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BOOK REVIEWS

VOCABULAIRE BIBLIQUE. Edited by Jean-Jacques von Allmen. Neuchâtel: Delachaux & Niestlé S.A., 1954. Pp. 314. 17 fr.s.

The year 1943 saw the publication of the first *Cahiers théologiques* from the publishing house of Delachaux and Niestlé. To this collection of short monographs, devoted to biblical themes and the first centuries of the Church, succeeded, in accelerating rhythm, works which range from the popular *Série biblique* to the excellent *Commentaire du Nouveau Testament*, whose exegetical value is assured by such names as Héring, Bonnard, and Masson. The present volume is the work of thirty-seven contributors and serves as an appropriate anniversary volume for a venture in publication which called for courage, foresight, and a nice sensitivity to the religious needs and aspirations of the modern Christian. During the decade the sponsors of this theological literature have had in mind chiefly the needs of the Protestant Church in Switzerland and France, but the sincerity, objectivity, and deliberate avoidance of polemics which characterize these works have served as a recommendation to Catholics who do not share all the views of the authors.

The *Vocabulaire biblique* is a theological dictionary in which specialists have offered, in attractive and compact form, the results of their labors in philology, history, exegesis, and theology. In the science of theology, as well as in any other specialized branch of learning, the layman has claims upon the expert, and a book such as this gives the specialist a fine opportunity to channel the "living waters" to the Christian laity. Far more modest in scope than Kittel's great *Wörterbuch*, it does resemble Richardson's *A Theological Word Book of the Bible*, especially in centering its theology on Christ, the Incarnate Word, keystone of the Old and New Testaments. Although the independent judgment of each contributor was respected, the measure of unity and community of outlook is indeed remarkable, lending to the finished product a cohesion rarely achieved in a work of this kind. A subsidiary value of the book is its suitability for acquainting scholars with that highly respected current of contemporary theology sometimes referred to as the Neuchâtel School, whose representatives can justly claim a large share in the restoration of biblical theology to its present place of honor.

With these few words on the Dictionary's orientation let it suffice to point out one or two illustrations of its excellence. The editor, J.-J. von Allmen, has written a masterpiece on "baptism," rich in both history and theology. To take only the latter, he succinctly comments on five essential elements of

baptismal theology drawn from the canonical writings of the *NT*. (1) Baptism is essentially a work of the triune God in whose name it is conferred; (2) it renders efficacious the death and resurrection of Christ; (3) it incorporates the believer into Christ crucified and glorified; (4) it is a necessary condition for entry into the Kingdom of God; and (5) it affords the baptized a means of self-dedication, of living no longer for himself but for the glory of God.

In the article on "family" the writer discounts the probability that the biblical vision of the family depends essentially on social conditions of the ancient world; rather it is an inner-biblical development anchored in the doctrine of God's paternity together with the indissoluble unity between Christ and His Church. The family is but another instance of an institution radically transformed by the Incarnation. C. Biber writes excellently on the paradox of biblical liberty, total submission to God's covenant in the *OT*, and, in the *NT*, bondage to Christ. Michaeli (*OT*) and Leuba (*NT*) combine their efforts in the masterful synthesis on "law," demonstrating both the religious inspiration of ancient Israelite law and its completion in the person of Christ. Ramseyer writes on the Eucharist and its relation backward to the paschal meal and forward to the messianic banquet. After insisting on the sacramentary realism in the words of institution and in the sixth chapter of John, it is difficult to see why he is unwilling to accept these expressions at their full value, i.e., to admit the Real Presence. However, much can be learned from this essay and the Catholic exegete should have no trouble recognizing, here and elsewhere, certain conclusions not in conformity with his own theological tradition.

Vocabulaire biblique, judged by standards of scholarship, pedagogy, and attractiveness, is a genuine success and those responsible for it have every reason to be proud. Scholars and students stand to gain immensely from the riches packed within its pages.

Weston College

FREDERICK L. MORIARTY, S.J.

THE KINGDOM OF GOD. The Biblical Concept and Its Meaning for the Church. By John Bright. New York: Abingdon-Cokesbury Press, 1953. Pp. 288. \$3.75.

For the past generation or two the treatise on the Church in the theological manuals has regularly contained, and often commenced with, a discussion and several theses on the Kingdom of God as understood and proclaimed by our Lord. Though the importance of understanding the background of this concept in Scripture and Jewish history and the consequent psycho-

logical "set" of the men and women to whom Christ brought His message in terms of it has not been unappreciated, still in most manuals (Dieckmann's would be one of the exceptions) little space is devoted to a survey of *OT* literature and history as it builds up to the good news of the Kingdom from the lips of the Messiah. Presumably such material would have forced the authors of a treatise in ecclesiology far afield and into areas in which they would not always feel completely at home. In consequence, for teacher and student to attain an adequate understanding of the background of the expression, it is even more imperative to reach beyond the textbook treatment than it is in sections that do not overlap so far into independent and extensive sciences.

But since one who does look for such material in English will not be embarrassed by the abundance of writing precisely suited to his needs and with historical data based on the latest and most reliable investigations, there is a place for Dr. Bright's study, *The Kingdom of God*, a work which with definite reservations from a doctrinal standpoint can be welcomed as distinctly useful to those who wish to find within the covers of one book the developing concepts that eventually merge into the concept of the Kingdom of God—concepts revealed and yet subject to the pressures of Jewish history.

The theological student will find in the first six chapters a fine chronological survey of the development of the Kingdom theme and of the circumstances under which the various elements—political, nationalistic, materialistic, eschatological, legalistic—of the concept as we find it at the beginning of the Christian era appeared and grew, were sharpened and predominated, or, as the case may be, were gradually modified by interaction and in varying historical crises receded. The sixth chapter, with its account of post-exilic Judaism and its balanced judgment of an easily caricatured legalism, will be especially valuable for an appreciation of the mentality of Christ's own generation.

The last three chapters give us Dr. Bright's views on the *NT* concept of the Kingdom; of these chapters the first will be the most valuable. Our Lord's own personal revelation of the Kingdom, the "economy" in His preaching of it to a people unprepared and hard of heart, His welding of the Kingdom theme with the still unrelated and unharmonized theme of the Suffering Servant, His "fulfillment" of the *OT*—its hopes, its promises, its ethical postulates—on all these topics there is much that is fine.

Since the book is the work not only of a scholar but of an earnest minister of the Gospel, there are throughout and especially in the final chapter impassioned appeals to the reader to learn the lessons, to heed the warnings,

to avoid the pitfalls that are written large across the pages of both Testaments. In these passages, with their outspoken condemnation of a secularism that finds its salvation in the increasing volume of gadgets with which it services itself, with their uncompromising rejection of purely external and formal religiosity, of purely social and political reforms, with their summary dismissal of mere organization, there is real cause for satisfaction.

But with all this goes what to some of us must seem misleading fastidiousness born of a false perfectionism that cannot see the corporate entity of the people of God in a theocratic state under the Old Testament nor the corporate Kingdom of God in an external, visible religious society of the New. Truly it is mysterious that the Kingdom of God should take shape upon earth in a visible society composed of men and women all too often the victims of their own moral weakness, their narrowness of vision, their earthly aspirations, their lust after fleshpots tooled, we should think, for those only who had no taste for the manna of Christian faith and hope. But it is a mystery revealed for our acceptance since the day that Christ Himself promised to commit the keys of the Kingdom of Heaven into the hands of the same altogether visible Jewish fisherman whom He had just promised He would make the effective principle of the unity of His Church.

And if it be true that there is "no tendency in the New Testament to identify the visible church with the Kingdom of God," the reason may be that there is no concern to identify what no one is disposed to distinguish. Jackson-Lake (*Beginnings of Christianity*, I, 330) find this identification already "unmistakable" in Mt. 16:19 and in the parables in Matthew, "some of which are unintelligible unless the Kingdom of Heaven means the Christian Church." And it is difficult to see how Dr. Bright can find the total message of Scripture in the concept of the Kingdom of God as he constantly contends (and not without very good reason), unless in the Acts of the Apostles and the Epistles, especially those of St. Paul, one reads the history of the unfolding Kingdom in the account of the unfolding Church.

With such reservations this reviewer believes that Dr. Bright's work can be recommended to those who wish to have in English a reliable introduction to the OT background of the expression under which our Lord presented His work and mission.

West Baden College

STEPHEN E. DONLON, S.J.

THE FIRST-GOSPEL. GENESIS 3:15. By Dominic J. Unger, O.F.M.Cap. Franciscan Institute Publications, Theology Series, III. St. Bonaventure, N.Y.: Franciscan Institute, 1954. Pp. xi + 362.

With Mariology so much to the fore since the solemn definition of the Immaculate Conception, Gen. 3:15 has been much discussed by exegetes and theologians. Discussion has centered around such problems as the meaning of the text, the manner in which it is used in *Ineffabilis Deus* and *Munificentissimus Deus*, the manner in which it has been interpreted by the Fathers, etc.

Fr. Unger is very clear and definite in his aim. His thesis is that the woman of Gen. 3:15 is Mary "in the Scriptural, literal, exclusive, proper sense," while the woman's seed is Christ "in the literal, exclusive, proper sense." The text prophesies "neither exclusively of Eve or of women as a class, nor of Eve or women literally and Mary spiritually or typically, nor of Eve or women literally and Mary literally inclusively, nor of Eve or women in the proper sense but merely as a figure for Mary."

To establish his thesis Fr. Unger marshals the following proofs: authentic documents (writings of Pius IX, Leo XIII, St. Pius X, and Pius XII), ancient Christian tradition, analysis of the text and context, scriptural parallels, theological reasons, and liturgy. He then gives a summary of all the arguments for the various senses, a doctrinal digest, a statement on the excellence of the First-Gospel, and a bibliography.

It is to be noted that in methodology he starts not with the text but with the authentic documents. If the text is textually certain, there is no reason why this cannot be first and speak for itself. I am not objecting to authentic documents if they settle a point of Scripture, as has been done in the case of John 3:15. However, there is the danger of reading into authentic documents more interpretation than is there, and then using that to establish the meaning of the text.

As regards the proof from the text, it is curious to see how Fr. Unger, who holds for the individualist interpretation (Christ and Mary in the literal, proper, exclusive, scriptural sense), acts as though the collective interpretation, which, textually speaking, is in possession, were on the defensive. Furthermore, against the collective interpretation, he argues that, if "her seed" were collective, "then there would have been a revelation of redemption of men by a close union with the Redeemer, without necessarily singling Him out yet, and after that there would have been a gradual evolution to the idea of an individual who would ultimately be responsible for man's salvation. However, in the New Testament, the exact process of evolution took place. First there is the clear doctrine of salvation through a personal Savior, and only after that, in St. Paul, do we have the more refined idea of corporate salvation. . . . So one would expect the similar idea of an individual Savior first even in the Old Testament" (p. 242).

Obviously, in the *NT* there is the clear doctrine of a personal Savior; there is the announcement of the Word made flesh and the pointing out of the Lamb of God who takes away the sin of the world. However, the whole psychology of revelation of the *OT* is a process in which there gradually emerges through centuries the picture of the coming Messias.

To prove the individualist interpretation and to show how Adam and Eve and Satan knew of Christ and Mary, Fr. Unger says: "Someone will object that even though the first readers of Genesis had heard of this woman before, Adam and Eve, and Satan, to whom this prophecy was first addressed, had not. To this we answer that if it really is the first time these are hearing of the Incarnation, God, we can be sure, revealed to them the identity of their saviors, and of the enemies of Satan. There are, however, many who maintain that this is not the first time that Adam and Eve and Satan heard about the Incarnation. The entire Franciscan school for centuries, and many others, hold that Christ was revealed to Adam and Eve in the state of innocence as their Mediator of grace and glory. St. Thomas himself holds this as traditional though he tries to evade the conclusion about the Absolute Primacy of Christ. And then, already for Adam and Eve The-Woman was that superb Mother of Christ. She is not a woman occasioned by their sin, but The-Woman, with the definite article, mind, who had been predestined absolutely prior to their fall, in fact, prior to their own creation, and intended as the Queen of all creation. And for Satan? Well, it is, to say the least, an equally probable opinion that the Incarnate Word was revealed to the angels in the time of their probation" (p. 246). Aside from the fact that it is a long jump from *posse ad esse*, it is extremely dangerous to establish textual certainties from theological probabilities.

In summing up the ancient Christian tradition, Fr. Unger states that there is no absolute unanimity in tradition on the woman and her seed (p. 221). This is very damaging evidence, even though he does go on to say in evaluating these sources that "Her-Seed, according to ancient tradition, is certainly Christ, and that certainly, too, as seems, exclusively," and that "Not one author could be found who positively excluded Mary from being The-Woman, that is, who said The-Woman is Eve alone and not Mary" (pp. 221, 223). The combination of the words "certainly" and "as seems" is annoying and confusing. Apparently he cannot say with certainty that the ancient Christian tradition backs up the stand he champions. Personally, I do not believe that the solution to the textual problem will come from this source. First, these writers could well be the mouthpieces of what Pope Pius XII calls the perpetual enmity between Mary and the serpent spoken of from earliest *tradition*. These writers are the voices of

NT tradition and not necessarily the expounders of *OT* textual criticism. Furthermore, voicing traditional teaching they could well refer to Gen. 3:15. They could well say that Mary was designated. But is she designated as the woman in the literal, proper, exclusive, scriptural sense? Their statements, while not settling the textual problem, are evidence of how the Church understands her own traditional teaching.

