

THEOLOGICAL
Studies

VOLUME 19

1958

*Published by the Theological Faculties
of the Society of Jesus in the United States*

BOOK REVIEWS

ALTGERMANISCHE RELIGIONSGESCHICHTE 2: DIE GÖTTER, VORSTELLUNGEN ÜBER DEN KOSMOS, DER UNTERGANG DES HEIDENTUMS. By Jan de Vries. 2nd ed.; Berlin: Walter de Gruyter, 1957. Pp. 492. DM 44.—

Indigenous written sources for Germanic mythology are very late—fortunately, however, not too late to suggest some earlier conditions on the Northern Olympus. No god could guarantee his permanent abode or popularity there. Etymologically, Tyr seems to be the old sky-god, but by Christian times he became the son of giants or was brought within the orbit of the king-god Odin. Other gods, too, like Heimdall and Ullin, seem to have been broken in rank. De Vries indicates that the giants, who apparently retain a divine genetic constitution (i.e., to spawn the race of gods), may be reminiscent of very old deities. While acknowledging the fact that some pagan peoples have a Supreme Being—usually otiose—the author is of the opinion that our sources do not give evidence of one in the Germanic galaxy, though there may have been late tendencies towards henotheism. One would like to suggest: was Tyr ever such?

Germanic mythology bears some resemblances to other Indo-European religions, as might be expected. But de Vries does not over-exploit this source. It might be suggested that de Vries is too conservative on the indigenous roots of Germanic religion. He does, however, admit influences and even borrowings, especially Finno-Ugrian.

Written sources indicate the gods as individuals, though hardly as really divine. With the exception of Balder, and one or two others, Germanic gods are the projections of what warriors or peasants would expect of the gods they had leveled to their own likeness. Odin is the god of an aristocratic group. Thor is largely the good-natured hero of berserk Vikings. The Vanir mirror more earthy longings. But Thor and the others curiously have other functions as well. De Vries does not hold the easy theory that the gods are merely projections; nor are they merely haloed heroes who have changed their address to Olympus. He insists that men have always felt the need of help from gods on high. But, this reviewer thinks, this need for God has often to compete with the desire to be like God and to fashion gods to one's own image. De Vries shows that words like *reginn*, *bond*, and other ancient Germanic words, indicate that the gods are the determining powers who rule the world. In cult, the important factor is the bond or relation between man and the object of his veneration (p. 6).

Tyr, whom Tacitus interprets as the equivalent of Mars, was indeed a god propitious in battle. But he was also the guardian of the *thing*, or people's

assembly. In post-Christian times, he is eclipsed in popularity by Odin, whose son he becomes.

In the dim past were the giants; and chief of all was Ymir, whose son Borr became the father of Odin, Vili, and Ve. This trio, in Zeus fashion, killed Ymir, from whose bodily parts came the earth, sea, rocks. His skull became the sky. The three young gods now created man and woman from two trees. Henceforward Odin (or Wodan) is the king and father of the gods. He seems to date back to the Bronze period, and there is plenty of evidence of his cult. Odin is a capricious protector in war, who may shift his help from client to foe. He inspires to cunning rather than to courage. But he summons warriors and they go to Odin's Valhalla, where they await ultimate destruction, along with the gods in the Doom of the gods. Though connected with war and its turbulence, Odin has an intellectual side. He is the god of poetry, having stolen or recovered the mead of poetry, is highly skilled in runes and magic. He will lead the gods and the Einherjar to battle at the Doom.

Thor, most popular god of Scandinavia, is Odin's son. He is portrayed as the thunder-god, exuberantly strong and genial to friends but fearful to enemies. Wherever the Vikings went, there went Thor; animal and even human sacrifices were made to him. He was admired and loved for his power and readiness to help in all difficulties. He combats the giants and the demonic forces that could disintegrate society. He has some connection with fertility, and Thursday—his day—was a favorite wedding day, blessed with his hammer, and a holy day as well.

Balder, son of Odin and Frigg, is the nearest approach to an ethical personality that we find among Germanic gods. De Vries thinks that Balder documents an evolution toward an ethics of personal responsibility. The god is beautiful, pure, and good. But there is little evidence of a Balder cult. He is the first of the gods to die through the treachery of Loki. But he returns to a new earth after the death of the gods. De Vries traces him to a Thracian myth (p. 349).

Strangest denizen of Asgard, the home of the gods, is Loki, son of a giant, who gains admission to the festive board of the gods and becomes a companion of Thor. In one legend he is fastened to a rock till Ragnarök, the Doomsday of the gods. He consorts with the giants as well as the gods and is father of the Fenris wolf and Midgard serpent, who will battle with the gods and compass their ruin. He extricates the gods from dangerous and compromising situations by cunning craftiness. He is highly unethical, an irresponsible trickster, and a crude, if not always a vile, joker.

Other additions to the realm of the gods are the Vanir: Njörd, god and giver of wealth, and his son Frey and daughter Freyja. They are fertility

gods with all that such rites imply. They are admitted to Asgard after the first war in the world: that between the Aesir (gods) and the Vanir. There are conflicts and contests of the gods with the giants, in which there is a draw or a temporary victory of the gods. There are prophecies of doom for the gods, and finally Ragnarök (Doomsday) arrives. Many elemental portents precede the struggle, when all go down to ruin. The giants gird themselves, other demonic forces are arrayed, the Fenris wolf unchains himself and battles with Odin, and the Midgard serpent engages Thor. The Einherjar of Valhalla fight with the gods. But all go down to destruction, except Odin's sons Vidarr and Vali, Thor's sons Mothi and Magni, the sons of Vili and Ve, and, from Hel, Balder and Hodr. Two human beings were preserved and a new green earth rises out of the sea. The Voluspa adds that a Mighty One, who will come to rule all lands and hold all power, will appear. Moreover, there is a place where wrongdoers are punished. Some have seen Christian influence in the account of Ragnarök.

Germanic gods were not admired for ethical eminence. De Vries, in fact, believes that the Germans had no individual ethics (of personal responsibility), but only a Sippen-moral, a kind of social or group ethics. Before assenting to this thesis, one would like to have much more evidence. The gods were not immortal but won a new lease by eating Idunn's apples, which rejuvenated them. Most surprisingly, they were not almighty, and there is every evidence that titanic forces, some of a magical or demonic character, were arrayed against them and eventually brought them to ruin. Some see in the destruction of Odin and his divine family and the return of Balder from Hel a myth symbolizing the struggle between evil and good with the ultimate triumph of the latter. This would make the Germans of that date profound philosophers, which they were not. It is possible to think of Ragnarök as the vision of a poetic mind of the ultimate end of paganism and the triumph of Christianity. But it is quite another task to prove it.

Tertullian held the thesis that, come a crisis, all polytheists pray as monotheists. However that may be, it is certain that the religious attitude of the Teuton to his gods was more than was warranted by these figures. It may be expressed by the term *fulltrúi*, which de Vries translates as complete trust and confidence. Apparently, religion for them was a relation of friend to friend, of son to a father (p. 353). They looked for almighty power and helpfulness in their gods. And this attitude toward Christ won Clovis to the faith and swung Europe to Catholicism and away from Arianism.

The religious conquest of the Germanic peoples was a difficult and lengthy process. The Scandinavians were not converted till the eleventh century. Conversion began in Roman times. But in the fourth century the mass

conversion to Arianism was so rapid that until the baptism of Clovis (498 A.D.) it looked as if Christianity would be confined to Byzantium and Rome and perhaps Ireland. Merovingian missionary work involved political consequences and sometimes force, which the Germans always resisted. It was the Irish missionaries, especially St. Columbanus and his followers, as well as the Anglo-Saxon missionaries under Boniface that won the Southern Germans. Several centuries later were the Scandinavians won to the faith, though for a time it looked as if paganism would swamp the faith in Ireland and other parts of Europe. Passionate devotion to their gods, the two-century adherence to Arianism which made for nationalistic separatism, lack of missionaries who understood their language—all these delayed the Catholic conversion of the Germans.

De Vries has put us very much in his debt by this scholarly, objective account of Germanic religion.

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DU BAPTÊME À CANA: JEAN 1, 19—2, 11. By M.-E. Boismard, O.P. *Lectio divina* 18. Paris: Editions du Cerf, 1956. Pp. 165.

Père Boismard's second contribution to the *Lectio divina* series is marked by the same theological richness and nuanced exegesis as are found in his *Le prologue de s. Jean*. In the introduction he states those views on the Gospel which influence his presentation. It is a translation from the Aramaic; its lack of order is due to its being the result of a slow elaboration: the various parts are not all of the same time, the disciples of St. John added other Johannine material and their part in the final redaction was perhaps quite large; nevertheless, the Gospel in its present form is a faithful reflection of the teaching and preaching of St. John. The symbolism of the Gospel was read out of the historical events which it recounts: "History and symbolism are not mutually exclusive; they complete each other in so far as the symbolism allows the evangelist to underline the theological and soteriological value of the concrete facts of the life of Christ" (p. 10).

