

BOOK REVIEWS

GRATIA CHRISTI: ESSAI D'HISTOIRE DU DOGME ET DE THÉOLOGIE DOGMATIQUE. By Henri Rondet, S.J. Paris: Beauchesne et ses fils, 1948. Pp. 396.

In *Gratia Christi* Père Rondet, professor of theology at the scholasticate of Fourvière, has given to the theological world a masterly study in the history of the doctrine of grace. The work will prove indispensable not only for the historian of dogma but for the average theological student whose acquaintance with the historical background of a thesis is usually confined to a brief *conspectus historicus* at the beginning of a chapter. On a somewhat reduced scale Father Rondet does for the doctrine of grace what Lebreton is doing for the doctrine of the Trinity and what Rivière has done for the doctrine of the Redemption.

The only work that is at all comparable with *Gratia Christi* is the symposium on grace edited by W. T. Whitley in 1932 under the title *The Doctrine of Grace*. This, however, was a work of some sixteen different contributors, Orthodox, Anglican, and Protestant. Rondet's work has the great advantage of unity of standpoint and treatment. Yet we must not imagine that *Gratia Christi* is just an introductory handbook written to facilitate the study of the grace tract. It is a closely-written, extremely well-documented study with a thesis of its own. Each chapter is a complete course in itself on some phase of the fascinating story of grace. The footnotes are unusually full and numerous, and they add not a little to the scholarly character of the work.

The eighteen chapters that make up *Gratia Christi* are divided into four books, in which the author pursues his subject from its origins in Sacred Scripture (Book I), through patristic tradition (Book II), the middle ages (Book III), and modern times (Book IV). The work concludes with an Epilogue, followed by an Appendix containing the more important decrees and documents of the Church on grace in a French translation.

We have said that the work has a thesis of its own. The first book lays the foundation for Père Rondet's major theme. After an interesting discussion on prayer in paganism as a preparation for grace (chapter 1), the scriptural foundations are laid in the remaining three chapters of the first book. In the Old Testament the theology of grace is virtually revealed in the doctrine of divine providence; in the New Testament the twofold aspect of grace as a means of divinization and as a remedy for sin comes to the fore in St. John and in St. Paul respectively.

The thesis of *Gratia Christi* begins to appear when Père Rondet passes to

the study of the Fathers. While it is true that the theology of grace is contained in St. John and in St. Paul, yet it remained for subsequent ages to exploit this rich deposit. The Greek Fathers, especially St. Cyril of Alexandria, to their credit put in strong relief the divinization of the Christian and the transformation wrought in a creature by the indwelling of the Holy Spirit. The West, unfortunately, did not follow this lead but chose instead to walk in the path marked out by St. Augustine. No one, of course, denies that St. Augustine taught, in conformity with all tradition, the indwelling of the Holy Spirit in the souls of the just (p. 101). At the same time his polemic with the Pelagians forced him into a position in which he had to emphasize the role of medicinal grace as a means of strengthening fallen man and of liberating him from the slavery of sin. St. Augustine's theses on predestination provoked the semi-Pelagian reaction. Subsequent Augustinian theology has as its characteristic the stressing of the work of divine grace from the first movement of faith to final perseverance. Its opponents put the emphasis on the universality of God's salvific will (Book II).

From the second Council of Orange (529) to the beginning of the thirteenth century theologians were for the most part content with repeating St. Augustine. Gottschalk in the middle of the ninth century carried this to an extreme: with him the letter of St. Augustine triumphed over his spirit. From this time onwards we can discern an Augustinianism of the right, accentuating divine predestination, and an Augustinianism of the left, with its accent on liberty. The Church held to a middle-of-the-road Augustinianism between these extreme positions. With the coming of Aristotelianism, from the eleventh to the thirteenth century, the deadlock was broken through the introduction of a new notion of nature, clearer than the purely historical view of nature entertained by St. Augustine (p. 204). This paved the way for the Thomistic synthesis of the thirteenth century (chapter 12).

Père Rondet's account of the Thomistic synthesis is interesting. The relations between the natural and the supernatural center upon the last end of man (p. 201). Man is an exception to the rule that every being has an end towards which it tends and which it can reach by means within the grasp of its natural powers. The end for which man has been created is altogether out of proportion to his nature. Every created spiritual nature is capable of God, having been made in His image; but the beatific vision is not natural to any creature and grace is absolutely undue to our nature. Père Rondet admits that St. Thomas insists more than St. Augustine on the transcendence of the ultimate end of man (p. 204).

St. Thomas' distinction between the natural and the supernatural end of man is not the same as that of later Thomists (p. 205). An angel has no natural end in the sense of a term to be attained; supernatural beatitude alone has for the angels the character of an end. Man, however, simultaneously pursues two ultimate ends. One, in proportion to his natural powers, consists in the earthly beatitude spoken of by the philosophers: it is a human wisdom at which one arrives only after long efforts. The other is supernatural beatitude consisting in the vision of God. Between the two orders, natural and supernatural, there is interdependence; they are not merely juxtaposed, as in later Nominalistic theology. The two orders cannot in fact exist one without the other any more than a body can exist without a soul—"pas plus que le corps et l'âme, ils ne peuvent, en fait, exister l'un sans l'autre" (p. 207). The relation between the natural and the supernatural is somewhat like the relation between matter and form; so that man, in the words of St. Irenaeus, is composed of a body, of a soul, and of the Holy Spirit (p. 235).

It is Père Rondet's conviction that the problem of a state of pure nature was foreign to St. Thomas and his contemporaries (p. 208; cf. p. 310, n. 4). Whenever St. Thomas speaks of the possibility of man having been created *in naturalibus*, he only means that Adam could have been created at first without grace and then given it subsequently; he was always destined to possess it (p. 208). Every created spirit would have supernatural beatitude as its true ultimate end; man in addition would simultaneously pursue the ensemble of subordinate temporal ends that constitute his natural end (p. 207). Père Rondet shares with De Lubac the conviction that for St. Thomas Aquinas there is in every created spiritual nature a natural ordination or desire for the supernatural: "Il y a en nous, de quelque façon qu'on doive ensuite préciser ces mots, un désir naturel du surnaturel" (p. 15). This theme is stated at the beginning of *Gratia Christi*, and it runs throughout the entire work (cf. pp. 15, 30, 39, 198, 206, 207, 301). In combining the psychology of St. Augustine with the metaphysics of Aristotle St. Thomas gave greater emphasis to the indwelling of the Holy Spirit than St. Augustine did, harassed as the latter was with his polemic with Manicheans, Donatists, and Pelagians (p. 230). Yet Père Rondet regrets that St. Thomas is too static: he lacks the movement, the interior tension, that is characteristic of Augustinian thought (p. 220).

St. Thomas' synthesis did not hold together long. The natural order sought its independence from the supernatural. This movement led to the neo-Stoicism of the Renaissance and to the ideal of the purely natural man of rationalism in whom there was no room for elevating or medicinal

grace. This, we gather, is what the notion of a state of pure nature leads to historically (p. 235). The supernatural also began to seek a separate existence, without the support of nature. If man is a son of God, if his activity is supernatural, why not divinize him completely? This road leads to pantheism. If, however, all is supernatural, then, paradoxically enough, nothing is supernatural; and the pantheism of the German idealists becomes a masked Pelagianism (p. 236). At the end of the middle ages we find, besides the virtual pantheism of the German mystics (Eckhart), the pelagianizing tendencies of the Nominalists. The extreme Augustinianism that reacted against these pelagianizing tendencies paved the way for Luther (chapter 13).

The medieval period is brought down to the eve of the Reformation (Book III). Book IV deals with the modern epoch, from the Reformation to the present. Against the extreme Augustinianism of Luther and Calvin the Church defended a moderate Augustinianism on questions of predestination, reprobation, and justification (p. 267). The Council of Trent deliberately refrained from canonizing the views of extremists like Seripando (p. 275). Baius and Jansenius represent attempts within the Church to return to extreme Augustinianism. Between the condemnations of Baius (1567 and 1580) and the *Augustinus* of Jansenius (1640) the controversy flared up between Molina and Bañez. Molina in his *Concordia* put the accent on human freedom; Bañez with his doctrine of intrinsically efficacious grace stressed the supremacy of the divine will. Clement VIII attempted to put an end to the disputes and the famous congregations *de auxiliis* began in Rome in 1598. They ended in 1607 without settling anything. In reaction against these interminable discussions and disputes Augustinianism reappeared with Jansenius, whose *Augustinus* (1640) rejected even the possibility of a state of pure nature (p. 310). Innocent X condemned the *Augustinus* in 1653. The Augustinian school of Noris, Belleli, and Berti, while continuing to reject the possibility of a state of pure nature (p. 310), defended human liberty more effectively than did either Baius or Jansenius. In 1748 Benedict XIV gave them *droits de cité* equally with the disciples of Molina and Bañez (p. 321).

The concluding chapter (18) reviews the teaching of Petavius and Scheeben on the indwelling of the Holy Spirit and the movement towards a return to the Greek Fathers. Looking back over the history of the theology of grace Père Rondet feels compelled to admit that Western thought has been too long obsessed by the problems set by the genius of St. Augustine (p. 329). Grace and freedom, grace and merit, justification, and predestination—these are the themes that have occupied theologians for a long time.

Père Rondet even regrets that the Council of Trent in its decree on justification gave only passing mention to the divinization of the Christian by grace (p. 329). The development has been altogether too unilateral; and it is unfortunate, according to the author, that at the end of the middle ages a separation occurred between the tract of the Trinity and the tract on grace (p. 329). The Greek Fathers spoke only incidentally and not very precisely of created grace (p. 329). Post-Tridentine theologians, on the contrary, make the created gift of grace the primary consideration, and put in the background the gift of the Holy Ghost, the uncreated grace. Our textbooks on grace are too much encumbered with long discussions on points in dispute with Protestants and Jansenists, leaving only a minimum of space to the divinization of the Christian and the indwelling of the Holy Spirit.

As a protest against this error in perspective Petavius, the father of the history of dogma, in the midst of the Jansenistic controversies revived the patristic doctrine of St. Cyril of Alexandria on the indwelling of the Holy Spirit. Petavius, however, was a positive and not a speculative theologian and in opposing the traditional doctrine of appropriation he spoke too unreservedly of the information of the souls of the just as a personal property of the Holy Spirit (pp. 330-33). Scheeben in the last century went to the same extreme when he taught that the Holy Spirit is not only the efficient cause of our sanctification, which He shares with the other two persons, but He is also its formal cause (p. 337). In spite of these defects both Scheeben and Petavius were stepping in the right direction and we are witnessing today as a result of their efforts a return to the perspective of the Greek tradition (p. 338).

The foregoing summary does not begin to do justice to the solid learning and lucidity of the original. We must, however, make a few observations on some of the points made by Père Rondet in his thought-provoking book. In the first place, is *Gratia Christi* really a history of grace or rather a history of Augustinianism? After the scriptural foundations are laid and the Greek Fathers are shown to have done justice to the *θεολογία*, the rest of the work is devoted to pursuing the varying fortunes of Augustinianism in theology. The scope of the book seems to be much wider than a mere history of the theology of grace. It is true that the story of grace cannot be understood without an understanding of the controversies on the divine knowledge and will that went on during the patristic and early medieval periods. Yet so much space is given to questions of divine prescience and predestination that some matters which are pertinent to the history of the doctrine of grace are left untouched. For example, why is it that the at-

tritionist controversy, which scarcely belongs to the grace tract, is given a fair amount of attention (pp. 322-23), while no room is found for the controversial issue of the nature of actual grace? Surely the latter has a history worth recording, when theologians to this day are divided over the question whether actual grace is a *motus* or a *qualitas fluens*, whether it is one with the indeliberate act or whether the indeliberate act is only its effect.

In the second place, has the development of the theology of grace been as unilateral as Father Rondet seems to suggest? He gives the impression that the Greek Fathers saw the light in their emphasis on the divinization of the Christian, but Augustinianism closed down like an iron curtain in its undue stressing of the medicinal character of grace. Only in modern times, under the influence of men like Petavius and Scheeben, is that curtain being lifted and we are beginning to see things in their proper perspective.

Is it, however, true that Western thought has been so obsessed by other problems that it has cast into the shade a doctrine that lies at the heart of Catholic thought? This is a serious indictment against the course theology has taken on grace, at least in the West. History, however, has no axe to grind; and when problems presented themselves in the past, as they do in the present, the Church and her theologians simply had to face and answer them. When Pelagius denied the need of grace for eternal life, was it a sufficient answer to speak to him about the *θεοποίησις*? When Luther, Calvin, and the Jansenists made an assault on human freedom under grace, were they to be lectured on the indwelling of the Holy Spirit? Grace, after all, is the point of contact between God and man. This contact is not exhausted by the indwelling of the Holy Spirit; man's activities are affected and problems arise concerning the preservation of human freedom under the divine influence of grace, and these problems clamor for a solution. It is not casting a doctrine into the shade when it is not brought forth on occasions when it does not furnish the required answer. The truth of the matter is that the doctrine of grace is not complete when we dwell upon uncreated grace; this grace needs created grace as its complement. History shows how the problems of created grace loomed up very large over a long period of time precisely because they involved questions of vital importance to human life. This does not mean that uncreated grace was forgotten or deliberately cast aside. St. Bonaventure, a "pure" Augustinian, begins his tract on grace in the *Breviloquium* by a consideration of the gift of the Holy Spirit in and with the infusion of grace. By grace the soul is made the spouse of Christ, the daughter of the eternal Father, and the temple of the Holy Spirit. Only after this does he speak of grace

as the gift that purges, reforms, and strengthens the soul.¹ Post-Tridentine theologians were compelled by the circumstances of their times to discuss problems of actual grace rather than the indwelling of the Holy Spirit. They made a valuable contribution to the theology of grace by their efforts to clarify what the Greek Fathers admittedly spoke of only incidentally and imprecisely (p. 329).

On the question of the part played by the three divine persons in the work of our sanctification, Père Rondet seems to show marked preference, even as an historian, for the views of Petavius and Scheeben over supporters of the traditional doctrine of appropriation; for example, Galtier, Terrien, and Froget. St. Thomas himself comes in for a strong rebuke. After suggesting that St. Thomas personally did not take too rigidly the doctrine of appropriation, but it was later Scholastics who hardened this concept (p. 333, and n. 5), Père Rondet continues:

Malheureusement, saint Thomas n'insiste guère sur cet aspect des choses et il lui arrive de parler de notre adoption d'une manière qui est certainement peu conforme à l'Écriture. Le Verbe incarné est, de quelque manière qu'on le considère, Fils du père et non de la Trinité, mais, dit le Docteur angélique, nous sommes, nous, les fils de la Trinité. Cette affirmation n'est pas sans danger, d'abord en christologie. Le Verbe incarné, en tant qu'homme, possède la grâce sanctifiante; pourquoi dès lors, ne serait-il pas, lui aussi, en tant que tel, fils de la Trinité entière? Saint Thomas se refuse à cette conclusion, mais Durand de Saint-Pourçain la tire hardiment, revenant ainsi à l'erreur adoptionniste" (pp. 333-34).

St. Thomas, however, answers the question that Père Rondet leaves unanswered. In *Summa Theologica*, III, q. 23, a. 4, he tells us why Christ as man, even though possessing sanctifying grace, could not be a son of the entire Trinity: sonship is a term that belongs to person and not to nature. Christ as man was not a human person, and not even the plenitude of His grace, which resided in His human nature, could make of Him a Son of God in a participated sense when He was already, as a person, the only natural Son of the Father. Are we to understand that St. Thomas' answer, refusing to the natural Son of God an adopted sonship in addition, with its Nestorian implication, is "little in harmony with sacred Scripture"? Père Rondet refers to this article of the *Summa Theologica*, but does not cite it. He leaves us mystified as to just what the complaint is that he has against St. Thomas, and especially as to just what the teaching of the Angelic Doctor is that he regards as certainly little in harmony with Scripture.

¹ *Breviloquium*, pars quinta, cap. 1; *Tria opuscula... Breviloquium, Itinerarium... De reductione artium...* (5th ed.; Quarrachi, 1938), pp. 163-4.

Another omission that is hard to explain occurs in the last chapter, where the revival of the doctrine of the indwelling of the Holy Spirit is treated at length. No mention is made of the important contributions to the theology of grace by De la Taille in his studies on created actuation by the uncreated act that appeared in the *Recherches de science religieuse* during 1928 and in the *Revue apologetique* during 1929. From a theological standpoint De la Taille's work is surely as valuable as the prayers of Sister Elizabeth of the Trinity, who concludes the chapter (p. 338).

