'Keefe, S.J.

PROMISE AND FULFILLMENT: THE ESCHATOLOGICAL MESSAGE OF JESUS. By W. G. Kümmel. Translated from the 3rd German edition by Dorothea M. Barton. *Studies in Biblical Theology* 23. Naperville, Ill.: Allenson, 1957. Pp. 168. $2.50. Kümmel discusses the extent, meaning, and importance of the expectation implicit in Jesus' message that the end was near. The decisive question revolves around what meaning is to be found in the fact that Jesus placed side by side the conceptions that the Kingdom of God was expected soon, that its coming was expected within His generation, that the expected Kingdom of God was present, and that He even emphasized that the hour of its coming was unknown. The imminent expectation is a contemporary form of expression to bring out in living words the certainty of God's redemptive action directed towards the consummation. Though it can be detached from Jesus' message, the future expectation is essential and indispensable because it is only in this form that the nature of God's redemptive action *in history* can be held fast. The disciple of Jesus can have a sure hope that the end of the world is coming. Not because Jesus has proclaimed the nearness of the end; but God's purpose for the world will most certainly be accomplished because Jesus could proclaim the paradoxical message, contrary to every Jewish conception, that the future Kingdom of God is already at work in the present. The intrinsic meaning of the eschatological event that Jesus proclaims does not lie in the end of the world as such, but in the fact that the approaching eschatological consummation will allow the Kingdom of that God to become a reality who has already in the present allowed His redemptive purpose to be realized in Jesus. The meaning of His eschatological message does not lie in revealing apocalyptic secrets nor in giving the present a significance arising from a divine reality beyond time, but

it lies in this that in Jesus the Kingdom of God came into being and in Him it will be consummated. The promise of Jesus receives its peculiar and reliable character through its fulfilment in Him.

Vincent T. O'Keefe, S.J.

LES MANUSCRITS DE LA MER MORTE ET LES ORIGINES DU CHRISTIANISME. By Jean Daniélou, S.J. Paris: Editions de l'Orante, 1957. Pp. 125. 190 fr. An extremely readable study, collating and applying the fruits of research of Dead Sea scholars. Part 1 analyzes possible Essenian contacts by John the Baptist, Jesus Christ, and the Jerusalem Christian community. Though John was most likely part of the Essenian movement, by his personal vocation he was more than an Essenian prophet and became the pivotal point between the Old and New Covenants. Christ is clearly not an Essenian, yet among Essenian traces in His life are: fast and temptation in the desert, recruitment of disciples at the mouth of the Jordan, calendar calculations, establishment of a twelve-man hierarchy, criticism of the casuistry of the Pharisees, and certain logia. The similarities may be two independent expressions of a common religious milieu. They are mainly exterior; Christ's emphasis on the primacy and universality of charity is not Essenian. In developing, the primitive community followed an Essenian pattern: twelve-man council, offices of overseers (*episcopoi*) and prophets, communal possession of property, form of catechesis, prayer three times daily, nocturnal vigils, celebration of Sunday, fast on Wednesday and Friday, use of testimony books. One difference is essential: the central place held by the Person of Christ, especially in His death and resurrection. Part 2 compares and contrasts Christ and the Teacher of Righteousness. D. concludes: the Teacher of Righteousness was a religious personality of importance; most likely he did not die a violent death, certainly he did not rise from the dead, his death was given no redemptive value; he was deeply aware of his sinfulness, of his need for purification, and of the infinite distance separating him from God; and his person and actions were not the object of a cult. Part 3 filters out Essenian influences in the Apostolic Age: the Hellenists of the Acts, especially Stephen; Gnosticism; Paul's instructors at Antioch and Paul's letters; the Johannine parts of the *NT*; the audience of the Epistle to the Hebrews; the *Testaments of the Twelve Patriarchs*; the Church at Antioch as reflected in the *Didache*, the *Odes of Solomon*, and the letters of Ignatius; Ebionism; and the *Shepherd* of Hermas.

John S. Nelson, S.J.

ESSAYS ON TYPOLOGY. By G. W. H. Lampe and K. J. Woollcombe. *Studies in Biblical Theology* 22. Naperville, Ill.: Allenson, 1957. Pp. 80. $1.50. These essays originated in a conference of the Society for the Study of Theology at Oxford in 1955. The first, "The Reasonableness of Typology," is an excellent discussion of the principles underlying the use of the typological method of interpretation and suggests in general terms some considerations which help to establish a rationale of typology. The second, "The Biblical Origins and Patristic Development of Typology," presents a more detailed examination of the actual ways in which typology was employed by early writers, both within the canon of Scripture and in the patristic period. Both essays are first-rate contributions.