In the first chapter, which deals with the literary structure of 1:19—2:11, B., while admitting that the vividness and precision suggest that the *récits* are those of an eyewitness, points out that there are other considerations which give that conclusion a "certain relativity." Some of the accounts are constructed on the same pattern (cf. 1:37—42 and 43—47); 1:29—36 seems to contain two parallel traditions; the vocabulary is stereotyped, and the entire section is divided into seven days. In view of this, it is more probable that the section is the work of a disciple of John, who made use of the accounts of the apostle, but who knew those accounts according to several parallel tradi-

tions, and who gave them their present schematic form, a form which emphasizes their essential theological themes.

The cadre of seven days is one of the most important elements of this schematizing; its theological import is that it draws a parallel between the Genesis creation account and the work of the messianic salvation, a "new creation" in Christ. B. has adopted it as the framework of his book; yet there are difficulties in accepting it in the form in which B. proposes it, and especially in accepting the meaning which B. gives it. The meeting of Philip and of Nathaniel with Jesus seems to be placed on the same day (1:43-51). If that is the case, and if one counts the "third day" of 2:1 from the day of Jesus' statement to Nathaniel that the disciples will see the angels of God ascending and descending upon the Son of Man (1:51), it is not difficult to find a seven-day framework for the entire section, provided that one puts the meeting of Jesus and Peter (1:41, 42) on the fourth day. That this meeting took place on a different day from that of Jesus' meeting with Andrew is a view which has some textual support; a case can be made for it, even without accepting the variant reading "in the morning" for *prōton* (1:41). But to make Nathaniel's meeting with Jesus occur on a "sixth day" seems unwarranted; is it not a supposition which has been made in order to assign a "work" for each of the days? It becomes all the more unlikely when one sees that B. must then claim that the evangelist avoided explicit mention of the sixth day in order to preserve the seven-day cadre, since to preserve it the "third day" of 2:1 must be counted from the fifth (p. 106).

As for the meaning which B. finds in the cadre: If the purpose of the evangelist was to draw a parallel between this section of the Gospel and the creation account, why did he put the climax, the miracle of Cana, on the seventh day? In Genesis the seventh day is not the day of final accomplishment in the work of creation, but the day of God's rest after His work is finished. A six-day cadre would offer a better parallel, and it is surprising that B., by making Peter's meeting with Jesus take place on a different day than Andrew's, has ruled out a framework which would be better suited to the symbolism which he proposes.

Doubts about the validity of B.'s interpretation do not, of course, warrant the conclusion that the chronological references of the section show that it is the work of an eyewitness. The "third day" of 2:1 has a symbolic value which is independent of B.'s construction. The manifestation of Jesus' glory at Cana is an anticipation of the perfect manifestation of His glory at His resurrection from the dead "on the third day"; because of the relation of these two manifestations, the miracle is placed by the evangelist on "the third day." The other chronological references (1:29, 35, 43) may be simply

a device used to join together the testimonies to Jesus which are the theme of 1:19-51.

If a seemingly disproportionate amount of space has been given here to a discussion of the framework, that is because of the importance which B. assigns to it. On other matters, one feels that B. has been more convincing in his interpretation. For him, the entire mystery of Christ, as understood by St. John, is sketched in 1:19-2:11. There, witness is borne to Jesus as Servant of Yahweh (vv. 29-34; B. follows J. Jeremias in holding that *amnos* translates the Aramaic *ṭalya*, "servant" or "lamb," although with O. Cullmann he thinks that both meanings may have been intended in the use of *ṭalya*); Jesus appears as Wisdom (vv. 35-39); Andrew gives testimony that He is the Messiah (v. 41); Philip, that He is the Prophet (v. 45); Nathaniel, that He is Son of God and King of Israel (v. 49); Jesus calls Himself the Son of Man (v. 51). Two signs in particular show the soundness of these testimonies: the descent of the Spirit at Jesus' baptism (v. 32), and His exaltation in glory, of which the first anticipation is the manifestation of His glory at Cana (2:11).

B. sees in the wine of the miracle a symbol of Christ's teaching, which replaces the water of the Law and the Prophets, rather than a symbol of the Eucharist. This, like most of his interpretations, is not original; the strength of the book lies not in any great originality but in the nuances given to views already known, in the skilful handling of the sources and of the recent literature, and in the presentation, which combines scholarship with an unction indispensable for *lectio divina*.

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REFRIGERIUM INTERIM: DIE VORSTELLUNGEN DES ZWISCHENZUSTAND UND DIE FRÜHCHRISTLICHE GRABESKUNST. By Alfred Stuiber. *Theophaneia* 10. Bonn: Peter Hanstein, 1957. Pp. 208.

Intriguing and irritating, fascinating and frustrating, these are some of the adjectives that can be used to describe eschatological problems in Christian antiquity. There are various reasons for this. This is a field where popular beliefs are very tenacious; one must take into account the influence of pre-Christian eschatology, either Jewish or Greco-Roman; New Testament revelation is progressive up to the death of the last apostle; the language of the early writers is at times vague, fluid, and ambivalent; lastly, this is a field where there is clear evidence of doctrinal explicitation and amplification.

A. Stuiber has undertaken a detailed study of the concepts and representations of the "intermediary state" and early Christian funereal art. The

term, intermediary state, as understood throughout the work, sums up the teaching that only the martyrs are in heaven and that the rest of the dead are in Hades, a subterranean abode. The just and the wicked, even in this state, attain to *refrigerium* or *supplicium*. However, it is only after the resurrection and the judgment that the just enter heaven and attain to their final lot. Even the martyrs are in a kind of intermediary state in view of the statement of the Apocalypse that they are under the heavenly altar. In his research into this problem, S. confines himself to the pre-Constantinian period.

After an introductory study of the foundations of the intermediary state in the *OT* and late Jewish eschatology, S. investigates the *NT*. He then passes on to an examination of early Christian writers. Lastly he adduces the evidence of epigraphy and archeology.

As he sums up his conclusions, S. observes that the pivotal point of eschatology in the pre-Constantinian period was the belief in the resurrection. To the understanding of this time, a resurrection was possible only in the sense that the body was awakened from the grave and the soul from the subterranean world of the dead. Then the risen just attain to everlasting happiness with God. Hence the general teaching on the intermediary state of the soul. On the other hand, Gnosticism and other Hellenistic systems, on the basis of dualism, repudiated the doctrine of the resurrection of the body and stressed the heavenly immortality of the soul with God. "Only in the fourth century, after the power of Gnosticism appeared broken, could ideas which were originally Gnostic make their appearance into ecclesiastical Christendom by way of monasticism: holy souls, especially the ascetics as imitators of the martyrs, are immediately received into heavenly bliss after death." Even in this period the teaching on the intermediary state was very much alive, although, in keeping with the times, the intermediary state is a period of purification for imperfect believers.

In the field of art, S. claims that many biblical representations should, with more or less probability, be related to the intermediary state of the deceased. At all events, many biblical representations point to the need of help on the part of the deceased—deceased who have not yet reached their final goal because they are still, while abiding in Hades, looking forward to heavenly beatitude.

Attention should be focused on the framework against which S. studies his literary sources. Proponents of the intermediary state (Justin, Tertullian, etc.) are praised for adhering to the Bible and late Jewish outlooks in eschatology and for guarding against the Hellenization of Christian eschatology. On the other hand, proponents of the immortality of the soul in

heaven and of immediate eschatology (Clement of Alexandria, Origen) are usually referred to as "Gnostic-minded." As a matter of fact, was not the first group led into chiliasm because of their dependence on late Jewish eschatology? Furthermore, did not this lead them into intermediary eschatology? On the other hand, there is a vast difference between Gnosticism and Christian gnosis. The affirmations of the second group, therefore, constituted a link in passing on the true Christian doctrine.

S. at times gives the impression that he is determined to find what he is looking for in the sources, and he apologizes for and explains away statements that are not unqualified affirmations of the intermediate state. Thus, he admits that Cyprian is disappointing in the sense that he is not as categorical as Tertullian on this question. He then adduces reasons for this which, to this reviewer, are not *ad rem*. Because of the difference between Cyprian and Tertullian in this matter, J. Fischer in his first volume of *Studien zum Todesgedanken in der alten Kirche* (Munich, 1954) considers Cyprian as a turning point in the history of Western eschatology. S. disagrees with this. Actually, Cyprian is not a turning point in the sense that he propounds an immediate eschatology as categorically as, e.g., Gregory the Great, but he is a turning point in the sense that he does not affirm an intermediary eschatology as unqualifiedly as Tertullian.

The conclusion that the intermediary state gave way to immediate eschatology in the fourth century by way of influences which were originally Gnostic is very puzzling. Furthermore, if after this period the intermediary period was used as a means to purify imperfect Christians, the obvious question is: what kind of purification was there prior to this?

The problem that S. investigates is a problem that involves the use of theological criteria. True, in investigating the Christian past, one must bring to his problem the highest standards in the disciplines of history, archeology, and philology; but he must also bring theological norms. It is strange, therefore, that S. does not indicate that intermediary eschatology is not part of Catholic theology. The Church never made it its own; it is not part of Catholic teaching.