The third observation that we feel called upon to make concerns Père Rondet's account of the relations between the natural and the supernatural, especially as they are found in the teaching of St. Thomas Aquinas. This matter bristles with controversy, but we may be permitted to pass judgment on some of the points made by Père Rondet. The essential agreement of Rondet's work with De Lubac's *Surnaturel* on the question at issue can, I think, be seen in the first paragraph of the Introduction: "Sous son double aspect médicinal (secours pour la nature déchue) et divinisant (don d'une vie supérieure permettant à l'homme une incomparable union avec Dieu), la grâce apparaît comme appelée par le désir profond de l'humanité telle qu'elle existe concrètement. Il y a en nous, de quelque façon qu'on doive ensuite préciser ces mots, un désir naturel du surnaturel" (p. 15). This, incidentally, is the same note struck by Henri Bouillard at the beginning of his *Conversion et grâce chez s. Thomas d'Aquin*²: "L'homme, dit saint Thomas, n'est pas un déshérité de la nature, quoiqu'il n'en ait pas reçu le moyen de conquérir la béatitude (entendez, la vision béatifique). Elle ne pouvait le lui fournir" (p. 1). On p. 300 of *Gratia Christi* Père Rondet states that "Saint Thomas avait parlé d'un désir naturel de la vision béatifique." This doctrine means that every created spiritual nature has a natural tendency towards the vision of God as its final beatitude, although nature does not furnish the means (grace) to reach this supernatural end. As Bellarmine put it succinctly: "Respondeo beatitudinem [quae in visione Dei sita est] finem naturalem esse quoad appetitum, non quoad consecutionem."³ The supernatural in this view does not lie in the undue character of the end or of the tendency towards the end, but solely in the undue character of the means to reach it.

Is this the teaching of St. Thomas Aquinas? First of all, it ought to be of some significance that St. Thomas himself never speaks of a natural desire for the beatific vision. He does not because he is careful to distinguish the natural desire for happiness in general from a natural desire

² Paris, Aubier, 1944.

³ *De gratia primi hominis*, c. 7, *Opera*, V, 191. Cf. Rondet, p. 301, n. 3.

for any particular object as constituting our beatitude. There is indeed a natural desire in the intellect to know what God is in Himself once his existence is already known; but this must not be confused with the natural desire for happiness which in the present life does not terminate upon any object, not even on the vision of God which in fact is our true beatitude: "Quamvis divina visio sit ipsa beatitudo, non tamen sequitur quod quicumque appetit beatitudinem, appetat divinam visionem."⁴ In an important text St. Thomas clearly distinguishes the natural desire for God as the *summum bonum*, naturally known, from the supernatural love and desire for the vision of the divine essence:

Desiderium autem naturale non potest esse nisi rei quae naturaliter haberi potest; unde *desiderium naturale summi boni inest nobis secundum naturam, inquantum summum bonum participabile est a nobis per effectus naturales*. Similiter amor ex similitudine causatur; unde naturaliter diligitur summum bonum super omnia inquantum habemus similitudinem ad ipsum per bona naturalia. Sed quia natura non potest pervenire ad operationes ejus quae sunt vita et beatitudo, scilicet visio divinae essentiae, . . . ideo oportet superaddi caritatem, per quam . . . desideremus assimilari ei per participationem spiritualium donorum.⁵

The natural desire for God as our highest good and beatitude is here expressly restricted to a desire to share in His natural, created effects. A desire to participate in the vision of God as our beatitude, which is the same as a desire for the beatific vision, is not natural but supernatural, and it requires charity superadded to the natural power of the will.

It is difficult to see the intrinsic and absolute necessity of supernatural means (grace) to reach an end for which there exists a natural ordination. Besides, if a created spirit is by its nature "desire for the supernatural," or for supernatural beatitude, a state of pure nature would indeed be inconceivable and impossible. It may be true that the *problem* of a state of pure nature was foreign to the perspectives of St. Thomas and his contemporaries, as Père Rondet asserts (pp. 207-8). St. Thomas was much more interested in the *de facto* situation of man than in contrary-to-fact suppositions. Does this mean, however, that St. Thomas never envisaged the possibility of a state of pure nature, or that he denied that man or angel could ever have any other destiny than the vision of God? This is a vital question. Père Rondet would have us understand St. Thomas to mean that Adam could have been created *in naturalibus* and left for a time without sanctifying grace and the infused virtues, but that he would always have

⁴ *In IV Sent.*, d. 49, q. 1, a. 3, sol. 1, ad 2.

⁵ *In III Sent.*, d. 27, q. 2, a. 2, ad 4 (*italics mine*).

been destined for supernatural beatitude, and the supernatural means which could have been postponed in the beginning would certainly have been given later (p. 208).

To support this contention Rondet refers to three texts which do refer to the possibility of creation in a natural state first, followed by the infusion of grace later—the view of Peter Lombard (p. 208, n. 2). On the other hand, the text from *Quodlib.* I, 8, cited in note 1, when read in conjunction with the whole article from which it is taken, seems to refer much more easily to the possibility of a purely natural dispensation and order, without any grace or elevation. This is also the case with these texts: *In II Sent.*, d. 31, q. 1, a. 2, ad 3; *De malo*, q. IV, a. 1, ad 14; *ibid.*, q. V, a. 1, ad 15.⁶ It cannot, therefore, be stated as a fact, as it is being stated today, that it was only at the time of the controversies with Baius that the possibility of a purely natural end of man began to be envisaged: it was unknown to St. Augustine and the great Scholastics (Rondet, p. 310, n. 4). Père de Blic, S.J., to mention but one, questions this.⁷ If it were true, we should have another cause of indictment against post-Tridentine theologians, only this time it would be for not accepting one of the basic positions of the *Augustinus*! Were these theologians mistaken and false to history in not accepting that position?

The statement on p. 205 that, for St. Thomas, man simultaneously pursues two ultimate ends (*deux fins dernières*) seems to be at least in verbal contradiction with St. Thomas' teaching that "impossibile sit esse plures fines ultimos," which is found in *Summa Theologica*, II-II, q. 55, a. 2; I-II, q. 1, a. 5; and in I, q. 62, a. 1. Yet St. Thomas does not hesitate to speak of a twofold ultimate perfection, felicity, or beatitude, as we see in *Summa Theologica*, I, q. 62, a. 1. There is no contradiction here once we see that a purely natural order and end, although a possibility, is merely hypothetical since in fact the only ultimate end of man is supernatural, the beatific vision. In pursuing and attaining this one ultimate end man also pursues and attains ultimate natural perfection, felicity, or beatitude, but does not rest in them as in an ultimate end. The supernatural end does not destroy the finality of the natural order, but simply removes from it the character of truly ultimate end, beyond which there is no further end. St. Thomas looks upon the ultimate end as a good that perfectly fulfils or terminates the appetite: "Bonum enim quod est ultimus finis est bonum perfectum com-

⁶ For an interesting discussion of the point at issue in these texts see "Discussions on the Supernatural Order," by Philip J. Donnelly, S.J., *THEOLOGICAL STUDIES*, IX (1948), 224-25.

⁷ Cf. *art. cit.*, *THEOLOGICAL STUDIES*, IX (1948), esp. pp. 224-25.

plens boni appetitum."⁸ In this terminative or "completely satisfying" sense the ultimate end of man is obviously one, the supernatural vision of God. Subordinate to this, rather than parallel to it, is the finality of nature. Yet it is more or less obvious that a natural end can never be as ultimate, in the sense of completely satisfying, as the supernatural end of man. For this reason St. Thomas, while not hesitating to speak of a twofold ultimate felicity, perfection, or beatitude, is chary of mentioning a *duplex finis ultimus*.

When Père Rondet tells us on p. 215, n. 4: "Il est d'une extrême importance de noter que, chez saint Thomas, *naturale* s'oppose d'abord à *liberum*," we hope we are not guilty of an impertinence if we remind him that it is of extreme importance to note that this is not the case. The *natural* is not opposed to the *free* in the teaching of St. Thomas when that which is natural is also free. The will as a nature is free from the necessity of external coercion or violence, although not from the necessity of natural inclination, as we are taught in *De Veritate*, q. XXII, a. 5. In *Summa Theologica*, I, q. 82, a. 1, ad 1, St. Thomas asserts: "Necessitas autem naturalis non aufert libertatem voluntatis." It would be more in keeping with the teaching of *De Veritate*, q. XXII, a. 5, to say that the *natural* is opposed to the *self-determined* rather than to the free, since the natural is free from external violence or coercion. Self-determination means freedom of choice, and even this freedom is not opposed to the will as nature when the election of means is rooted in the necessary tendency of the will as nature towards its end. We agree with Père Rondet that this question of vocabulary is of extreme importance for all that concerns the question of the natural love of God and of the natural desire for the vision of God.

Misprints are remarkably few. Two seem to be important: on p. 322 "admettant le Molinisme pour les actions difficiles," where "difficiles" should read "faciles;" and on the top of p. 323 the first word, "contrition," would be better if it were "attrition." For some strange reason, in the footnotes to chapter 17, Carreyre's article, "Jansenisme," in the *DTC* is assigned to t. X instead of t. VIII. The same mistake occurs in assigning Amann's article, "Jansen," to t. X instead of t. VIII of the *DTC* (p. 309, n. 1).

Gratia Christi is in many respects a pioneer work, and as such it deserves great credit. Its scholarship and learning are above question, and the theological world is all the richer for this profound study in the history of dogma. We look forward to more studies of this kind from its gifted author.

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⁸ *Summa Theologica*, I-II, q. 2, a. 7.

LUMIÈRE ET SAGESSE. By Lucien Roy, S.J. *Studia Collegii Maximi Immaculatae Conceptionis*, VI. Montreal: L'Immaculée-Conception, 1948. Pp. 300. \$3.00.

There has been considerable speculation about St. Thomas' doctrine of mysticism. Vallgornera seemed to find in the writings of the Angelic Doctor more mystical theology than others could, considerably more, perhaps, than is really there. Garrigou-Lagrange asserts more reasonably that without writing expressly about mystical theology St. Thomas has given us its principles, especially in his teaching about the gifts of the Holy Spirit, their relation to charity and to infused contemplation.

In this study Father Roy hopes to trace and retrace the intimate thought of St. Thomas, not just his explicit teaching, so as to find out just how he conceived mystical grace. And he does this not by constructing hundreds of syllogisms on the premises of St. Thomas, nor by accepting as his infallibly authentic doctrine the opinions of his commentators, but by patient analysis and comparison of relevant sections of his writings. The three parts of his work treat respectively contemplation, the gifts of the Holy Spirit, and mystical illumination.

The *Secunda Secundae's* little treatise on the active and contemplative life starts him off with what he considers the definitive orientation of St. Thomas' thought. There it appears that contemplation, the capital element of mystical theology, is essentially intellectual, although in its principle and end it pertains to the affective order. Involving intuitive, experimental knowledge and never totally independent of phantasms, terrestrial contemplation at its summit is obviously mystical, but not in its humblest ascetical beginnings. Whether such mystical contemplation is a gratuitous grace or not is not clear. Perhaps one unique divine light, deriving from divine Wisdom and variously participated, may well produce both contemplative and prophetic knowledge, graces of sanctification and extraordinary graces.

In other writings of St. Thomas he finds the same three elements always closely bound together: contemplation, wisdom and charity. The mission of the Word, which is wisdom, is inseparable from the mission of the Spirit, which is love. Wisdom is the special gift of contemplation and supposes and reposes in love. Knowledge opens the way, love penetrates to the heart of the object, and in this love knowledge seizes on a presence otherwise inaccessible to it. Thus essentially bound to charity, contemplation is a chosen instrument of sanctity. It elevates man beyond himself, to a quasi-angelic cognition above faith and distinct from it. It means a special intervention of God and a stricter passivity on the affective as well as on

the cognitive plane whereby human initiative gives way before the superior influence and guidance of the Holy Spirit. And this passivity finds its explanation in the gifts of the Holy Spirit, while mystical contemplation finds its last reason in the gift of wisdom in its superior mode.

This, Father Roy believes, represents the thought of St. Thomas on contemplation, and involves no renunciation of his intellectualism. But since St. Thomas' intellectualism is often regarded as being more satisfactory metaphysically than phenomenologically, some may wonder at this, and wish that Father Roy had indicated more adequately how the intuitive, experimental, affective elements of contemplation fit "connaturally" into the accepted framework of St. Thomas' intellectualism, without distorting it. For these are essential elements of contemplation.

In his discussion of the gifts of the Holy Spirit Father Roy is rather vigorous at times. After mentioning the views of Gardeil, De Blic, De Guibert, Touzard, Schlütz and Lottin, he singles out De Blic's opinion and subjects it to rather drastic criticism. And momentarily his usual moderation seems to desert him—and his sense of proportion.

For he has declared that his primary purpose was to trace out St. Thomas' conception of mystical grace. Why, then, such a vigorous attempt to vindicate for the gifts a solid foundation in tradition? Might it not have been more proper to leave this delicate task to another time and place and be content with the declaration that in the present state of our knowledge we cannot say that our theology of the gifts is a pure Scholastic speculation, instead of making what some may consider a futile attempt to squeeze out of patristic texts and contexts what simply is not there?

More pertinent to his main purpose is his study of St. Thomas' thought on the nature and distribution, the number and modes of the gifts. Where De Guibert thought that the Angelic Doctor completely abandoned his first view, which identified the gifts with heroic virtues, Father Roy believes that his second view merely perfects the first. For while in the *Commentary on the Sentences* the gifts were operative habits, and in the Third Part of the *Summa* they are receptive habits, still they are habits.

In these receptive habits St. Thomas roots the passivity of the supernatural life. The greater man's passivity to the guidance of the Holy Spirit the greater will be the divine gratuity and causal influx. Where grace is first in the ontological order, and virtue in the order of meritorious operation, the gift will be first in the order of gratuity.

How many gifts? It seems to Father Roy that for St. Thomas as for the Fathers the text of Isaias signifies a plenitude, rather than a definite number. Four different attempts St. Thomas makes to distribute the gifts

satisfactorily, with four different results, and he seems satisfied by none. Yet he always returns to the number seven, but without ever achieving or thinking that he achieved proof that there exist seven distinct gifts.

On the two modes of the gifts he believes St. Thomas' thought went on developing until it reached its final status in the *Summa* with an ordinary (less elevated) mode and an extraordinary (more elevated) mode and an infinity of possible degrees in between, and with the strict passivity of the mystical life due to the superior mode of exercise of the gifts.

Perhaps the most original and interesting part of the study is the third, which deals with mystical illumination and its relation to the light of wisdom. Here Father Roy finds St. Thomas in his theology of grace remarkably attached to two concepts: light and wisdom. Inspired by the traditional use of light to represent the divine influence of the Creator on His creatures, St. Thomas gradually grouped his theological reflections on grace around the metaphor of light as a center of analogy. Out of the light of nature, grace, glory, and of faith, wisdom, prophecy he produced a systematisation that rendered him precious service in unifying much of his theology. And thus, much as his theodicy centers about pure act, and his ontology about being and action, and his theology of original sin about sin of nature, and his sacramental theology about sign and causality, so his theology of grace centers about the light of grace.

His doctrine of wisdom was chiefly based on St. Paul, St. Augustine and Aristotle. Essentially wisdom is a judgment, and a superior judgment. If it proceeds from the virtue of wisdom it is based on reason; if it proceeds from the gift of wisdom it is based on a divine instinct. True wisdom, Christian wisdom, begins with faith and achieves its summit here in contemplation. Though charity is its cause, essentially wisdom is an intellectual habit. And yet to wisdom (as to contemplation) there belongs an element that is irreducible to mere cognition. It is not to be explained by St. Bonaventure's hybrid habit but rather by the experimental character of this special knowledge whose principle and term is love.

All created wisdom derives from divine wisdom. And since the wisdom of God is by appropriation the Word, our wisdom will be an imitation of the Word. And hence the gift of wisdom, while as gift it assimilates us to the Holy Spirit, as wisdom it assimilates us to the Word. The other gifts are auxiliary; wisdom is *par excellence* the contemplative and mystical gift, giving the most intellectual penetration into the divine. Out of it will come high mystical contemplation, varying in degree, but with each degree bearing the characteristic mark of a predominance of passivity. The highest light we will receive on earth will be the light of wisdom.

And what is this light? Not just the generic light of grace, but a definite species of it, constituting the formal element of contemplation, and consisting in a new mission, operating a new mode of being, by a new assimilation to God. And more particularly by a new assimilation to the wisdom of God as represented by the Son, a new similitude imprinted in the soul by the irradiation of eternal wisdom.

And the relation between this wisdom and mystical contemplation? From the strict parallel St. Thomas sets up between them, in presenting both as passive, intuitive and experimental, at once intellective and affective, Father Roy feels it is possible to conclude to a real identification of mystical contemplation with the light of wisdom.

It is the gift of wisdom, conceived in the framework of the missions, that explains mystical contemplation and life. Charisms are not sanctity, although the union with God can be so intense that it expands in charismatic gifts. But the mystical state is nowise dependent on such extraordinary facts. And yet it is itself the extraordinary and entirely gratuitous expansion of a superabundant grace of sanctification. Thus, it is as gratuitous to come to the great mystical states as to miracles and prophecy.

Such, Father Roy believes, is the thought of St. Thomas, if he is read not too formalistically and mathematically, not just according to the letter of his texts but according to their spirit and context. Some may incline to think he has read more into St. Thomas than is really there. Some may wish that he had more carefully distinguished the various meanings of wisdom, since so much of the study is centred about this concept. Some may doubt that St. Thomas intended the concepts of light and of wisdom to play such a dominant, all-pervading role in the theology of grace.

But one thing seems very clear: Father Roy has produced a valuable, interesting and thought-provoking study of St. Thomas' conception of mystical grace.

West Baden College

E. J. FORTMAN, S.J.

CERTAINTY, PHILOSOPHICAL AND THEOLOGICAL. By Dom Illyd Trethowan. Westminster: Dacre Press, 1948. Pp. vii + 170. 15s.