Fr. Unger argues that the authentic documents back up the thesis he is upholding. Aside from the fact that the introductory to a dogmatic definition is not *de fide*, it should be noted that the Pope can solemnly define a doctrine without defining how or if it is contained in a specific text of Scripture. Furthermore, there has been a great amount of discussion about the manner in which Gen. 3:15 has been used in papal documents and understood by the Popes. Because of controversies, it is possible for the Pope to give greater precision on this point, and I believe that this has been done. Unfortunately, Fr. Unger was not able to avail himself of this matter. In *Fulgens corona* Pope Pius XII declares: "In the first place, the foundation of this doctrine is to be found in Sacred Scripture, where we are taught that God, Creator of all things, after the sad fall of Adam, addressed the serpent, the tempter and corrupter, in these words, which not a few Fathers, Doctors of the Church and many approved interpreters applied to the Virgin Mother of God: I will put enmities between thee and the woman, between thy seed and her seed." This is as far as the Pope will go. This, I believe, is a case in which the Pope is giving greater precision on a controverted problem and an indication of how the Pope understands the teaching of the ordinary magisterium on this point.

Asserting that the authentic documents back up his position, Fr. Unger in chapter 12 gives a doctrinal digest. Here he discusses (1) the virginal conception of the seed and the sameness of the human nature in the woman and her seed; (2) immunity from all subjection to Satan: (a) the sinless conqueror, (b) the immaculate woman; (3) the glorious triumph of the woman and her seed: (a) the resurrection of her seed, (b) the assumption of the woman; (4) the intimate association of the woman and her seed in the enmity and victory over Satan: (a) the redemption by her seed, (b) co-redemption by the woman; (5) the woman's spiritual motherhood of men; (6) king and queen; (7) absolute predestination and universal primacy; (8) recapitulation: return-circuit. Gen. 3:15 is the source of revelation, in varying degrees, for all these truths. Obviously, such a process is one which simplifies matters, but it is possible to oversimplify. Here it is a question of methodology in Mariology. When one studies the delicate and involved problem of the development of dogma, when one confines his study to doc-

trines that have been defined, he will find, e.g., in *Munificentissimus Deus* and *Fulgens corona*, that stress is laid on the *praedicatio ecclesiastica* and on the ordinary and universal magisterium. It is not a question of one particular text; rather it is a cumulative process. To try and pin a process like this down to one text is dangerous. There are ever so many other surer sources on which the Church can draw.

In the bibliographical index Fr. Unger sums up the opinions of scholars who have written on this subject from 1840 until the present time. To have searched out this material and brought it together in one place must have entailed tremendous work. In this work of summing up, however, there is a certain lack of sobriety and objectivity. The norm of judgment is the opinion championed in this book. Opinions that differ from this are not given their day in court. Fr. Unger places exclamation points and question marks after summing up a view with which he differs. On the other hand, when a view is summed up with which he agrees, he adds such phrases as "profound analysis" and "able defense."

One remark calls for special attention. Giving an account of an article by C. Colombo in which he expresses a change of view regarding Gen. 3:15, Fr. Unger states: "He admits that Mary and Jesus are foretold in Gen. 3:15. Implicitly he retracts his former laxer view" (p. 353). On this question it is dangerous and unfair to designate an opinion as lax; the word has undertones of lack of devotion to the Mother of God. Allowance should be made for the honesty and integrity of an author in his choice of opinions. One charged with holding a so-called lax view can have a love for Mary equal to that of one who holds a so-called rigid view. Furthermore, he can believe, from the standpoint of content, everything that the other believes, even though, from the standpoint of method, he may doubt that one particular text is a basis for a Marian dogma.

The raising of difficulties, however, in no way prevents the expression of admiration for this remarkable study. The work is a tribute to Fr. Unger's industry, research, and sincerity. Many have written on this or that aspect of Gen. 3:15; no one has handled the problem with the amplitude and thoroughness manifested here. No one should write on this subject without consulting the present study.

Catholic University of America

ALFRED C. RUSH, C.S.S.R.

LE PROBLÈME SYNOPTIQUE. By Léon Vaganay. Bibliothèque de théologie, série III: Théologie biblique, I. Tournai: Desclée, 1954. Pp. xxiv + 474.

The Synoptic question is one of the great pieces of unfinished business of

biblical criticism. Within a few generations various systems have arisen and have promised, for a while, to establish themselves as secure conclusions; but all have faded. Against this background few enterprises would seem more discouraging at the outset than an attempt to present a new system; but M. Vaganay has had the hardihood to do it. No such stately and spacious work on the subject by a Catholic has appeared for a long time; it will make a deep impression upon Gospel criticism.

Out of the ruins of Synoptic systems arises one massive, if somewhat formless column which resists every effort to remove it altogether: the Two-Document hypothesis. It will be no surprise that Vaganay has formulated a new two-document hypothesis, if one can give his system any such simple name. Complicated questions, as he remarks, deserve complicated solutions; no one will deny that his hypothesis is complicated. Nor is it entirely new; he says, with too much modesty, that all its elements have already been proposed in Gospel criticism.

Vaganay proceeds according to a rigorous method. The hypothesis is established in seven steps, in each of which are distinguished an "essential datum" and "complementary observations." The essential datum is demonstrated by external and internal criticism; the complementary observations are "intended to resolve particular difficulties." Samples of the detailed arguments on which the hypothesis rests are presented in six excursuses; if these arguments were exhibited for the entire Gospel text, the book would have grown out of all reasonable proportions. But the excursuses afford an easy opportunity to follow and to check Vaganay's method, although there is something to Cerfaux' objection: they should have been put in the text.

The first of the seven steps is oral tradition, which is easily and briefly established. Vaganay is more concerned with arguing against the opinion which would reduce the whole Synoptic question to oral tradition. For him oral tradition is "neither the unique nor the principal source, but a point of departure," which is reflected in the "oral style" of much of the Gospels.

The second step is "essais évangéliques": written elements of the primitive catechesis which preceded the Gospels. These are mentioned in the prologue of Luke. As internal arguments Vaganay adduces the repeated absence of any real connection between Synoptic pericopes, the grouping, artificial or real, of a number of episodes, and the presence of some elements out of proper context. Vaganay is at pains to show that these "essais évangéliques" are not the collections supposed in *Formgeschichte*. This is not so clear. It is difficult, for instance, to see any difference between these "essais" and the "pre-Markan complexes" described by Taylor, who certainly is not to be numbered among the radically advanced defenders of *Formgeschichte*.

Formgeschichte as a purely literary method implies no judgment about the historical character of the Gospels.

The third step is one of the crucial steps in Vaganay's hypothesis: it is the composition of the Aramaic Gospel of Matthew and its translation to Greek (M and Mg). The external testimony is the passage from Papias. The internal argument is far more complicated. Vaganay points out that each of the Synoptic Gospels is arranged in five "booklets," corresponding to each other in form and content. Mark's arrangement, he argues, cannot be primitive, and Matthew's arrangement cannot be derived from Mark. Furthermore, Matthew exhibits "archaisms" and "schematism," sometimes in common with Luke, which are not derived from Mark; they can only come from another source prior to Matthew. That this substratum was Aramaic is argued linguistically—and it should be remarked that Vaganay is an extremely competent Aramaist who objects, rightly and vigorously, to the neglect of the Aramaic element by many scholars. Several arguments are adduced for attributing this work to Matthew and for identifying its contents as "the Jerusalem catechesis of Peter." The early Greek translation of this document is shown by prolonged similarities in the Gospels, the Old Testament quotations, and the presence of certain key words in the discourses, all of which point to the use of a Greek translation of the source by the Synoptics. Finally, Vaganay believes certain indications point to the fact that the Greek translation was also a "remaniement" to some extent. Vaganay does not wish this source to be confused with the "one-document" theory; the hypothesis of one primitive Gospel containing all the elements does not permit us to explain why there are three Synoptic Gospels. But it is intelligible that a systematic résumé of the Jerusalem catechesis could not be carried outside Palestine without translation and re-editing.

The fourth step is again a crucial step; it is the demonstration of a "second supplementary source of the Aramaic Matthew" written in Aramaic and translated into Greek (S and Sg). The prologue of Luke and the testimony of Papias are adduced. The chief internal argument is based on Luke's "journey passage" (9:51—18:14), the "livret hors série" in addition to the five booklets of the Synoptic tradition. This is established by an extremely detailed comparison of the Synoptics. The argument cannot be summarized, but it points to a source common to Matthew and Luke, not employed by Mark. Vaganay goes to some length to show that he has not introduced Q under another name. Q is open to objection, he says, because it would lack homogeneity, orderly disposition of its elements, and unity of literary form. S (Sg) is not open to these objections; it is, indeed, a collection of *logia*, but

it is not an independent Gospel. It is a supplement to the Aramaic Matthew, a collection of the words of Jesus not yet written down. One will ask whether it is not still a "formless" source; and Vaganay argues that the "livret hors série" of Luke falls into five booklets, representing the five booklets of Mg, according to which Sg was arranged. We cannot help thinking of the pages of *Nachträge und Berichtigungen* which we find in modern books. Are not such pages a "formless" collection? This source, crucial for the hypothesis, needs more exploration, and we do not mean this as a hostile criticism. A favorite tag of reviewers is apt here; Vaganay has really opened up an avenue.

The last three steps are the canonical Synoptic Gospels: Mark, Matthew, Luke. While we should not dismiss this part of the book too casually—it is one-half of the whole—the originality of the hypothesis lies in the two preceding steps. What is original in the treatment of the Gospels is their comparison with the hypothetical sources. Mark depends on Mg and the Roman catechesis of Peter, but does not employ Sg. Matthew and Luke are mutually independent, but each employs Mg, Sg, and Mark. The "anecdotal details" in Mark come from Peter, and such details in the other Gospels depend on Mark. The essential datum concerning Matthew—in which Vaganay diverges sharply from many critics—is that Matthew is, in many details, the best representative of the primitive Aramaic Gospel. Vaganay argues to this from the arrangement, the content, and the form of Matthew. The episodes of the infancy demand a special source for Matthew, which is oral tradition, except for the genealogy of Jesus. The peculiar character of ten out of Matthew's thirty-seven quotations of the Old Testament demands a special source: a collection of *testimonia*. Special details in the passion narrative are reduced to oral tradition.

The essential datum for Luke is that the primitive apostolic catechesis is presented in an original fashion; Luke handles his materials with greater freedom than either Matthew or Mark. This is largely determined by his twofold purpose: to reach the Gentiles and to write as a historian. A written source is supposed for Luke's infancy narratives, oral tradition for some details in his account of the ministry. Vaganay also argues that Luke knew the Johannine tradition before it was condensed in the Gospel. Each of the three Gospels is carefully analyzed in its relationships to the two sources and to the other Gospels.

The excursuses deal with the following subjects: the difficulties of Synoptic literary criticism; indirect evidence from ancient Christian literature for the existence of Mg and Sg; redactional traits of Mark in the first Synoptic pericope; the schematism of "le discours communautaire"; negative agree-

ments of Matthew and Luke against Mark in the episode of the epileptic child; the study of a doublet in the parable of the lamp. These are examples of Vaganay's method as applied in detail. The fourth and fifth are extremely important; they are hypothetical reconstructions of the text of Mg in a "discours" and in a "récit."

The conclusion summarizes the hypothesis as the only hypothesis which incorporates all the evidence on the Synoptic question. Vaganay does not think the question has reached a blind alley; on the other hand, he refuses to call his own theory more than a working hypothesis. He hopes that the question will be further pursued, first, by the application of external and internal literary criticism to the three Synoptics, "a careful comparison of the different elements which will disclose the rules to be followed in determining the literary relationships of the Synoptics." The second step, which four of the excursuses illustrate, is an examination of each pericope from the point of view of the investigation of sources. One must agree that Vaganay does not suggest a facile solution.

This reviewer admits that he has learned more about the Synoptic question from Vaganay than from any other work, and believes that the book will become one of the standard works on a subject which has already gathered a gigantic body of literature. Speaking generally, one wonders whether Vaganay has successfully evaded the difficulties which have dogged every two-document hypothesis. In the discussion of the relations between Matthew and Mg the hypothesis seems to raise itself by its own bootstraps; perhaps a documentary hypothesis can rise by no other means. The thesis that Matthew is the best representative of the primitive Aramaic Gospel is crucial; this reviewer does not find the arguments convincing. Vaganay has certainly faced the difficulties and presented arguments in detail against every one of them; it is just that one finds it difficult to understand how Mark was ever written. Vaganay, of course, does not suppose that Mark employed Sg; but is this enough? And this leads us to another difficulty. Sg—again in spite of Vaganay's extremely careful and thoroughly honest discussion—still looks too much like Q to be entirely persuasive. Perhaps we cannot escape Q in some form and under some other name.