With reference to S.'s study of the intermediary state according to the writings of the *NT*, several observations are in order. First, a distinction must be made. Evidence on this matter can be found in the period and teaching prior to the redemptive work of Christ, but not after this. Even for the latter period, passages could be and were misused by, e.g., chiliasts and intermediarists who historicized too literally apocalyptic language, figures, and images. Second, it is true that the *NT* mentality concentrated more on the resurrection, on the Parousia, on the coming of Christ; it is

true that there is not much concern with the state of the soul after death; nevertheless, the *NT* does contain the germs and seeds of immediate eschatology. In this regard, S. could have profited greatly from the article by Y.-B. Tremel, O.P., "L'homme entre la mort et la résurrection d'après le Nouveau Testament," *Lumière et vie* 24 (1955) 33-57; *Theology Digest* 5 (1957) 151-56. Third, in his handling of the *NT*, it is arbitrary for S. to intimate that St. Paul's phrase, "dissolvi, et esse cum Christo," was uttered in view of the fact that he knew he would be a martyr and that it was not spoken as applying to Christian death in general. Furthermore, Ap 6:9-11 is evidence that the martyrs *certainly* are in heaven; it is not evidence that *only* the martyrs are in heaven. In this instance we have evidence of the Semite mind that delights in the particular and the concrete. In a similar manner, in the vision of the 144,000 John singles out "hi qui cum mulieribus non sunt coinquinati." Certainly, one could not argue that the only group saved is those "qui cum mulieribus non sunt coinquinati."

The background of the investigation of Scripture and of the literary sources explains in some measure the approach of S. to the funeral art. In this section there is a detailed study on the Good Shepherd which, in the opinion of this reviewer, has no bearing on the problem of intermediary eschatology. It is certainly true that funeral art points to a *Hilfsbedürftigkeit* on the part of the deceased. One can still ask: Is this need for help due to the fact that the deceased have not yet reached their final goal because they are in the intermediary state until the end of time, or is it that they have not yet reached their final goal because they are in a process of purification?

In the course of this review I have disagreed with or questioned certain interpretations and conclusions of the author. I must also point out that intermediary eschatology was an historical phenomenon and an actual tenet; and where this is so, the present work is of inestimable value. S. has written a very thorough and detailed work. Account has been taken of all primary sources; books and articles having a bearing on the subject have been well controlled; numerous archeological remains have been utilized and analyzed. No one working in the field of ancient Christian eschatology can possibly overlook Stuber's painstaking work.

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PROBLEMI E ORIENTAMENTI DI TEOLOGIA DOMMATICIA. A cura della Pontificia Facoltà Teologica di Milano. Milan: Marzorati, 1957. Pp. xxxiv + 960.

The discussions over the past fifty years or more on the nature of theology and its proper methodology "have been noteworthy for their profundity

and fruitfulness." This is the judgment of Carlo Colombo of the Faculty of Theology of Milan, at the end of the first of the twenty articles that make up this strikingly handsome volume of theological studies. A newly found organic unity begins to emerge, he continues, as characteristic of Catholic theology in our times, the result of much soul searching by theologians of all nationalities. Not every problem has been solved, but there is discernible a more soundly conceived harmony between the respective roles of faith and reason in the theological effort and a new appreciation of the values deriving from speculative consideration that is firmly based on thorough historical research. In general, there is better understanding of the fact that speculative and positive theology, far from being in opposition one to the other, are in fact parallel, and even converging, functions of a higher knowledge, i.e., of faith in search of *full* understanding of its object, God's revelation. And this newly emerging unifying conception has given rise to a further fertile orientation in theology, namely, a realization of the need of development along kerygmatic lines, based on a conception of divine revelation as being much more than a body of systematized propositions, as being what in fact it is, a message of salvation and hope for mankind. The ultimate aim of theology must, therefore, be something transcending a purely scientific knowledge, however profound and however imbued with wisdom; it must be a knowledge that has meaning translatable into the supernatural life which is the heart of Christianity.

One contributing factor to this unifying tendency is the newly marked biblical as well as historical orientation that has come to engage the theologian. Theology today is interested not only in the thought of the biblical writer in itself; it looks also for the sources and the origin of his thought. And this is even more true of the major concepts of revelation itself. These too, it is now realized more clearly than ever, have a long history of growth and development, as they continue to have a history in the growing understanding of the Church. This approach has certainly been influencing speculative theology in the Church, and will continue to do so more effectively as time passes.

Add to this a new sense of realism in the speculative approach to Christian revelation and we begin to recognize the multiplicity of sources of the renewed vitality of Catholic theology. The ivory-tower mentality that marked too long a period of post-Tridentine theology is giving way in our time to a fresh confrontation of Christian truth with the whole of contemporary reality. New difficulties, new problems, new demands thus face the Catholic theologian today. But it is a salutary sign that theology recognizes and acts upon the fact that there are not two worlds in which men live, a natural

world reserved to the "profane" sciences, and a supernatural world which is the exclusive domain of the theologian. The whole of created reality must be conceived in function of a unifying supernatural design; and it lies within the province of Catholic theology to seek out the meaning and function of every element and aspect of reality in the realization of this design, which is nothing other than the ultimate recapitulation of all things in Christ.

"Though it has multiplied its fields of investigation and research," adds the author, "contemporary theology is far from having constructed the new Christian synthesis it seeks. It is principally because of this lack that a certain impression of fragmentation, even of chaos, arises in the mind of one who follows with some attention the copious theological writings of our day, in which new is so often mingled with old without true organic unity. Deeper examination, however, not seldom reveals the outline at least of characteristics that promise the growth of a new synthesis. One thing above all: theology tends to become ever more truly a study of the mystery of Christ. The influence of an historical view of revelation psychologically and spiritually centered in the Person and work of Christ; in particular, the influence of the theology of St. Paul and St. John, undoubtedly the summit of God's word; the interest in the doctrine of the Mystical Body, which seems most fitted to coordinate and unify the various spiritual and intellectual needs of our times—all these factors seem to indicate that any new synthesis will have a more Christocentric character than that of Scholasticism. And this not only in the sense of a more emphatic fidelity to the supernatural design centered in Christ, but also in the more profound sense of a clearer comprehension that the path of theological knowledge leads from Christ to God and that the supreme task of theology is to reproduce in the Church Christ's own knowledge of the Father, of the Holy Spirit, and of Himself as the Mediator between the Trinity and the whole of created reality. When this understanding shall have reached the fulness predestined for the Church, then we shall be able to say, in paraphrase of St. Augustine's classical remark: *'erit unus Iesus noscens seipsum.'* And this is the goal of all theology."

There are, in addition to this article, papers on contemporary apologetical methods, on miracles, on modern theories as to the nature of biblical inspiration, the development of dogma, the place of the layman in the Church, and a series of studies of Protestantism in Germany, England, the United States, and France. The volume closes with an examination of the theological problems arising from modern existentialism and from Bultmann's program of demythologization.

The book was planned, as the editors tell us in their Preface, to provide

priests, religion teachers, students of theology, and the laity with up-to-date information on contemporary trends and problems in dogmatic theology. The authors are acknowledged experts in their fields, Italians for the most part, but including many well-known contributors from other countries: Charles Boyer, S.J., of the Gregorian University, R. Garrigou-Lagrange, O.P., Humphrey J. T. Johnson among them. A second volume is promised with an equally distinguished list of contributors.

All in all, and allowing for some wide variation in values among so many essays, this first volume is a tribute to the zeal and intelligence of editors, of authors, and of the publisher, who has produced a work of printing and binding that is unusually attractive in the realm of theological publishing. One regrets all the more the all too frequent errors, principally in the transcription of non-Italian names. These, however, can be overlooked in view of the over-all excellence of format and contents.

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LES TENDANCES NOUVELLES DE L'ECCLÉSIOLOGIE. By Stanislas Jáki, O.S.B. *Bibliotheca Academiae Catholicae Hungaricae*: Sectio philosophico-theologica 3. Rome: Herder, 1957. Pp. 274. L. 3800.

In his introduction Dom Jáki tells us that the work here under review will be "neither a new theory, nor a history of these tendencies, nor yet a sort of bulletin of ecclesiology," but that he intends to study what he considers specific in this new orientation: "its general mentality, the theological ideal which it supposes, the end it sets itself, the problems in which it is interested, its contribution to the enrichment of our theology of the Church, its deficiencies too and the hazards it presents." To no one's surprise, the new orientation in ecclesiology is found to be a tendency away from the rather exclusive emphasis of post-Tridentine theology on the apologetic and the juridical and towards an emphasis on the dogmatic and the "vital"; for "perhaps the most decisive element" in the new tendencies is a need in the order of life and action, to "make the mystery of the Church a mystery lived by the faithful."

In the first chapter J. discusses the point of departure of these tendencies in the activity during the last century of the Tübingen school and hence of J. A. Moehler, in that of Cardinal Newman and of the less well known lay-theologian of the mid-nineteenth century, F. Pilgram, and his school. The rest of the work is devoted to the ecclesiology of the present and the very recent past: first among Protestant and Orthodox theologians and those engaged in the ecumenical movement; then in the final chapters ("Return to the Sources" and "Systematic Investigations") among prominent Catholic

writers. There is no doubt of the author's extensive command of the literature on the subject. Nor does he—for J. is no man to digest the indigestible—hesitate to spot and prune the excrescences of a movement or of tendencies which on the whole he warmly endorses. The book can in consequence be recommended both for the adequacy of its data and for the sobriety of its evaluations.