For Dom Trethowan the great problem of the act of faith is its certainty, a certainty that is free, yet sovereign, and at the same time supernatural. In order to resolve this crux he believes that we need rather less of the traditional Aristotelian psychology and rather more of a developed epistemology. He challenges the view that "the knowledge of faith is merely rational in its psychological mode, though supernatural in its hidden essence" (p. 158); and he insists that the supernatural as such must be brought

within the area of the conscious awareness of the believer. In order to show how this is feasible, he starts with the principle that the normal development of the life of grace at its highest reach is mystical union, a union in which occurs an obscure, non-conceptual, though immediate intuition of God Himself. "We have argued rather that supernatural knowledge is a clear fact, at least in the mystics, and it follows from theological principles that it is *faith's* development. Can we not find it, then, in the act of faith, and so save faith from the charge of paradox?" (p. 158) By admitting this homogeneity between the life of faith at its higher and lower levels Dom Trethowan can claim in every proper act of faith "a 'spiritual' (or 'intellectual') intuition [of God revealing] which provides us with non-sensible evidence" (p. 112). Therefore we have supernatural evidence of the formal object of faith, and hence the sovereign certainty of faith is secured. Dom Trethowan realizes that in his hypothesis the believer must be able to distinguish experimentally a supernatural act of faith from any merely natural substitute; the negation of this view "leads, plainly enough, to the direst consequences, if we are to apply it to our present matter" (p. 96).

There are certain disturbing consequences of this theory which Dom Trethowan has not successfully answered. In the first place, unformed faith or dead faith is an unassimilable datum in this system. There is a curious, hasty paragraph (pp. 115-16) dealing with this difficulty. We are told that the two virtues of faith and charity are made one for another, but "when grace has been lost, it does not necessarily follow that the power of supernatural knowledge is taken away. We need say no more than that it is atrophied. And it does not follow that the convert's first act of faith can be made in the absence of charity" (p. 115).

Thus, the sinner has the virtue of faith, but no possibility of making acts of faith. It must be noted here that the phrases "unformed faith" and "dead faith" are a source of confusion unless properly defined. All faith, formed or unformed, is in itself a form, and a dynamic form; and all faith, even dead faith, is in some measure living. The point is that the absence of form and the absence of life which can be predicated of faith means the lack of a perfection which is really extrinsic to that form and that life which faith is in itself. Dom Trethowan falls into a similar source of confusion when he appeals to Trent (*DB* 800), where we read, "Nam fides, nisi ad eam spes accedat et caritas, neque unit perfecte cum Christo, neque corporis ejus vivum membrum efficit." By implication one would gather that the faith of a sinner were completely sterile, for a sinner is a dead member of Christ. There underlies this argument a false antithesis between a

living and a dead member of the Body of Christ. Pius XII discusses the very question in his encyclical on the Mystical Body (*AAS* XXXV [1943], 203), where he handles the difficulty that sinners, as "dead" members, are not real members of the Body of Christ.

Neque ab iis omnis vita recedit, qui licet caritatem divinamque gratiam peccando amiserint, atque adeo superni promeriti iam non capaces evaserint, fidem tamen christianamque spem retinent, ac caelesti luce collustrati, intimis Spiritus Sancti suasionibus impulsionibusque ad salutarem instigantur timorem, et ad precandum sui que lapsus paenitentium divinitus excitantur.

There is quite plainly said here the opposite of what Dom Trethowan is saying. However, this is not the main point. The main point is that the author offers no serious discussion of the numerous other pertinent documents of the Church (e.g., Trent and Vatican) which bear on this matter of faith unformed by charity. Such discussion is available, but with solid conclusions quite antithetical to his own. One is quite justified in rejecting this unsound disjunction of living and dead faith, as it is employed by Dom Trethowan.

A second difficulty that the author attempts vainly to solve is that the virtue of faith infused in an infant at baptism "does not reveal its activity at once in consciousness" (p. 114), when the infant reaches that age at which moral acts are possible. Indeed, "unreflective and undeveloped" Christians will at first elicit proper acts of this virtue only very rarely. "But this state of affairs can hardly persist throughout a whole lifetime. A complete or perfect act of faith must be made at some time or other by all the faithful,—so we should expect, at least" (p. 115). The author suggests that such unreflective and undeveloped Christians can elicit "imperfect" acts of faith, acts which possess neither the sovereign certainty nor the supernatural character of the proper act of faith. He concedes that "another explanation of the facts" would be acceptable to him; what is needed is not another explanation of the facts, but another set of facts. The practice of the Church quite clearly supposes that even unreflective Christians can and do make not infrequent acts of faith; in any other hypothesis the sacramental life of the faithful is inexplicable.

In the light of Dom Trethowan's theory on the certainty of faith it is clear why he is coerced into making unformed faith a useless residue of the supernatural life, and into practising an unwarranted parsimony in allowing proper acts of faith in undeveloped Christians. These are by no means the only difficulties against his system; they are rather the ones which he himself has chosen for special treatment. There are many other points

which one might consider usefully—the relation of intellect and will, the minimal role allowed to the will in the present theory, the sense in which faith is an obedience, the bridge between natural and supernatural knowledge. There is an abundance of useful and penetrating considerations in this essay on faith, but it must be said that the theory does not account for all the data of the problem.

Weston College

FRANCIS X. LAWLOR, S.J.

LA PARABOLE ÉVANGÉLIQUE: ENQUÊTE EXÉGÉTIQUE ET CRITIQUE.
By Maxime Hermaniuk, C.S.S.R. Bibliotheca Alfonsiana, Louvain, 1947.
Pp. xxviii + 493.

This is not just another book on the parables of the synoptic gospels. The author has made a thoroughly scientific historical and critical study of parables in general with a view to determining the nature and purpose of the parables found in the synoptic gospels.

From the time of Chrysostom and Augustine both exegetes and theologians have been divided on the reason for Christ's teaching in parables. Some explain this as a judgment of justice on the unresponsive people; others see in it an act of mercy lest the people be made more culpable by a clearer revelation; still others find mixed motives of justice and mercy in Christ's determination to teach in parables. Father Hermaniuk maintains that the true solution to this question is yet to be found and he seeks it in a study of the nature and properties of parable teaching in general, and in the religious literature, both canonical and non-canonical, of the Hebrews in particular.

The Greek classical parable, the author argues, is not the gospel parable either in form or content. The nature of the gospel parable must be sought rather in the *mashal* of the Old Testament, in the rabbinic *meshalim* and in the parables of the Jewish apocrypha, particularly the apocalypses. The *mashal* of the Old Testament is found to be not a literary figure of comparison-similitude but rather a symbol, or essentially a "symbolic representation." From this *mashal* the gospel parable would take its notion of revelation by means of symbols. The parables of the Jewish apocrypha are used to reveal mysteries, i.e., the inscrutable ways of God in the order of salvation of mankind. Similar mysteries, then, would provide the content of the gospel parables. The literary form for the revelation of these mysteries by means of symbols would be taken from the rabbinic *meshalim*. Thus, the gospel parable is a synthesis of various elements drawn from Jewish literature and might be defined as a revelation of mysteries by means of

symbols presented in a literary form which can be called similitude-comparison only in the widest meaning of the term (p. 301).

It can be readily seen that the author determines the nature of the gospel parable more from content than from literary form. In applying this conclusion to the interpretation of Mark 4:11-12, he holds that *lva* is to be taken in the sense of purpose. Thus the teaching by parables was really intended to be obscure. This obscurity, however, was not meant as a punishment to blind the people or harden their hearts to the message of the Kingdom. Christ's intention was really to reveal to the people gradually and according to their dispositions the mystery of the establishment of the Messianic kingdom. Yet this was to be in a veiled way through parables as symbols. For, the author maintains, if the complete revelation of God's mysterious salvific plan to establish this Kingdom by means of the sufferings and death of Jesus Christ had been delivered to the whole people, such knowledge would have prompted them to prevent the accomplishment of the divine plan. Similarly Saint Paul says: "For had they (the rulers of this world) known it (the mysterious, hidden wisdom of God) they would never have crucified the Lord of glory" (I Cor. 2:8).

The secret designs of God relative to the coming and establishment of the messianic Kingdom are then the real "mystery of the Kingdom of God" and, according to Father Hermaniuk, "constitute the natural content of the gospel parables" (p. 287). For although it was given to the disciples to know the mystery of the Kingdom of God, "for those who are without, all comes in parables" (Mark 4:11).

Thus it seems that Father Hermaniuk finds in Christ's determination to teach in parables the intention neither of punishing the people for past unfaithfulness nor of mercifully obscuring from them the full revelation lest they become more culpable. Rather, the veiling of the full mystery of the Kingdom was required of necessity lest the people prevent the establishment of the messianic Kingdom in the manner God had decreed. Such a solution to the problem of parabolic teaching raises more difficulties than it is within the scope of this review to discuss. Not the least of these would be that Jesus would necessarily have to be rejected as Messiah by the people in order that God's design for the salvation of men be accomplished. It is one thing to say that the rulers of this world would never have crucified the Lord of glory if they had known the hidden wisdom of God; and yet quite another thing to maintain that Jesus, while professedly revealing himself as Messiah, yet deliberately withheld from the people the prediction of the manner in which the messianic kingdom was to be established. And this, not because the people were incapable of understanding

such a truth, but rather lest the knowledge of it prompt them to prevent its accomplishment.

This thesis, presented to the theological faculty of the Catholic University of Louvain, is a very careful piece of work and clearly written. Frequent résumés enable the reader to keep pace with the logical development of the argument. There is complete coverage of contemporaneous literature on the subject and a full bibliography. For the purpose of comparison, a study of the parable in ancient Christian literature up to and including Origen is added as a sort of appendix to this exegetical and critical study.

West Baden College.

JOHN A. McEVoy, S.J.

LES IDÉES MAÎTRESSES DE L'ANCIEN TESTAMENT. By Albert Gelin, P.S.S. *Lectio Divina* series, Volume II. Paris: Les Éditions du Cerf, 1948. Pp. 85.

This is the second volume in the projected series *Lectio Divina*, presenting semipopular biblical studies. Father Dubarle, O.P., gave us in the first volume an excellent survey of the sapiential writings of the Old Testament.

The matter of this book is divided, after the Introduction, into three chapters: (1) The Revelation of God in the Old Testament; (2) God's Plan with regard to the Human Race; (3) Personal Salvation.

In the Introduction Gelin outlines the great ideas that dominate biblical history: the election, the promises, the covenant, the kingdom, the exile, the community. He notes that the development of these ideas centered about great personalities: Abraham, Moses, etc. The history, he indicates, is dominated by a sense of finality, which is especially discernible in the progressive deepening of such ideas as God, sin, human destiny, retribution, messianism. The realization of all these came in Christ. On pages 8 and 9 Gelin gives us a list of the important themes which run through the Old Testament into the New. He chooses three of these, as I have noted above, for fuller discussion.

In the first chapter the broad outlines of the Old Testament revelation with regard to God are given. Gelin rightly insists that the God of the Old Testament is not the God of the philosophers. He was a God whose existence and presence was realized in experience not abstractly reasoned to. Israel, however, did not always hold to the high concept of God which was revealed to her.

Gelin traces this dynamic idea of God as it was revealed through Abraham, Moses, and the prophets. But one may question the pattern of the development of this revelation as Gelin presents it. Thus it is not so sure that texts such as I Sam. 26:29, which speak of the dominance of gods of foreign

lands over their own territory, are to be taken as an indication of a serious belief in the existence of these gods. Albright, in his study, *From the Stone Age to Christianity*, shows the weakness of the conclusions drawn from such modes of speaking. Nor would the "delocalization" of Yahweh be necessarily late in the royal period (pp. 18-19).

In general, however, Gelin's discussion of the anthropomorphisms, and of the growth of the realization of the true meaning of God's transcendence is excellent. One might question the author's tendency to equate God's sanctity and his power. And again some will mistrust the attempt to date ideas according to the presence or absence of localizing and anthropomorphic expressions. Surely we must try to see just what the expressions meant in their literary and historical context; to take them always in sober and pedantic literalness might make their authors express beliefs far from those which they actually held. Such expressions run through all religious history, even in the writings of the loftiest mystics. Even St. Paul saw God in the third heaven. Nor, if we ascribe any value to Aubrey Johnson's thesis in *The One and the Many in the Israelite Concept of God*, must we necessarily say that texts where God appears through his angels are retouched by later authors who could not allow a transcendent God to appear in material wise to his creatures. We might also question in passing whether some qualification should not be attached to the use of Gen. 6:1 and Ps. 8:5 (in n. 14, p. 23) as being texts referring to angels.

In the second chapter Gelin traces the key thoughts on God's plan for man through the pages of the Old Testament: the promises, the covenant (an excellent treatment), the kingdom, salvation-redemption, messianic expectations (also well done).

The third chapter takes up the subject of personal salvation, which contains problems still open to discussion after centuries of study. Here one would not too readily follow the author in his sharp division for the periods of growth from the idea of collective to individual responsibility. The individual was much more important in early preprophetic times, and the community responsibility is much more marked in the prophets and the writers that followed them, than is sometimes admitted. Professor H. H. Rowley in *The Rediscovery of the Old Testament* has some very sage remarks on this point.

This section has a fine treatment of the growth of the idea of eternal reward and punishment in the Old Testament. The treatment of the ever-deepening sense of moral values and the sense of sin is also excellent.

In all this development the author gives much place to the *anawim* (the poor, the suffering, the meek). Since the author chooses to use this Hebrew

word so often, he should have explained its meaning more at length in his Introduction, where he first employed the word.

On page 74 the author wisely reiterates a warning that occurs several times in the book. He asserts that the Hebrews experienced rather than formulated their spiritual life. That fact of experiencing and living by divine revelation rather than reducing it to formulas and systems is constant throughout the Old Testament. For this reason the writer on Old Testament religion must be on his guard when he attempts to synthesize or reduce to a system, ideal or chronological, the teaching of the Old Testament. Moreover what is presented in the Old Testament is presented by given minds with given thoughts and emotions, in reaction to given circumstances of life and history. These are widely varied. Thus we cannot be too formalistic in arranging doctrines in chronological order according to their apparent advance in purity. And to see later editorial hands in older texts which have a doctrine ignored or diversified by later writers, might at times be the result of thinking that we have in the books of the Old Testament a rectilinear development upward. Gelin, himself, assures us that such development is ruled out by the writings of Ecclesiastes and Ecclesiasticus. But he does not point out that a lesser truth, or a less clear truth, can sometimes seem to a given author the most appropriate one to present and develop in a particular context. Since the Old Testament is an anthology, and since we have not any serious amount of Hebrew literature contemporary with the earlier books, the first time an idea appears in writing is not necessarily the first time it was expressed. But that Gelin was not unaware of such pitfalls for the synthesizer is clear from the moderate way in which he usually puts forth his conclusions. What reservations I have expressed above are only to emphasize the possibility of another interpretation, or at least the possibility of a doubt about the certainty of conclusions that Gelin in such a summary book could not take time to qualify.

For all interested in the theology of the Old Testament the book will make excellent and stimulating reading.

Weston College

JAMES E. COLERAN, S.J.

L'ÉVANGILE DE PAUL. By Joseph Bonsirven, S.J. Paris: Aubier, 1948. Pp. 364.

The notable collection of studies called "Théologie," published under the direction of the Jesuit faculty of theology at Lyon-Fourvière, is greatly enriched by this book, which is the twelfth volume of that flourishing series. The author's previous nine works on Judaism, rabbinical exegesis, the Gospels, the Epistles of St. John, and the Epistle to the Hebrews, have en-

abled him to undertake a new presentation of Pauline teaching with the assured mastery that can come only from many years of specialized scholarship.

He disavows at the outset any ambition to supplant Prat's *Théologie de S. Paul*, the remarkable success of which has endured for forty years. His desire is to exhibit the gospel, the "good news," as it appeared to St. Paul himself, in the light of the Apostle's own Christian experience. He believes that the rigid categories of systematic theology are foreign to the powerful intuitions of St. Paul. Throughout the volume, constant return is made to the Apostle's initial intuition, that of Damascus, with its divine light illuminating the whole horizon and revealing the whole economy of Christianity, showing Jesus Christ as the universal Mediator who came among men to reconcile them to God, to incorporate them into Himself, and finally to present them to the Father. The gospel of Paul is the expression, in human discourse, of the vision that dazzled him before the gates of Damascus. Although the Apostle penetrated more and more deeply into the mystery as his Christian life developed, he never sought to organize all its elements. On occasion he exposed this or that aspect of the drama that centered about Christ, but he was never concerned to formulate a systematic synthesis. This vision of Paul is what the author endeavors to recapture.

The difficulties of such a project are tremendous, and are grievously complicated by the flood of studies that have poured forth on the subject of St. Paul's doctrine. Père Bonsirven knows this literature intimately, whether Catholic or Protestant. He utilizes all the books but is never overwhelmed by them, and he preserves a fine originality and independence of judgment. If the reader entertains any reserves about the success of the work, he will probably find them dissipated by the time he finishes the fourth chapter, which insists that any theory of redemption, to be true to Paul's teaching, must integrate the entire life, the death, and the resurrection of Christ. This is truly a superb portion of the book, as is also the sixth chapter, which deals brilliantly with the Church as the Body of Christ.