These are quite elementary questions which anyone can ask, and most people will; a more detailed examination of the problems raised by the book will disclose others, as it will likewise reveal the answers to many of the questions. We have to remember, in all fairness, that the author gives us a working hypothesis. The state of Synoptic literary criticism being what it is, the hypothesis deserves further exploration and testing by the methods which Vaganay has described and applied. This exposition of method, in

any evaluation of the hypothesis, is the most significant contribution of the book.

West Baden College

JOHN L. MCKENZIE, S.J.

THE SCHOOL OF ST. MATTHEW AND ITS USE OF THE OLD TESTAMENT. By Krister Stendhal. *Acta Seminarii Neotestamentici Upsaliensis*, XX. Uppsala: Almqvist and Wiksells, 1954. Pp. 249. 18 Swedish crowns.

All Scripture scholars will be interested in this excellent example of the serious work being done on the *NT* by the Uppsala School. Although a good deal of the text of Dr. Stendhal's book should have been pruned away (for there is a somewhat pyrotechnic display of irrelevant bibliography), it will prove an extremely useful volume even to those not interested in his special thesis. For it sums up a good deal of the recent, vast bibliography that has grown up on the Synoptics, and some of the work that has been done on the Dead Sea Scrolls (for the author is interested in them for the light they shed on Jewish exegetical techniques). The introductory chapters, however, accept the results of Form Criticism a little too naïvely. Uppsala apparently has not yet been touched by the afterthoughts of doubt and suspicion that many scholars have experienced after a critical examination of the methods of Bultmann and Dibelius. As a matter of fact, Stendhal's own serious analysis of Matthew's use of the *OT* clearly shows, once again, how inadequate any theory based on the accumulation of literary "forms" can be to explain the purposeful, unified employment of the Messianic biblical texts. Stendhal is not, of course, the first to approach the *OT* quotations in Matthew, but he is the first, so far as I know, to handle them all completely and statistically, and his results should serve as a model for future work in the Synoptic field.

The book has been largely inspired by G. D. Kilpatrick's *The Origins of the Gospel according to St. Matthew* (Oxford: Clarendon Press, 1946). Kilpatrick's theory was that the Marcan and Matthaean Gospels were used mainly by the primitive Church in conjunction with the liturgy. In particular, the Gospel of Matthew, derived from three primary sources (Mark, Q, and M, the source peculiar to Matthew), was intended as a kind of manual of discipline which would serve not only for liturgical instruction but also as a code whereby the leaders of the community could settle various disciplinary problems (marriage and separation, excommunication, fraternal correction, jurisdiction, etc.). Thus Matthew composed his Gospel to replace Mark as a regular liturgical manual; its catechetical purpose, in Kilpatrick's view, was merely secondary, addressed as it was to a far wider audience than the primitive catechumenate.

Stendhal's interests are mainly textual, and he is obviously equipped with an excellent knowledge of Hebrew, Aramaic, and Syriac. Combining, therefore, Kilpatrick's thesis with the work done by B. J. Roberts (e.g., *The Old Testament Text and Versions* [Cardiff, 1951]), he goes a step further. The Gospel of Matthew reflects the teaching of a definite school for teachers and Church leaders to guide them in the administration of the Church, and one of its principal interests was *OT* exegesis. In his view, the Matthaean type of midrashic interpretation is not primarily halakic or haggadic, but closely approaches the *midrash peshet* of the Qumran Sect, with whom we are familiar since the discovery of the Dead Sea Scrolls, and in particular their methods of interpretation as reflected in the Manual of Discipline and the Commentary on Habakkuk. This is to say that for the Matthaean School the *OT* texts are no longer primarily sources for rules of conduct, but prophetic texts which can be manipulated to show their appropriateness in a contemporary situation, i.e., the establishment of the proof of Christ's mission.

Stendhal, relying again on previous authors, lists all the important Matthaean quotations of the *OT*, comparing them with the various MSS of the LXX, with the MT, the Targum of Jonathan, and the Peshitta. After statistics, which admittedly could be differently interpreted, he comes to the following conclusions. He finds no basis for an Aramaic Matthew; for the interweaving of text and quotation, based largely (and in many cases exclusively) on the LXX, would seem to rule out a translator in the accepted sense of the word. Further, the great majority of the *OT* quotations in Matthew which do not easily correspond to any known version (Greek or non-Greek) are the so-called *peshet*-quotations (Dibelius' *Reflexions-citate*), where the *OT* is more obviously being quoted and adapted to suit the "fulfilment-context." According to Stendhal, these "formula-quotations" originated in Greek (and this is indeed extremely difficult to prove), although they obviously show a knowledge of the Hebrew text. In Matthew, therefore, we are face to face with the Church's primitive process of creating testimonies, in their application of the *OT* to Christ. And Stendhal (again following Roberts) finds an interesting parallel in the activity of the Qumran Sect in their application of the Scriptures to their own Teacher.

If I have summarized Stendhal's views correctly—and one fault of the book is that he himself never takes the trouble to do this, or clearly to disentangle his own views from those of his predecessors—it seems clear that his conclusions, however provisorily stated, are at quite the opposite pole from those of the Form-critical school. Stendhal's researches show a unified, purposeful Matthaean Gospel—even though we may disagree with

certain details—and one far more creative and less dependent upon sources than some scholars would have us believe. His localization, however, of the Gospel's *Sitz im Leben*, a kind of primitive rabbinical Bible school, is perhaps somewhat far-fetched; and it has obviously been influenced by the recent discoveries connected with the decipherment of the Dead Sea Scrolls. But whether or not all his conclusions are accepted, his work is a serious one and his arguments are worth pondering. The book, bound in cardboard covers, is exceptionally well printed, despite the problems connected with a multiple type font, and is in every respect a tribute to the energy and enthusiasm of the Uppsala School.

*St. Andrew-on-Hudson,
Poughkeepsie, N.Y.*

HERBERT A. MUSURILLO, S.J.

STUDIA PAULINA. In honorem Johannis De Zwaan. Edited by J. N. Sevenster and W. C. van Unnik. Haarlem: De Erven F. Bohn N.V., 1953. Pp. viii + 245. Fl. 9.50.

It was a kindly thought of the organizers of this *Festschrift* to restrict its subject matter to a single theme: Paul the Apostle, the man and his work. This permits the reviewer not only to gain new insights on a variety of topics but also to organize a small study of his own and to glean from an admittedly restricted field (18 articles) a rather accurate picture of the interests and tendencies typical of Pauline studies today. For, while the field is small, the geographical spread represented by the volume and the general approval it has won combine to justify in part the conclusions drawn here. Nearly all the important centers of study are represented by scholars of the first rank. Naturally enough, Dutch scholarship has the greatest representation; there are five articles from Holland itself and one from South Africa, although only one is written in Dutch. England comes next, with articles by Barrett, Black, Dodd, and Manson. Scandinavia, Germany, and France have two representatives each, and among these are such well-known names as Bultmann, Jeremias, Menoud, and Reicke. Finally, Greece and the U.S. are represented, each by a single study, by Bratsiotis and Clark respectively.

Before stating in more detail some of the conclusions reached in this study, four points deserve mention, since they reflect trends in the field. First, the general interest manifest today in St. Paul's "relations with Jerusalem" is strongly reflected in this volume (cf. the articles by Barrett, Geyser, and Reicke). It is equally clear, however, that scholars are as far as ever from agreement as to the dates and indeed the order of events in this puzzling period. On the other hand, it seems rather generally agreed that we should interpret the ideas of Paul against an essentially Semitic background (cf. the

articles by Dahl and Manson especially). Third, a new and welcome departure in Pauline exegesis is the use of the teaching of later Christian mystics, Catholic and non-Catholic, to shed light on Paul's inner experiences. It is heartening to see Theresa of Avila cited together with George Fox in this regard (cf. the article of Clavier). As Richstätter made clear some time ago (*Scholastik*, XI [1936], 321-45), the study of Christian mystical experience may fill out the tantalizing outlines left us by the sacred writers more securely than abnormal psychology ever can. Finally, this reviewer was overjoyed, first, by the number of Catholic scholars cited, and, second, by the generous manner in which these citations were made. Catholic studies were mentioned at least twenty-seven times and it was clear from the recurring names (the most frequent were Allo, Cerfaux, Dupont, Wikenhauser, and Coppens) that the contributors to this *Festschrift* were fully aware of, and sympathetic to, the more significant developments in contemporary Catholic scholarship.

Rather than analyze any of the articles in detail, it has seemed more useful to indicate briefly some of the conclusions reached.

On the historical level, the articles of Clavier and Menoud center on the famous "thorn in the flesh" pericope (II Cor 12:7 ff.). Both reject the theory of congenital weakness or recurring disease—correctly, in this reader's judgment. But what they suggest in their place is still more interesting. Menoud judges that the thorn was the suffering of soul which Paul felt at the rejection of Christ by His own people. This suffering was not merely "psychological"; it was "theological," since the attitude which aroused it was the negation of God's plan for Israel. Menoud also suggests that the thorn was removed by God at His own time, when He revealed to Paul the consoling vistas of Israel's conversion (Rom 9-11). Clavier, too, connects the thorn with divine revelations but in a different fashion. For him the thorn was the psychological state of fatigue consequent in part on mystical experiences but accentuated by the growing weakness of constitution which inevitably resulted from Paul's laborious existence. Probably neither of these positions will be accepted in their present form, but they certainly will force scholars to widen their horizon in searching for a definitive solution.

Another stimulating historical suggestion is found in Bo Reicke's attempt to explain the Peter-Paul altercation at Antioch. While he agrees that Gal 2 and Acts 15 refer to the Council of Jerusalem, he relates the Antiochene conflict to Acts 18:22, when Paul returns from his second missionary journey. There was, therefore, an interval of five or six years between the Council (48 A.D.) and the later incident (53/54 A.D.). Moreover, Reicke maintains that the reasons for the incident are to be sought not in internal psychologi-

cal or theological wavering on Peter's part but rather in the changed climate of opinion in Jerusalem. He distinguishes three phases in the history of the early Church. The first period, the Thirties, saw the Church attacked by the authorities in Jerusalem and the "Zionists" of the Diaspora. The Forties, however, saw first the persecution of Agrippa; following on that, a weakening of legalist influence. The Council in Jerusalem, with its concessions to Paul, fits well in this period. However, the Fifties saw Zealotism gain in strength and influence, and it was in an attempt to save the Church from ruin at their hands that the people of James chose to separate from the Gentile Christians and hence to bring about tension at Antioch. Again, many will not accept this construction; first, because of the interpretation placed on "the party of the circumcision" in Gal 2:12 (here Reicke thinks of the persecuting zealots rather than Jewish Christians); second, because of the importance attributed to the Zealots at so early a period. But Reicke has done us all a service in stressing the fact that this incident may be related to external circumstances rather than to Peter's inner states of soul.

Another interesting study is Barrett's attempt to find what the term "pillar" meant when it was applied to these Apostles by the Jerusalem community and the Church authorities in Jerusalem. He finds that its primary meaning was eschatological, i.e., that these men would occupy positions of fundamental importance and dignity in the Temple of the New Age. This writer wonders, however, if Barrett has taken into consideration all the relevant elements. In a study on the choice of Matthias some years back, Gächter established rather conclusively that the function of the Twelve in the conception of the early Church looked to the immediate as well as the remote future (*ZKT*, LXXI [1949], 318-46). Under these circumstances it may well be that the presentation here needs some qualification.

In what we might call "strictly theological" articles, those of Dahl and Dodd are especially significant. Dahl studied Paul's notion of Jesus as the Messiah and found that this idea was fundamentally significant for his entire Christology. What is striking here, however, is Dahl's conclusion that the foundation of this "Messianism" lay in pre-Pauline Hellenistic Christology. And yet, in opposition to Bousset, Dahl finds that this Christology in turn was closely related to that of the Jerusalem community.

Dodd's work, in another way, turns its back on positions once held as definitive. In his study of the "law of Christ" (I Cor 9:21) Dodd suggests that this law "is such that it can be stated in the form of precepts to which a Christian man is obliged to conform" (p. 100). His further conclusion will also bear quotation: "The apparent tension between two ways of regarding Christian behavior is lessened if we no longer think (as too much modern

interpretation of Paul has thought) of the Christian *pneumatikos* as a solitary individual taking his stand upon the guidance he receives from the Spirit as 'inner light' over against the tradition and authority of the community, and think of him rather as one who lives and moves within the Body which the Spirit inhabits" (p. 109).