It is not J.'s concern to fix the precise place or importance of the "apologetic" in the study or understanding of the Church. While the term itself is not for him a nasty one, he does seem to find it chilly and depressing. Perhaps he feels that a Church whose true interior stature and vitality is rightly appreciated has little need of side arms from the time-honored arsenal of apologetics. In any case he is not happy about many of the more popular manuals of ecclesiology, whose authors do not seem to have caught up with the newer tendencies. It may be questioned whether J. makes sufficient allowance for the fact that such manuals have been prepared with an eye to the needs of those beginning theological courses in seminaries and that the men who prepare them must in practice respect the prevailing division of dogmatic treatises. The day may come and be well-come when the treatises on grace and the sacraments will bear more the relationship to the treatise on the Church which the treatise on the Incarnate Word already bears to the treatise on the Divine Legate. Till then, any shortcomings (any *unilatéralisme*, to use a favorite term of the author) in the presentation of the richness of the Church and its inner vitality cannot in justice be charged solely to those who teach the present treatise on the Church to seminarians just beginning their studies or to those who prepare textbooks for such courses.

There is also a somewhat natural reaction on the part of many ecclesiologists to the counterbalancing *unilatéralisme* in the thinking of non-Catholic writers and to the misplaced emphasis found in the works of some of the most respected Catholic writers who have dedicated themselves to the doctrine of the Mystical Body. It should not be a surprise for the author, who very honestly (pp. 221–22) acknowledges these deviations, to find ecclesiologists who believe they can serve the interests of theological students by staking out the limits beyond which the new tendencies cannot advance without ceasing to be wholesome.

If the author's sympathies lie quite understandably with the venturesome whom he must check rather than with the laggards he must prod, still his impartiality, his ability to discriminate between views and aspirations that can be integrated into the *plénitude catholique* and those that must be rejected, and his familiarity with current thinking on the Church in all camps,

make his work a very welcome contribution to the recent literature in this field.

West Baden College

STEPHEN E. DONLON, S.J.

LA MESSE: PRÉSENCE DU SACRIFICE DE LA CROIX. By Charles Journet. Bruges: Desclée, 1957. Pp. 376. 150 fr.

The work may be divided into three parts. In the first place, it espouses a theological explanation of the relations uniting the Last Supper, Calvary, and the Mass. Secondly, it gathers together an astonishing amount of information on the Mass and the Eucharist. Finally, in two appendices it offers perspectives from which the matter proposed in the body of the book may be better understood. The first of these appendices offers a summary of the teachings of the Encyclical, *Mediator Dei*, and an outline of the closing address of Pope Pius XII to the delegates of the 1956 Congress of Pastoral Liturgy. The second appendix presents a very brief (twenty-five pages) but very fine critical appraisal of two phases in the theological investigation of the Mass, the medieval and the post-Tridentine periods.

The fundamental question concerning the Mass as that question divided Catholics and Reformers at the time of the Council of Trent was this: Is the Mass to be opposed to Calvary, or identified with and subordinated to Calvary? Trent pointed out that the response to that question was partly to be found in revelation and partly to be worked out by further theological speculation. Just what pertains to each area may be brought out by proposing two further questions: Does the unity of Calvary with the Mass come merely from the identity of Priest and Victim in both sacrifices, although the sacrificial act is different in each? Or is there at Mass a numerical unity with the unique, redemptive, sacrificial act of the cross?

A one-word summary of the answer J. will give to these questions is had in the word "presence." Indeed, the ultimate principle on which this answer is based is that the notion of presence, whether substantial or operative, is not univocal but analogous. This is the master concept of the entire book. It will furnish J. not only with his theological explanation of the essence of the sacrifice of the Mass, but will be the guiding principle of many of his insights into the Eucharist. Thus, just as each consecrated host is substantially Christ because it multiplies the real, substantial presences of the unique Christ, so by a proportionate analogy each Mass is a true and proper sacrificial act because it multiplies the real, operative presences of the unique, redemptive sacrifice of the cross. That operative presence of the cross has, in its turn, a twofold aspect, the temporal and the spiritual. It

would be contradictory to assert that we participate in the former; it ceased to exist two thousand years ago. Through means of the spiritual presence, however, we enter into the ascending and descending mediation of Christ, and our Mass is one with the unique, salvific act of Calvary. The Mass is thus a renewal of the unbloody sacrifice of the Last Supper and a perpetuation of the bloody sacrifice of the cross.

Nor is such an explanation of the essence of the Mass alien to the thought of St. Thomas. By applying St. Thomas' explanation (*Sum. theol.* 3, q. 48, a. 6) of the efficient activity of Christ's passion to the Angelic Doctor's teaching on the Eucharistic immolation (*Sum. theol.* 3, q. 83, a. 1), one reaches the same conclusion outlined above: the Mass brings us not only the substantial presence of the glorified Christ, but even the operative presence of His redemptive sacrificial act. In the elaboration of a theory on the essence of the Mass, J. feels himself particularly indebted to St. Thomas, Cajetan, Vonier, Masure, and Rahner.

Not the least value of this book is that it covers a great amount of difficult matter in an accurate, clear, even graceful manner. Not only the essence of the Mass, but the Mass in its infinite and finite aspects as sacrifice, the promise, institution, and effects of the Eucharist, the various explanations of the Real Presence offered by the Reformers, all are treated with remarkable completeness and accuracy. Nor is the liturgical study of the Mass neglected. Throughout the book J. acknowledges his indebtedness to Jungmann, although his esteem for the great liturgist does not prevent his differing sharply with Jungmann's statement that the Ordinary of the Roman Mass merely presupposes rather than asserts directly that the Mass is Christ's sacrifice (p. 130, note 1). It is this ability to present dogma, history, liturgy, and devotional considerations in a harmonious way that makes the book a sort of brief dictionary on the Mass and the Eucharist. The danger of obscurity and confusion was clearly considerable in a book of such scope. This danger was successfully avoided by dividing each chapter into numerous divisions and subdivisions.

Not all theologians will feel that the application of the salvific power of the cross mentioned by Trent, nor the daily contact with the bloody sacrifice of the cross of which St. Thomas speaks, will demand—or even permit—the explanation offered by J. Only time will tell just how much theological acceptance the development here presented will obtain. Indeed, it is on that note that J. himself closes his most interesting study: "When theological reflection busies itself with the ineffable mystery of the Mass, a choice [among various opinions] is demanded" (p. 355).

MARIOLOGY 2. Edited by Juniper B. Carol, O.F.M. Milwaukee: Bruce, 1957. Pp. xii + 606. \$9.50.

The second volume of the three-volume symposium, *Mariology*, has just appeared. The first volume dealt with the history and sources; cf. THEOLOGICAL STUDIES 16 (1955) 293-95. This second volume presents the dogmatic matter. Twelve theologians have contributed to it, some of them men of international reputation.

Cyril Vollert, S.J., provides the first two very basic and solid chapters, one on the scientific structure of Mariology (in which, among other things, we find a beautiful synthesis of Marian dogma), the other on the attempts made by theologians to find a single fundamental principle underlying all Marian prerogatives. V. wisely points out that although he believes there is a principle of unity, yet theologians should not try to deduce all from it by a rigid aprioristic logic, for so much depends simply on what God freely willed to give to Mary. To learn His will, we must turn to revelation as interpreted by the magisterium. V. decries the fact that some theologians (both on this matter and on some other Marian theses) have leaned more on their own unaided speculations than on a study of the teachings of the magisterium.

Walter J. Burghardt, S.J., treats of Mary in the Eastern Fathers. The chapter had been intended for Volume 1, but after the writer originally chosen had announced his inability to provide it, Fr. Burghardt, a distinguished patrologist and author of the chapter on Mary in the Western Fathers, wrote this scholarly contribution. John F. Bonnefoy, O.F.M., presents with great vigor his own special theory on the predestination of our Lady, in which he differs from both the Thomistic and the Scotistic views, though basing himself fundamentally on the latter. The most basic topic, the divine motherhood, is ably and profoundly treated by Gerald Van Ackeren, S.J. Of special interest is his defense of the view that Mary's motherhood is a formal participation in the divine paternity. The perpetual virginity is studied in an exhaustive and scholarly fashion by Philip J. Donnelly, S.J. Two briefer chapters follow on Mary's fulness of grace, by Frank P. Calkins, O.S.M., and on our Lady's knowledge, by Francis J. Connell, C.S.S.R. The relative brevity is due largely to the nature of the topics; the treatment is thorough and solid.

Wenceslaus Sebastian, O.F.M., presents a careful study of Mary's spiritual motherhood. He does especially well in pointing out how the fact that Mary is our spiritual mother (a doctrine taught by many popes) implies that she must have shared in the very earning of all graces for us *in actu primo*; otherwise it would be difficult, if not impossible, to maintain that she inter-

vened in the very production of spiritual life for us. One of the specially important chapters is the thorough and scholarly treatment of coredemption, by Juniper B. Carol, O.F.M., the editor of the series and a distinguished authority on coredemption. It is remarkable what a rich store of solid theological information he has managed to put into a chapter of some fifty pages. Armand J. Robichaud, S.M., gives a scientific study of Mary's role in the dispensation of all graces. He thinks this thesis (which all theologians now accept) can be qualified as *de fide divina* from the ordinary magisterium. Mary's death and assumption are ably presented by Lawrence P. Everett, C.S.S.R. Relatively few pages are given to her death, most of the chapter being devoted to an analysis of the *Munificentissimus Deus*. Firmin M. Schmidt, O.F.M.Cap., studies our Lady's queenship in a thorough and scholarly fashion. Since the recent Encyclical, *Ad caeli reginam*, had not appeared at the time the chapter was written, a few pages on it are added at the end.