Vincent T. O'Keefe, S.J.

ST. CYPRIAN: THE LAPSED; THE UNITY OF THE CATHOLIC CHURCH. Translated and annotated by Maurice Bévenot, S.J. *Ancient Christian Writers* 25. Westminster, Md.: Newman; London: Longmans Green, 1957. Pp. 133. $2.75 These two selections of St. Cyprian give an important insight into the Christian feeling of the mid-third century. Writing in the *De lapsis* against those who denied their faith in the Decian persecution, St. Cyprian stresses the need for penance as a condition for their reacceptance into the Church. In the second selection, *De ecclesiae catholicae unitate*, we have the earliest extant writing precisely on this subject of Church unity. Thus it offers important and essential matter for study especially in the development of dogma. As B. points out, Cyprian must be interpreted according to his mind and the circumstances in which he wrote, not according to a later development in the doctrine of unity. The two variant readings of the disputed section concerning the primacy of the bishop of Rome are given in parallel columns. B.'s introduction and notes to both selections leave little to be desired for clarity and adequacy of treatment. An index further enhances this valuable edition to the *ACW* series. The translation offers accurate, clear, and easy reading.

Ronald W. Sams, S.J.

CHURCH AND CULTURE IN THE MIDDLE AGES 1: 350–814. By Gustav Schnürer. Translated by George J. Undreiner. Paterson, N.J.: St. Anthony Guild Press, 1956. Pp. xvi + 574. $7.50. A translation from the third edition (1936) of the first volume of Schnürer's great history of the interaction of Christianity and culture from the decline of the Roman Empire to the close of the Middle Ages. Facts are carefully marshaled to

support the central thesis: "the ancient power had to perish in order to make room for that Christian culture which was destined to be a world culture. Not one kingdom nor one language was to reign; but there would be various nations and various tongues, and above all a unity of faith and of Christian culture" (p. 380). The treatment of the Irish missionaries is particularly interesting. The first, since apostolic times, to evangelize without the protection of the Roman eagle or the Frankish sword, they won the allegiance of the northern tribes for the pope, the leader of the new Rome. Thus they set in motion a series of events which culminated in that particular phenomenon of the later Middle Ages, Christendom. S.'s insight helps greatly in interpreting the historical data of this difficult era, the early Middle Ages. It should be noted, however, that he relies too much on Einhard's *Vita Caroli Magni*. A typical contemporary court biographer, Einhard glosses over or omits whatever might discredit his patron. Msgr. Undreiner deserves our gratitude for a smooth translation; we hope that he will proceed with the other two volumes.

Edmund G. Ryan, S.J.

LA RESURRECCIÓN DEL SEÑOR: ENSAYO DE SÍNTESIS TEOLÓGICO. By José Capmany Casamitjana. Barcelona: Seminario Conciliar de Barcelona, 1956. Pp. 110. Leaving to apologetes the task of establishing the historical fact of the resurrection, C. presents a much-needed theological synthesis based on St. Thomas. Professors of soteriology, anxious to restore this great mystery to its rightful place in their treatise, could do worse than follow the development suggested by this well-ordered study. After two chapters dealing with the resurrection as the exaltation of Christ and as a divine word spoken to man, the longest and most important chapter treats of the resurrection as redemptive act: in Scripture and (very briefly) in the Fathers; in the application by St. Thomas of the categories of efficient and exemplary causality; in the relationships of the resurrection with the death, ascension, and Incarnation of Christ. A brief concluding chapter considers the resurrection as the glory of God. There are two appendices, kerygmatic in character, on Christian spirituality and on human history in the light of the resurrection. Though St. Thomas is the guide, being cited on almost every page, modern contributions are not neglected, e.g., de Haes and Durrwell on the resurrection, Benoit on the ascension. Original chiefly in its arrangement of material, this warm theological meditation nevertheless affords a captivating glimpse of the beauty of our faith's most central mystery.

Thomas E. Clarke, S.J.