The work is highly recommended to professors and students of theology, especially to those who are seeking a fuller understanding of the mystery of the redemption. Perhaps no doctrine in theology is so shakily treated in textbooks as this key mystery; indeed, even the great theological classics have not elucidated this problem with the clarity that rewarded efforts along other lines of theological investigation. Père Bonsirven, in his fidelity to St. Paul and insight into the apostle's mind, has surmounted the rivalries of the schools and risen to a more adequate comprehension of the wealth of

meaning contained in the word "redemption." For him, as for St. Paul, Christ the Mediator is the central figure of creation: all nature as well as the whole supernatural economy is summed up in Christ Jesus. The very divisions of his book attest this appreciation. Of the seven chapters, five bear the heading, "Christ, the Mediator," with subtitles to distinguish specific subject matter, according as our Lord is envisaged as the universal Mediator, the Mediator in objective redemption, in the communication of grace, in the Church, and in the final consummation of the world. The mission of Christ was not only to procure for men the remission of their sins. The Incarnate Word, in God's eternal intention, was to include and represent all creatures; this relation, distorted and broken by sin, is re-established by the redemption, which in its full sense is a universal reconciliation. All creatures, excepting only those men who reject the divine vocation, are brought back under the headship of Christ and, as thus recapitulated in the Son through the action of the Spirit, are reunited to the Father. Such, briefly and without the vividness of detail that alone imparts intelligibility to the teaching, is the gospel of Paul.

St. Mary's College

CYRIL VOLLERT, S.J.

I PROFETI D'ISRAELE. By Giustino Boson. "La Scuola" Editrice, Brescia, 1948. Pp. 163. L. 180.

A compact little book on the prophets, one of a collection of profiles of men who have left their mark on civilization. The author is Giustino Boson, Professor of Semitic Languages at the Catholic University of the Sacred Heart, Milan, Italy. The work is in Italian and is popular rather than scientific in nature. Following an introduction which contains a brief but comprehensive review of prophecy and prophets in general, the book divides into three main sections, one devoted to the eighth century prophets, another to those of the seventh century, and the third to the exilic and post-exilic prophets.

The first section begins with a rapid survey of the historical setting, and then in turn treats of Amos, Osee, Micheas, and Isaias according to an outline common to all three sections—the person of the prophet, his message, and finally his literary style. Appended to the third consideration in the case of a few of the prophets are some excerpts from the prophet's work. Lack of space undoubtedly is responsible for the absence of such excerpts from most of the prophets, but it introduces a decided unevenness in what otherwise is a very orderly work. In this first section three times as much space is given to Isaias as to any of the others, but the disproportion is due wholly to the abundance of selections, which are without commentary.

The second section is prefaced with a sketch of the history of Juda during the seventh century, and contains the examination of the prophets of the period: Nahum, Sophonias, Habacuc, and Jeremias. Baruch is relegated to a footnote. The final section, without historical introduction, treats of the exilic and post-exilic prophets: Ezechiel, Daniel, Aggeus, Zacharias, Abdias, Malachias, Jonas. Jonas is treated at the end, out of chronological order, because of the problems raised about the nature of the work. A short conclusion, in the spirit of the general collection of profiles, calls attention to parallels between the world of the prophets and the world of today.

The work is positive in its approach; the author simply follows his own viewpoint in controverted matters without discussing opposing opinion. For instance, Daniel's prophecy of the seventy weeks is taken as literally messianic without discussion. This method of handling his material is part of the secret of the author's ability to include so much information in so small a book. The average reader, for whom obviously the book is intended, will find all information necessary for an intelligent and profitable reading of the prophets; even the seminary student may obtain quite a comprehensive appreciation of the whole prophetic field before turning to a more technical work for detailed consideration of controverted points which so often obscure rather than clarify the general picture. In the course of the work there are two tables of dates, one for the prophets, and one for the kingdoms of Israel, Juda, and Assyria; and while one might object to the accuracy of one or other date in the tables, the general synchronism of prophet with history is not noticeably distorted. Discussion of the author's viewpoints is beyond the scope of this review, and would be foreign to the spirit and intention of the book. Suffice it to say that the work on the whole is an acceptable delineation of its subject and is wholly readable.

Woodstock College

F. X. PEIRCE, S.J.

ISAIAS. By Joseph Ziegler. Würzburg: Echter-Verlag, 1948. Pp. 189.

The general characteristics of the *Echter-Bibel* series have been described by M. P. Stapleton in his review of the volumes on the Psalms and Jeremias-Lamentations (*THEOLOGICAL STUDIES IX* [1948], 607-710). These characteristics are found in the present volume. The Introduction treats the historical background (distinguishing 1-39 and 40-66), the personality and teaching of the prophet, and the servant songs. Both in the Introduction and in the Commentary the author has chosen to omit practically all literary criticism. In a popular commentary, this may be defended as the wisest procedure. The question of 40-66 is handled by a reference to the decree of 1908; this, unfortunately, involves a dismissal of all the work done on this

question by Catholics in the last forty years. The author leaves open the possibility of diverse origin for the "Isaias-Apocalypse" (24-27), but for scarcely anything else. He does not attribute the Song of Ezechias to that monarch. The oracle on Tyre (23) he proposes as originally written about Sidon, expanded by a later hand and adapted to Tyre.

The translation successfully imitates the Hebrew measure. The author has frequently, but judiciously, departed from the Masoretic text; he rarely resorts to conjecture unsupported by ancient witnesses. Almost all of the emendations appear in the apparatus of Kittel-Kahle. By oversight, some emendations have not been indicated in the critical notes. The identification of the metrical portions of the text agrees with Kittel-Kahle, with the strange exception of 44:9-20; the author not only translates this portion as metrical, but explicitly defends its unity with the context.

The commentary is incisive, and it is seldom that it does not bear on the main point, which it always illuminates. The discourses are identified by headlines, with apt subheads to indicate the progress of the thought. In some difficult passages the author has adhered to the traditional interpretation. This is true of the Immanuel passage (7:14 ff.). He translates *el gibbor* of 9:5 as "Gottheld," and in the commentary he tells us that this word expresses "das göttliche Wesen des Kindes." This is as reserved a comment, not to say ambiguous, as any one would wish. In a brief commentary which is intended for the non-technical reader it is doubtful whether we should ask for more. He strangely separates 8:23 from the messianic oracle of 9:1 ff. Mythological allusions such as those contained in 27:1 the author prefers to call both mythological and historical. He leaves open the possibility that a passage of the Ugaritic Nikkal myth may have a bearing on 7:14. He transposes 10:1-4 to follow 5:24, to which he then joins 5:25, in spite of the fact that this involves the repetition of the refrain, "For all this his wrath is not satisfied, and his hand is stretched out still," in two consecutive verses. If one is going to transpose—as one must in this passage—one may as well eliminate one of these refrains. The servant song of 49 is concluded at 49:9a. While there is no exegetical consensus on the extent of this song, the author should offer some defense of his division of the text.

In general, however, such criticism of detail is not to the point. In a popular commentary, the question is not so much what should be included or omitted, or whether a scientific defense is given of the opinions presented; these would be criticized in any such work. The question is whether, in the reviewer's mind, the work is likely to succeed in communicating a deeper understanding and appreciation of Isaias to those who, for lack of linguistic

and historical background, cannot undertake a serious study of the Old Testament. In this the book should be eminently successful; and it should also give to its readers a better understanding of Old Testament prophecy itself. We should regret that no similar works are produced by the scholars of the English-speaking world.

West Baden College

JOHN L. MCKENZIE, S.J.

DIE GESCHICHTE UND GEBETSSCHULE DES ROSENKRANZES. By Franz Michel Willam. Wien: Verlag Herder, 1948. Pp. xi + 231.

The author, Dr. Franz Michel Willam, poet and writer on religious topics, is known to the English-speaking world by a translation of two of his works: *The Life of Jesus Christ in the Land of Israel and among its People*, a translation and adaptation of the fourth German edition, and *Mary, the Mother of Jesus*.

Dr. Willam has written two books on the rosary, the one under review and *Der Rosenkranz und das Menschenleben*. In the present work the title informs us of the two-fold division of the contents. In the first part the author sketches carefully and in detail the origin and the development of the rosary. The number, one hundred and fifty, that is proper to the rosary, was taken over from the one hundred and fifty psalms of the psalter. We know from a document of the Monastery of Cluny in 1096 that the lay brothers, who knew no Latin, were to recite one Our Father for each psalm of the psalter. Then in the thirteenth century the custom grew up of saying one hundred and fifty Hail Marys in honor of the Blessed Virgin. Later, the Our Fathers and the Hail Marys were so united together that every Our Father was followed by ten Hail Marys. In the fifteenth century people began to connect a mystery from the life of Christ or of Mary to each Hail Mary. At the end of the century the number of mysteries was reduced to fifteen. While papal writings from Sixtus IV to Pius V mentioned only the prayers that were to be said, the Bull of Pius V, September 17, 1569, drew attention for the first time to the fact that meditation on the mysteries was necessary to gain the indulgences. Finally, in 1573 the feast of the Holy Rosary was introduced. Thus, in this first part of his work the author follows in a general way the theory of the origin and growth of the rosary, as developed by Father Herbert Thurston, S.J., in his article on the rosary in the *Catholic Encyclopedia* and in different articles in the *Month*. He adds, however, a number of new confirmatory facts. However, one misses in the work a discussion of the tradition which associates St. Dominic with the rosary.

The second part of the work shows the importance of the rosary for the

spiritual life of the faithful, particularly in teaching them how to pray. It begins with an analysis of the Proper of the Mass for the feast followed by a lengthy analysis of the work of St. Grignon de Montfort on the rosary, that was published for the first time only in 1911. Selections are then given from the pronouncements of Leo XIII and Pius XI on the rosary. These are followed by a description of the different ways Mary has been represented in ecclesiastical art as Queen of the Rosary, and by a discussion both of the rôle played by devotion to the rosary in the apparitions of Fatima and of the rosary as a public prayer. The author then considers the relation of the rosary to Scripture, to the doctrine of the Mystical Body and to the consecration to the Immaculate Heart of Mary. The second part ends with a description of the importance of the rosary in modern life. In this last section the author *en passant* describes the origin and development of the radio programs organized by Father Peyton, C.S.C.

A bibliography of the main works used is given together with source material for the different chapters. A helpful Index completes the work. In conclusion, a few factual errors may be noted. Stephen Langton and St. Edmund were archbishops not bishops of Canterbury (pp. 28, 224). Constantinople was saved in the eighth century not from the Avars but from the Arabs (p. 179). "Conventry" is a misspelling for "Coventry" (p. 20).

Alma College

EDWARD HAGEMANN, S.J.

SPIRITUALITÉ DU LAIC: UNE MYSTIQUE DU CHRÉTIEN DANS LE MONDE. By Jean Vitalis, with Preface and Epilogue by Daniel-Rops. Paris: P. Lethellieux, 1948. Pp. 81.

This brief, suggestive work seems well worthy of recommendation to those who are interested in a form of spirituality especially adapted to the peculiar needs of the laity in our days. The type here proposed has nothing of the monastic about it; but its ideals are high, emphasis is placed upon the essential doctrines and practices of Christianity, and particular provision is made for the spheres of family life, work, and civic action. It is designed to be dogmatic in the sense of adhering closely to the creed, impregnated with piety, and orientated toward action.

The first half is theoretical, and concerned with the great ideas and ideals that should give light and motivation to a deeply interior life in men and women whose lot is cast under typical modern conditions. A large place is assigned to the vital role of Christian love, a love that should be enlightened, profound, and "conquering." Christ Himself is to be the center of the fervent layman's thoughts and aspirations.

In the second half, practical applications are pointed out, and this is probably the more original part. In a chapter on the Christian's relations toward humanity in general, new fields for his love and action are indicated. Naturally marriage and the family get prominent notice; both "human perspectives" and "divine horizons" here are considered. The spiritual opportunities of one's work or professional duties are not forgotten. Finally the principles that should guide the devout Christian layman in his political connections and activities are discussed. This book could surely be a great help to those of our laity who are eager both to cultivate an intense interior life and to fulfill their place among men in distinctly modern circumstances.

St. Mary's College

G. AUG. ELLARD, S.J.

DIE BRÜCKE ZWISCHEN HIMMEL UND ERDE. By Anton Anwander. Wuerzburg: Echter Verlag, 1948. Pp. 188.

Anton Anwander is no unknown scholar in the field of comparative religion. His previous works are: *Die Religionen der Menschheit* (Freiburg: Herder, 1927), and *Gloria Dei. Die religiösen Werte in religionsvergleichender Schau* (Wuerzburg: Becker, 1941). The last of these forms the foundation for the first part of his newer book and contains detailed expositions and documents.

Avoiding any difficult terminology, the author gives a very good insight into the relation between the natural religions of mankind and revealed religion. In the first part of the book, "From Man towards God," after a short summary of the most important forms of religion in the history of mankind, he calls our attention to fundamental religious ideas and ideals found throughout the world. Although not always found explicitly, the idea of God forms the background of any religion. It is true that, in reality, this idea of God is often distorted and very imperfect, yet traces can be found everywhere.

A second idea found in all religions is the expectation of salvation or redemption in a wider sense of the term. It is the hope for redemption from individual and collective need, from death, guilt, and sin, which can be obtained by personal efforts, knowledge or love. Closely connected with the hope for salvation is the idea of a savior who will conquer evil in the world and will bring happiness to mankind.

Religious communities, ranging from small tribal groups to worldwide churches, are constituted by a common tradition of religious truths; these, again, in their characteristic formulations go back to the founder whose personality influences the whole community to a certain extent. Finally, the life of the religious community is dependent upon the priest who, as

mediator between the deity and man, acts not only as priest but also as teacher, leader and spiritual adviser.

Religious life expresses itself in prayer, sacrifices and sacramental rites, which presuppose a certain ascetical practice of each individual. The individual again is bound by the "law" which gives him the necessary security and guidance for his daily life.

In the second chapter of the first part of the book, called "Christianity as Fulfillment," the author shows how all these fundamental religious ideas and ideals find their unsurpassed perfection in the religion founded by Jesus Christ. The Catholic religion is by far the most perfect among all religions of mankind.

So far the comparison has been made on a mere natural level. The second part of the book, "From God towards Man," shows the Catholic Church as the absolute religion among all because directly revealed by God himself. In her lies the absolute truth and the absolute value of religion. This, however, does not depreciate the value of other religions. Following the declarations of the third session of the Vatican Council, the author shows that not all natural striving of man towards God is rejected by Him, and imperfect religion is not anti-religion. The Catholic Church has an absolute claim because her founder is the Son of God. But the same Son of God is the *Logos* of the Creator, who reveals Himself in human nature and also in the natural religious strivings of man. Wherever real and true religion is found there is the "seed of the *Logos*." The Church as the growing mustard seed directed by the *Logos* and the divine *Pneuma* has assimilated, and will assimilate, more and more all that is good in human nature and will elevate it into the sphere of the supernatural. "The same One who asked Paul to go from Asia to Europe asks us in a different language to go to other people and other civilizations: 'Pass over into other lands and help us.'"

The book offers inspiring reading for all who take a lively interest in the spreading of Christ's redeeming gospel throughout the world. It gives a positive picture of the great task with which our missionaries are confronted.

St. Mary's College

WALTER DRAEGER, S.J.

MENSCHKUNDE IM DIENSTE DER SEELSORGE UND ERZIEHUNG. Edited by Dr. Wilhelm Heinen and Dr. Josef Höffner. Trier: Paulus-Verlag, 1948. Pp. 208.

This book is a "Festschrift," dedicated by his friends and pupils to Dr. Theodor Müncker, Professor of Moral Theology at the University of Freiburg, i. Br., in commemoration of his sixtieth birthday. Fourteen essays,

contributed by theologians, priests in the pastoral ministry, and lay-people, touch upon a variety of problems in the field of moral and pastoral theology, pastoral ministry, religious education of both the young and the adult, etc.

In the first article, Dr. Fritz Tillmann of Bonn, discusses the problem of "A Catholic Moral Theology." This theological discipline, after its separation from dogma, has developed into an almost exclusively professional training of future confessors, with far greater emphasis on sin than on virtue. Without denying the necessity of such training, Tillmann would like to see moral theology return to its former, and more positive structure, and to transfer training for the confessional to pastoral theology. Prof. Tillmann, in cooperation with Prof. Steinbüchel and Prof. Müncker, has published a *Handbook of Catholic Ethics* along these lines.

The second article is written by Dr. Steinbüchel, Prof. of Moral Theology at the University of Tübingen, and deals with "Man facing Responsibility." Three elements, it is pointed out, are characteristics of such a situation. In the first place, if man is to become responsible for any action or omission, he must be free. But having taken upon himself responsibility, he is bound both to the object and to himself. Responsibility thus becomes fidelity, and as such it is an actuation of valuable potentialities of the Ego. The second element is the "situation," i.e., the concrete and strictly personal circumstances of the *hic et nunc*, arising in the life of the individual, challenging whatever is good in him. Prudence alone, sensing the good and the right, the thing to be done here and now, will master "situation," but not without courage and risk. The third element, the thing (person, world) for which one assumes responsibility is in the last analysis God, directly or indirectly calling on man, and demanding an answer.