The volume closes with Fr. Vollert's third contribution, an important study of the much discussed theme of Mary's relation to the Church. A few theologians, chiefly in Germany, have published confused views on this topic, some building up elaborate webs of theorizing based on little more than their own fanciful speculations. V. shows that their errors stem largely from neglect of the pronouncements of the magisterium. He brilliantly sums up the true relations. This chapter is the best and soundest survey of the relations of Mary and the Church that this reviewer has seen in any language.

The volume as a whole maintains the high standard of scholarship set by the first volume. America can now rejoice in the possession of two-thirds of a set that well deserves to rank with similar cooperative enterprises carried on by European theologians.

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WILLIAM G. MOST

LA NOUVELLE EVE 2 and 3. *Etudes Mariales* 1955 and 1956. Bulletins de la Société Française d'Etudes Mariales. Paris: Lethielleux, 1956, 1957. Pp. ix + 124, vi + 122. 1000 fr. each.

The 1954 volume of papers issued under the auspices of the French Society for Marian Studies was the first of four projected publications in which the theme of the Blessed Virgin as the new Eve would be examined under its many aspects. The first volume covered a large part of the testimonies of the ante-Nicene writers, the Greek Fathers and the early Latin sources, as well as the history of the exegesis of the protevangelium through the period ending with the twelfth century. The second volume continues this study of the positive theology of the Eve-Mary parallel in six unusually competent

essays. The first three present, for purposes of foundation and comparison, the doctrine of Christ as the new Adam in St. Paul (A. Gelin), in St. Thomas Aquinas (M.-J. Nicholas), and in St. Augustine (H. Rondet). The following three papers return to the new Eve concept, synthesizing its development in the theology of the East (A. Wenger), in the West at the end of the patristic era (H. Barré) and in the Latin liturgies from the sixth to the thirteenth centuries (G. Frénaud). The third volume completes these positive investigations with a second article by Fr. Barré on the new Eve doctrine in Western medieval thought. The iconographic evidence is then presented in some detail by J. de Mahuet, and two further essays examine the Eve-Mary comparison as it is found in the writings of M. Scheeben (J. Galot) and Cardinal Newman (H. du Manoir). The volume concludes with two splendid surveys, one of the new Eve concept in contemporary Catholic theology, by Msgr. G. Philips, the other of present-day interpretative trends in the study of Gn 3:15, by M. Cazelles. The series of studies is to be completed by another volume, due in early 1958, in which a synthesis of the whole subject will be made together with suggestions relating to the consequences for Christian life to be drawn from the analogy.

The wealth of valuable material to be found in the two volumes under review precludes any adequate summary of their contents. However, some judgments and conclusions which emerge from the series of essays should be noted. Despite the widespread interest in the Eve-Mary comparison and the extensive literature that has grown up around it in recent years, the results have been less profound than superficial in too many instances. Historically the concept has served more often as a springboard for literary development, or less often as demonstrative of one or other Mariological thesis. Only in comparatively recent times is an effort discernible to set it forth as offering a fundamental principle for the theology of the Mother of God. And on this point the effort has not met universal acceptance. Comparisons such as this between the first Eve and the Blessed Virgin are at best delicate matters. Resemblances frequently merge with contrasts, and not every theologian is successful in threading his way safely through the maze.

Perhaps one of the most fruitful results of contemporary research on the subject has come from the renewed study of the source material emphasizing our Lady's role as prototype of the Church. On the whole there has been advance. But nothing thus far proposed has convincingly displaced the divine motherhood of Mary as the central truth in our study of her place in the divine economy. And finally, while one may never scant the theoretical analysis of the divine maternity, of the Immaculate Conception, of Mary's coredemptive mission, or of her function as the new Eve in any of its facets,

it must always be remembered that all these are more than privileges of Mary. They are also events in the *Heilsgeschichte*. The new Eve is more than an idea; it is a fact. And it is not an isolated fact. It is a culminating event with a long prehistory and it is the point of departure of a new epoch in the history of man's salvation.

Christ is the central figure in this new epoch. As the new Adam He is its true beginning, as He is the efficacious source of all salvation, even for Mary. But by the intimate ties that bind her to Him, by the total dedication of her person to the totality of the Redeemer's own work, Mary cooperates with Him in all the aspects of His salvific activity in these, the last times.

And we may end with the salutary consideration with which G. Philips concludes a brief summary of the history of the Eve-Mary parallel. "The new Eve," he writes, "was explained in many different ways. From the days of Irenaeus ecclesiastical writers thought of the Church [as the new Eve], of Mary also, though perhaps less often, and of other women mentioned in the Bible in whom was concretized one or other phase of God's plan in the history of man's salvation. The ancient predilection for allegory is far removed from the conceptual clarity of Scholasticism at its best. An explicit comparison of the two principal typologies, 'Eve-Church' and 'Eve-Mary,' in a manner that would furnish a solid base for true Mariological doctrine is to be found only towards the late Middle Ages. This is a warning not to exaggerate the importance of the concept of Mary as the new Eve in the development of Mariology. Its influence is real, but on the whole limited in scope. Nothing, of course, prevents us from following in its essentials the insight of ages past, as long as we are careful not to attribute to our predecessors the explicit affirmation of our own later precisions."

Woodstock College

JOHN F. SWEENEY, S.J.

LA TEOLOGIA DELL'ASSUNZIONE CORPOREA DI MARIA SS. DALLA DEFINIZIONE DOMMATICHE DELL'IMMACOLATA CONCEZIONE ALLA FINE DEL SECOLO XIX. By Luigi Belloli. Rome: Gregorian Univ., 1956. Pp. xxvi + 408.

Of the four parts into which this volume is divided, the first three present a thorough and detailed historical examination of the development of the doctrine of Mary's bodily assumption into heaven from the definition of the Immaculate Conception in 1854 to the early twentieth century. The positions adopted by the leading theologians in the Church, largely favoring the possibility of a solemn definition of the doctrine, are set forth at some length, together with the story of the petitions for such a definition submitted to the Holy See and to the Vatican Council. It is of interest to note that the failure of the Vatican Council to act on the matter was by no means due to

the proroguing of the Council. The commission to which it was referred judged that the times were unpropitious for a solemn pronouncement, and a definition was further said to be unnecessary since "the faithful of the whole Church piously and firmly believe in the assumption of the Blessed Virgin and celebrate the event yearly." The postulatam was rejected unanimously. This attitude of the Fathers of the Council was without doubt much influenced by the strong contemporary opposition to any such definition in France and more especially in Germany.

The study of the discussions on the "definability" of the doctrine through the period subsequent to the Vatican Council includes a chapter on the controversies concerning our Lady's death. These revolved in large part around the strong defense of Mary's immortality by Domenico Arnaldi, and of "an assumption that followed an immortal life such as our first parents would have known had they not sinned," a thesis that met with some favor but by and large was rejected and condemned by Catholics everywhere.

A third section analyzes the position assumed by the authors of the theological textbooks in general use throughout Europe and French-speaking Canada. The conclusions from this detailed review indicate that "the fact of Mary's death is accepted as certain, principally on the grounds of the 'sentimento della Chiesa.'" However, Mary's death, in the general opinion of theologians, occurred in circumstances that were altogether unusual: not through illness or disease, not through old age, nor through martyrdom, but through love. Matthias Scheeben was the first, followed by Gutberlet, to distinguish clearly between the fact of our Lady's death and the fact that her body was preserved from corruption and then taken into heaven. As regards the certainty with which these writers maintained the truth of Mary's bodily assumption, minority opinions favored on the one extreme such mild qualifications as "a well-founded pious opinion," and on the other, qualifications as strong as *proxima fidei*, while the generality taught that its certainty was such as to make denial or doubt at least temerarious.

Of greatest interest to the theologian today will be the last section of some forty pages, in which we find a systematic synthesis of the research data gathered in the earlier parts of the book. The synthesis covers three important points: the question of the Blessed Virgin's death, her bodily incorruption after death, and her assumption. There is practical unanimity on the fact that she did die, though no theological qualification is ordinarily attached to the affirmation. Its acceptance is based on what was taken to be the traditional *sensus ecclesiae*; when reasons other than this are spelled out, they are drawn from the general economy of the redemption and from the fitness seen in the conformity of Mary's passing from this life with her divine

Son's submission to death. That her body was preserved from the corruption of the grave is accepted as certain. And in this instance the certainty is considered to be theological in its basis; it derives from an intimate connexion between bodily incorruption and the dogma of the Immaculate Conception, of the perpetual bodily virginity of Mary, and of her intimate ties with the Incarnate Word.