MARIA, MUTTER DER GLAUBENDEN. By Eugen Walter. Freiburg: Herder, 1957. Pp. 148. A simple, penetrating exposition of Mary as she is portrayed in the *NT*. Written with the express purpose of returning to the sources for a more authentic picture, the book takes as its theme the faith of Mary as brought to light by the evangelists. W. explains the book's title by contrasting the faith of Abraham, of Mary, and of the contemporary Christian. He then takes up each Gospel incident in which Mary plays a role, and with brief, sure strokes sketches its dimensions in terms of the faith which that Gospel event demanded. Two major points emerge: Mary's unity with Christ in God's plan and in the redemptive order of the New Covenant, and her fulness of grace. Some parallel questions of Mariology are discussed, e.g., the three-cornered problems of Mary's betrothal to Joseph, her reply to the angel at the Annunciation, and her disputed vow of virginity. W. writes tellingly against various pious traditions, such as the advanced age of Joseph at the time of his marriage to Mary, and the appearance of the Risen Christ to His Mother. In his description of Calvary, W. graphically pictures Mary as a symbol of the Church and shows how her unity with the Church's priestly office, represented by St. John, is accomplished beneath and through the cross of her Son. A final chapter on Mary's role in the Church today completes this valuable miniature of the Mother of the Faithful.

Joseph L. Roche, S.J.

TOWARD MARRIAGE IN CHRIST. By Thomas Donlan, O.P., Francis L. B. Cunningham, O.P., and Augustine Rock, O.P. Dubuque: Priory Press, 1957. Pp. xv + 199. $1.50. The first in a series of college texts in theology projected by the Dominican Province of St. Albert the Great under the general editorship of Francis L. B. Cunningham, O.P. More of an outline than a thorough discussion, as the authors themselves are well aware, this volume stands in particular need of the indispensable safeguard of all works in its class: careful elucidation by a thoroughly competent teacher. This is especially true of the treatment of rhythm, which, as presented in the text, may well occasion misapprehension and confusion in the minds of students. On the other hand, the systematic use of the necessary pedagogical apparatus of motivation, plan, conclusion, and summary in each chapter will aid the teacher and the student considerably. As a supplementary textbook, it will serve its purpose for a brief course in marriage.

Miguel J. Casals, S.J.

HEBDOMADA SANCTA 1: CONTEMPORANEI TEXTUS LITURGICI, DOCUMENTA PIANA ET BIBLIOGRAPHIA. Edited by Herman A. P. Schmidt, S.J. Rome: Herder, 1956. Pp. xx + 300. L.1300. The first of a two-volume work intended for a seminary course in the liturgy of Holy Week, containing the necessary texts and documents for the course to be outlined in the second volume. Part 1 contains complete texts of the Holy Week liturgy and rubrics as they appear in the *Breviarium Romanum*, *Missale Romanum*, and *Pontificale Romanum*, and as they appear in the new *Ordo hebdomadae sanctae instauratus*. For ease of comparison, old and new texts are juxtaposed. Part 2 contains fourteen of the pertinent papal documents which have appeared from 1951 to 1956. Part 3 is a thirty-five-page bibliography, systematically arranged according to various general and particular topics related specifically to Holy Week. A general bibliography covers such headings as the 1956 restored liturgy; historical, pastoral, and spiritual treatises; the Oriental liturgy; chant; etc. A second bibliographical section is ordered according to special topics under each of the days of Holy Week. Volume 2, *Fontes historici cum commentario, notis et indicibus*, is due to appear this year and will contain the heart of the proposed course. The prime aim of the entire text is to provide the basis for a liturgy course that could be both historical and "academico-scientific," as befits seminarians. No such text exists at present. The subject of Holy Week seemed particularly appropriate for such a treatment, not only because *Pascha est cor liturgiae*, but because in no other phase of the liturgy do we find a documentary history so up-to-date and readily accessible. Given the relatively limited time devoted to the study of the liturgy in undergraduate theology, and given the numerous more general and more basic topics to be covered in such a course, the true value of *Hebdomada sancta* would seem to lie in its use as a reference for special students of liturgy or of liturgical history.

Joseph G. Murray, S.J.

PEOPLE'S PARTICIPATION AND HOLY WEEK: 17TH NORTH AMERICAN LITURGICAL WEEK, LONDON, CANADA, 1956. Elsberry, Mo.: The Liturgical Conference, 1957. Pp. xiv + 155. $2.00. The central theme of this remarkable collection of discussions and papers is that the prime aim of the liturgical apostolate must be to educate the laity to an appreciation of the reality of their incorporation into the Body of Christ. Only a laity conscious of their intimate union with one another and with Christ, their High Priest, will come to see the true meaning of worship by the "whole" Christ. There must be continued efforts to make use of all available resources to initiate the laity to a participation in the Mass that is both

active and social in stress. The remarkable results reported as already achieved through such means as the dialog Mass, the sung Mass, and other forms of community participation are an encouragement and inspiration. Of particular interest to many will be the thought-provoking discussion by Fr. Mathis of Notre Dame on the notable lack of a true liturgical piety in many religious communities and houses of formation. This a-liturgical spirit, though understandable in the historical setting in which many religious orders and congregations were founded, is nevertheless difficult to justify in the light of the very specific exhortations of our present Pontiff in *Mediator Dei* some ten years ago. Five other papers devoted to Holy Week, of a thoroughly historical, dogmatic, and inspirational character, furnish apt material for sermons and instructions on the meaning of the restored Holy Week liturgy. It is disappointing to note that so few seminarians were able to attend; for only if they are imbued with the spirit of these Liturgical Weeks will the lasting success of this movement be assured.