The third essay is entitled: "*Opus operatum* and *opus operantis* in the Pastoral Ministry Today." The author, Dr. H. Schumacher (Hofsgrund) characterizes certain present-day tendencies of either individuals or whole movements as the logical development of an overemphasis on either *opus operatum* or *opus operantis*. And precisely as such they are foreign to Catholic tradition in thought and practice. The Catholic view demands no "either-or" but both *opus operatum* and *opus operantis*: the dignity of the sacrament is high, but not so high as to entitle man to forget about personal efforts. Rather it is of the very nature of the *opus operatum* to impel the recipient to strive for greater perfection, as this in its own turn will enable him to experience the fruits of the sacraments more effectively and more abundantly.

A similar problem is the subject of the next essay: "The Crisis of Confidence in the Confessional," by Dr. Josef Goldbrunner (Stockdorf, bei

Munchen). More than in any other sacrament does the personality of the priest play here an outstanding, if not a decisive role. The human and the divine, the natural and the supernatural must combine to bring about a conversion. Confidence is all important, but it cannot be demanded; it must be won. As the psychotherapist through his personality rather than his methods will help the patient, so the priest through his personality must prepare the way, and inspire confidence. A conversation he engages in should awaken faith which in turn would lead to the confessional. And here again, much will depend on the personality of the confessor; he must be truly human, and yet, at the same time, a reflexion of the personality of Christ, man among men, helper of the afflicted, saviour of sinners.

Dr. Wilhelm Heinen (Freiburg, i. Br.), submits a study on "The Importance of Characterology in Moral Theology and the Pastoral Ministry." Moral theology and pastoral ministry are to help men in their actual situation. A knowledge of "what is in man" is indispensable. Characterology helps to obtain such knowledge and understanding of the individual. The author bases his presentation on a rather recent book on the subject by Philip Lersch, *Der Aufbau des Charakters*. His brief sketch contains many valuable hints on how to obtain knowledge and understanding of the character and personality of the individual.

In the next article, Dr. Bernhard Niessen (Bonn), discusses ways and means of forming the conscience: "The Conscience and the Formation of the Conscience, the Essential Task of the Pastoral Ministry among the Young People of Today." After a brief sketch of the situation, particularly in Germany, which demands categorically this work, the author analyses conscience as habit and as act. His description of conscience as a special and independent ("eigenständig und eigenartig") moral habit will not go unchallenged; but what he has to say concerning ways and means of forming the conscience, and particularly his emphasis that it be done in a concrete and attractive ideal (the person of Our Lord) is full of valuable hints, particularly for all those who are engaged in the education of the young.

There are two more articles of special interest to moral and pastoral theology: "Anthropological Evaluation of Marriage," by Dr. Joseph Hoffner, Prof. of Pastoral Theology at the diocesan seminary of Trier; and "The Existential Basis of Family-life and Family-education," by Hans Wollasch (Freiburg i. Br.). The former, after reviewing critically various opinions put forth in recent years by Catholic authors concerning the end and purpose of marriage, discusses the famous decree issued by the Holy Office on April 1, 1944, and a related decision by the Roman Rota, of January 22nd of the same year. Following the distinction between *finis operis* and *finis*

operantis, as emphasized by these decisions, the author sums it up briefly and concisely this way: In the *finis operis* the order is "proles, eros, sexus"; in the *finis operantis* it may be "eros, sexus, (proles)." The *finis operantis* must always be duly subordinated to the *finis operis*. The argument of the second article is summarized by the author: "The existential basis of family-life and family-education is marriage. . . . One cannot do justice to the family, when neglecting this important factor, the special relationship between husband and wife. Maturity in this relationship is the 'sine qua non' to full growth and perfection of parenthood" (p. 163).

The rest of the articles deal with problems of the more or less immediate pastoral ministry: preaching in modern times to modern men; the pastoral ministry among men; the soul of woman in the present emergency; the vocation of the Christian worker; the pastoral ministry among students and Christian aid of the sick and psychopaths. They also contain valuable ideas and suggestions, but mostly in direct relation to conditions in present-day Germany.

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PETER MUELLER, S.J.

THE OLD TESTAMENT. NEWLY TRANSLATED FROM THE VULGATE LATIN. By Msgr. Ronald Knox. Volume I: Genesis to Esther. New York: Sheed and Ward, 1948. Pp. 739. \$7.00.

One is introduced to Msgr. Knox's rendering from the Vulgate by a "Translator's Note," which runs in part as follows:

Throughout the books which are included in the Jewish canon, I have translated from the Vulgate, with constant reference to the Masoretic text; I have naturally consulted the Septuagint in cases of difficulty, although (except in the Psalms) it seldom throws much light on discrepancies between the Latin and the Hebrew. In a handful of passages where the Vulgate text yields no tolerable sense, or yields a sense which evidently quarrels with the context, I have rendered from the Hebrew, giving a literal translation of the Latin in a foot-note. Where the Latin makes good sense, but is at variance with the Hebrew, I have indicated the fact of disagreement, but without giving the full text if the difference is slight, or if the Hebrew text is itself unintelligible.

. . . I have kept an eye on the Hebrew and Chaldean versions of Tobias, with their interesting variants.

It seems to the reviewer that these points have been judiciously listed, in the approximate order of their importance. In commenting on them, the inverse order is followed, since the lesser points call for shorter comment. The "interesting variants" of the Hebrew and Aramaic versions of Tobias

are quite secondary, and very nearly irrelevant; textually the most significant sources for Tobias are the pre-Vulgate version in Latin, and the one Greek codex that shows the same recension. Msgr. Knox's prefatory note and his footnotes to the book will give a quite different and a wrong impression to his readers.

"Where the Latin makes good sense, but is at variance with the Hebrew" the translator quite often follows the Latin and gives no indication of a difference. This is a matter of discretion; but the reader who from Msgr. Knox's statement shall expect to know whether the text he is following agrees with the Hebrew cannot depend for this on the footnotes. The number of passages of any length which have been rendered from the Hebrew rather than the Latin is quite limited, as "a handful" suggests. Turns of expression or single words, however, which are based on the Hebrew and for which the Latin has not even a material equivalent do crop up; not altogether often, but quite unpredictably. They do not represent an effort at supplying for the occasional oversights of the Latin rendering; when St. Jerome has omitted meaningful details, they are usually not supplied. No footnote or indication of any kind covers these cases.

The use made of the Septuagint is thoroughly disappointing and inadequate. The citation given above points to one reason: not the exegetical, but the textual value of the Septuagint is greatest in precisely those cases, a good number of which are well and certainly known, in which the Latin and the Hebrew agree, and yet provide a late and corrupt reading. In such cases neither Msgr. Knox's text nor his notes are likely to oblige with the genuine wording. One instance is in Judges 5:14, where *K* (Msgr. Knox's version) has a translation matching neither *V* (the Vulgate) nor *MT* (the Masoretic text). There is a long note creating an unheard-of historical situation because his sources do not contain the word for "valley," which—and not Amalec—is the true reading as to where Ephraim and Benjamin were (along with Barac; cf. 5:15), as the Greek tradition attests.

We come now to the basic affirmation, of translation from the Vulgate, "with constant reference to the Masoretic text." The reviewer regrets to state that in his judgment such reference to *MT* has in fact served very little purpose. It is scarcely reflected in the rendering itself; and a goodly number of the footnotes merely pass on to the reader difficulties and discrepancies which the data given are not adequate for him to resolve. This is true in some cases where a positive solution exists and could have been supplied; and in some cases the discrepancy itself is not a real one, but rests on a misapprehension. The examples given below, first in groups and then by single contexts, should make it possible to estimate in some measure the nature of *K*'s reflection of its source or sources.

The time indications in *V* are not always transparent; but reference to *MT* can serve to clarify them. In Exod. 12:40 we are told (*K*) that after 430 years the Lord's people left Egypt "in a single day"; *V* has *eadem die*; but 430 years *to the day*, as *MT* indicates. Deut. 16:1,6 in *K* read in part, "at dead of night, the Lord thy God rescued thee from Egypt," and, "at set of sun, the time of thy escape from Egypt." The latter in *V* is *ad solis occasum, quando . . .*, and reference to *MT* shows that the season of the year is meant by *quando*, not the hour of the day, and a contradiction. In Jos. 15:18 and Jud. 1:14 Caleb hears his daughter Axa sighing "one day"; it is on the occasion of her marriage, as *V* permits and *MT* requires.

The Hebrew families of Moses' day used storage baskets for their grain, and kneading-troughs. The terms occur each four times. *K* gives "kneading-troughs" in Exod. 12:34 where *V* has nothing to correspond. In Exod. 8:3 (*MT*, 7:28; *V*, *reliquiae*) the same kneading-troughs occur as "larders." In Deut. 26:2,4 *K* has "basket" (*V*, *cartallus*); in Deut. 28:5,17 the same term and that for kneading-trough become in *K* "barn and granary" (*V*, *horrea et reliquiae*).

When it comes to proper names *V* is notoriously weak. "Abel, out among the vineyards" for Abel-Keramim or Vineyard Plain (Judg. 11:33) will suffice for a sample; the entire verse, Deut. 11:30, would be another. This weakness is shared and sometimes augmented by *K*, as in the verse just mentioned. In Judg. 4:11 a man pitches his tent by the oak at Sennim; *V*, *usque ad vallem quae vocatur Sennim*; *K*, "at the foot of the valley called Sennim." Shibboleth (Judg. 12:6) is a common noun in English as in Hebrew; who would have believed that *V*'s Scibboleth could be retained? To the meaningful names in Genesis, transliterated words have been added in *K* which may be out of context (Cana, 4:1) or simply wrong: Hipharani (42:52), and Raa-Beani (29:32, Hebr. *rā' ā bē'onyi*). The meaning "Rescuer" applied to the name of Moses (Exod. 2:10) cannot be taken seriously. "Valley of Clear Seeing" in Gen. 12:6 has, as *K*'s note indicates, no relation to the Hebrew, and Job 3:4 in *V* suggests a less fanciful interpretation of *convallē illustrem* in Genesis.

The treatment of *V* itself as a text is uncritical to a remarkable extent. In Exod. 15:14 we read (*K*), "The heathen raged in their hill-fastnesses." The footnote correctly says *MT* has "The nations heard and were afraid"; *V* is quoted also, for "The nations went up and were angry" ("it is not clear in what sense"). But neither the Benedictine editors nor the Sixtine commission credit the reading *ascenderunt*: they offer *audierunt*, *attenderunt*; and the *irati sunt* is a clear mistranslation based on the Aramaic meaning of exactly *MT*'s "were afraid." There is therefore no doubt that the correct interpretation of the Latin reinforces *MT*, while *K*'s actual rendering rep-

resents no text. In the note to Exod. 15:19 a "probable" textual error is spoken of for *equus Pharao*; but the correct *equus* is quite adequately documented. In I Sam. (I Kings) 27:11, text and note, a difference between *V* and *MT* is created out of a faulty punctuation in some editions of *V*, which anybody could correct. There are a number of duplicate renderings in I-II Samuel in *V*, of which only one in each instance goes back to St. Jerome, while the alternatives have been clearly established at least since 1864 as glosses from the Old Latin. These are treated in *K* as though they ran in continuous text. (In one case, I Sam. 9:25, this is obscured by a printing error which has run in a line from the next chapter, 10:25-26). The notes match these conflate texts with *MT* and the Greek, respectively, without indicating that it is out of alternative readings of one text in *MT* and the Greek, that the duplicate Latin has arisen (cf. I Sam. 20:15-16; II Sam. 4:5-6; 6:12-13). I Sam. 13:15 is a jumble for similar reasons. In Judges 5:15-16 we hear of Ruben's "division of counsel among brave hearts": *V* has *magnanimorum contentio*. "Alas! for hearts so brave and counsels so divided!" But a glance at the original suffices to show that "great searchings of heart," and not brave hearts, are involved; and indeed about half the early manuscripts and the Benedictine edition have *magna animorum contentio*.

Allusions by St. Jerome to supposedly related contexts are sometimes quite neatly missed. Deut. 4:19 reads (*K*) "sun and moon and . . . stars . . . which the Lord thy God has made, to be the common drudges of every nation under heaven"; *V*, *creavit in ministerium*; cf. Gen. 1:14-18, which calls for quite a different shade of thought. In Deut. 20:6, *K* has "Is there anyone here who has planted a vineyard, and not shared the first vintage of it with his neighbours?" A note says, "There is no reference in the Hebrew text to this exercise of public hospitality." Indeed, there is not; *V*'s *necdum fecit eam esse communem* refers, as does the verb in *MT*, to the transfer from sacred to profane uses which would enable one to enjoy the fruit of his own vineyard only in its fifth year (Levit. 19:23-25). *Communem* means profane, and has nothing to do with sharing.

We shall now take a sampling of individual texts, following the order of the Bible. In Gen. 3:15 the serpent is now to "lie in wait at her heels." Without supposing that the older English rendering of this was necessarily ideal, though it does reflect *V*, we may note that "for" has become "at," and "heel," "heels." These changes are just enough to make the serpent completely passive, and thereby to exclude any genuine sense that *MT* or *V* may have.

In Gen. 25:25, Esau is said to have been born *totus in modum pellis his-*

pidus, i.e., all hairy, like the pelt of an animal. *MT* does not mean this; it has, "all like a hairy mantle," i.e., rough and hairy as a garment woven of hair; cf. Zach. 13:4 (and John the Baptist's garb). *K* has, "hairy all over as if he had worn a coat of skin." Joseph is dressed (Gen. 37:3) in a coat "that was all embroidery"; *V*'s *polymitam* being wrong, it need hardly have been pushed to such lengths. In Gen. 47:31 we learn that Jacob "turned his eyes toward the top of his bed and gave praise to God," which expands *V* by multiplying incongruities, as the word in the original for "gave praise" means to prostrate oneself.

In Exod. 12:46 we read of the paschal lamb, "you must not . . . break it up into joints." This for *V*'s *nec os illius confringetis*, with its important application in John 19:36. *K*'s translation departs from *V*, *MT*, and the New Testament to give an interpretation that is also unknown to the Talmud and inherently makes no admissible sense; while the footnote on what the Hebrew "literally" says is inaccurate. In Exod. 24:4 we learn of Moses setting up an altar and twelve commemorative pillars (*maššēbōth*) for the tribes. *V* renders the pillars, as usual, by *tituli*. *K* has "he built an altar close to . . . the mountain, with twelve inscriptions . . ."

In Judg. 1:4 *MT* and *V* have the Israelites "smite" ten thousand men, that is to say, by standard Hebrew idiom, kill that many. *K* has, "overcame an army of ten thousand men," though in 3:29 and 3:31 similar affirmations are not watered down. Judges 2:10 speaks of the men of Josue's generation as being gathered to their fathers. A variant on this phrase occurs in Gen. 25:8,17 and elsewhere, which *V* renders *congregatus est ad populum suum*, or in other ways, employing the word "people" for *MT*'s "close relatives, ancestors." *K* has adopted for this the rendering "became a part of his people," which he apparently likes well enough to extend to the context in Judges, where *MT* and *V* both have the ordinary word for "fathers."

Judges 1:27-35 present a historical situation which is of some importance. The walled cities in Palestine are enumerated which the Israelites failed to capture, and which were held by the Chanaanites down to times of the monarchy in Israel. Twice we are told (*K*) that the Chanaanites "made bold" to live on there. *V* has *coepit* once, and omits the other occurrence of the word quoted. *MT* means that the earlier inhabitants "succeeded" in retaining these places. Judges 1:29, where *K* has "Ephraim, too, spared the Chanaanites in Gazer, and shared it with them," is the best known instance of the true situation; cf. III Kings 9:16. *MT* has, "Ephraim did not drive out the Chanaanites who lived in Gazer, but the Chanaanites lived on in Gazer in the midst of Ephraim." *V* abridges this, but does not put the

Israelites in the town. Likewise in 1:33, *K* has "Nephthali shared Bethsames and Bethanath with the old Chanaanite inhabitants." *MT* and *V* both mean that Nephthali did not at all occupy these towns, but held only the adjoining countryside.

In Judges 5:22, three words of *MT*—at the dashing, dashing of his mighty (steeds)—become "so swiftly they fled, thundering down the slopes with the flower of the enemy's host behind them." *V* has expanded rhetorically; but it cannot be construed to mean what is here set forth. Gedeon is told by the Lord, in Judg. 6:16, that he will smite Madian *quasi vir unus*, for which *K* gives, "as though but one man stood before you"; *MT* means, "to the last man," and *V* has but imitated its idiom. In Judges 7:3, *V* has *Recesseruntque de monte Galaad, et reversi sunt de populo viginti duo millia virorum*. *K* smooths over this impossible setting for an event in western Palestine by rendering, "twenty-two thousand of his men, from the hill country of Galaad, went back home," which is neither *V*, *MT*, nor the true situation. Gedeon's men were from west of the Jordan, and the context requires the reading, "And Gedeon put his people to the test in the hills, and sent twenty-two thousand of them back home"; cf. the following verse. True, this requires a textual emendation; but if *V* is not to be followed, at least a reading that yields a better sense would seem to be called for. In Judges 6:4, as the result of a raid, "there was no food left for ox or sheep or ass" (*V*, *nihilque relinquebant . . . non asinos*). The original, like the Latin, has the raiders seize the animals too.