Regarding the assumption itself, three questions stand out as the focal points of discussion: the degree of theological certainty to be attributed to the belief, the nature of the assumption mystery in itself, and the possibility of a solemn definition by the Church. While there was always a certain number who believed in an explicit or implicit divine revelation of the assumption, for the most part theologians seemed content to accept the teaching of Suarez that while the assumption was not a matter of divine faith, its denial would at the minimum be temerarious. As regards the nature of the mystery, it was almost without question (as might be expected from the attitude towards Mary's death) understood to mean the anticipated glorious resurrection of the Blessed Virgin from the dead. She was thus considered to have shared with her Son, and in the same way He Himself did, in the saving triumph over death.

We have here, then, a model of scholarly research into a very important period in the history of the development of the theology of our Lady. The coverage of the literary source material on the assumption belief for a key period of over fifty years is complete and accurate in all essentials; the analysis of the data thus uncovered is careful and objective; and the conclusions drawn are both sound and illuminating. Catholic theology is indebted to the author for a highly valuable "contribution to the history of dogma," as the work is subtitled.

Woodstock College

JOHN F. SWEENEY, S.J.

MARRIAGE AND THE FAMILY: AN INTEGRATED APPROACH FOR CATHOLICS.
By Alphonse H. Clemens. Englewood Cliffs, N.J.: Prentice-Hall, 1957.
Pp. xii + 356. \$6.00.

Here is a book which should be read by everyone having any interest in marriage and the family. Although many other books on this subject have already been published, nevertheless up to the present time this one, in the judgment of the reviewer, is the best of its kind for Catholics. As the subtitle indicates, the author not only goes into all that is necessary or helpful to have a successful marriage and to raise a family well from the natural viewpoint but also integrates his subject with the principles and practice of Catholic philosophy and theology, and thus he gives the supernatural aspect

of this very important way of life which is the God-given vocation of the vast majority of men and women.

C. focuses every angle of marriage and the family on the divine plan. As a result, after treating a given subject, in the last section of each chapter he shows how the subject just dealt with fits into and is part of this divine plan for marriage and the family. As each chapter is thus closed, so also he closes his book with a splendid chapter on "Design for Successful Marriage," in which he brings out the whole of the divine plan for marriage and the family.

Very often through the book C. has "tables" in which are outlined various aspects of an issue or philosophies together with their effects, applications, and differences. Useful as these are, still more useful are various sets of norms he gives to help improve a situation, whether they be positive steps forward or negative steps, i.e., steps to be taken to retreat from, avoid, or counter something sinful, dangerous, or at least undesirable. As examples of the directly positive approach, read his section on "Lessons of Love" (pp. 63-67); "things to consider" when the sexes meet (pp. 109-10); "resolving differences" so as to have success in marriage (pp. 159-62); advantages of parenthood (pp. 203-7); the role and rules of recreation (pp. 281; 287-88). Examples of norms for things to avoid or ways to retreat from or counter sinful, dangerous, or otherwise undesirable situations are his list of steps for those who should or wish to grow out of love which is developing for some party towards whom love should not be had (p. 62); his catalogue of counterfeits of love (pp. 51-52); the dangers in dating (pp. 106-9).

Strongly urged by the author are not only close bonds between husband, wife, and children ("conjugal family"), but also between them and their near blood relatives ("kinship family") (pp. 165 and 170). In reading over C.'s treatment of kinship family and in-law problems, it struck this reviewer that not all are as easily solved as seems indicated in the book. At times heroic virtue would be needed to do what is advocated.

In his discussion of "natural family limitation," i.e., the use of the so-called "rhythm theory," he follows the rather rigorous interpretation of a certain author on the subject. Being a layman, C. may not know that there is also a less rigorous interpretation held by very reputable moralists.

Although very many scientific studies, formulated from various types of questionnaires, have been greatly drawn upon by the author, psychiatric studies do not seem to have been used much. Nevertheless, it is interesting to note that the author mentions that in his opinion not only should the usual state-required physical examination be undergone before entering marriage but also a psychological examination (p. 143).

The author has presented a wonderful ideal of Catholic marriage and the family. It deserves wide circulation not only among those contemplating marriage but also among those already married, as well as among those whose work, assigned or freely chosen, is to help in this field, so that this ideal may find greater and greater realization among our Catholics.

West Baden College

JAMES I. O'CONNOR, S.J.

OVERPOPULATION: A STUDY OF PAPAL TEACHINGS ON THE PROBLEM WITH SPECIAL REFERENCE TO JAPAN. By Anthony F. Zimmerman, S.V.D. Washington: Catholic Univ. of America Press, 1957. Pp. xv + 328. \$4.00.

Fr. Zimmerman has performed a valuable service in presenting a concise and well-documented summary of the teaching of our present Holy Father on the various aspects of the problem of "overpopulation." References are made to almost every source of papal teaching, from encyclical letters to homilies and allocutions.

Taking his lead from the Holy Father, who often includes in his works a factual summary of the field in which he offers moral directives, the author has prefixed his work with facts and figures concerning the economy of Japan and its population problem. After each main section, too, application is made to the Japanese situation. More than one-third of the book is given over to such considerations. While this can be a help to concretizing the principles enunciated, the reader who has no special interest in Japan may find that the number of pages devoted to facts and figures (for example, the thirty pages in which various regions of the world are analyzed to determine their respective adaptability for Japanese immigration) seems somewhat out of proportion.

The conclusions which are drawn concerning the basic right of individuals and states to a just share of the earth's material goods, emigration, the role of international trade and the world community, and the contribution of religion and ethics are, for the most part, unassailable. The reviewer would mention only one questionable point: the author's exclusion of the possibility of extending the legitimate use of the "rhythm" method to cases of economic and other necessities outside the family circle. Even here, however, it is to be admitted that Z.'s reasoning and use of papal documents seem sound, and that it is clearly indicated as a personal opinion.

The two appendices, the first a consideration of the alleged danger of world overpopulation as related to a solution of Japan's problem, and the second a translation of Monsignor (now Archbishop) Montini's letter to Cardinal Siri on the occasion of the Twenty-Sixth Italian Catholic Social

Week in 1953, are valuable additions to the work. The selected bibliography of papal and other works is especially valuable.

Woodstock College

ROBERT T. RUSH, S.J.

VIRGIL MICHEL AND THE LITURGICAL MOVEMENT. By Paul Marx, O.S.B. Collegeville, Minn.: Liturgical Press, 1957. Pp. ix + 466. \$5.00.

Paul Marx, a Benedictine monk of St. John's Abbey, has written well of Virgil Michel, a monk of the same abbey. This is a scholarly biography of the priest most closely connected with the origins of the liturgical movement in the United States. It also presents recent events in the life of the Church. Fr. Marx has worked with skill and dedication in sifting the documents related to the man and his work. The notes alone, to be found at the end of every chapter, would make this book profitable reading. The account is honest in the problems examined and in the viewpoints revealed. The reader will close it with much new knowledge of this influential priest and his achievements.

Virgil was blessed in the first place with a good home where there was respect for learning. Later he traveled widely in this country and Europe. Of the latter experiences, Marx says: "It is almost beyond human comprehension to grasp the completeness with which he absorbed everything that Austria, Belgium, and Germany had to offer. But greater yet was what he did with it. Instead of dragging his find across the border as an exotic museum piece, he made it as American as only an American mind can make it" (p. 42).

Even though Virgil is more than twenty years dead, some of his comments are still valid: "He was always amazed how whole treatises on the spiritual life could be written with hardly a reference, or at most a casual one, to the liturgy. Such books, he said, gave the impression that holiness is chiefly to be attained through purely private adventure." He added: "This is indeed an anomaly since there can be no truly Catholic life, least of all any such spiritual life, without the liturgy. The latter is par excellence the spiritual life of the Church and therefore officially also that of the faithful as members of the Mystical Body of Christ."

Because of his excellent education, he could be expected to bring due proportion to the liturgical movement. Marx evaluates his literary goods in this manner: "Possessed of a good knowledge of the liturgy, well-versed in modern and Scholastic philosophy, particularly social philosophy, trained in languages, English literature, and to a degree in theology, with also some understanding and appreciation of sacred art and music, he was uniquely

qualified to initiate the program of St. Pius X in the English speaking world" (p. 106).

Readers of this review will note his theological moorings: "Once he saw that, in the providence of God, his lifework would chiefly be the popularization of the liturgy, he made a systematic study of theology, concentrating on St. Thomas, Scheeben, and the Church Fathers. From his study of St. John Chrysostom's commentaries on the Pauline epistles he received his clear concept of the Mystical Body and of the essential role of the laity in the Church" (p. 123).

He was right in relating social reform to the liturgy. But it seems that today many Christians may be receiving the sacraments without real personal reform or without the reform of institutions spoken of by Pope Pius XI. "Michel's frequent quotation 'Not paper programs, not high sounding, unfulfilled resolutions once renewed the world, but new and living men born out of the depths of Christianity.' Individual actions presuppose individual piety and sanctity; social action likewise presupposes a social piety and sanctification. The latter is provided for by active and intelligent participation in the corporate worship of the Mystical Body; the former should in general find its inspiration in the same place, Michel maintained. As Pius XI remarked, 'In the final analysis all permanent Catholic social reform begins in the sanctuary.' Without the liturgy, without the redeeming power of Christ, there is much danger, Virgil Michel believed, that Catholic social action will often end in a rootless activism in which the human, not the divine, predominates" (208-9).

The defect is still one of religious individualism. It will continue to be so for a long time. This book will aid many in understanding the problem of worship and social reform. It deserves the wide acceptance it is receiving.