Joseph G. Murray, S.J.

CONTEMPLATION IN ACTION: A STUDY IN IGNATIAN PRAYER. By Joseph F. Conwell, S.J. Spokane: Gonzaga Univ. Press, 1957. Pp. v + 123. $2.50. Since the dynamic formula *simul in actione contemplativus* was first coined by Jerome Nadal, St. Ignatius' alter ego, it has given rise to many studies. The present monograph promises to assume a first rank among them. Its scope is limited to a twin question: Is there a prayer proper to the Society of Jesus and, if so, how can we discover its characteristic note? According to Nadal, whom C. follows faithfully, there are three ways by which we can determine the grace proper to the Society of Jesus: first, from the life of its founder; secondly, from two meditations of the *Spiritual Exercises*, on the Kingdom of Christ and on the Two Standards; and third, from the end of the Institute. Characteristic of the life of Ignatius, Nadal observed, was a Trinitarian view of the universe. This yields the first insight into Ignatian prayer: it must be an encounter with the triune God in the midst of action by an habitual recognition of the supernatural aspect of things. A consideration of the Kingdom and Two Standards meditations adds a new perspective: a certain martial spirit must be found in the Jesuit's union with God, so that prayer proper to the Society cannot be separated from the struggle of the Church against the forces of Satan. A study of the end of the Institute adds still another dimension: the field of activity offered a Jesuit is a vast one, embracing everyone on the face of the earth. Such a universal apostolate demands a type of prayer which will arouse

great thirst for helping one's neighbor, so that prayer which would withdraw a Jesuit from the tendency to help his neighbor would not be prayer proper to the Society. Noteworthy is C.'s observation that this grace to be *simul in actione contemplativus* is not reserved exclusively to members of the Society of Jesus; it can be the common heritage of all who have made the *Exercises* and whose lives are a continual application of their spirituality. The relevance of his study, accordingly, extends beyond the Society to the many religious communities and individuals who have drawn from the rule and spirit of Ignatius.

Dominic Maruca, S.J.

CATHOLIC RELIGIOUS ORDERS. Compiled by Oliver L. Kapsner, O.S.B. Collegeville, Minn.: St. John's Abbey Press, 1957. Pp. xxxviii + 594. Reference books designed for librarians—for cataloging and for bibliographic research—are frequently of more general use too; that is true of this enlarged edition of K.'s list of names of Catholic religious orders. The names of 1777 orders are listed, "orders" being used in the widest possible meaning; and in the same alphabetical arrangement there are thousands of alternate forms in many different languages. With the proper form of the name of each order is given the place and date of founding, the usual abbreviation, the name of the founder. There is also an index to founders. A short glossary will help those who are not familiar with canonical terms used in the law concerning religious. As far as this reviewer has been able to check, the entries are correct. This compilation, a great credit to K., is really more than a reference book, because it can be recommended for browsing to anyone who doubts or who is ignorant of the tremendous spiritual energy of the modern Catholic Church.

Edmond F. X. Ivers, S.J.

WAR AND CHRISTIANITY TODAY. By Francis Stratmann, O.P. Translated by John Doebele. Westminster, Md.: Newman, 1957. Pp. viii + 134. $3.00. This volume says well some things that clamor to be heard: war settles nothing, the world gravely needs a supranational authority, we must be supremely distrustful of the militarists, etc. It is unfortunate, therefore, that the work is tendentious. The presentation of the papal teaching on modern war is one-sided. The authorities cited are carefully chosen to support S.'s thesis; some are not authorities at all. The treatment of moral issues is inadequate. Nor is S. always sufficiently *au courant* of atomic and economic fact. Some of the distortion is explained by the fact that

the author has Prussian militarism in mind. As a presentation of the pacifist position it is worth reading.

Robert H. Springer, S.J.