It would be unfair to the scholars involved to suggest that all the conclusions reached in this volume satisfy our Catholic preconceptions. Such is far from being the case, as has been indicated in part above. But when we think of work such as that of Dahl and Dodd—to mention but two—in relation to studies such as the earlier work of Goguel on the concept of authority in the New Testament (*Coniectanea neotestamentica*, XI, 75–91) and the chapter of Büchsel on the Spirit in the original Christian community (*Geist Gottes im NT*, pp. 228–66), the Catholic scholar cannot but rejoice that he can agree to so much in modern non-Catholic research without serious reserve.

Woodstock College

FRANCIS J. MCCOOL, S.J.

PATROLOGY, II: THE ANTE-NICENE LITERATURE AFTER IRENAEUS. By Johannes Quasten. Westminster, Md.: Newman; Utrecht and Antwerp: Spectrum, 1953. Pp. xi + 450. \$5.50.

The initial volume of Prof. Quasten's *Patrology* covered the first two centuries of the Christian era, closing with Irenaeus (cf. *TS*, XIII [1952], 603–5). Volume II carries the story of ancient Christian literature down to the eve of Nicaea. Five chapters deal successively with the school of Alexandria; the writers of Asia Minor, Syria, and Palestine; the Romans; the Africans; and finally other writers of the West. Understandably, the most extended treatment is accorded Clement of Alexandria (pp. 5–36), Origen (pp. 37–101), Hippolytus (pp. 163–207), Tertullian (pp. 246–340), and Cyprian (pp. 340–83). The methodology is familiar. Wherever possible, an author's life story is recapitulated, his literary productivity (including, at times, the text tradition) is outlined, and his significance for Christian thought is synthesized and illustrated. The stress is on the theological.

This second volume, like the first, has the orderliness, the clarity, and the synthetic compression essential to a manual; a splendid example is the methodical presentation of Tertullian's work. More than 200 up-to-date bibliographies, listing editions, translations, and studies, make the work serviceable even for the initiate; roughly one-fourth the space in Volume II is covered with bibliographical entries. Translated extracts, numbering almost 250, provide oases of spiritual and theological refreshment absent from the pages of Bardenhewer, Altaner, Steidle, Mannucci-Casamassa,

and even the captivating Cayré. More remarkable still, these texts have not been culled at random, as a sort of patristic nosegay. They are that; but, more importantly, each selection demonstrates or illustrates a point made by Quasten with respect to the life, work, or doctrine of the author under discussion.

Quasten's *Patrology* reveals his awareness of contemporary trends and discoveries. Seven finely developed pages have flowered from the current enthusiasm for Origen's mysticism. We get a fine insight, unavailable in other manuals, into Origen's *Dialogue with Heraclides*, discovered near Cairo in 1941. A full paragraph is allotted to the recent discovery in the Netherlands of a fragment of Tertullian's *De spectaculis* from a ninth-century manuscript, therefore older than any copy of Tertullian heretofore possessed.

In any work that is of its nature selective and suggestive, critics will quarrel with the selections and suggestions. Origen will serve for illustration. His Mariology is far richer than indicated in the *Patrology* (p. 81); his exposition of Mary's virginity after Bethlehem, e.g., merits consideration in preference to the sentence on his reported use of *theotokos* and the short quotation exemplifying Mary's spiritual motherhood. Origen's theory of original sin is more complicated than we are given to understand (p. 83). H. de Lubac's introductions to *Sources chrétiennes*, VII and XVI (cf. *TS*, IX [1948], 262 ff., 278 ff.) might have modified Prof. Quasten's treatment of the scriptural senses in Origen (pp. 92-93). In most instances, however, the core of scholarly dissension will be not what is said but what has been left unsaid; and it will always be the peculiar anguish of a Quasten that within the covers of a book he can give but a glimpse into the resources at his fingertips.

Two suggestions of a more technical nature are in order. In the first place, it would facilitate reference if the List of Abbreviations in Volume I were reproduced in each succeeding volume. Secondly, the usefulness of the *Patrology* would be increased if the quality of various critical editions were indicated. Thus, seven editions of Tertullian's *De baptismo* are listed, simply in chronological order, with no indication, e.g., that the latest, by Refoulé (1952; *Sources chrétiennes*, XXXV), differs little from the 1948 Borleffs edition. In this connection the *Clavis patrum latinorum*, edited by E. Dekkers on the basis of A. Gaar's work (*Sacris erudiri*, III [1951]), is indispensable, though too detailed to be incorporated as such into a manual.

Despite these desiderata, Volume II affords the present reviewer no reason to regret his earlier prognosis that, when complete, Quasten's *Patrology* may well supplant all existing manuals.

LE CHRIST DANS LA THÉOLOGIE DE SAINT PAUL. By L. Cerfaux. Paris: Editions du Cerf, 1951. Pp. 435.

This is the sixth volume in the *Lectio divina* series. An intellectually satisfying and systematic biblical theology can be built only on the foundation of careful and precise exegesis of the Scripture text itself, read of course in its historical context. This is the method followed by Fr. Lucien Cerfaux in his scholarly study of St. Paul's concept of Christ, a concept evidently basic to an understanding of the Apostle's theology.

In this study, St. Paul's thought is shown to grow in precision from First Thessalonians through the epistles of the Captivity. The pastoral epistles are seen to throw more light on this development. Hebrews is not taken into account in this study. Though the thought becomes more precise, yet all the elements which combine into the final synthesis of Pauline Christology are present at the time of Paul's conversion. The vision on the road to Damascus revealed the resurrected Christ as the Son of God in the full meaning of the word, and hence for Paul the divinity of Christ is never in doubt. This conviction is only confirmed by the witness of the primitive Christian community; and in this resurrected and divine Christ the prophecies of the *OT* are seen to have their true fulfillment. Hence too it is that the formulae expressing the belief of the primitive Christian community, the Messianic texts of the *OT*, the whole of Judaism itself, all these receive fuller and clearer meaning for Paul in the light of the revelation given him that Christ, the Son of God, died, rose again from the dead, and continues in this world to be the efficacious cause of eternal salvation for all men.

The development of Pauline Christology is marked by three stages. The first stage is very like the thought of the primitive community as manifested in Acts and the Synoptics. Here, as is seen in I and II Thess., the center of interest is found in the parousia and the resurrection of Christ. In I Cor. 15 the emphasis shifts more to the resurrection. Christ died for our sins and God raised Him again from the dead. We look to Christ for our salvation in His parousia, which is the signal of our own resurrection. But the resurrection of Christ is already the first act of His parousia and introduces into the present world the sanctifying powers of the future world. Hence salvation is not only something hoped for in the future but is already present. Likewise, the Kingdom of Christ is not to be established only in a future coming but is already present and operative. And for us the sanctifying efficacy of Christ's work begins at His resurrection. Paul, the author points out, does not speak at length of the importance of the Incarnation, since in his synthesis the Incarnation is important only to the extent that it introduces into the world a "Christ according to the flesh," who is thus capable then of dying in order to rise again from the dead and

of effecting in His mortal body the work of salvation. Here too we notice that Paul does not consider the miracles of Christ as proof of His divinity, as does Mark; nor again His teachings, as does John. Paul's preaching begins with the resurrected Christ, and so the life in this world before the resurrection is touched on only to be contrasted with His glorified state.

In the second stage the actual efficacy of the death and resurrection of Christ develops into the concept of a new religious principle in the world, constituting a new religion. The new principle is the power and munificence of God present in Christ. This we see in Rom. and I Cor., where against the Jews Christ, author of "our justice," is opposed to the justice of the Law and superior to it; and against the Greeks "wisdom" is the wisdom of God given to us by the Holy Spirit and having as its object Christ and the future good things we shall receive in Him.

The new religion, Christianity, is a new life, which brings salvation to the individual to whom a spiritual Christ communicates His life of sanctity. Thus the Christian life is a participation in the life of Christ. Yet the author is at pains to point out here that there is danger of taking certain Pauline expressions too literally and so concluding that the Apostle speaks not only of a personal Christ but also of a mystical Christ made up of all Christians taken together, living in union with Christ. This, the author argues, is not the thought of Paul. Rather, he thinks, "Christ" always means a personal Christ, and even when the title seems to include all Christians this is only by metonymy. So "Christ lives in me" means: the life of Christ (through the effect in me of the resurrection of Christ) is in me and constitutes my own life; or more in detail: Christ is risen from the dead; He has communicated to me His own life; now this life constitutes my true life (p. 244). In his lengthy treatment of this question, with quotations from Scripture, the Fathers, and commentators, the author makes it clear that he is not speaking of the Mystical Body of Christ, which is the Church, but rather of the Mystical Christ. Yet this reviewer feels that many of the texts referred to in Scripture are more properly applied to the doctrine of the Mystical Body of Christ.

The third stage of St. Paul's thought reveals the most complete synthesis of his Christology. The center of interest is now the "mystery" of Christ, i.e., the manner by which God has worked out the plan of salvation reveals a "secret" wisdom, of which Christ is at the same time the object and the agent who carries out this plan. The attention is now focused on the person of Christ rather than on His work or His effective presence in the world. The whole structure of Paul's theology is seen to be based on the truth that Christ is divine. This fact underlies the eschatology, the soteriology, and

the mystical presence of Christ in the world, outlined in the previous stages of Paul's thought, and gives to all these their foundation and full meaning. Here too the titles, "Son of God" and "Lord," find their full and proper signification. All will not agree with the author's interpretation of the Scripture texts in this section, and there is suspicion that here his preoccupation to avoid the charge of syncretism aimed at Paul has forced him to press certain texts a bit too much to fit his own thesis. The author's thesis, nonetheless, is interesting and provocative, and convincing in the fundamental contention that Paul's theology is based on the truths implied in the faith of the primitive Christian community and elaborated by his own personal revelations and inspirations. The book contains a list of scriptural references and a rather complete alphabetical index. The literature of Pauline theology is enriched by this major contribution of Lucien Cerfaux.

West Baden College

JOHN A. McEVoy, S.J.

NATURE AND GRACE. By Matthias Joseph Scheeben. Translated by Cyril Vollert, S.J. St. Louis: Herder, 1954. Pp. xxiv + 361. \$4.95.

Nature and Grace is not the most important and original work of Scheeben; this distinction goes to his *Mysteries of Christianity*. But it was the first major work of this great German theologian, who is deservedly given credit for bringing back "the supernatural in its full purity and beauty to the center of theological thought." And it quickly won for him highest rank among the leaders of speculative theology by reason of its depth and erudition, not for its clarity and precision. In it is to be found in outline the theological synthesis that will be presented more fully and perfectly in the *Mysteries of Christianity*.

The four parts of this work deal respectively with preliminary notions, with nature and natural life, with grace and the supernatural order, with the union of nature and grace. The third part is the longest and the most important. Its first five chapters, on the foundations of supernatural life, on supernature and the grace of divine sonship, on the metaphysics of supernature, on the qualities and effects of supernature, and on powers and acts of supernature, are the most significant and they have lost little of their value and interest with the passage of years.

In this work Scheeben does not treat expressly the gifts of the Holy Ghost. He gives only a small amount of space to actual grace and to the inhabitation of the Holy Spirit, but to the three theological virtues he devotes special chapters. To nature, and more especially to supernature, he gives most of his attention.

Supernature, considered as sanctifying grace, he describes as a sharing

in God's nature, a state of being, life, and knowledge resembling that of God, "a higher principle of life in man that does not arise from his essence and substance but is communicated to him by God, and raises him above his nature to the divine nature and inaugurates a divine life in him." It is not a substance, but it shares with substance the function of being a single, common substratum of the various supernatural faculties and acts. One could wish he had developed more fully the concept of "divine life" in man here below, for in a sense this is the heart of the matter.

His treatment of the inhabitation of the Holy Spirit is not very satisfactory, and it is imbedded in a lengthy and somewhat unprofitable analysis of the concepts of "spirit" and "holiness." What is most notable, perhaps, is his opposition to the Petavian view of inhabitation, for later on he will change his position and present the indwelling of the Holy Spirit in the souls of the just as a hypostatic inhabitation that is proper to the Third Person.

Supernatural acts are described as analogous to but specifically different from natural acts, and largely reducible to supernatural knowledge and love. Since "the acts of supernatural life are all mystical" (produced under the influence of a higher light and a higher freedom), every Christian may be said to be "truly a mystic . . . at least if he lives the life of faith."

The union of nature and grace is presented as a specifically Christian mystery, as a marriage between nature and grace parallel to the marriage of the Virgin with the Holy Spirit. It is a true, perfect union whose fruit in us is the heavenly life belonging to the children of God, a union between a subject susceptible of grace and a transforming form. It is a union that involves a reciprocal desire for this union on the part of nature as the receptive subject, and grace as the celestial dew fructifying nature.

Not all of Scheeben's assumptions and conclusions have been accepted by the majority of theologians. His interpretation of Augustine's doctrine on nature and grace is not satisfactory, probably because of his predilection for the Greek Fathers and his failure to see that Augustine often does more than merely affirm what Pelagians denied. Scheeben's contention that "the only way the word 'supernatural' can be assigned a precise, definite meaning that is not open to ambiguity" is in terms of supernature, is not convincing.