In Judg. 15:16, *K*'s "With the bone of an ass I have made bones of them" rests on not even a supposititious text. We are told in a note that the Latin reading is "apparently confused," and that the Hebrew reads, "One heap, two heaps, all with the jawbone of an ass." But *MT* has vowels to read, "a jackass, two she-asses," and the "heaps" are modern speculation; *V* is correct in perceiving verb-forms in the consonants of the text instead of this, and prudent in translating from the parallelism, *delevi eos*, since we do not know for sure what the verb in question means. *K*'s play on words is based on "jaw(bone)," in which the idea of bone has to be supplied; and Samson could not have said it. In Judg. 16:13 Samson is made to speak of "seven of the hairs of my head," (*V* has *crines*) where *MT* shows the meaning to be "my seven locks of hair," as indeed *K* shows in another connection, in 16:19.

The goal of an "easy life," which Noemi proposes to Ruth in Ruth 1:9 and 3:1 (*V*, *requiem*) is hardly consonant with the innate dignity of the persons involved; *MT* clearly means a "lasting home." The same idea is involved in the proposed restitution of the exiled Absalom to David's court, in II Sam. 14:17, where *V* differs and we are told in a note that *MT* means "refreshment."

In Ruth 1:3, after Elimelech's death, *V* says, *remansitque ipsa (Noemi) cum filiis*. This is rendered by *K*, "but still she would be with her sons." Like *MT*, *V* means that Noemi and her sons were left (bereaved); the phrasing is the same which yields "widowed and childless" in verse 5. In Ruth 1, verses 6, 9, 20, these phrases occur in *K*: "there was food to be had once more"; "may you live at ease with new husbands"; "has not an almighty hand filled my cup with bitterness?" The last expression cited is balanced in 6, 21 by "visited by the Almighty with such calamity," which does make God the subject of the action in a personal way. But in *MT* and *V* of the earlier places, the Lord gives the food, and the Lord is asked to provide the daughters-in-law with lasting homes. This may be ancient idiom, but it is better and more meaningful than the depersonalized modern forms. In Ruth 4:3 Noemi is said to be offering for sale "part of the land" of Elimelech, *V*, *partem agri*. It is "the portion-of-land," the entire inheritance, as *MT* shows.

At II Sam. 1:17 we read about David's song of lament "which he entitled, For the men of Juda, a lesson in archery" (so *K*). The context calls for "and he ordered that the men of Juda be taught (this lamentation)." *V* construed the thought in this way, with a correct understanding of the Hebrew. That the last word ("the bow") creates difficulty is no reason for abandoning what we know.

In I Para. 28:2 we read in *K* of the sanctuary "in which the ark that bears witness to the Lord's covenant should find a home, in which God's feet should have their resting-place." *MT* and *V* speak of it as the place "in which the ark of the Lord's covenant, the footstool of our God, should find a home." No more concrete picture exists anywhere, of the Hebrew concept as to the symbolism of the ark in the Holy of Holies and its relation to God's throne. In Esdras 4:14 we find the phrase, "beholden as we are to the royal bounty." There is a footnote which says, "Literally, 'remembering as we do the salt we ate in the royal palace,' which is no doubt an Oriental metaphor." This is interesting, because the agreement whereby the sons of Aaron, as priests, share in the flesh of the Lord's sacrifices is described in Num. 18:19 (*V*) as a *pactum salis sempiternum*, i.e., they are, quite literally, God's perpetual dinner guests. The place in Numbers is rendered by *K* "a covenant . . . that never grows stale with keeping."

Nehemias 12:43(44) speaks of tithes "from the city chiefs, in honor and gratitude" (*K*, following *V*). *MT*, which means "from the lands about each town, portions as by law (assigned) to the priests and levites" is not "very obscure," as the note says (cf. Gen. 41:48); and the Latin, which "seems to be based on a different tradition," rests on patent confusion of letters in an identical basic text.

In Tobias 4:3 we have a direct application of the fourth commandment (*V, honorem habebis matri tuae*), which the inspired author certainly intended. This becomes, "be the support of thy mother," and "honour" is relegated to the footnote because "this was a regular idiom among the Jews."

What has been said represents an examination with more or less diligence, of Genesis, Exodus, Deuteronomy, Judges, Ruth and Tobias. The points concerning other books have been come upon usually by the accident of their having footnotes appended to them. The reader will see that this survey prescind from the form of Msgr. Knox's translation, which will receive at least its proportionate meed of praise from many sources. It prescind also from Msgr. Knox's manner of dealing with Hebrew poetry, since there is little of that in this volume. It leaves aside incidental inaccuracies of omission, misspelling of names, erroneously quoted figures, of which this book has its share. No attempt has been made to evaluate the policy of reproducing *V*'s double translations, rhetorical expansions, and glosses on the text, or *V*'s consistent inaccuracies in rendering a number of phrases which are clearly identifiable as the very text we have in our Hebrew, better known today. This does, however, pose a legitimate question, because faithfulness to these things means less faithfulness to the original. With regard to the footnotes, the reviewer has indicated that he disagrees with the whole principle upon which many of them are composed; he holds to the theory that in a book intended for popular circulation, the footnote has as its function to be somehow an aid to the reader in the understanding of his text. For such purposes, Msgr. Knox has drawn on too few sources; and he too often gives the reader problems, not assistance.

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PATRICK W. SKEHAN

THE DIDACHE, THE EPISTLE OF BARNABAS, THE EPISTLES AND THE MARTYRDOM OF ST. POLYCARP, THE FRAGMENTS OF PAPIAS, THE EPISTLE TO DIOGNETUS. Newly translated and annotated by James A. Kleist, S.J., Ph.D. *Ancient Christian Writers: 6*. Westminster, Md.: The Newman Press, 1948. Pp. vi + 235. \$2.75.

The present volume is a companion piece to the translation of Clement of Rome and Ignatius of Antioch with which Father Kleist so happily inaugurated the *Ancient Christian Writers* project in 1946. As then, so now the combination of condensed introduction, deft translation, and opulent notes ensures even the initiate a rewarding experience.

The several introductions, while purposing to provide requisite background for an intelligent reading of the authors in translation, do not eschew

the enigmatic. Thus the object of Father Kleist's predilection is the "Eucharistic" puzzle of *Did.* 9-10. He rejects as unnecessary the textual transpositions proposed by Lietzmann and Klauser. For him the repast, for which *Did.* 9, 2-4 prescribes the grace to be said, was an ordinary community meal, call it *agape* or what you will. When this meal is over (end of 9, 5), the uninitiated either leave the room or, less probably, step aside while Mass is said in their presence, and do not receive Communion. The prayers in 9, 2-4 "were for all a preparation for the common meal, and for the Christians a preparation also for Holy Communion" (p. 8). The grace after meals in 10, 2-5 is for the unbaptized a thanksgiving for their common meal, and for the Christians a thanksgiving for the Eucharist as well. Not all scholars will agree (Drews, Bardy, Jungmann come to mind), but the thesis is neatly propounded and Father Kleist feels that, since the New Testament evidences "both the existence of an ordinary community meal in the primitive Church and its union with the Eucharist," all we need to rest satisfied with his interpretation is an early date of composition for at least the central section of the *Didache* (p. 11).

Father Kleist is sensible of the problem involved in dating the *Didache* and realizes that scholars of the calibre of Dom Connolly and F. E. Vokes have consigned it to the third century. He will admit that the opusculum as we know it "need not be the work of any one man and the result of one well-considered plan, but is perhaps a fusion of two (or even three) little tracts, each of which serves a definite purpose and may have its own date of composition" (p. 4). But he insists that "we have a thoroughly conservative, and altogether reliable, estimate in the statement of many leading scholars that the *Didache* was written 'before the end of the first century'" (p. 6). It is for him "in all probability the oldest extant non-canonical literature" (p. 12). In the face of the mounting mistrust of the *Didache*, such a restatement of the original, yet still tenable, position is refreshing. We must, however, face up to it: the current trend is to the left. It is significant that, among Catholic patrologists, Gustave Bardy (*La Théologie de l'Église de saint Clément de Rome à saint Irénée* [Paris: 1945], p. 134, n. 3) considers the *Didache* "a projection, into a past already distant, of an ideal imagined by the writer, and not the translation of an actual state," while Berthold Altaner ("Der Stand der patrologischen Wissenschaft und das Problem einer neuen altchristlichen Literaturgeschichte," *Miscellanea Giovanni Mercati*, I [Città del Vaticano: 1946], 498) lists as "gesichertes Ergebnis" of modern investigation that "the *Didache* is at least dependent on the Letter of Barnabas, i.e., originated only in the general vicinity of 150."

Father Kleist inclines to the increasingly popular theory which would fix

the composition of the *Epistle of Barnabas* within Hadrian's time, between 117 and 138. Without committing himself unalterably, he leaves room for the relatively rare, lenient interpretation of the author's uncomplimentary attitude towards the Old Testament: "his apparently sweeping expressions" may be merely, in the vein of Hebrews, a vigorous way of saying that the Law, inherently weak yet temporarily valid, "did not have the importance attributed to it by the Jews" (p. 33). In fact, Father Kleist finds in the author "a warm, human tone whenever he forgets, for the moment, his role of exegete" (p. 35).

As the last word on the Polycarp controversy Father Kleist accepts in its essentials the Harrison thesis: the supposedly one letter of Polycarp was actually "a fusion of two communications despatched at entirely different dates" (p. 71). The first (c. 13, and perhaps 14) is a "covering note," written shortly after Ignatius' departure from Philippi, to accompany the corpus of Ignatian letters sent by Polycarp to the Philippians. The second (1-12) is the "crisis letter," written about 135, in reply to a desire for an exhortation and a word of advice on a community crisis, the Docetic doctrine of Marcion.

The introduction to Papias does well to give relatively short shrift to the chiliastic Fragment 1 and the revolting account of Judas in Fragment 3, to concentrate on a carefully weighed and consciously simple exegesis of Fragment 2, so significant for the history of the New Testament canon. Father Kleist identifies Papias' "presbyters" (2, 4) as "disciples of the Lord regardless of whether they were also Apostles or not" (p. 108). The qualification of John as "the presbyter" is considered the key to his identity, so that the sense of the clause in question is: "the presbyter John *whom I have just mentioned* with the Apostles" (p. 111). John (the Apostle) is mentioned twice and Aristion is mentioned by name because their statements reached Papias not simply through intermediaries, as did the statements of the presbyters in general, but also "directly, by word of mouth" (p. 108). The first note on the introduction to Papias would do well to add: E. Gutwenger, "Papias. Eine chronologische Studie," *Zeitschrift für katholische Theologie*, LXIX (1947), 385-416.

Father Kleist is not convinced beyond recall by the all but unanimous belief of scholars that the original *Epistle to Diognetus* lacked chapters 11 and 12. He confesses that their authorship is uncertain but maintains that without some such epilogue the letter is a "torso" (p. 131). On the authorship of 1-10 he leans quite obviously to the closely knit thesis of P. Andriessen that the *Epistle to Diognetus* is the supposedly lost *Apology* of Quadratus. Is it picayune to regret that Father Kleist has not taken direct cognizance of Professor Goodspeed's rather astonishing charge (*A History of Early*

Christian Literature [Chicago: 1942], p. 148) that the *Letter* "is little more than a showy piece of Christian apologetic in an age when such things no longer met a vital need"?

The text used for the translation of the *Didache* and the *Epistle of Barnabas* is that of Theodor Klauser, *Doctrina duodecim apostolorum, Barnabae epistula* (Florilegium Patristicum, I. Bonn: 1940); for the other works in this volume, F. X. Funk—K. Bihlmeyer, *Die apostolischen Väter*, I (Tübingen, 1924). The notes, which cover seventy-one pages, are extraordinarily rich in pertinent bibliographical material, with English and German titles predominating; they are a mine of information assembled from varied sources, scriptural, patristic, philological, historico-religious, etc., for the clarification and enrichment of the text. The philological competence of the translator and his genius for the nuance make consistently for a gratifying version. Let one but read the "Eucharistic prayers" in *Did.* 9–10, "the Way of the Black One" in *Barn.* 20, the arena dialogue between Polycarp and the proconsul in *Mart. Polyc.* 9–11, the puzzling Papias Fragment 2, 15 on the Second Gospel, and the lovely panegyric of the Christian in *Diog.* 5–6, to discover what Father Kleist can do with passages as disparate as they are challenging.

Father Kleist's efforts will survive the scrutiny of the scholar, but it is rather the Christian spirit that will take wing from these pages. The days are not lost wherein a Polycarp may say to a magistrate who offers him Christ or freedom, "For six and eighty years I have been serving Him, and He has done no wrong to me; how, then, dare I blaspheme my King who has saved me!" (*Mart. Polyc.* 9, 3)

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WALTER J. BURGHARDT, S.J.

THE BOOK OF GENESIS. Translation from the original by members of the Catholic Biblical Association. Paterson, New Jersey: St. Anthony Guild Press, 1948. Pp. vi + 130.

This new translation of the book of Genesis represents the first volume of the projected translation of the whole Old Testament. It establishes an excellent standard for those volumes which are to follow. The page format is splendid. It follows the plan introduced by the Confraternity New Testament. Chapter and verse numbers are kept in the margin, and divisions are made according to thought, each with its appropriate heading. Poetical parts are set off as poetry. The use of footnotes is judicious. In nearly every case they are just enough to give further light on the meaning of a verse, and they stop where further discussion would only confuse the ordinary reader.

Five pages are added at the end of the book giving the textual support for departures from the readings of the Masoretic text. These departures are few and never arbitrary. Still one can doubt about the wisdom of reading "sixth day" for "seventh day" in 2:2, especially when there is an imposing array of scholars who oppose it. Nor is "tight with fibre," for all that it makes excellent sense in English, so surely a justifiable emendation in 6:14. Practically all modern translators and commentators are satisfied with the word "compartments"—or something similar—for the Hebrew "nests." But if these are cases of a too willing departure from the Hebrew, they are in the class of rare exceptions to the sane judgment of the translators.

In their choice of English the authors have succeeded generally in avoiding biblical English. There is a freshness and pliability of vocabulary and style throughout. Many will object, however, to the frequent retention of "sojourn" and "sojourning," which hardly give an adequate idea of the Hebrew in question. And so for the use of "token" for "*olk*." These words have taken on a meaning that make them somewhat inept to express what the Hebrew author is saying.

Against these and other possible minor points of disagreement the reviewer could give countless examples of improvements over previous English versions. But the purpose of these lines is to give brief notice of the first sample of what we may expect when the whole Old Testament has appeared. The translators have witnessed often enough the phenomenon to which Jerome himself attested in his day, that no new version can escape criticism. So they will be able to judge these criticisms without undue sensitivity. The works of Knox, the new Latin version of the Psalter, and the English versions of that Latin, the American Standard Revised New Testament—none of these have been without their critics. It will ever be thus; and as long as the critics attempt to be objective, fair, impersonal, and even charitable, it should be thus. Scholarship and interest in vernacular versions would die if ever any version were surrounded by a false wall of untouchability.

The Confraternity New Testament came in for wide criticism also. It might be ironical that non-Catholics have generally regarded it more kindly than many Catholics; but here again perhaps it is better thus. Such self-criticism is an antidote against smugness. In its purpose to get a good and trustworthy version of the Old Testament into the hands of the people, this latest volume deserves the widest possible acceptance and honor. Those who had such a large share in its completion, Fathers Mangan, Hartdegen, Skehan, Hartmann, are to be thanked for their unselfish labor, and congratulated on such excellent results.

DIE THEOLOGISCHE SUMME DES THOMAS VON AQUIN IN IHREM GRUNDBAU. By Dr. theol. Raymund Erni. Luzern: Raeber & Cie., Switzerland. Erster Teil: Von Gott., 1948. Pp. 206; Dritter Teil: In Gott durch Christus., 1947. Pp. 173.

This series of three volumes of which volumes I and III have already appeared is similar to the well-known *System der theologischen Summe des hl. Thomas von Aquin* by A. Portmann (Luzern: Raeber, 1903). It is neither a commentary on the *Summa* nor a translation, but rather a complete outline of its content, question by question, article by article. It is so presented that the question forms the heading of a section while the articles, summarized in one or two sentences, follow in two or three short paragraphs. The systematic sequence of thought and the interconnection of doctrines is made clear in the simplest fashion.

Though this outline does not dispense with study of the original work, it is an admirable introduction to it, leading the reader on and enticing him to study the *Summa* itself. It will render that study both more pleasant and more fruitful. It will be useful for the busy professor as well as for the student, since it supplies ready references to further reading of related articles. To the educated layman it offers a sure and short way of becoming familiar with the monumental Thomistic synthesis.

The Introduction in the first volume of this set discourses briefly upon the development of theology up to the time of St. Thomas, the manner and method of the study of theology in his age. It further explains the systematic method of the *Summa*, its divisions and the interrelation of its parts, the sources St. Thomas used, and concludes with a brief, non-controversial exposition of the philosophical principles which find application in the *Summa*: act and potency, matter and form, exemplary and final causality. A bibliography is offered of standard translations, manuals, and commentaries in German, French, and Latin. No mention is made of any English books.

The first and third volumes of this set correspond to the first and third parts of the *Summa* respectively; the second volume, to be published this year, will be devoted to the second part of the *Summa*.

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SEBASTIAN KNORR, S.J.

THÉOLOGIE. CAHIER IV. Études et recherches publiées par le Collège Dominicain d'Ottawa, VII. Ottawa, Montréal: Les Éditions du Lévrier, 1948. Pp. 279.