JÉSUS ET LES PAÏENS. By Joachim Jeremias. Translated by Jean Carrère. *Cahiers théologiques* 39. Neuchâtel: Delachaux and Niestlé, 1956. Pp. 71. J.'s motive is twofold: a study in Scripture and a contribution to the knowledge of mission activity. His division is into thesis, antithesis, and synthesis. The thesis proposition is that Christ specifically forbade mission activity among the pagans. To uphold this, J. gives exegetical proof of three statements: Christ passed a severe judgment on Jewish proselytism, He forbade His disciples to announce the gospel to the pagan nations, and He carefully limited His own evangelical activity to the Jewish nation. In the antithesis J. again bolsters his argument with proof of three statements: Jesus tried to purify the messianic idea of the Jews from sentiments of nationalism and vengeance on the Gentiles, He promised to the pagan nations a participation in His Kingdom, and the salvific work and sovereignty of Christ were promised also to the pagans. The synthesis resolves these prima facie contradictions. Although Jesus did not preach to the pagans and forbade such an undertaking to His immediate disciples, He did intend that in later generations the conversion of mission lands would be a prime work of the Church as an eschatological act of the power of God and as the last great revelation of the grace of God working in men.

DIE KELCHBEWEGUNG AM NIEDERRHEIN IM 16. JAHRHUNDERT. By August Franzen. *Katholisches Leben und Kämpfen im Zeitalter der Glaubensspaltung* 13. Münster: Aschendorff, 1955. Pp. 83. DM 4.50. A scholarly study of the movement for Communion under both species, which was a burning issue in the early days of the Reformation. After a general introduction to the problem, F. centers his studies on the history of the controversy in the lands of the lower Rhine. He draws his picture of the movement for lay reception of the Precious Blood by portraying the attitudes of the leading clerical and lay leaders to the dispute. The Catholic attitude varied greatly on the willingness to make concessions on what, after all, is a matter of discipline rather than dogma. The followers of Erasmus in the Catholic camp were more than willing to effect a compromise, with many of them actually desirous for Communion under both forms. But, as F. points out, what began as a point of discipline soon proved to be an outward sign of profession of the new Protestantism. At this point

concessions were powerless to effect unity, as was to be demonstrated when some short-lived concessions were made in 1564 to Duke Wilhelm von Jülich-Kleve.

DIE HERZ-MARIA-WELTWEIHE: DOGMATISCH-ZEITGESCHICHTLICHE SCHAU. By Englebert Zeitler, S.V.D. Kaldenkirchen: Steyler, 1954. Pp. xiii + 186. A closely-reasoned Marian synthesis based on the theological and historical aspects of the devotion to the Heart of Mary. In an introductory survey of the evolution of the devotion, Z. points out that it is a synthesis of Mariology and the high point of Marian cultus. After an analysis of devotion in general, he explains the twofold character of the fundamental Christian concept of devotion: a witness to both the transcendence and the immanence of God in the concrete Christian order. In this framework Z. analyzes theologically devotion to the Heart of Mary: its essential purpose (complete dedication of mankind to the Heart of Mary); its two essential characteristics (consecration both of the individual and of the entire human race); its fulfilment of the transcendent-immanence idea; the Divine Maternity and the Queenship of Mary; the relationship of the Kingship of Christ and the Queenship of Mary; the material and formal elements of her Queenship, which consist, under different aspects, in the mediation of grace; and Mary's active role in the Mystical Body. In the second part of the work, the historical aspects, Z. restricts himself to contemporaneous history. He evaluates current theological opinion on the symbolism of the Heart of Mary; the material and formal elements of this symbolism; the notions of heart, person, and love; the distinction between devotion to Mary and devotion to the Heart of Mary; and the meaning for our time of the devotion to the Hearts of Jesus and Mary. Z. concludes with some practical considerations for the use of the devotion in the active ministry.

RECOLLECTION, THE SOUL OF ACTION. By Henrique G. Trinidade, O.F.M. Translated by Conall O'Leary, O.F.M. Paterson, N.J.: St. Anthony Guild Press, 1957. Pp. xii + 166. $2.00. Writing for all Catholics who are striving to advance in the spiritual life, Dom Henrique is careful to stress that recollection does not mean losing contact with the world and its activities. The basic essentials of recollection are three: a great attraction for God and the things of God; an interior turning aside from the things of earth; and an intimate union with God in love and contemplation. Most of the book is devoted to methods of achieving these fundamentals.