But *Nature and Grace* performed a valuable apologetic service in its day, and it should long continue to have more than historical interest for theologians. In a very difficult area of theology it presents a masterly study of the complex interrelations of nature and grace that is well calculated to stimulate and provoke further investigation into this important matter.

Fr. Vollert again deserves highest praise for translating a difficult piece of German theology into excellent English, and thus presenting the English-reading public with one of the best and most stimulating studies of nature and grace that has ever appeared.

West Baden College

E. J. FORTMAN, S.J.

THE CHURCH AND INFALLIBILITY. By Dom B. C. Butler, New York: Sheed and Ward, 1954. Pp. ix + 230. \$3.50.

The Church and Infallibility is a Catholic reply to an Anglican critic of the papacy. It was occasioned by the publication in 1952 of an abridged edition of the late Dr. Salmon's celebrated controversial work, *The Infallibility of the Church*. First published in 1889, the latter became something of a source book for arguments against papal infallibility, and is still recommended by their clergy to English-speaking non-Catholics who are wavering in their hostility to Rome.

The present volume by the Abbot of Downside is the third extended refutation of Dr. Salmon. There was a series in the *Irish Ecclesiastical Record* (1901-1902), which was republished in the same periodical in 1953. The Irish interest in the question is explained by the fact that Salmon was Provost of Trinity College, Dublin, when he wrote *The Infallibility of the Church*.

Eleven chapters of varying length cover the main issues raised by Salmon, who opposed the Church's infallibility in general and the infallibility of the Pope in particular. His attack on the former is largely a priori, assuming that there cannot be such a thing as an infallible authority in matters of faith. His attack on papal infallibility is a posteriori, arguing that this dogma was not an original constituent of Christian revelation, and is further disproved by the fact that Popes have contradicted one another.

Butler's reply to the first position is to expose the fallacy on which it is based. Salmon rejects infallible authority in the Christian religion because there have always been dissidents in Christianity, so-called heretics and schismatics. But this is proving too much. "If the existence of heretics shows that the Church's . . . claim to infallibility is impossible, must not analogous conclusions be drawn from the fact that Christ's credentials were not accepted by so many Jews in His own time? And is not the failure, up to date, of the Christian mission to mankind, a proof that Christianity is uncertain?" (p. 49)

Salmon's assault on papal infallibility requires a longer refutation. Against the claim that this did not form a part of the original deposit of faith, Butler argues from the Petrine text and asks the question: "Is it

credible that Jesus gave to [His] Church a structure, an anatomy, which was to survive only for one generation? . . . And if the Kingdom required a Grand Vizier, the sheep a shepherd, in the few years following the Ascension, is it conceivable that this was regarded by Christ as a purely transitional requirement?" (p. 141) Having laid the logical basis from Scripture, the evidence is confirmed from Christian tradition. Extensive quotations from the Fathers supply the historical groundwork.

Salmon brought up the familiar objections against Liberius for his "approval" of Arianism, against Vigilius for changing his mind on the "Three Chapters," Honorius for teaching Monothelism, and Urban VIII for condemning Galileo. Dom Butler answers each objection by placing it in historical context, properly toning down the exaggerations, and clearly proving that, in any case, in the instances cited the Popes did not intend to speak *ex cathedra*.

A few points of clarity and perhaps strict accuracy of expression should be mentioned. Butler properly censures Salmon for apparently confusing the notion of belief and that of certainty. But in so doing he declares that "it is impossible to hold with certainty something which in fact—whatever the appearances may be—is false" (p. 47). It is hard to defend this terminology, since normally certainty is understood of the mind's adherence to a judgment, which may well be objectively false. The function of the will in persuading the intellect to assent in the absence of sufficient evidence, even to error, and produce subjective certitude, is a commonplace in human psychology.

In the closing chapter, on the body and spirit of the Church, the author asks why Catholics "pray and preach and labour to bring into external unity those [baptized non-Catholics in good faith] who already have, though under abnormal conditions, an interior union with herself." He answers that "it is because Christ founded the Church to be the realisation here on earth of human, Christian, unity and fellowship" (pp. 220-21). The whole chapter is an elaboration of this theme. But the question arises whether baptized non-Catholics in good faith are separated from the Church only in external unity. According to the teaching of the Encyclical, *Mystici corporis*, such people, by their non-profession of the true faith, are deprived of actual incorporation in the Mystical Body of Christ, which is eminently an internal union of Christ with His members and of His members with one another.

The Church and Infallibility is a readable book, useful for prospective converts and others, and especially timely with the current unsuccessful efforts at Protestant unity without an infallible authority. Though avow-

edly controversial, it is not contentious. The style is personal and even literary, which is no mean achievement in a book of theological refutation.

West Baden College

JOHN A. HARDON, S.J.

THE DEVELOPMENT OF THE PAPACY. By H. Burn-Murdock. London: Faber and Faber, 1954. Pp. 432. 42s.

To the considerable literature recently produced by non-Catholic pre-occupation with the institution of the papacy, Burn-Murdock, a retired Scotch lawyer, adds a distinct contribution curiously novel in its approach. Laudably concerned because the papacy looms for millions as a stumbling-block to a united Christendom, he sets out to discover by historical investigation whether or not the papal prerogatives defined at the Vatican Council are truly part of the original deposit of faith which all Christians must believe. Interest centres on the primacy of jurisdiction until in the final pages it turns to infallibility. Composed for Englishmen of ordinary education without special historical knowledge whose minds are not committed one way or the other on the subject, the book professes to display century by century up to the present all pertinent writings and events. (The presupposition must be that the average level of education in England is quite high, for the treatment is not more than semi-popular, much more solid than in the usual popularization.) More extensive study is accorded the first five centuries. Once the factual matter is presented in a chapter, it is followed whenever seems advisable "by two *ex parte* statements of the conflicting inferences and arguments that have been drawn from the facts" (p. 275). Herein lies the novelty of the book. These sections are labelled "A" (affirmative side upholding the papacy) and "N" (negative). Final resolution of all these numerous conflicting deductions is left to the reader, for the author will not arbitrate. His attitude is unique, he believes, in that it is not controversial, but in his own coined expression, ambiversal.

This theme, vast and varied as it is important, is most exacting on a scholar, postulating serene impartiality, learning deep and broad in diverse fields: scriptural, patristic, doctrinal, historical. To say that Burn-Murdock measures up to these standards would entail not a little exaggeration. In expository sections meant to be purely factual his own sympathies are too clearly injected to allow him to be classed as an ideal ambiversalist. By the time the A's come forward with their assertions, the foundations of their stand have all too often been taken away from under them. And when they do speak up, they sound far-fetched in their conclusions, or even addicted to the *non sequitur*. Then the N's always get in the last word, with the advantage that their contentions, which incorporate the stock objections,

remain unanswered. The papal case in general merits a sounder presentation than it receives. It would have been well, too, if the envisioned reader were enlightened as to the relative strength of the contradictory propositions he must continually face.

The seventy-four chapters take up the expected questions, with not too much extraneous matter. But so brief are most of the chapters—only a page or two in several—that the treatment is perforce inadequate, if not superficial, despite a compact style. This is apparent in the posing of historical problems such as that concerning Pope Honorius, terminated in less than two pages. It is more apparent in the elucidation of scriptural and patristic texts where a better-rounded explanation is essential to render ancient figurative or rhetorical passages fully intelligible to modern minds.

The bibliography supplies proof of wide preparatory study in literature available in English with a pronounced leaning to older authors, and these not always the best. Luke Rivington and Döllinger crop up again and again as the Catholic authorities, although among the ecclesiologists of this century Dom Chapman gains mention. Standard non-Catholic histories of the papacy such as those of the Germans Caspar and Haller go unmentioned. Older editions of the Fathers and theologians have been preferred, the *Summa* of St. Thomas, e.g., being an edition of the seventeenth century.

Very unsatisfactory is the chapter on the doctrinal basis for the papacy in the New Testament (pp. 45-57). The Petrine and other texts are merely quoted, and then annexed to them, without any intervening explanation of their context or meaning, are the protracted and opposing conclusions drawn by A and N. Modern exegetes win no place. Instead we find heavy stress on the interpretations by the Fathers, to whom much space is dedicated. Indeed we are informed, obviously without justification, that the Council of Trent (Denz. 995) limited the Church's power to interpret Sacred Scripture to those verses where the Fathers are in unanimous consent (p. 48). Here as elsewhere occurs a lack of understanding of the magisterium. The gist of this investigation is that the Fathers can be and are cited on both sides, with much better right by N. In his opening paragraph Burn-Murdoch furnishes the key to his methodology when he seizes on a phrase from the Proemium to the Dogmatic Constitution on the Church in the Vatican Council. There the definition is stated to be "secundum antiquam atque constantem universalis Ecclesiae fidem" (Denz. 1821). Repeatedly the clause reappears, sometimes mistranslated "in accordance with the ancient and universal faith of the universal Church" (pp. 29, 275). Unimpressed by Chapman's correct clarification (p. 42), the book appears to proceed on the assumption that the conciliar definition stands or falls ac-

ording as clear-cut and copious historical evidence on the fully-developed teaching on the primacy and infallibility is or is not forthcoming in the writings and controversies of each century from the first onward. Burn-Murdock is hampered by a failure to appreciate doctrinal development. As for the familiar simile of the acorn growing inevitably into the oak, he notes that "an acorn of religious truth may grow into an untruth"; and, in regard to the papacy, the acorn itself may not have originated before the fourth century (p. 43). This outlook enables him to conclude his own exposition in the closing chapter: "There is a line of thought and argument peculiar to Rome and developed since the twelfth century; it underlies every characteristically Roman doctrine. It was tersely expressed by Duns Scotus as *Potuit (Deus), decessit, ergo fecit*" (p. 409).

What is likely to be the effect of the book on those for whom it is primarily intended? That they will become convinced of the rectitude of the papal claims seems improbable. Not unreasonably their reaction, after emerging from the maze of texts and events and conflicting opinions, will be one of bewilderment.

Weston College

JOHN F. BRODERICK, S.J.

THE REFORMATION IN ENGLAND, II: RELIGIO DEPOPULATA. By Philip Hughes. New York: Macmillan, 1954. Pp. xxv + 368. \$7.50.

The progress of religious affairs in England from the death of Henry VIII to the accession of Elizabeth is a tangle of theological formularies, multiple political displacements, rebellions, and swift reprisals. Philip Hughes, in his effort to form a coherent synthesis of this period, has succeeded in bringing not only order and scholarship to the project but a pleasing vitality and energy of manner as well. Religious tracts, decrees of royal convocations, the registers of Cranmer and of the other churchmen prominent in this critical change in English belief, cease to remain archival curiosities and become vivid steps in the genetic development of English Protestantism. With a mass of documentation he highlights the ideological battle that raged with increasing bitterness from the time of the Henrician Articles to the final construction of the Edwardine Common Book of Prayer, tracing carefully the quarrels and uneasy compromises that marked the failure of the conservative Gardiner against the insistence of Cranmer and the host of rival divines who flocked into England from arsenals of Continental Protestantism.

Perhaps even more rewarding than this narrative drawn skillfully from sixteenth-century theological confusion is the author's interpretation of the Marian Restoration. Here Mary Tudor appears as a character of high deter-

mination, industry, tenacity, vigor (even physical vigor), but also of serious limitations in right judgment and tact. Such a compound of personality made her fearless before the plottings of Northumberland to thwart her dynastic claims, but at the same time piteously inept to control either the practical Machiavellians who surrounded her or the urgency of her dream to make the past live again. Unable to achieve delicacy in government, she was led to forced, untimely legislation, an ill-advised Spanish marriage, and the later imprudent persecutions that disfigure her reign.

Cardinal Pole has often been subjected to undeserved indictment because in three short years he failed to bring English Catholicism to full restoration. It is therefore satisfying to find him mentioned in this volume as "one of the earliest constructive reformers" (p. 235). Pole's problems arose not from any naive, rigid devotion to outgrown policies of state, but rather from his clear perception that England disliked and distrusted any Continental interference in its national affairs, and that if a Catholic revival were to be effective it must appear both in origins and in practice an English thing. For this reason he tried to keep his program as free as possible from the Hapsburg *Weltpolitik* and the frequent miscalculated directives from Rome. This meant tacking from side to side in a sea of Franco-Spanish hostilities and sailing perilously through the indecisive course of Julius III, himself caught in the press of adverse politics and forced to a practice of relying on the nearest expediency. It was Pole too who saw distinctly that the success of the Marian reform needed more than a series of acts of Parliament, the pronouncements of provincial synods, and the burning of nearly three hundred heretics. He planned for something more fundamental, i.e., a sincere *cura animarum*, a strenuous program of evangelization for an entire generation of Englishmen accustomed since childhood to the confused regime of schism and heresy. Had he and his cousin Mary been given ten more years, and had the octogenarian Paul IV not stumbled headlong into the blundering ambitions of his nephew Carlo Carafa that would lead him to cite Pole to Rome to stand before the Inquisition, the well-planned reform might have seen substantial success.