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J. J. O'SULLIVAN

FAITH AND ETHICS: THE THEOLOGY OF H. RICHARD NIEBUHR. Edited by Paul Ramsey. New York: Harper, 1957. Pp. xiv + 306. \$5.00.

Faith and Ethics is ostensibly a *Festschrift* written by nine American theologians in honor of H. Richard Niebuhr, former President of Elmhurst College (Evangelical and Reformed) and currently Director of Graduate Studies at Yale University. However, except for one chapter, the volume is only incidentally concerned with an appraisal of Niebuhr's theology, to the extent of using his basic theological position as a prelude for religious commentary on a variety of questions, ranging from a theoretical study of valuation to the analysis of "the Kingdom of God in America."

Hans Frei's chapter on the theology of Richard Niebuhr deals concisely

with the triad of faith, religious knowledge, and value, which he believes are practically identified by Niebuhr and give the clue to a synthetic summary of his thought. Faith, in Niebuhr's vocabulary, is not the human response to an objective (and miraculous) divine revelation, but something comparable to the practical reason of Immanuel Kant. According to Niebuhr, "the standpoint of faith, of a self directed towards gods or God, and the standpoint of practical reason, of a self with values and with a destiny, are not incompatible; they are probably identical" (p. 92). The object or content of this faith is primarily God, yet not His essence or nature as such, but the value of His being to us. "The being we talk about in Christianity is, whatever else he is, a value and absolute value, that is a being on whom the self feels wholly dependent for any worth as well as any existence it possesses" (p. 68). So closely are religious knowledge (uniquely derived from faith) and valuation associated, says Niebuhr, that no absolutely valid values of any kind can be had independently of the knowledge of God. He is sharply critical of those modern systems of philosophy which assume, without proof, that ethical absolutes are knowable apart from religious faith.

From the Catholic standpoint, therefore, Niebuhr is correct in questioning the dogmatism of non-theistic moralists who pretend to build an ethical system without the acknowledgment of God. But his neo-Kantian concept of faith as a religious label for the practical reason keeps him from meeting the secularist ethicists head on. His deity is too nearly like the mental construct of the secularists to make his position much different from theirs.

James Gustafson deals only lightly with Niebuhr's theology. He uses it to focus his own critical estimate of Christian ethics and social policy, which is refreshingly candid in the contrast he makes between Protestant and Catholic ethical systems, arising from their different cultural attitudes. "In comparison with Catholicism, Protestantism has little culture of its own. The perpetuation of a culture depends upon at least a relative absolutization of a particular ethos. This ethos enfolds itself in cultural systems, including philosophy, theology, art, music, literature and ethics. Part of the ethos of Protestantism is that no culture can be absolutized; no philosophy can finally determine the definition of faith, and no moral code can be equated with the moral law of nature. This 'Protestant principle' is both the glory and the temptation of Protestant social ethics. Catholic ethics has a substantial body of traditional moral theology, grounded in a substantive view of the moral orders of creation. To be sure, this theology is flexible. Yet the Catholic has more to turn to than a minimal church culture centering on a critical principle. He has both a historical tradition and an ontology. Thus his ground for standing against the secular culture is specific, concrete and full of con-

tent" (p. 137). Protestantism, on the other hand, "more easily identifies itself with the given structures," with the moral environment in which it is placed. If this is traditionally Christian, the Protestant can be a hidebound traditionalist; if it is secularist, he can adapt himself with less strain than his Catholic neighbor.

Among the other contributors to the volume—Waldo Beach, Julian Hartt, Robert Michaelsen, Carl Michalson, Raymond Morris, Liston Pope, and George Schrader—the first-named has a chapter on "A Theological Analysis of Race Relations" which alone is worth the price of the book. He examines the current problem of desegregation in the perspective of Christian principles to which a Catholic can largely subscribe. The very notion of an integrated community of different races, he explains, is founded on the doctrine of man's common origin and uniform destiny, as revealed to us in the Scriptures. So also the trust of the sociologist that improved race relations are possible, that a segregated society can gradually become integrated "displays a reliance on God the Redeemer" and His grace which transcends the limits of social philosophy.

With obvious reservations, *Faith and Ethics* is specially commended to teachers of ethics and moral theology as a scholarly compendium of present-day thought among Protestant ethicists in America. Careful references to hundreds of sources, a complete bibliography of Niebuhr's writings (by and about), and a good index add to the value of a readable and highly provocative book.

West Baden College

JOHN A. HARDON, S.J.

THE CHURCH AND MODERN SCIENCE. By P. J. McLaughlin. New York: Philosophical Library, 1957. Pp. 374. \$7.50.

The first part of this volume, "Traditional and Modern Views of Science," contains a very compendious treatment of the theory and grounds of science, the relations between science and philosophy, and the proofs for the existence of God. The discussion of a great number of individual topics has of necessity made the treatment of most of them rather cursory. This seems, however, to accord with the author's intention of presenting "some science for the philosopher and some philosophy for the man of science" (p. 5). The book accomplishes this purpose. It should accordingly prove useful as an introductory text for either the scientist or the philosopher who is ignorant of the other field. It should be noted that all may not agree with the author's treatment of some rather controverted questions. For example, the validity of some of his statements concerning the law of entropy and its use in a proof for the existence of God can be questioned (pp. 167 ff.). Likewise,

from the data that the earth and the universe are some five billion years old, it is hardly a necessary consequence that "the date of Creation is 5 billion B.C." (p. 171).

The second part of the book, "The Church Speaks on Science," contains the most important pronouncements of Pius XII on science and its relation to religion and morality. (Some papal documents are also given to illustrate the discussion in the first part.) This section should be enlightening for those who still feel that the Church is indifferent, if not opposed, to science. Pius XII speaks with great erudition and in minute detail about many current scientific and technological discoveries, and in each case he places them in their proper dogmatic and moral perspective. The volume is accordingly an excellent source for anyone who wishes to know the attitude of the Church to various aspects of contemporary science. In addition to extended selections from the major allocutions, the book contains a list of all the acts of Pius XII relating to science and technology. A six-page bibliography contains many other pertinent books.

Woodstock College

PAUL J. MCCARTHY, S.J.

SHORTER NOTICES

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE 4 (1955-1956) nos. 1-2. Edited by F. Stier. Düsseldorf: Patmos, 1957. Pp. xi + 272. Each new volume of this valuable bibliography shows evidence that the editor is trying to make improvements and eliminate mistakes. However, new errors sometimes creep in; v.g., *OLZ* is *Orientalistische Literaturzeitung*, not "Orientalische," and *Semitica* should be spelled without an acute accent. In the present "Verzeichnis der Zeitschriften," places of publication are not given; this is a highly dubious improvement. Some journals are not represented, e.g., *Anatolian Studies* and *Canadian Journal of Theology*. In the list of journals used in a current volume it would be a distinct advantage to have indicated the places in the volume where a journal appears. Biblical and Oriental scholars must be very grateful to the editor and his collaborators and wish them all success in continuing this important work.

George S. Glanzman, S.J.

GRIECHISCH-DEUTSCHES WÖRTERBUCH ZU DEN SCHRIFTEN DES NEUEN TESTAMENTS UND DER ÜBRIGEN URCHRISTLICHEN LITERATUR. Fascicle 1: A—ἀποπλανᾶω, cols. 1-192. Fascicle 2: ἀποπλέω—διεγείρω, cols. 193-384,

By Walter Bauer. Berlin: Alfred Töpelmann, 1957. English readers who have been aided by the translation of the fourth edition of Prof. Bauer's indispensable manual for the vocabulary of the *NT* are happy that, despite ill health, the author continues to supplement and revise his work. In the two fascicles at hand one notices the many periodical entries, some as late as 1955; and the English and American contributions listed prove that the volume has been most carefully prepared. In cases where doctrinal differences between Protestants and Catholics occur, the literature for both sides is fully given. As a result, this book will continue to be a treasure for all who wish to understand the Scriptures.

J. J. Collins, S.J.

THE SACRED CONGREGATION OF SEMINARIES AND UNIVERSITIES OF STUDIES. By James J. Markham. Washington, D.C.: Catholic Univ. of America Press, 1957. Pp. viii + 184. \$2.00. The promulgation by Pius XII early in 1957 of the Apostolic Constitution *Sedes sapientiae* on the training of religious clerics is the latest significant legislative act of the Holy See on seminary matters. M.'s treatise presents a concise account of papal interest and authority in ecclesiastical education prior to this document. He proposes "to indicate the history of the Congregation, its juridical competence, and to outline and comment upon the laws and regulations—especially the Apostolic Constitution *Deus scientiarum dominus*—under which it conducts its business at the present time." The first two chapters briefly narrate the origin and development of papal interest in ecclesiastical education, mentioning the catechetical schools of the early fourth century, the monastic schools of the Dark Ages, the cathedral schools and universities of the Middle Ages, and the seminaries after Trent. Personal papal control gave way first to the College of Cardinals and ended in the erection of a special Congregation in 1915. The third and fourth chapters deal with the authority of Congregations in general and of the Congregation of Seminaries in particular. A commentary on *Deus scientiarum dominus* constitutes the main single section of the book. There follow two short chapters on particular legislation and procedural practice. Statistical information with the text of *Deus scientiarum dominus* and its accompanying *ordinationes* is appended.