THE INSIGHT OF THE CURÉ D'ARS. By Francis Trochu. Translated by V. F. Martlet. Westminster, Md.: Newman, 1957. Pp. vii + 103. $1.75. A fresco on the walls of the present basilica at Ars shows penitents surging about the confessional of the Curé d'Ars. After his death these same penitents were to surround the ecclesiastical authorities to testify to the insight that was his special gift and is the common theme of the fifty stories here collected. It was best defined by Père Faivre, a contemporary, to the ecclesiastical tribunal at the *procès de l'ordinaire*: "I have heard many people declare that they had consulted the Curé d'Ars on the subject of their vocation, or about lawsuits, family complications, illnesses, decisions that had to be taken, and that he had always answered with penetrating intuition. He foretold to several persons what was to befall them at a later date. He knew the conscience and interior dispositions of many. So strong was the general feeling attributed to his supernatural powers that no one ever hesitated to give credence to his words." The stories selected by T. are designed to supplement with further examples the chapters in his authoritative *Life of the Curé d'Ars* on the Curé as confessor and on his intuition and predictions.

MAN AND HIS HAPPINESS. Edited by A. M. Henry, O.P. Translated by Charles Miltner, C.S.C. *Theology Library* 3. Chicago: Fides, 1956. Pp. xxix + 420. $6.50. THE VIRTUES AND STATES OF LIFE. Edited by A. M. Henry, O.P. Translated by Robert J. Olsen and Genevieve T. Lennon. *Theology Library* 4. Chicago: Fides, 1957. Pp. xii + 778. $8.75. The *Theology Library* aims to present a six-volume translation of the Thomistic synthesis, *Initiation théologique* (cf. THEOLOGICAL STUDIES 16 [1955] 145–46). The project continues under the direction of Louis J. Putz, C.S.C., of the Religion Department of Notre Dame University. In a series of essays by different Thomistic specialists, these most recent volumes cover the field of moral theology according to the arrangement of material found in St. Thomas' *Summa theologica*. Volume 3 follows the order of the *Prima secundae*, from the notion of happiness to the discussion of grace; as indicated by its descriptive title, Volume 4 is cast along the lines of the *Secunda secundae*. Each essay makes extensive use of the various fonts of theological research, and two short bibliographies are appended to every chapter: one from the original French edition, and another in English supplied by the translators. A brief general bibliography for moral theology is offered at the end of Volume 4.

TRIDENTINE SEMINARY LEGISLATION: ITS SOURCES AND ITS FORMATION. By James A. O'Donohue. Louvain: Publications Universitaires de Louvain, 1957. Pp. vi + 187. A study of the ecclesiastical legislation concerning seminaries by the Council of Trent. As introduction, O'D. presents a brief survey of clerical formation prior to Trent, tracing the formation of priests from mere apprenticeship training with their bishops in the Apostolic and Patristic Ages to the intellectual and moral training received first in the cathedral schools of the Dark Ages and later in the universities of the Middle Ages. O'D. then gives a detailed history of Trent's demand for special private institutions for the education of priests by investigating the sources of the legislation and exposing its gradual formation. It developed in three stages: the preparatory commission of the Council merely stated the problem of ill-prepared priests; the first meeting at Trent and again the meeting at Bologna served to call the attention of the delegates to the problem; finally, two contemporary events, the erection of the German College for diocesan priests by the Society of Jesus at Rome and the work of Reginald Cardinal Pole in England are shown to be respectively the "remote cause" and the "immediate inspiration" of the remedial legislation found in Session 23. The work is thoroughly documented.

PRIESTLY AND RELIGIOUS FORMATION. By Edmund T. Dunne, C.SS.R. Dublin: Clonmore & Reynolds, 1957. Pp. 118. 18*s*. A canonical exposition of the qualities formally demanded by the religious priesthood, a unique calling distinct from the simple call to religious life or the secular priesthood. D. surveys and combines the various canons of the Code dealing with the priesthood and the religious state and complements them where possible with more recent instructions of the Holy See and contributions of modern medical science. Part 1 treats the nature of canonical fitness as a sign of divine vocation. After considering the general notions of vocation, impediments, and right intention, D. analyzes the requisite physical, psychical, intellectual, and moral qualities. He proposes that "the element of the priesthood must be the guiding principle in determining canonical fitness for candidates in clerical institutes; it should get the preponderance of consideration at every important decision during the stages of the course of training, without, however, neglecting the qualities which belong to the religious state as such." Part 2 outlines an ideal evolution of these requisite qualities, according to the mind and discipline of the Church. Acknowledging that ideal priestly qualities exist only in germ at the outset, D. delineates the degrees of development demanded by Church law, as they affect the apostolic school, novitiate, period of studies, and elevation to

major orders. "It is the whole purpose of the legislation to guard against the contingency of promoting unsuitable candidates to orders." Accordingly, the pervading tone of the treatment is one of caution and uncompromising vigilance.