Much space in this volume has been assigned to the unfortunate persecutions that have branded the reign of Mary as "bloody." To clear the air for a critical study of this controversial subject, the author provides an appraisal of John Foxe's *Book of Martyrs*, principal source of statistics and details, and concludes finally that any judgment of these events made by modern norms which are intolerant of capital punishment for divergent religious belief would be a forcing of facts into the limits of a preconceived conclusion. The Marian Catholic looked upon adherence to contrary doc-

trine as a possibility deserving the severest penalties and therefore "To the modern suggestion that horror at the cruelty of these executions for heresy, or admiration for the courage with which the heretics met their doom, was a leading cause in the alienation from the Catholic Church of the ordinary Englishman of *that time*, contemporary evidence will give little support" (pp. 280-81).

Readers acquainted with the first volume of this series, *The King's Proceedings*, will be pleased to find here the same lucidity of expression and trenchant portrayal that keeps the narrative running with speed and intensity. This is another positive advance in the progress of English ecclesiastical historiography.

Alma College

EDWARD D. MCSHANE, S.J.

FOUNDATIONS OF JUSTICE. A Historico-Critical Study in Thomism. By Jeremiah Newman. Cork: Cork University Press, 1954. Pp. xviii + 130. 12s. 6d.

The *point de départ* of this essay is the fact that Scholastic philosophers disagree radically in their treatment of legal justice and yet all quote St. Thomas. Reading them, one would get the impression that St. Thomas had many concepts of legal justice. To clear up this confusion the author purports to present the true Thomistic doctrine on legal justice.

Modern writers, Newman states, present legal justice as a concept in which the members of a state strive towards the common good of the state by obedience to civil law because such obedience is due to the state. Thus legal justice is for these authors a part of the cardinal virtue of justice and is a virtue of the ruled rather than of the ruler. It centers attention on the state and the individual, and in so doing tends to overlook the rights of lesser societies. Exaggerated, such a notion easily becomes the basis for the monolithic, totalitarian state, though Newman points out that the upholders of this view were firm defenders of the rights of the individual and of the Church.

This view is a definite departure from Thomistic teaching. For St. Thomas, according to Newman, unified in a brilliant synthesis the Aristotelian notion of legal justice as the making and obeying of civil law for the common good of the Greek city-state with the scriptural-patristic concept of justice as the doing of God's will. Thomistic legal justice, then, suggests first and foremost the divine plan whereby all creatures tend to their ultimate good, God. Mankind, too, for whom the plan is law in a strict sense, tends to God in one society called the City of God. For that society the common good is the *bonum ordinis* of creation, to be achieved by each one

living in accord with the divine plan, and when and as achieved to facilitate each one in reaching the possession of God. The means of reaching this common good is by observance of divine law. All other societies are simply lesser reflections of the City of God. The City of Man, temporal society or the state, while it has its own common good, is meant to further the City of God. The ruler of the City of Man does not "make" laws but declares or determines law. In thus acting he practices legal justice, as do the ruled in obeying the laws so declared. Lesser societies, too, though their regulations do not go by the name of law, find their place in the City of God, and in promoting the common good of any of these the individual practices legal justice, since he is obeying regulations which are but declarations or determinations of the divine law.

In this view legal justice is a general virtue, is indeed all virtue, since it commands all virtue. But it is a special virtue in that it directs these virtues to the common good. It is a part not of the cardinal virtue of justice but of justice in general. The motive of its obedience is not a rendering of a debit to a superior, but a fulfilling of what is due for the sake of the common good. It commands the special virtue of charity, since that virtue is ordained by the divine law, but it is not to be confused with general charity, which is rather the motive and driving force of legal justice. It is, in brief, identified with the modern concept of social justice.

The author is to be commended for bringing legal justice out of comparative obscurity and for attempting to identify in detail the law and the common good with which legal justice deals. *Foundations of Justice* will provoke discussion from many quarters. Ethicians, political philosophers, moral and dogmatic theologians can find issues in this book touching tangentially on their fields. And the controversy between Thomist and Neo-Thomist has now another area of dispute.

Georgetown University

JEROME A. PETZ, S.J.

BE NOT AFRAID: A DENUNCIATION OF DESPAIR. By Emmanuel Mounier. Translated by Cynthia Rowland. New York: Harper, 1954. Pp. xxvii + 203. \$3.50.

This posthumous collection of twelve essays represents Emmanuel Mounier's postwar interpretation of the world crisis from the perspective of a theological, philosophical, and historical personalism. Cynthia Rowland's excellent translation confirms the author's reputation as a master of modern dialectic. His sharp intuitions are expressed in a burning, rapid style, reminiscent of Leon Bloy, and he sweeps the reader into a stimulating dialogue on his favorite themes. Part I, dealing with the present sense of apocalypse,

man and technocracy, Christianity and the idea of progress, indicates the value of Mounier's brilliant insights into the nature of man and human society. Part II, the bulk of the work, devotes nine essays to the question: what is personalism?

The theory so christened by its author eludes any definitive conceptual grasp. Neither a system nor a movement, he describes it as a "perspective, method, exigency" (p. 193). It is clearly a reaction to the stereotyped formulas of all left and right wing thought, and to the timid inertia of most center positions. But it is more than a mere negation. On the positive side it involves a personal engagement in the present: "The pressure of destiny and a vocation which is a defiance hurled at all the forces of the world, are interlocked in me. But this vocation can only be fulfilled within this body, this family, this background, this class, this epoch. I am not a light *cogito*, supreme in a mental heaven, but this heavy being, whose weight can only be heavily expressed" (p. 127). The core of Mounier's thought seems to lie in this principle of contact with the present: "The given is only constructive through our adherence and only lethal through our abdication" (p. 135). Finally, to prevent a blind acceptance of every element in "the given," personalism insists upon some ultimate principle as a frame of reference for critical analysis: ". . . a philosophy of engagement is inseparable from a philosophy of the absolute or of the transcendence of the human model" (p. 135). For its author, the problems facing a personalist approach "are chaff in the wind without a philosophy of transcendence, whether this transcendence be linked to a Supreme Being, model of all Being, or solely to the significant surpassing of man towards a self beyond himself" (p. 141).

Emmanuel Mounier cannot be stamped with any one label. Since he rejected all "systems" of thought, he was necessarily constrained by a fascinating but elusive dialectic. Thus he appears at different times as a marxist, as an existentialist, and as an orthodox Catholic. His affirmations and denials always elicit, from himself and from his reader, an immediate qualification, so that reading him demands a constant seesaw motion between the true ideal and its caricature—unification and conformity, dialectic effort and lazy eclecticism, creativity and syncretism (p. 183). Mounier himself was acutely aware of this quality in his writing when he complained: "One could make up a list of ambiguities born of the fear of being ambiguous" (p. 190). While this kind of thought and style may not provide a series of neat answers to the world's problems, no one can deny that it is original and provocative. That is perhaps the chief reason why Mounier's work, including *Be Not Afraid*, deserves careful attention.

DESCRIPTIVE NOTICES

RELIGIONS OF ANCIENT INDIA. By Louis Renou. London: Athlone, 1953. Pp. viii + 139. \$3.00. A summary statement of the most important problems connected with the study of Indian religions. It is based on a series of lectures given by the author at the School of Oriental and African Studies of the University of London in 1951. With the exception of Buddhism, M. Renou discusses all the chief religious manifestations of Indian culture. Two chapters are devoted to Vedism, three to Hinduism, and one to Jainism.

PROBLEMI DI STORIA PRIMORDIALE BIBLICA. By Paul Heinisch. Translated by D. Angelo Paredi. Brescia: Morcelliana, 1950. Pp. 232. This translation of Paul Heinisch's *Probleme der biblischen Urgeschichte* (Luzern, 1947) is one in a long list of translations published by Morcelliana in an effort to make available for Italian readers some of the important theological and scriptural works of German, French, and English scholars. In the present translation, the biblical texts are given from the version of A. Vaccari, S.J., and in the bibliography German works have been replaced by corresponding Italian or French works wherever possible. Two appendices have been added: a collection of ecclesiastical documents on the Pentateuch; a collection of important Accadian religious texts bearing on the early narratives in Genesis.

BELIEF IN THE TRINITY. By Dom Mark Pontifex. New York: Harper, 1954. Pp. vii + 91. \$1.50. Not a technical treatise on the Trinity, but an introduction; sets forth the grounds for appreciating that the doctrine is reasonable and profound, and of practical importance for religion and the temporal good of society.

IN THE IMAGE OF CHRIST. By John L. Murphy. Milwaukee: Bruce, 1954. Pp. xii + 169. \$3.00. Beginning with the question, "What is Life?", the author replies that it is being another Christ and fulfilling your part in the Church's mission to christianize the world. Then the doctrine of the Mystical Body is applied with complete practicality to every-day living, and specifically to the most common modes of life: marriage and the family, the priesthood, the religious life, the Christian worker, the teaching profession, writing, social work, the Christian executive, and others.

LE SUAIRE DE TURIN DEVANT LA SCIENCE. By Henri Verbist. Brussels:

Editions universitaires, 1954. Pp. 97. A brief account of the Turin shroud's discovery is followed by an examination of the judgments as to its authenticity made by history, exegesis, medicine, archeology, art, and chemistry. All, save medicine, express serious doubts. A definitive proof can be hoped for only in some future direct examination of the shroud.

DE ECCLESIA CHRISTI. PARS ALTERA APOLOGETICO-DOGMATICA. By Timotheus Zapelena, S.J. 2d ed.; Rome: Univ. Gregoriana, 1954. Pp. 620. 1800 L. Fr. Zapelena, as Professor of Ecclesiology at the Gregorian University for many years, is well known. In 1950 the revised edition of the first volume of his ecclesiological course appeared, and now the second volume is out in its revised form. The tome deals with episcopate, papacy, tradition, and the members of the Church. There is an appendix on the Church as the Mystical Body. The appendix is something new, for nothing of its kind appeared in the first edition. However, it is merely appendix, for it does not change the structure of the complete work but is merely attached to it. The volume has the virtue of clarity and the defect of insensitivity to history and the historical method.

THE RELIGIOUS BODIES OF AMERICA. By F. E. Mayer. St. Louis: Concordia, 1954. Pp. xiii + 587. Aims to explain the history, doctrine, organization, and liturgy of the more conspicuous Churches in the United States. Not all the Churches are discussed but scores of them are explained. The author is professor of systematic (i.e., dogmatic) theology at the Missouri Synod Lutheran Seminary, Concordia, in St. Louis. He wishes to be objective but also judges things in the light of orthodox Lutheranism. The result is that he has subjected himself to many restrictions. First, he has a small compass in which to deal with very many complicated institutions, yet nonetheless he does better than most other encyclopedic compilers. Secondly, he must perforce criticize the Churches in the light of a conservative Lutheran position, which does not flatter some of the Churches, especially the Catholic Church. Bearing in mind the restrictions under which the author works, it is remarkable how well the effort succeeds.

LE SACRIFICE DE LOUANGE. By Jean Juglar, O.S.B. Paris: Editions du Cerf, 1953. Pp. 290. What we now call the "Mass" was known to the first Christian generations as the "Eucharist." What did this word mean to them? The question requires an answer, because the long usage of centuries has obscured the riches of the primitive sense, which brought out the fundamental and supreme value of the Christian religion. The problem as

viewed by Dom Jean Juglar takes this form: Did the term "Eucharist" in early Christian times define the true nature of the Sacrifice of the New Law? Abundant evidence is adduced from the tradition of the first four centuries and the liturgy of the Roman rite to show that our sacrifice is a sacred repast, consecrated by a "Eucharist"; it is a sacrifice offered in a "Eucharist"; it is a mystery, a ritual action, the formal and specifying aim of which is Eucharistic. In a word, the Christian sacrifice is a Eucharist in action, a sacrifice of thanksgiving. The sacrifice basically consists in offering Christ, the Victim, to God in acknowledgment of all that God has given to us.

EVENING MASS. By Gerald Ellard, S.J. Collegeville, Minn.: Liturgical Press, 1954. Pp. ix + 90. \$2.00. The Apostolic Constitution, *Christus Dominus*, is explained and adapted to the needs of our country. A calendar is made up from Easter 1954 to Easter 1955, listing 156 days on which bishops may grant the favor of evening Mass. The practicality of the service, especially for women and children, is stressed, as are some apt ideas for broadening its usefulness. The enthusiastic reception given the favor is attested to by reactions culled from all over the world. The appendix contains translations of *Christus Dominus* and the Instruction of the Congregation of the Holy Office made by John C. Ford, S.J.

COURT TRAITÉ DE THÉOLOGIE MARIALE. By René Laurentin. Paris: Lethielleux, 1953. Pp. 187. *L'Initiation théologique* first published the text of this work, which has been somewhat expanded (especially on Apoc. 12) and completed by notes, indices, and a valuable catalogue of the unauthentic or questioned Marian selections in Migne. Half the book is devoted to the Church's progressive discovery of the mystery of Mary, in which the main developments are identified with six decisive periods of history. Then in Scripture and tradition are examined the stages of Mary's life from the Immaculate Conception to the Assumption which provide the basis for the truths of the Marian mystery.