P. Brunet, O.P., (pp. 9-34) treats of the messianic prophecy in Isaias 7: 10-17. Achaz is presented with a crisis in the order of faith: either to believe in Yahweh's promise of salvation or else to go down to destruction. "If you

do not believe, you will not subsist" (9b); you will not form part of that faithful remnant which Yahweh will choose from the mass of the people and which is symbolized by Shear-yashûb, Isaias' son. Yet even when a miracle is offered, Achaz coldly prefers his own political wisdom to faith in God. Isaias' mysterious and prophetic rejoinder to Achaz' mocking scepticism raises many problems among which P. Brunet selects two for discussion. The first question is this: are vv. 14-17 a commination or rather a motive for hope? According to P. Brunet Achaz represents the house of David in its obdurate infidelity, while Isaias symbolizes the faithful ones in Israel. Isaias' oracle is a malediction on Achaz and on his followers. There will be born mysteriously a child, Immanuel, who will bring messianic salvation to all the faithful represented by Isaias, but to Achaz and his like, ultimate ruin. It is upon the latter that will fall the terrible judgment of the day of Yahweh which is the prelude to the messianic times. P. Brunet reads 16b as "the land will be devastated because (*ashêr*) you have trembled before the two kings." The Isaian messianic eschatology involves two stadia: a preliminary step of punishment and purgation, and a definitive one of salvation. Thus the Immanuel oracle is really a malediction on Achaz and his followers. The second problem raised by P. Brunet is the nature of the sign which Yahweh will give to the house of David. The sign is not the event predicted, but rather the prediction itself, the prophetic oracle which, as a direct intervention of Yahweh in the affairs of men, constitutes by itself a miraculous sign sufficient to convince Isaias' hearers that Yahweh is present in his power.

P. Tremblay, O.P., (pp. 35-43) attempts to show that the Mystical Body here on earth overpasses in extension the visible hierarchical church; that faith alone is enough to make a man a real member of the Mystical Body; that the recent encyclical, far from denying, supposes this teaching; that such is the almost unanimous teaching of the Fathers and theologians from St. Justin to Moehler. One would like to see a more ample treatment of these important questions.

In order to determine the true and spiritual sense of the paternity of St. Joseph, P. Parent, O.P., (pp. 45-100) studies the laconic witness of Scripture as interpreted by St. Augustine, St. Albert and St. Thomas. St. Joseph owes his paternity to a gracious divine initiative, but in such wise that his paternity is essentially conditioned by, though not founded on, his virginal marriage with Mary. Both relations, the conjugal and the paternal, are equally spiritual and equally real. The triple good proper to marriage is found in the chaste union of Joseph and Mary. Although the child was not begotten within this union, it was received by divine ordination within this marital state in order to be educated by the two spouses. It is by reason of this

divine ordination that the relation between Joseph and Jesus is not one of mere juridic adoption, but constitutes rather a real, though spiritual paternity. Adoption supposes that a stranger is introduced into the home by the initiative of the two spouses, but at no time of his existence was Jesus a stranger to Joseph and Mary. Not being founded on generation, Joseph's paternity is not one in the strict sense, but rather analogical. Paternity, if it is considered as a permanent relation between father and son, is more a spiritual than a physical bond; and God can bring into being that spiritual bond, even in the absence of the physical bond proceeding from generation. St. Joseph's free acceptance of the divine vocation to receive the infant as the good of his marriage supplied for generation as the ground on which there arose forever between himself and the child a supernatural bond stronger than all the relations founded on merely natural human generation.

M. Louis Gardet in a long contribution (pp. 100-200) analyzes in the light of Christian concepts the nature of the kalâm, or Muslim theology. The proper function of the kalâm is to provide a defensive apologetic of Muslim religious beliefs, to refute adversaries, and to propose rational proofs of dogmas. There are for the Muslim no intrinsically supernatural mysteries, and faith in the strictest sense is a scientific faith founded on the apologetic proofs of the kalâm. Such a faith is not the criterion of the kalâm; rather, it is its terminus. The apologetic spirit of the kalâm is, then, nothing adventitious, for it results necessarily from the Muslim notion of faith. Moreover, the apologetic genius of the kalâm dictates the usage or rather the absorption of Muslim philosophy. This excellent study will form part of a book to be published later.

P. Pierre, O.P., (pp. 201-45) formulates in the light of traditional Thomistic principles an answer to the recent strictures against the common doctrine on the ends of marriage. While allowing that certain modern problems would scarcely have come within the scope of medieval thinking, P. Pierre contends that the traditional synthesis is not so circumscribed as to be unable to recognize and respond to the legitimate aspirations of recent writers.

In the final contribution to this collection of theological essays, P. Audet, O.P., (pp. 247-75) offers a critical study of M. Blondel's *La philosophie et l'esprit chrétien*. P. Audet limits himself to an analysis of the Blondelian method and spirit, as they are reflected in the present work, rather than to a discussion of its material content. The analysis, conducted with temperance and courtesy, is severe. "La philosophie blondélienne apparaît ambiguë quant à sa nature et ambivalente quant à sa fin" (p. 274). A useful piece to be added to the long debate.

ATTUALITÀ FILOSOFICHE. Atti del III Convegno di studi filosofici cristiani tra professori universitari. Padua: Editoria Liviana, 1948. Pp. 370. Lire 800.

After examining American Catholic philosophical literature, European scholars often express surprise at its almost completely Thomistic orientation. Our tradition has developed simultaneously with the great revival of Thomistic studies, with the result that other Scholastic positions as well as non-Scholastic versions of Christian philosophy are regarded here with some suspicion. And unfortunately, there are all too few attempts to discuss differences firmly but amicably and to settle upon the areas where agreements are likely to be reached. In this respect, we could learn a good deal from such a publication as *Attualità filosofiche*. It contains the proceedings of the third meeting (1947) of professors who are promoting studies in Christian philosophy at the Italian universities. The convention brought together a representative group of philosophers, although I did not notice any contributions by non-Thomistic Scholastics. The two leading standpoints advanced are Thomism and spiritual realism, the latter being a continuation of the line of Augustine, Bonaventure, Pascal, Rosmini and, to a degree, the Italian idealists of recent times. Both in the papers and in the recorded discussions, there is a notable effort to further the solution of common problems, without pretending to unanimity where genuine differences still persist.

Two general problems were set for the meeting: (1) the point of departure of philosophical research; (2) the philosophical thought of Maurice Blondel. It is in regard to the first point that Thomists and integral realists best display the spirit of philosophical cooperation. Sofia Vanni Rovighi, for instance, notes that philosophizing in the Thomistic sense starts with the judgment that "something exists." The mind is already implicated in the order of existents at the outset of speculation. What the modes of this existing something may be, is a matter for subsequent investigation. A primary distinction is made between that type of experience which is present to me but not as signifying myself (the red color of this surface which I see), and that which reveals something about myself (this sorrowful mood which I feel). Existent being as the point of departure includes both the world and the self.

The representatives of spiritual realism accept this analysis, but place characteristic emphasis upon self-understanding. Whereas it is a Thomistic commonplace that knowledge about the soul is awakened by our experience of material reality, it is a commonplace of the Augustinian tradition that there is no acquaintance with the world which does not involve acquaintance with oneself. Although the self is not cut off from material existents, it is

taken as the more immediate starting point for philosophical research in the most authentic sense. There is here implied a definite view about philosophical activity and the proper direction it should take. Little attention is paid to a painful exploration of material nature and its widest traits, except as sending the soul inward. The movement *ab exterioribus ad interiora* is made abruptly and without much comment or justification; all one's philosophical resources are to be concentrated upon the second phase in the search for plenary being: *ab interioribus ad superiora*. A warning is issued against an imaginative representation of this latter step for, in fact, God is most intimately present to the self and is not to be sought in spatial heights or through a technique of self-depletion. The spiritual realists pay considerable attention to man's restlessness, his need for completion and for self-transcendence. They might take better advantage of the Thomistic explanation of the participated nature of finite being and its ordination, dynamic as well as structural, toward the unparticipated being of God.

There are many traces of the influence of contemporary existentialism, especially in the stress laid upon beginning with man in his concrete situation. It is likely that the importance accorded by existentialism to the body and the placement of man in the world will have a profound effect upon the modern Augustinian outlook. When the self is treated in its incarnate reality, an opportunity is afforded for casting loose from the Cartesian and the idealist teachings on thinking and mind as the principal initial data of the human person. But by far the strongest contemporary guidance in this reinterpretation of man is taken from the philosophy of Maurice Blondel. Outside of his own countrymen, the dean of French philosophers has made his deepest impression upon Italian thinkers. The Italians were quicker than others to perceive the chasm which separated Blondel from modernism, and hence they have also been the readier to appreciate the important series of works which he began to issue in the nineteen-thirties. In this present collection can be found a number of searching studies on different phases of Blondel's doctrine. Outstanding among these accounts is an acute statement of the major "Blondelian Problems" by M. F. Sciacca. There is also an interesting reminiscence by Msgr. Mullà who, as a young Mohammedan student, attended Blondel's classes at the University of Aix at the beginning of the century and was led thereby to embrace Christianity. The French authors, Father Valensin and Professor Chaix Ruy, also help to elucidate Blondel's position on disputed matters. These papers are a model of competent theoretical and historical discussion.

LES MYSTÈRES DU CHRISTIANISME. By M. J. Scheeben. Translated by Aug. Kerkvoorde, O.S.B. Bruges: Desclée de Brouwer, 1948. Pp. xxix + 841. 180 fr.

Matthias Joseph Scheeben's powerful synthesis of revealed truths, *Die Mysterien des Christentums*, was not enthusiastically received in Germany on its first appearance. But the intrinsic merit of the work caused it to prevail, as repeated editions attest. None of the editions was wholly satisfactory; in 1941, however, J. Höfer brought out an edition that made full use of the notes and revisions prepared by Scheeben himself for his own definitive edition, which death prevented him from issuing.

Outside of circles in which German is a familiar language, the book was scarcely known at all until a few years ago. An Italian translation appeared in 1908; but it was the present decade that made the book really available to readers incapable of following the difficult German of the original. Two Dutch translations were announced in 1945, and the next year the B. Herder Book Co. of St. Louis published my English version under the title, *The Mysteries of Christianity*, based on Höfer's edition. Most recent of the translations is *Les Mystères du Christianisme*, which was written before the appearance of Höfer's edition, although the conditions of the times postponed its publication until 1948.

By his translation of *Die Herrlichkeiten der göttlichen Gnade* and his articles in *La Vie spirituelle* and *Nouvelle revue théologique*, Père Kerkvoorde has done much to make Scheeben better known. Indeed, he may even surpass Martin Grabman and Karl Feckes as a champion of Scheeben's theology; he has undertaken the Herculean task of translating all of Scheeben's major works into French, and has promised us a full-length historical study on the life, epoch, and theological achievement of his favorite author. His fine articles and the translations he has already completed are an earnest of the success of these projects.

This French translation of the *Mysteries* is excellent in every way, and is enriched by explanatory and historical footnotes. The high quality of the paper and the beautiful job of printing provide a worthy setting for the translator's careful work.

St. Mary's College

CYRIL VOLLERT, S.J.

TOWARD UNDERSTANDING ISLAM. Contemporary Apologetic of Islam and Missionary Policy. By Harry Gaylord Dorman, Jr., Ph.D. Contributions to Education, No. 940. New York: Bureau of Publications, Teachers College, Columbia University, 1948. Pp. 137. \$2.50.

The book is, we believe, the author's doctoral dissertation presented at

Union Theological Seminary. It is a solid, valuable study, well worth the attention of theological students and missionaries, especially those interested in Moslem countries. It is, in the main, a study of a selection of 24 modern books and booklets, principally in Arabic, written by Moslems either to defend Islam against Christian attacks or to attack Christianity. The study is preceded by an historical introduction and followed by the discussion of missiological conclusions. There is a bibliography.

In 1924 Fr. Graf called attention to the incompleteness, up till then, of the treatment of the Christian-Moslem polemic and put his finger on the root of the difficulty, i.e., ignorance of the sources. What has already appeared indicates that there is matter to be found in Arabic, Greek, Armenian, Latin, Russian. Between texts to be published and studies to be made this should furnish matter for a very considerable series of heavy volumes. Dr. Dorman's historical introduction offers in an excellent compendium what has hitherto been available only in foreign languages, principally German, and in separate books, some of which are very hard to come upon. Of the contemporary works he studies we may say that they have hitherto not been presented in English in such completeness, or not at all, or they were relatively inaccessible.

The principle used in selecting modern texts—to represent both the rank and file as well as the more interesting original thinkers—is attractive. On its basis we are treated, among other strange teachings, to the following:

a) The salvation of the Moslem world lies in resisting the encroachments of the West.

b) Orientalists are an international society, whose books appear in French, German and English always (!) and acknowledge mutual help; they aim at harming Islam and subjecting it to the domination of Christianity and the West.

c) St. Paul was an implacable enemy of Christianity and pretended to become a convert only that he might destroy from within by false teaching the Christianity he was conscious of having failed to destroy from without. He ended his life by suicide after sowing the seed of the Oriental schisms.

d) Protestantism has carried out among Christians the injunctions of the *Quran*.

e) With only a little Oriental linguistics one can show that the real meaning of *Gloria in excelsis Deo et in terra pax hominibus* is "Glory to God in the highest, and on earth Islam, and among men Ahmad (i.e., Muhammad)."

In the author's conclusion we should distinguish his Protestant theology (extreme simplification of dogma and readiness to find religious truth even outside Christian revelation) and his observations of the Moslem world.

With the former we naturally cannot go along. In the latter there is much for the Catholic missionary to ponder—that Islam has evoked loyalties not only religious but also national and racial and that Muhammad is thus something of a hero to all who use the Arabic language; that the good in traditional and reformed Islam must be sympathetically appreciated; that sources of misunderstanding either terminological (as Son of God, Spirit, Christ) or practical (as the use of church bells) should be studied and the difficulties they create solved.

Catholic missionaries since the beginning of the 18th century have abandoned controversy as a method of dealing with Islam. Cardinal Lavigerie's White Fathers inaugurated in the latter part of the 19th century the modern indirect method, i.e., simply living in the midst of Islam *in signum fidei*. In the light of this one may wonder why the question about the use of controversy is still discussed. Missiologists may fairly answer that their science is still young and must yet be allowed to ruminate theoretically on its conclusions.

Now that Dr. Dorman has so stimulated interest in the contemporary field, there are two further aspects of it we should like to see studied: (1) the presentation of Christianity in the official school texts of Moslem states; this presentation reaches a wider group and influences them more profoundly than any purely controversial religious writing; (2) the biographies (preferably autobiographies) of living converts from Islam. The reviewer knows of three priests from whom such writing would be most illuminating.

Dr. Dorman was born in the Near East of a distinguished missionary family and has already put in some years of missionary work on his own account in the Lebanon and Syria. This background comes out in the surety of his touch in dealing with his subject. The quality of his work and its real helpfulness make us hope that in the years to come we may have more from him on this important theme of understanding Islam.

Baghdad College

JOSEPH A. DEVENNY, S.J.

MYSTICISM IN RELIGION. By W. R. Inge. Chicago: The University of Chicago Press, 1948. Pp. 168. \$3.50.

The Very Reverend W. R. Inge, for twenty-one years Dean of London's Saint Paul Cathedral, was dubbed the "gloomy Dean" because he steadily refused to water down Christianity to some form of Socialism. Retired for quite a few years now and approaching his ninetieth year, this prolific Anglican scholar gives us what may well be his last book. It is an unorthodox, ultra-modernist book, both confused and confusing.

The Anglican divine looks out over the world today and finds that the three types of authority are crumbling, in fact are already in a state of decay. There is widespread disbelief in an infallible Church, in an infallible Book, and in human reason, or rather in rationalistic humanism. Materialistic dogmatism and dogmatic materialism have both failed utterly. Where, then, is the religious solution and hence the religion of the future to be found? In experience, specifically in the experience of the mystics, in the inward light, in the testimony of the Holy Spirit, as the mystics call it. Doctrinally, the religion of the future will be a blend of neo-Platonism and New Testament Christianity, constructed on the foundation evidence supplied by the mystics (and pseudo-mystics) of all times, places, and creeds. Peering into the future, Dean Inge has "no great confidence in the Churches," least of all in the Roman Catholic Church.

What, according to the Dean is mysticism? Certainly nothing so definite as infused contemplation, as Catholic theologians have agreed to define the term, but rather something much broader, more elusive, more all-embracing. "My subject is Mysticism in Religion, not the psychology or pathology of the mystics. Mysticism means communion with God, that is to say with a Being conceived as the supreme and ultimate reality. . . . (Mysticism) is a philosophy of Absolutism, which offers an experimental proof of itself." And so he examines the mystics, those who in one way or another have or say they have experienced the Absolute, God, be they pagans, Buddhists, Hindus, Mohammedans, Jews, or especially Christians, whether Oriental Orthodox, Protestant, or Catholic. He tries to study four main problems, four relations—the relation between authority and the inner mystic light, between personality and mystic experience, between time and eternity, between symbolism and mystic reality. He concludes with a haphazard historical survey of the mystics he thinks are more important, together with a guess as to the future of England and also of Christianity. Christianity is indestructible, he says, if it is understood as mystical "communion with the glorified and indwelling Christ."