IUS PONTIFICALIUM: INTRODUCTIO IN CAEREMONIALE EPISCOPORUM. By Joachim Nabuco. Tournai: Desclée, 1956. Pp. xxi + 404. $4.00. A comprehensive manual on the subject of prelates in their official capacities: their powers; their vesture, ornaments, and insignia; their churches; special rubrics concerned with pontifical functions; even the heraldry proper to a prelate. As the subtitle indicates, it is intended less as a commentary than as an orderly and extensive special introduction to the *Caeremoniale episcoporum*. An annotated bibliography of some sixty entries bears witness to the scholarly character of the work, while the detailed analytical index ensures its value as a handy reference book.

THE POPE SPEAKS. Edited by Michael Chinigo. New York: Pantheon, 1957. Pp. 378. $4.50. Within a general framework of man and the society in which he lives, C. has threaded successfully the many papal encyclicals, messages, and addresses to various professional groups which would have remained unavailable to the average reader. Not a source book but an anthology, the volume has judiciously pieced together the essential and pertinent parts, thereby presenting from the words of Pius XII a portrait of the Christian man of our times as he ought to be in relation to himself and his family, to the Church and society, and to the world. From such subjects as the family, the modern woman, education, the sciences, arts, politics, social order, atomic weapons, etc., the reader can gather the catholicity of interests, the breadth of wisdom, the timeless quality, and the modernity of Pius XII's messages.

DIE KIRCHE IN DER WELT: WEGWEISUNG FÜR DIE KATHOLISCHE ARBEIT AM MENSCHEN DER GEGENWART. Volume 8. Münster: Aschendorff, 1955. Pp. 368. DM 22.— This well-indexed volume, containing the three fascicles for the year, represents the attempt on the part of German Catholic intellectuals to deal provocatively with the problems confronting the Christian of today. There are seven basic discussion areas: the spiritual life; philosophy and the natural sciences, anthropology and education; law; the state and politics; society and economics; and finally literature, art, and films. To insure depth of treatment and the note of modernity, editorial policy favors a kind of running encyclopedia, which permits con-

tinuation of discussion in subsequent issues and also the examination of relevant lateral areas. More than just information pieces, the articles average five double-columned pages, plus bibliographical data for most, but not all, essays. Here are some of the titles found under the section on the spiritual life: "Critical Points in Spiritual Direction," "The Old Testament Today," "Christian Pacifism," "Religion and Science," "Old and New on the Theme of Nature and Grace," "Modern Forms of Preaching."

THE WHITE FATHERS. By Glenn D. Kittler. New York: Harper, 1957. Pp. xv + 299. $5.00. Valuable for the beginnings of modern Christianity in Africa and for the social aspects of the Church's missionary activity among primitive peoples in their pagan culture. The Christian stature of a man like Cardinal Lavigerie, founder of the White Fathers, is clearly etched in his efforts and failures to plant the faith among the Arabs and native tribes of Africa. Present-day missionaries can learn much from the Cardinal's principles and practices of adaptation and progress in beginning new missions. The accounts of numerous martyrdoms of White Fathers and new Christians make inspiring reading.

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Daniélou, Jean. *Les manuscrits de la Mer morte et les origines du christianisme.* Paris: Editions de l'Orante, 1957. Pp. 128. 190 fr.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete 4. Düsseldorf: Patmos, 1957.Pp. xi + 272. DM 38.—

Lebreton, Jules, S.J. *The Life and Teaching of Jesus Christ.* New York: Macmillan, 1957. Pp. xxxii + 385, vii + 464. $7.00.

Metzger, Bruce M. *An Introduction to the Apocrypha.* New York: Oxford Univ. Press, 1957. Pp. ix + 274. $4.00.

Milik, J. T. *Dix ans de découvertes dans le désert de Juda.* Paris: Editions du Cerf, 1957. Pp. 120.

The Scrolls and the New Testament. Edited by Krister Stendahl. New York: Harper, 1957. Pp. viii + 308. $4.00.

Staudinger, Josef, S.J. *Die Bergpredigt.* Vienna: Herder, 1957. Pp. 360. DM 19.—

Doctrinal Theology

Carol, Juniper B., O.F.M. *Mariology* 2. Milwaukee: Bruce, 1957. Pp. xii + 606. $9.50.

Couturier, Charles, S.J. *Mission de l'église.* Paris: Editions de l'Orante, 1957. Pp. 142.

Donlan, Thomas C., O.P., Cunningham, Francis L. B., O.P., and Rock, Augustine, O.P. *Toward Marriage in Christ.* College Texts in Theology. Dubuque, Iowa: Priory Press, 1957. Pp. xv + 199. $1.50.