ESTUDIOS MARIANOS. Organo de la Sociedad Mariológica Española, Año XIII. Vol. XIV. Madrid, 1954. Pp. 465. The theme of this volume, St. Bernard and his contribution to Mariology, was suggested by the eight-hundredth anniversary of the Saint's death. Part I studies Bernard himself; Part II deals primarily with his contribution to Mariology; Part III discusses his influence on Spanish saints and theologians, and on Spanish piety.

THE SECRET OF THE ROSARY. By St. Louis Mary de Montfort. Translated by Mary Barbour, T.O.P. Bay Shore, N.Y.: Montfort Fathers Publications, 1954. Pp. 188. \$2.50. Addressing his words to all classes of readers, St. Louis presents the rosary in all its aspects: content, form, and value; he gives helpful instructions for its greater appreciation and more profitable recitation. The "secret" of the rosary and the message of this book is that the rosary is more than a prayer; it is a genuine school of Christian life and perfection.

THE LITANY OF LORETO. By Richard Klaver, O.S.C. St. Louis: Herder, 1954. Pp. x + 228. \$3.75. A series of fifty meditations upon the individual invocations of the Litany of Loreto, attempting to present a more or less complete Mariology in novel guise. Putting due emphasis upon Scripture and patristic literature, it aims at combining the theological point of view with the devotional, while retaining a uniformity based upon the Litany's original historical structure.

THE DIGNITY AND VIRGINITY OF THE MOTHER OF GOD. By Francis Suarez, S.J. Translated by Richard J. O'Brien, S.J. West Baden Springs, Ind.: West Baden College, 1954. Pp. xi + 116. \$.90. A translation, for the West Baden Readings in Philosophy and Theology, of Suarez' *De mysteriis vitae Christi*, disp. 1, 5, and 6. His was the first attempt in Scholastic theology to give a separate and comprehensive treatment of Mariology based on theological sources. Of the eighteen disputations devoted to Mary in the *Mysteria*, these three have been chosen for translation because they treat the fundamental Marian privileges of maternity and virginity, and give a fair sample of the theological method employed by Suarez in his other mariological disputations. The translation is made from the Vives edition of 1860, and emphasizes fidelity to the original.

MYSTERY AND PROPHECY. By A. Michel. Translated by Carl J. Moell, S.J. West Baden Springs, Ind.: West Baden College, 1954. Pp. viii + 91. \$.90. Abbé Michel's articles in *DTC* on "Mystery" and on "Prophecy" have been turned by Carl Moell into clear, delightful English. In addition to providing for English readers the excellent studies on the concept, existence, and understanding of mystery, and on the concept, possibility, verification, and probative value of prophecy, the translator has added some valuable bibliographical material and several important notes. These last include one on "the natural desire for the beatific vision" and four refer-

ences to the knotty problem of the possibility of proving from reason the existence of strict mysteries. Especially commendable in the bibliography is the inclusion of *La prophétie* by Synave and Benoit, and of *Profeta* by Spadafora. A similarly successful translation of Michel's "Miracle" is awaited.

THE MEDITATIONS OF WILLIAM OF ST. THIERRY. Translated from the Latin by a Religious of C.S.M.V. New York: Harper, 1954. Pp. 108. \$1.50. These beautifully written meditations, baring the innermost conversation of a soul with God, were written by a Flemish nobleman of the twelfth century, William, Abbot of St. Thierry, a friend and disciple of St. Bernard of Clairvaux. Etienne Gilson writes: "William has everything: power of thought, the orator's eloquence, the poet's lyricism, and all the attractiveness of the most ardent and tender piety."

SAINTEté AUJOURD'HUI. By Pierre Blanchard. Bruges and Paris: Desclée de Brouwer, 1954. Pp. 196. 96 fr.b. The theme of this *Etudes carmélitaines* study is the almost paradoxical longing for holiness which permeates many contemporary works in the theatre, philosophy, and literature. The reactions of modern man to the essential elements of holiness as proposed by Christ range from complete refusal to total surrender. M. Blanchard presents a series of psychological analyses of the religious experiences of well-known contemporary authors. The more significant states along the path to total surrender are set forth in "La peur de l'engagement: J. Rivière"; "La sainteté sans Dieu: G. Bataille"; "Le refus d'A. Gide"; "La sainteté sans l'église: Simon Weil"; "Préludes Saint-Exupériens"; and "Le consentement à la sainteté: Charles du Bos." A final chapter treats holiness as man's only chance for happiness and survival.

THE MONK AND THE WORLD. By Walter Dirks. Translated by Daniel Coogan. New York: McKay, 1954. Pp. xi + 234. \$3.50. Occasionally when a critical, lay pen is pointed at the religious orders, it stimulates, in addition to an immediate bristling, a beneficial reevaluation. Mr. Dirk's challenging ideas will not fail to achieve both these effects. After a general analysis of history, monasticism, and the Church, four representative orders of the West—Benedictines, Franciscans, Dominicans, and Jesuits—are examined in detail. The historical crises which each order rose to combat are determined, and their rectifying solutions and partial successes are evaluated. The final chapter suggests today's problems and the changes or reforms which each order should make to be of vital service to the world.

PRIÈRE PURE ET PURETÉ DU COEUR. Edited by Dom George Lefebvre. Paris: Desclée de Brouwer, 1953. Pp. 156. 42 fr.b. Presents a miniature picture of the spiritual life by means of parallel quotations from the writings of St. Gregory the Great and St. John of the Cross. Without proposing to prove any thesis, the editor points up the doctrinal agreement of these two representatives of widely differing cultural milieux. Thus he emphasizes Gregory's and John's link with a continuing tradition, as each gives voice to a single theme: the transcendence of the divine mystery, which can be approached only through simplicity, purity of heart, and humility.

TELLO AND THEOTONIO, TWELFTH-CENTURY FOUNDERS OF THE MONASTERY OF SANTA CRUZ IN COIMBRA. By Brother E. Austin O'Malley, F.S.C. Washington, D.C.: Catholic University of America, 1954. Pp. 178. \$2.00. An account of the early history (1131-1162) of the monastery of Santa Cruz in Coimbra and of the lives of its saintly co-founders, Tello and Theotonio. The early chapters treat of their biographies prior to the foundation of the monastery. The remainder of the book describes the actual establishment of Santa Cruz, the difficulties encountered from civil and ecclesiastical authorities, and the important events which took place during Theotonio's long tenure as prior.

CATHERINE OF SIENA. By Sigrid Undset. Translated by Kate Austin-Lund. New York: Sheed and Ward, 1954. Pp. vii + 292. \$3.50. Sigrid Undset's natural attraction to this strong Saint who bore great spiritual sufferings, faced death during the ravaging plagues and political wars of Italy, gave commands in the name of God to Popes and princes, and knelt at the executioner's block to catch the head of a repentant sinner, is apparent on every page of this splendid biography. Borrowing heavily from Catherine's own writings, she permits the Saint herself to express the intimacies of her spiritual life with all its accompanying physical anguish, and her insistent twofold plea for the return of the Popes to Rome and the start of a new crusade. However repelled a scoffer might be by the simple accounts of Catherine's mystical experiences, he cannot help but admire the strength of character revealed in the deeds of this uneducated, helpless, but inspired young woman.

SUMMA OF THE CHRISTIAN LIFE. By Venerable Louis of Granada, O.P. Translated and adapted by Jordan Aumann, O.P. St. Louis: Herder, 1954. Pp. lxxxvi + 234. \$4.00. A lengthy Introduction by Alvaro Huerga,

O.P., presents a biography of Granada and a general critique of his many writings and extensive influence. The text is a careful selection of passages from his works arranged for unity's sake in the order of the *Summa theologica* of Aquinas. This first of three volumes treats of the existence and nature of God, the Trinity, creation, and the wonders of the universe.

PASCAL AND THE MYSTICAL TRADITION. By F. T. H. Fletcher. New York: Philosophical Library; Oxford: Blackwell, 1954. Pp. vii + 156. \$4.75. The main features of Pascal's life and the broad outlines of the mystical tradition are briefly sketched. Then his writings are examined to prove that his religious experience of Nov. 23, 1654 is entirely comparable to that of history's great mystics in its form and content and, to a considerable degree, in its effects.

PIE X. Text by Nello Vian. Photographs by Leonard von Matt. Bruges: Desclée de Brouwer, 1954. Pp. 231. One in a series of photographic hagiography being offered under the general title, *Les saints par l'image*, this album endeavors, by simple text and well-chosen illustrations, to recount the life of Pius X. By a clever assembly and ordering of 146 photographs, some old and some new, the work achieves the mood and presents the milieu which surrounded Joseph Sarto throughout his rise from humble beginnings to the papacy, wherein he joined pontifical dignity to the most touching simplicity. The text purports merely to narrate the life of the Saint in the spirit of the illustrations. Hence source materials are not cited, lest they distract from the image intended. Two maps supplement the text, which was simultaneously put out by the same publishers in French, Dutch, Spanish, and Portuguese.

ST. PIUS AND SOCIAL WORSHIP, 1903-1953. Proceedings of National Liturgical Week. Elsberrry: Liturgical Conference, 1953. Pp. 199. This thirteenth annual report of the National Liturgical Week, held in 1953 at Grand Rapids, centers on the theme, "Pius X and Corporate Worship," and gives a comprehensive survey of the liturgical apostolate during the past fifty years. It contains excellent talks on Church music, corporate worship in schools, frequent Communion, use of the Bible, and evening Mass. An interesting feature is the inclusion of the various ideas arising during the discussion periods.

THAT WE MAY HAVE HOPE. By William A. Donaghy, S.J. New York: America Press, 1954. Pp. xii + 205. \$3.50. Sparkling reflections on the

Epistles for the Sunday Masses, together with two essays on the Immaculate Conception and on Christian patriotism. The author purposes to induce lay readers to the difficult work involved in reading Scripture profitably.

CONTRA GENTILES: VOL. II. By St. Thomas Aquinas. Translated by M. Corvez and L.-J. Moreau. Paris: Lethielleux, 1954. Pp. 446. 2400 fr. This publication is the second of a series undertaken by the Dominicans of the Lyons province. The aim of the whole is to present, on opposing pages, the new Latin Leonine edition and a readable French translation of the Summa's four parts. The present volume begins with a brief introduction to the *Liber secundus* and is concluded by a clear and valuable subject index. The body of the work deals with the nature of creation and of creatures, with rational psychology and angelology. This scholarly enterprise merits the attention of all serious students of St. Thomas.

TRUTH: VOL. III. Translated by Robert W. Schmidt, S.J. Chicago: Regnery, 1954. Pp. xiii + 530. \$7.50. This beautifully printed volume brings to a close the first complete English translation of St. Thomas' *De veritate*. Having before him the as yet unpublished Latin Leonine edition, the translator was enabled to present a thoroughly reliable and readable version of the original. This third volume of the series contains questions 21-29, which deal with the nature of goodness, free will, sensuality and passions, and finally grace and justification. Over and above its merits as a translation, the book also contains a valuable glossary of terms for the uninitiate, carefully investigated references, and indices to all three volumes.

THEOLOGIA MORALIS, II. By Thomas A. Iorio, S.J. 4th ed.; Naples: M. D'Auria, 1954. Pp. 748. \$5.00. This 4th edition of Volume II of Fr. Iorio's well-known work incorporates the latest pronouncements of the Holy See. Among others, there is the new legislation pertinent to cloisture from the Apostolic Constitution, *Sponsa Christi*, the Holy Office Decree of January 11, 1951 regarding membership in the Rotary Club, and the most recent directive on the prohibition of business enterprises to clerics. The precepts of God and the Church, censures, justice, contracts, and particular states of life are the subject matter of this volume. Appearing for the first time are two appendices: one on secular institutes, and the other on societies living in common. As was previously noted of Volume I, the present edition is printed in larger type and on finer paper than its predecessor.

ELEMENTS DE MORALE SOCIALE. By Paul Stevens, S.S. Paris, Tournai,

Rome: Desclée, 1954. Pp. viii + 612. In 1953 Fr. Steven, president of the archdiocesan seminary of Bordeaux, completely revised and modernized Tanquerey's *Synopsis theologiae moralis*, III, under the title, *De justitia*, rearranging the matter into two major sections: the individual and the social aspects of justice. *Elements de morale sociale* is a French translation and adaptation of the social section. After an excellent brief history of Catholic and non-Catholic socio-economic thought, the author divides his work according to the various groupings of society: the family, occupational groups, civil and international society. Under these headings he treats the social questions usually found in moral manuals, including such diversified points as feminism, just price, strikes, family allowance systems, duties of doctors, lawyers, and such. The principal advantages of the work are its arrangement and its modernity, the latter appearing especially in such up-to-date questions as the black market and the United Nations. The volume provides an excellent outline for a seminary course on social moral questions. To expect full discussions and solutions of the more delicate problems in a manual would be unfair. Nevertheless, seeing the author's splendid section on the black market makes one wish that he had given similar full treatment to other modern questions not found in the older manuals.