Granted Dean Inge's wide, elastic definition of mysticism, his vague concept of the mystics' God, and his often uncritical acceptance of what mystics say they experience, the resulting work cannot be other than a fantastic hodge-podge of opinions and assertions leading nowhere. The book in general may be compared to a series of notes or jottings and direct quotations assembled by a very erudite person and strung together without much logic, coherence, or unity. The over-all impression is one of vagueness and confusion, the Dean's own thought seldom emerging with any clarity. The best chapter in the book is the one on Plotinus, a paper delivered twenty years

ago before the British Academy. The bibliography of modern books leaves out all the leading Catholic authorities on mysticism. The Index is superficial and only partially complete. In the Preface the author says that "it may be doubted whether a very old man ought to write a book . . . This reviewer agrees with most of the critics that the book itself resolves that doubt with a resounding negative. Whatever is worthwhile in it Dean Inge has already said years ago and much better.

St. Mary's College

AUGUSTINE KLAAS, S.J.

LETTERS TO YOUNG CHURCHES. A Translation of the New Testament Epistles. By J. B. Phillips. With an Introduction by C. S. Lewis. New York: The Macmillan Company, 1948. Pp. xv + 224. \$2.50.

Mr. Lewis in the Introduction to this book gives an excellent apologia for new translations of the Sacred Scriptures "when they are made by sound scholars."

In his preface the translator sets down the rules which guided him: (1) to use the language of the present day; (2) to expand or explain, while preserving the original meaning; (3) to use informal and colloquial language where the Greek is such; (4) the translation should flow and be easy to read; (5) "Though every care must be taken to make the version accurate, the projected value of this version should lie in its 'easy-to-read' quality."

The text used by the translator is that of the "1881 Revision." Each letter is preceded by a brief introduction in which the translator gives the date, the author, the destination and place of origin of each epistle and an abstract of its contents. How well or ill informed the Rev. Mr. Phillips is may be judged from his statement introductory to the 2nd Epistle of St. Peter: "This is the only letter of the New Testament whose authenticity has been contested."

Topical headings are printed in small capitals across the page, but the verses are not indicated except at the beginning of each topical division, where chapter and the specific verse are indicated in the margin by Roman and Arabic numerals respectively. The version is not intended for close meticulous study, and so there are no footnotes of any kind whatever. This reviewer thinks the author has followed his self-imposed rules or conditions faithfully, and accordingly with respect to these conditions the version should be considered an unqualified success.

A few samples will enable one to judge the calibre of this translation. "Apostle" is rendered "special messenger"; "prophet" yields sometimes to "preacher of God's word," while such words as "gospel," "justified" remain unchanged. "Anathema" becomes "damned." Examples of what may

come under the heading of "informal and colloquial" would be, "leaving them without a rag of excuse" (Rom. 1:20), "a human tit-for-tat argument" (Rom. 3:4), "shoulder his own pack" (Gal. 6:5).

The extent to which the author "expands" will be illustrated by the following examples: Gal. 3:19-20: "Where then lies the point of the Law? It was an addition made to underline the existence and extent of sin until the arrival of the Seed to Whom the promise referred. The Law was inaugurated in the presence of angels and by the hand of a human intermediary. The very fact that there was an intermediary is enough to show that this was not the fulfilling of the Promise. For the Promise of God needs neither angelic witness nor human intermediary but depends on Him alone." In the Greek this passage contains 32 words; in this translation (?) there are 87. Col. 2:9: "Yet it is in Him that God gives a full and complete expression of Himself (within the physical limits that He set Himself in Christ)."

In Eph. 5:2 the translator seems to compromise with the modern objection to the word "obey" in the marriage ceremony of some Protestant communions: "You wives must learn to adapt yourselves to your husbands." (Cf. Col. 3:18; I Pet. 3:1).

In regard to this epistle to the Ephesians the Rev. Phillips favors the view that it was a circular and translates accordingly or rather expands: "Paul . . . to all faithful Christians at Ephesus (and other places where this letter is read) . . ."

Numerous passages could be cited where the translation seems to be without justification in the original, e.g., Heb. 11:3; Rom. 1:28; 3:23.

So, this reviewer is of the opinion that while the Rev. Phillips has given us some very pleasant reading that "flows," he has not given us a *version*; he has rewritten St. Paul, St. Peter, *et al.*, expressing for the most part their ideas, it is true, yet putting too much of himself into the expression to label it with any show of accuracy a translation.

St. Mary's Seminary, Perryville

JOSEPH L. LILLY, C.M.

THE STUDY OF THE BIBLE TODAY AND TOMORROW. Edited by Harold R. Willoughby. Chicago: The University of Chicago Press, 1947. Pp. xviii + 436. \$6.00.

This book is published under the auspices of the Chicago Society of Biblical Research. In the Introduction Professor Willoughby gives a brief laudatory history of the fifty-five years of the Society's existence. The roster of names of members and guest speakers justifies Willoughby's praises. It includes figures such as Harper, Olmstead, Gressmann, Deissmann, Hem-

pel, and Dibelius. The caliber of the present membership is shown by many of the papers contributed to this volume.

It is of interest to note that Professor Willoughby is at pains to emphasize in the Introduction that "Theology is not the only interest in biblical studies" (p. xv). He feels that scholars are tending "to an unbalanced over-concentration of effort in the single area of biblical theology." This reviewer is inclined to think that the present interest in biblical theology among non-Catholics is still far from the point where it might be called unbalanced over-concentration. In fact some who contribute to this volume so emphatically state, or so patently suppose, the present-day necessity of the study of the religious content of the Bible that one almost suspects Willoughby's statements are in the nature of a prefatorial protest. Bowman, for instance, at the end of his paper on "Old Testament Research between the Wars" (p. 31), allows that there is some danger of the resurgent interest in biblical theology going too far. "Nevertheless," he adds, "the definite resurgence of the study of Old Testament theology reflects the conviction that the critical, analytical, historical, and descriptive approach to the Bible is not sufficient in itself and the further approach must be adopted if the entire truth of the Bible is to be known and the full needs of the inner spiritual life of man are to be met. In this task the Old Testament scholar and the theologian must cooperate."

And Professor Parvis, after quoting scholars who emphasize the necessity of studying the religious content of the Bible at the end of his chapter on New Testament criticism in the World-wars period, says (p. 73): "No longer can the critic of the New Testament be content to sit in his study, engaged in academic research that his contemporaries will call trivial and unprofitable, while those same contemporaries manufacture atomic bombs. . . ."

Professor Wright speaks with equal clarity towards the end of his excellent chapter, "The Present State of Biblical Archaeology" (p. 96): "The time has come when interpretative syntheses are possible, and the specialists in the cognate fields must labor far more along such philosophical and theological lines (as the Frankforts, Jacobsen, Irwin, and Wilson, in *The Intellectual Adventure of Ancient Man*) if they expect their research to bear fruit in modern culture."

Ovid Sellers, too, in the next but last paragraph of his chapter on the trends in research on the Psalms expresses a need for study of the theology of the Psalms. So also, in passing, other contributors to this book.

A second point that Willoughby emphasizes in his Introduction is the varying points of view to be found in the volume. This variation is not so marked as it might be, since the papers are mostly summaries pointing to work done and yet to be done.

It would be too difficult here to further summarize these summaries. J. Coert Rylaarsdam's chapter on intertestamental studies is excellent, as we should expect. But he gives too brief a treatment to Bonsirven's work and his references seem to reveal an ignorance of it. He also omits mention of the work of such men as Tisserant, Viteau, and others. Parvis, too, reveals a certain isolation from Catholic scholarship by his failure to mention the work of such men as Lagrange, Allo, and others in the New Testament field. Neither is there evident an awareness of German Catholic scholarship by these two latter contributors.

Wright's summary of the present state of biblical archaeology is outstanding, as we have said. And Felix Levy presents a broad picture of contemporaneous Jewish study.

James Cobb covers current trends in Catholic biblical research. One would hardly agree with his statement (p. 118): "He (the Catholic scholar) does not start with philosophical theories of the nature and significance of values, moral and spiritual. He begins with the teaching of the Church." This, as it stands, is not an accurate description of Catholic scholarship's approach to scientific study of the Bible. Nor, for all one's respect for Fr. Steinmueller's work, would one agree that "the place to begin any study of Catholic biblical scholarship is John E. Steinmueller's, *A Companion to Scripture Studies*." Höpfl-Gut in its later editions, to name but one Catholic manual, should at least be placed alongside Steinmueller to show that Catholic scholarship is not at all as conservative as Steinmueller's work indicates. One misses the names of many Catholic works in this chapter, though it is clear that the omissions are not deliberate.

Ovid Sellers gives an excellent chapter on modern non-Catholic work on the Psalms.

Orlinsky's name at the head of the chapter on Septuagint studies is a guarantee that that chapter is solid and adequate. Albright's chapter on the impact of the war on biblical studies is well done. He does not neglect to mention the work being done by Catholic scholars.

Frederick C. Prussner discusses future problems in Old Testament study. He is detailed in his enumeration of tasks that press upon American scholars to take up the slack in certain areas of Old Testament studies. Since he gives much space to the question of the need of further study of the religion and theology of the Old Testament, one is surprised that he does not make any reference to Albright's *From the Stone Age to Christianity*. It is one of the best recent attempts at a systematic synthesis of the findings of the various branches of study of the ancient East and the Old Testament to come from a non-Catholic scholar. It should be a model for future studies of this kind in that it recognizes that, willy nilly, one approaches the Bible with a

philosophy of history and culture, and the only fair way to start a synthesis is to think out and express those aspects of one's own philosophy which will necessarily influence the marshalling of factual data.

Marcus' chapter in the future task of intertestamental studies, and Schubert's on the urgent tasks for New Testament research are valuable for their wide coverage of recent literature.

Part II of the book ("Special Studies and Salient Problems") has a discernible tendency to speak as if the authors were describing advancing thought when in reality most of the articles show that the writers are holding fast to the same old anchors. New names and words do not necessarily mean markedly new thought. But the chapters do give a good summary of present day critical orthodoxy, as the chapter on revelation by Irwin.

The last three chapters of this section would most repay reading. Wiken's critique of the Revised Standard Version of the New Testament brings us face to face with the problem of adequately expressing New Testament thought in English. Otto Baab and Amos Wilder point out the task of constructing a new theology of the Old and New Testaments on the foundations of literary and historical criticism. One might not agree with all the authors say; but an appreciation of the difficulties as the critics see them is necessary for one who would present a biblical theology which will be of service to scholars.

This brief review has done less than justice to the papers. The bibliographical data compiled for almost every chapter is worthy of a discussion of its own. The variety of the fields and tasks that each study opens up gives point to the idea expressed in the volume more than once, that it is a rare genius who can attain to excellence in all the allied fields which, taken together, make up what today we call biblical science.

Weston College

JAMES E. COLERAN, S. J.

DIE TAUFLEHRE DES NEUES TESTAMENTS. ERWACHSENEN- UND KINDERTAUFE. By Oscar Cullmann. Zurich: Zwingli-Verlag, 1948. Pp. 76. Fr. 5.50.

In this book, which is no. 12 of a series of biblical *Abhandlungen* edited by Professors W. Eichrodt and O. Cullmann, the latter a well-known member of the faculty of the University of Basel, vigorously champions his views on the nature of baptism and on the practice and validity of infant baptism in the early Church, against his colleague, Karl Barth.

Our Lord permitted Himself to be baptized by John to remove the sins of His people, as was prophesied of the suffering servant in Isaiah 42:1 ff.,

though it was unthinkable for Christ's contemporaries to identify this servant with the Messias.

Christ's baptism differs from that of John. It was accompanied in ancient times by the laying on of hands which symbolized the coming of the Holy Spirit, just as the washing with water symbolized the remission of sins.

The foundation of Christian baptism is to be sought for in the death and resurrection of Christ, in which all men are baptized in a general way. Individual baptism, however, is conferred in the Church, which is the Body of Christ, on the profession of faith by the adult or, in the case of children, on the faith of the family and Church. Faith, though necessary, does not pertain to the essence of the sacrament, which is rather the incorporation of the recipient in Christ's Body. When adult candidates make their profession of faith, the Church is thus enabled to decide properly in their regard.

Baptism differs in many respects from the other sacrament, that of the Lord's Supper, although in some points they are similar, e.g., participation in the Body of Christ. It confers much more than mere knowledge of salvation, as Barth holds. Through it we share individually in the death and resurrection of Christ, dying and rising with Him into newness of life.

That infant baptism was practiced in the early Church is provable, if not historically and textually, at least theologically by considering the very nature of the sacrament and its availability for children.

In chapter four the author compares baptism and circumcision between which there is an essential difference, even though the latter too effected incorporation in God's people. There are details, e.g., infant circumcision, washing of adult converts to Judaism after circumcision, sealing of recipients as members of God's people, which Cullmann thinks support his thesis of the part played by faith and of the justification of infant baptism.

In an Appendix he offers an interesting but by no means completely proved theory regarding a first-century baptism formula in which the candidate would be asked whether or not any obstacle stood in the way of his reception of the sacrament. There are two short Indexes containing text and author references.

This rather heavy work is recommended to Catholic theologians, not because everything in it is dogmatically correct but because it is conservatively written and because it will enable them to understand the views on baptism of those Swiss Protestant theologians who are widely studied at present in American Protestant circles.

St. John's Seminary, Brighton

M. P. STAPLETON

CHRISTUSGEMEINSCHAFT. By Bernhard Brinkmann, S.J. Paderborn: Ferdinand Schoeningh, 1947. Pp. 63.

This booklet is intended first of all for the millions of unfortunate people who lost everything during the war, and were driven out of their homes in eastern Germany. It tries to show these people the real meaning of life which they easily might overlook in the consideration of their misery: The true meaning of life is to be found only in the relation to Christ. The author, therefore, deals with the doctrine of the Mystical Body of Christ, its consequences for the life of the individual, and his relationship to God and his fellow-men, according to the papal encyclical of June 29, 1943, *Mystici Corporis*.

In the chapter about marriage the author advises against early marriage. His reason for this is his fear that the prospect of many children in prevailing economic conditions will tempt the young couple to practice birth control.

St. Mary's College

SEBASTIAN KNORR, S.J.

MUSSE UND KULT. By Josef Pieper. Muenchen: Koesel-Verlag, 1948. Pp. 98.

In our times when, for all practical purposes, the value of man is measured according to the amount of work he produces, the author dares to speak about leisure and the necessity of leisure as a positive and constitutive element of human life.

First he shows that man of today has lost this positive view of leisure (*otium*, the negation of which is *negotium*) because man has become completely a worker, either a manual worker or an intellectual worker. This implies restless activity, the idea that values can be achieved only by painful labor and, finally, that man is regarded only as a unit in a worldwide process of work. Days of rest are given only to allow man to gain new strength for more work.

In contrast to this attitude the author explains the positive aspect of leisure which is by no means to be confused with idleness. Leisure is a disposition of the soul. Man, instead of producing something, opens himself to receive. Leisure is the joyous attitude of meditation and contemplation in which man finds himself in harmony with himself and the entire world. Finally, leisure makes man capable of seeing the world as a whole and of realizing that he is a being who is ordered towards this whole.

From a social viewpoint this could be expressed somewhat as follows. The disappearance of the proletariat is not achieved by making everyone a proletarian, that is, by putting everyone into the chains of the process of work. A sphere which is not labor, that is, the sphere of true leisure must be opened to the worker.

But it is not enough to provide man with spare time for recreation. Man

has to have the opportunity to "work his leisure" (*σχολήν ἀγειν*). The last part of the book shows that "the feast" is the center of leisure, and "the feast" finds its final sanction in worship. Artificially created feasts do not have any inner value; "plays" (*circenses*) can easily be found everywhere, but who would call those amusements of the masses "feasts"? Separated from worship, "the feast" becomes an empty shell, leisure becomes idleness and labor inhuman.

St. Mary's College

WALTER DRAEGER, S. J.

BOOKS RECEIVED

- Apostolat de la prière, Toulouse: *St. Ignace de Loyola et la genèse des exercices*, by Hugo Rahner, S.J., transl. by Guy de Vaux, S.J. with Preface by H. de Lubac, S.J. (pp. 139).
- Beauchesne et ses fils, Paris: *Monseigneur Fuzet*, by Chanoine Ch. Cordonnier. (pp. 382).
- Biblioteca Apostolica Vaticana, Rome: *Essai sur Théodore de Mopsueste*, by Robert Devreesse. (pp. vii + 439).
- The Bruce Publishing Co., Milwaukee: *The Mass of the Future*, by Gerald Ellard, S.J. (pp. xvi + 360, \$4.00).
- Las Casas, Chile: *Manuale Theologiae Dogmaticae*, Vol. I, by F. X. Abárzuza, O.F.M. Cap. (pp. xiv + 471).
- Catholic Book Publishing Co., New York: *Holy Bible* (New Catholic Edition). (pp. O.T. 1086; N.T. 367, \$3.60 to \$60.00).
- Desclée de Brouwer, Bruges: *Saint Bernard mystique*, by Dom Jean Leclercq, O.S.B. (pp. 494, 120 fr.).
- Echter-Verlag, Würzburg: *Echter-Bibel, Ezechiel and Daniel*, by Joseph Ziegler and Friedrich Nötscher. (pp. 147 + 70).
- Éditions "de Tempel," Bruges: *Le mouvement théologique du XIIe Siècle*, by J. de Ghellinck, S.J. (pp. xv + 594).
- Éditions du Cerf, Paris: *David roi d'Israel* (Témoins de Dieu, II), by J. Steinmann. (pp. 188).
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