Doronzo, Emmanuel, O.M.I. *De ordine* 1: *De institutione.* Milwaukee: Bruce, 1957. Pp. 1003. $19.00.

Jáki, Stanislas, O.S.B. *Les tendances nouvelles de l'ecclésiologie.* Bibliotheca Academiae Catholicae Hungaricae 3. Rome: Herder, 1957. Pp. 280. L. 3800.

Journet, Charles. *La messe.* Bruges: Desclée, 1957. Pp. 378. 150 fr.

Mejía, Jorge María. *La hipótesis de la naturaleza pura y sus adversarios en los siglos XVI al XVIII.* Buenos Aires: Verdad, 1956. Pp. 96.

Ott, Ludwig. *Fundamentals of Catholic Dogma.* Translated by Patrick Lynch. 2nd ed.; St. Louis: Herder, 1957. Pp. xvi + 523. $7.50.

Problemi e orientamenti di teologia dommatica 1. Edited by La Pontificia Facoltà Teologica di Milano. Milan: Carlo Marzorati, 1957. Pp. xxxiv + 960.

Moral and Pastoral Theology, Canon Law, Liturgical Questions

The Apostolic Constitution Christus Dominus. Translated and edited by James Ruddy. Catholic Univ. of America Canon Law Studies 390. Washington: Catholic Univ. of America, 1957. Pp. x + 139. $2.00.

Clemens, Alphonse H. *Marriage and the Family.* Englewood Cliffs, N.J.: Prentice-Hall, 1957. Pp. xii + 356. $6.00.

Dunne, Edmund T., C.SS.R. *Priestly and Religious Formation.* Dublin: Clonmore & Reynolds, 1957. Pp. 118. 18*s.*

Haley, Joseph C., C.S.C. *Accent on Purity.* 4th ed.; Chicago: Fides, 1957. Pp. 130. $1.50.

Kugler, John J., S.D.B. *A Commentary on a Short Breviary.* Paterson, N.J.: Salesiana, 1956. Pp. xxiv + 317. $3.75.

Nolasco, Rodolfo L. *La excomunión y la pertenencia a la Iglesia.* Buenos Aires: Verdad, 1956. Pp. v + 53.

O'Shea, William J., S.S. *The Worship of the Church.* Westminster, Md.: Newman, 1957. Pp. xiv + 646. $7.00.

People's Participation and Holy Week. Edited by Aloysius F. Wilmes and Christian J. Martin. 17th North American Liturgical Week. Elsberry, Mo.: Liturgical Conference, 1957. Pp. xiv + 155. $2.00.

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SIGLA

OLD TESTAMENT

Gn	Genesis	**Lam**	Lamentations
Ex	Exodus	**Ez**	Ezekiel
Lv	Leviticus	**Dn**	Daniel
Nm	Numbers	**Hos**	Hosea
Dt	Deuteronomy	**Jl**	Joel
Jos	Joshua	**Amos**	Amos
Jg	Judges	**Ob**	Obadiah
Ru	Ruth	**Jon**	Jonah
1, 2 S	1, 2 Samuel	**Mi**	Micah
1, 2 K	1, 2 Kings	**Na**	Nahum
1, 2 Chr	1, 2 Chronicles	**Hb**	Habakkuk
Ezr	Ezra	**Zeph**	Zephaniah
Neh	Nehemiah	**Hg**	Haggai
Est	Esther	**Za**	Zechariah
Jb	Job	**Mal**	Malachi
Ps	Psalms	**Bar**	Baruch
Prv	Proverbs	**Tob**	Tobit
Qoh	Qoheleth (Ecclesiastes)	**Jud**	Judith
		Wis	Wisdom of Solomon
Ct	Song of Songs	**Sir**	Ben Sira (Ecclesiasticus)
Is	Isaiah		
Jer	Jeremiah	**1, 2 Mac**	1, 2 Maccabees

NEW TESTAMENT

Mt	Matthew	**Col**	Colossians
Mk	Mark	**1, 2 Th**	1, 2 Thessalonians
Lk	Luke	**1, 2 Tim**	1, 2 Timothy
Jn	John	**Tit**	Titus
Acts	Acts	**Phm**	Philemon
Rom	Romans	**Heb**	Hebrews
1, 2 Cor	1, 2 Corinthians	**Jas**	James
Gal	Galatians	**1, 2 Pt**	1, 2 Peter
Eph	Ephesians	**1, 2, 3 Jn**	1, 2, 3 John
Phil	Philippians	**Jude**	Jude

Ap Apocalypse