PERSONALE SEELSORGE. By Josef Goldbrunner. Freiburg: Herder, 1954. Pp. 135. The author proposes a correlation of the depth psychology of Jung within the Christian framework of personality development, at the same time pointing out its weaknesses. Starting from the basic fact that it is compulsory to give greater attention, in our modern times, both in education and the care of souls, to the development of personality, in the conscious and the subconscious existence, he attempts to show that the application of Jung's depth psychology, separated from its one-sided view of the soul, affords a means of a new consideration of the personal life of man. The second half of the book deals with the practical application of his thesis to education, especially religious education.

CIVILISATION. By L.-J. Lebet. Paris: Editions ouvrières, 1953. Pp. 221. 390 fr. This is the author's seventh volume in the *Economie et Humanisme* series. His theme is the process of informing civilization—its cultural orientations and social forms—with the spirit of the second of the two great commandments. The book has a unique arrangement of six sections, offering tableaux and portraits of modern civilization, presenting summaries of stereotyped attitudes, and concluding with an interpretative exhortation that is spoken by God.

BIBLIOGRAPHIE BLONDELIENNE (1888-1951). By André Hayen, S.J. Paris: Desclée de Brouwer, 1953. Pp. 96. A painstaking bibliography, valuable to scholars in the field of modern philosophy. Practically exhaustive down to December 1951, it is divided into three parts: a chronological ordering of Blondel's writings and of the literature which developed in consequence; the works of Blondel according to nine convenient, practical headings; and an alphabetical index of authors who contributed essays or books devoted to his thought.

REPERTORIUM LEXICOGRAPHICUM GRAECUM. By Harald and Blenda Riesenfeld. Stockholm: Almqvist and Wiksell, 1953. Pp. 96. A catalogue of indexes and dictionaries to Greek authors, aimed at bringing up to date the lists published by Schöne in 1907 and Cohn in 1913. Included is lexicographical material based on Greek literature from its beginning to the end of the Byzantine epoch. To keep the list within reasonable limits, most editions of papyri, inscriptions, and ostraca have been excluded.

BOOKS RECEIVED

[All books received are listed here whether they are reviewed or not]

Scriptural Studies

Heinisch, Paul. Problemi di storia primordiale biblica; versione con aggiornamenti ed appendici a cura di Angelo Paredi. Brescia, Morcelliana, 1950. 232p.

Leivestad, Ragnar. Christ the conqueror; ideas of conflict and victory in the New Testament. N.Y., Macmillan, 1954. xii, 320p. \$5.00

La Sainte Bible; traduite en français sous la direction de l'École Biblique de Jérusalem: Les Livres des Chroniques, tr., intro. et notes de H. Cazelles; Daniel, tr., intro. et notes de P.-J. de Menasce; Les Épitres aux Thessaloniens, tr., intro. et notes de L.-M. Dewailly et B. Rigaux. Paris, Du Cerf, 1954. 3v. 675fr., 285fr., 210fr.

Smith, C. Ryder. The Bible doctrine of man. London, Epworth Press. xiii, 274p. 18/6

Vocabulaire biblique, publié sous la direction de Jean-Jacques von Allmen. Neuchâtel, Delachaux et Niestlé, 1954. 314p. 17fr.s.

Doctrinal Theology

Bernard, P. R., O.P. Le mystère de Marie; 4e édition. Bruges, Desclée de Brouwer, 1954. 344p. 34fr.b.

- Bouyer, Louis. Du Protestantisme à l'Église. Paris, Du Cerf, 1954. x, 250p. (Unam Sanctam, 27)
- Cor Salvatoris; Wege zur Herz-Jesu-Verehrung, hrsg. von Josef Stierli. Freiburg, Herder, 1954. vii, 270p.
- Fernan, John J., S.J. Theology; a course for college students, III. Syracuse, N.Y., LeMoyné College Press, 1954. vi, 272p.
- God, man and the universe; a christian answer to modern materialism, ed. by Jacques de Bivort de La Saudee. N.Y., Kenedy, 1954. xvi, 421p. \$7.50
- Michel, A. Mystery and prophecy. tr. from the Dictionnaire de théologie catholique by Carl J. Moell, S.J. West Baden Springs, Ind., West Baden College, 1954. viii, 91p. \$.90
- Pontifex, Dom Mark. Belief in the Trinity. N.Y., Harper, 1954. vii, 91p. \$1.50
- Religious vacation school manual; a course for grades 6, 7, 8, developed under the auspices of the Confraternity of Christian Doctrine. Paterson, N.J., St. Anthony Guild Press. 215p. \$1.00
- Suarez, Francis, S.J. The dignity and virginity of the Mother of God; Disputations I, V, VI from The mysteries of the life of Christ, tr. by Richard J. O'Brien, S.J. West Baden Springs, Ind., West Baden College, 1954. xi, 116p. \$.90
- XXXV Congresso Eucaristico Internacional; La Eucaristia y la paz: Sesiones de estudio. Barcelona, 1953. 2v.
- Vanier, Paul, S.J. Théologie trinitaire chez Saint Thomas d'Aquin. Montréal, Institut d'Études Médiévales, 1953. 156p.

Moral Theology, Canon Law, Liturgical Questions

- Ellard, Gerald, S.J. Evening Mass; our latest gift. Collegeville, Minn., St. John's Abbey, 1954. 90p. \$2.00
- Fletcher, Joseph. Morals and medicine. Princeton, N.J., Princeton U. Press, 1954. xvii, 243p. \$4.50
- Heinen, Wilhelm. Fehlformen des Liebestrebens in moralpsychologischer Deutung und moraltheologischer Würdigung. Freiburg, Herder, 1954. xv, 526p.
- Hering, Hyacinthus M., O.P. De fecondatione artificiali. Rome, Officium Libri Catholici, 1952. 68p.
- Saint Pius X and social worship, 1903-1953; National Liturgical Week, 1953. Elsberry, Mo., The Liturgical Conference, 1954. xii, 199p. \$2.00
- Steven, Paul, Éléments de morale sociale. Paris and New York, Desclée et Cie, 1954. viii, 612p.
- Vermersch, Arthur, S.J. Epitome iuris canonici, t. II; Liber III Codicis

iuris canonici, ed. 7a a R. P. Creusen recognita. Brussels, L'Édition Universelle, 1954. xvi, 636p.

History and Biography, Patristics

Burn-Murdoch, H. The development of the Papacy. London, Faber. 432p. 42/-

Caesarius Arelatensis, Saint. Sermones, (ed.) D. Germani Morin, O.S.B., ed. altera. Turnhout, Brepols, 1953. 2v. 800fr.b. (Corpus Christianorum, ciii & civ)

Curtayne, Alice. St. Brigid of Ireland. N.Y., Sheed & Ward, 1954. 122p. \$2.00

Dorenkemper, Mark, C.P.P.S. The trinitarian doctrine and source of St. Caesarius of Arles. Fribourg, The University Press, 1953. ix, 196p. 10.40fr.s. (Paradosis, IX)

Fletcher, F. T. H. Pascal and the mystical tradition. N.Y., Philosophical Library, 1954. vi, 156p. \$4.75

Hales, E. E. Y. Pio Nono, creator of the modern Papacy. N.Y., Kenedy, 1954. xiii, 352p. \$4.00

La légende franciscaine; textes choisis, tr. et annotés, par Alexandre Masseuron. Paris, Fayard, 1954. 373p. (Textes pour l'Histoire Sacrée)

O'Malley, E. Austin, F.S.C. Tello and Theotonio, the twelfth-century founders of the Monastery of Santa Cruz in Coimbra. Wash., D.C., Catholic U. Press, 1954. vi, 178p. \$2.00 (Studies in Medieval History, New Series, XIV)

Pie X; textes et légendes, Nello Vian; cent cinquante photos, Leonard von Matt. Bruges, Desclée de Brouwer, 1954. 231p.

Renou, Louis. Religions of ancient India. University of London Press, New York, John de Graff, Inc., 1953. viii, 139p. \$3.00

Villoslada, Riccardo G., S.J. Storia del Collegio Romano dal suo inizio (1551) alla soppressione della Compagnia di Gesù (1773). Rome, Gregorian University Press, 1954. 356p.

Ascetical Theology, Devotional Literature

Balthasar, Hans Urs von. Le chrétien et l'angoisse. Bruges, Desclée de Brouwer, 1954. 120p. 57fr.b.

Blanchard, Pierre. Sainteté aujourd'hui. Bruges, Desclée de Brouwer, 1954. 191p. 96fr.b. (Études Carmélitaines)

Donaghy, William A., S.J. That we may have hope; reflections on the Epistles for the Sunday Masses and some of the feasts. N.Y., America Press, 1954. xi, 205p. \$3.50

- Johnson, John S. The rosary in action. St. Louis, Herder, 1954. viii, 271p. \$1.75
- Klaver, Richard, O.S.C. The litany of Loreto. St. Louis, Herder, 1954. viii, 227p. \$3.75
- Louis of Granada, O.P. Summa of the Christian life, I; selected texts, tr. and adapted by Jordan Aumann, O.P. St. Louis, Herder, 1954. lxxxvii, 232p. \$4.00 (Cross and Crown Series, 3)
- Martin, Henri. Le thème de la parfaite alliance de grâce dans S. Jean de la Croix. Paris, Du Cerf, 1954. 308p.
- Montfort, Louis de, Saint. The secret of the rosary. Bay Shore, N.Y., Montfort Fathers Publications, 1954. 188p. \$2.50
- Murphy, John L. In the image of Christ. Milwaukee, Bruce, 1954. xii, 169p. \$3.00
- Proceedings of the 1953 Sisters' Institute of Spirituality, ed. by Joseph Haley, C.S.C. Notre Dame, University Press, 1954. ix, 211p. \$3.00
- Regnier, J. Le sens du péché. Paris, Lethielleux, 1954. 126p.
- Rondet, Henri, S.J. Saint Joseph; textes anciens avec une introduction. Paris, Lethielleux, 1954. 177p.
- Salet, Gaston, S.J. Plus près de Dieu; brèves réflexions pour les fêtes et les dimanches. Paris, Lethielleux, 1954. 223p.
- Unger, Dominic J., O.F.M.Cap. Our Lady's daily hours; the little office of the Blessed Virgin Mary, ed. with commentary. Paterson, N.J., St. Anthony Guild Press, 1954. 534p. \$4.50
- Valentine, Ferdinand, O.P. The apostolate of chastity. Westminster, Md., Newman, 1954. viii, 245p. \$3.25
- William of St. Thierry. The meditations, tr. by a Religious of C.S.M.V. N.Y., Harper, 1954. 108p. \$1.50

Philosophical Questions

- Locas, Clément, S.S. Nationalisme et droit. Montréal, Éditions Fides, 1954. 149p.
- Marc, André, S.J. Dialectique de l'agir. Paris, E. Vitte. 585p. 2400fr. (Collection Problèmes et Doctrines, VI)
- Mounier, Emmanuel. Be not afraid; a denunciation of despair. N.Y., Harper, 1954. xxvii, 203p. \$3.50
- Newman, Jeremiah. Foundations of justice; a historico-critical study in Thomism. Cork University Press, 1954. xviii, 130p. 12/6.
- Stiennotte, Alfred P. God and space-time; deity in the philosophy of Samuel Alexander. N.Y., Philosophical Library, 1954. xxvi, 455p. \$3.00
- Thomas Aquinas, Saint. Contra gentiles, livre deuxième; texte de l'Édition

- Leonine, tr. de M. Corvez et de L.-J. Moreau. Paris, Lethielleux, 1954. 445p.
- Thomas Aquinas, Saint. Truth, III; Questions xxi-xxix, tr. from the Leonine text, by Robert W. Schmidt, S.J. Chicago, Regnery, 1954. xiii, 530p. \$7.50
- Zečević, Seraphinus, O.F.M. Francisci Veber theoria de persona; internum drama philosophi sloveni. Montréal, Éd. Franciscaines, 1954. xvi, 187p.

Special Questions

- Ehrle, Franz, Cardinal. Zur Enzyklika "Aeterni Patris"; Texte und Kommentar zum 75 jährigen Jubiläum der Enzyklika neu herausgegeben von Franz Pelster, S.J. Rome, Ed. di Storia e Letteratura, 1954. 202p.
- Goldbrunner, Josef. Personale Seelsorge; Tiefenpsychologie und Seelsorge. Freiburg, Herder, 1954. vi, 135p.
- Mayer, F. E. The religious bodies of America. St. Louis, Concordia, 1954. xiii, 587p.
- Pius X, Saint. All things in Christ; selected encyclicals and documents, ed. by Vincent A. Yzermans. Westminster, Md., Newman, 1954. ix, 275p. \$4.00
- XXXV Congresso Eucaristico Internacional; La Eucaristia y la paz: cronica grafica. Barcelona, 1952. 297p.
- Verbist, Henri. Le suaire de Turin devant la science. Paris, Éd. Universitaires, 1954. 97p.

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