Leo H. Larkin, S.J.

EASTERN CHRISTIANITY IN INDIA: A HISTORY OF THE SYRO-MALABAR CHURCH FROM THE EARLIEST TIME TO THE PRESENT DAY. By Cardinal Eugene Tisserant. Translated by E. R. Hambye, S.J. Westminster, Md.: Newman, 1957. Pp. xviii + 266. \$4.75. Basically, a translation of the

monograph which appeared originally in the *Dictionnaire de théologie catholique* 14, 3089–3162, under the title “Syro-Malabare (Eglise).” T.’s plan was not to present a detailed account of the long history of this ancient Christian community, but to delineate the main lines of the struggles, successes, and failures which the Syro-Malabar Christians experienced under Portuguese rule and up to the present day. Since the original was published in 1941, additions and corrections necessitated by subsequent discoveries have been made with the approval of the author. Among the additions embodied are: the problem of St. Thomas the Apostle in India; the relations between the Syrians and the Jesuits (summed up in the Synod of Diamper and its aftermath); the contributions of Bishop Lavigne and Bishop Medleycott to the reestablishment of the Syro-Malabar hierarchy; the history of the Indian Jacobites during the nineteenth century and the recent reunion movement among them. All statistics have been corrected to include developments up until 1956. Of the four appendices, one is especially noteworthy. It records the development of the Syro-Malabar liturgy, beginning with earliest practices before the advent of the Portuguese, proceeding through the various stages of Latinization, and concluding with the present situation. In transforming this dictionary article into a valuable book, the translator has extended the bibliography to fifty pages, incorporating recent publications on Eastern Christianity and allied subjects. He has also added an historical list of bishops in Malabar, a chronology of major events, two detailed maps indicating ecclesiastical foundations, and fifteen photographic plates.

Dominic Maruca, S.J.

LIVING LANGUAGES IN CATHOLIC WORSHIP. By Cyril Korolevsky. Translated by Donald Attwater. Westminster: Newman, 1957. Pp. ix + 195. \$3.50. A familiarity with the historical development of the Church’s position on the vernacular is essential for intelligent discussion of its use today. K., himself a priest of the Byzantine rite and consultor to the Eastern Congregation in Rome, is well qualified to discuss the history of this question. Foremost among conclusions that emerge from this study is the Church’s continued concern for intelligent participation in her worship, as is evidenced by her respect for the use of living languages in the East and, up until the Council of Trent, in the West; but with this an equal concern for languages capable of being accurately translated and of surrounding her rites with the requisite solemnity. One notes with disappointment that opposition at Trent to the Reformers, together with the recurring problems of nationalism, local politics, and a lack of unbiased information at Rome,

have done so much to becloud real issues and hinder progress in the use of the vernacular. Although this book is intended not merely for the specialist in ecclesiastical history, it is still true that the "intelligent" reader K. speaks of must have more than an introductory acquaintance with history and with the geography and basic language differences among the peoples of the Near East and northern and eastern Europe. Two articles by Canon Martimort (*Maison-Dieu*, n. 11 [1947]) are cited more than once. The first we recommend as a general introduction to K.'s more involved historical inquiry; the second as a further development of the current question about living languages in the liturgy of the West.

Joseph G. Murray, S.J.

THE CHURCH'S YEAR OF GRACE 1: ADVENT TO CANDLEMAS. By Pius Parsch. Translated by William G. Heidt, O.S.B. Collegeville: Liturgical Press, 1957. Pp. 472. \$4.00 (cloth), \$2.75 (paper). What Dom Guéranger's *L'Année liturgique* was to the rebirth of the liturgical spirit in the nineteenth century, Dr. Parsch's *Das Jahr des Heiles* is to its full maturing in the twentieth. In English translation the second and third volumes have previously appeared, while the fourth still remains to be completed. Three short introductions at the beginning and two further on afford summary but profound analyses of the Church's year and of the various phases of the Christmas cycle. The heart of the book is devoted to theological, devotional, and even historical reflections drawn from the divine office and the Mass for each day of the season and for each saint's feast. Without disregarding the commemorative elements in Advent, Christmas, and Epiphany, P. prefers to point up some of the richer implications that lie in Christ's other "advents" and "epiphanies"—in grace and in the Parousia especially. Priests and religious will find here valuable material for sermons and excellent five- or ten-minute preparations for daily Mass and the divine office. To the layman, too, it will open up the Church's liturgy as a true source of piety in which Christ's coming and manifestation to the world are made ever-present realities.

Joseph G. Murray, S.J.

TWO PORTRAITS OF ST. TERESA OF LISIEUX. By Etienne Robo. Revised and enlarged edition. Westminster, Md.: Newman, 1957. Pp. 238. \$3.25. This revised and enlarged edition within two years of its original publication is one of the first writings about St. Teresa in the light of the recent publication of the photostats of the manuscript version of *The Story of a Soul*. R. makes many comparisons with what has traditionally been said concerning

the Little Flower's life and what he finds at variance with this in her original manuscript. He considers Teresa's whole life from childhood to cloister and finds enough discrepancies between biographies and interpretations thus far published and what is revealed in Teresa's own writings to call into question whether we have really received the true picture of the Saint. His conclusion is that while we may have to change our present views about St. Teresa, the new evidence will prove her all the more a real woman who became a saint in spite of herself.

R. W. Sams, S.J.

THE MODERN APOSTLE. By Louis J. Putz, C.S.C. Chicago: Fides, 1957. Pp. xii + 148. \$2.95. Those who would see in Catholic Action something more than an ecclesiastical "school spirit," more than mere supererogation, must find their starting point in the doctrine of the Mystical Body. From this dogma with all its social implications will come a realization of the role that the apostolate must play in the life of each member of Christ—the Christ who continues the work of man's salvation through His Mystical Body. With this as his introduction and central theme, Fr. Putz proceeds to sketch the practical sides of the family, the student, the worker, and the parish apostolates, laying great stress on the fundamental Christian apostolate, the Holy Sacrifice, from which all other forms derive their meaning and efficacy. As fresh and lively as is its presentation, the book nevertheless lacks a certain unity—especially in Part 3, which deals with our Lord's life—a defect doubtless due to its previous appearance in serial form. Still, we welcome this inspiring addition to the growing library of popular books on the lay apostolate.

Joseph G. Murray, S.J.

THE DIGNITY OF MAN IN MODERN PAPAL DOCTRINE: LEO XIII TO PIUS XII (1878–1955). By Giles J. Staab, O.F.M.Cap. Washington, D.C.: Catholic Univ. of America Press, 1957. Pp. vi + 154. In this doctorate thesis S. attempts to analyze mainly the concept of man's *natural* dignity. Chapter 1 shows the "delicate balance" between the realities God and man, and how in the course of history man's tendency has been to destroy that balance by humanizing what is divine and divinizing what is human. Against this anthropocentric humanism the popes opposed dynamic Christian humanism. Chapter 2 treats of some constitutive elements of man's dignity: his body and soul, his intellect and will, the image of God that he bears in his being, and the dominion he wields over the visible world. Chapter 3 confines the practical conclusions to three fields of activity: man in the socio-

economic world, man as the object of medical practice, and man as the basis of law. The last chapter contains a summary, with reiterated emphasis placed on the social aspect of man's dignity. S. stresses man's natural dignity "because [it] is important as a broad basis of appeal to men of good will of almost every persuasion." By his keen analysis of pertinent texts from a sampling of "about four thousand documents," S. has made that appeal unmistakably clear.

Renato Puentevella, S.J.

ANCIENT ROMAN RELIGION. By F. C. Grant. *The Library of Religion* 8. N.Y.: Liberal Arts Press, 1957. Pp. xxxv + 252. \$3.50 (cloth), \$1.75 (paper). The author has already published *Hellenistic Religions* in the same series. The book has an introduction, containing a brief outline of the stages in the development of Roman religion, and short bibliographical references; both are useful. Long literary passages have been included, but the emphasis is on their religious significance. The arrangement of texts is more or less in the historical order. Though the work does not pretend to completeness, there are some texts and authors, e.g., Lucretius, we might have expected to find included. The author gives his own translations.

PHILON D'ALEXANDRIE: LA MIGRATION D'ABRAHAM. Introduction, critical text, translation, and notes by R. Cadiou. *Sources chrétiennes* 47. Paris: Editions du Cerf, 1955. Pp. 91. Philo's writing has had considerable influence on the early Church Fathers; in particular, the present work was used by Clement of Alexandria and by Origen. Hence, it is by no means out of place to include it in the series *Sources chrétiennes*. The general plan of the series is followed here. The translator recognizes the value of manuscript A, which has occasionally been used in preference to the options in the Cohn-Wendland collation.

BOOKS RECEIVED

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

Scriptural Studies

- Barth, Karl. *Christ and Adam: Man and Humanity in Romans 5*. Translated by T. A. Smail. New York: Harper, 1957. Pp. 96. \$2.00.
- Buber, Martin. *Moïse*. Translated into French by Albert Kohn. Sinai: Collection des sources d'Israël. Paris: Presses Universitaires de France, 1957. Pp. 266. 900 fr.
- La formation des évangiles: Problème synoptique et Formgeschichte*. Recherches bibliques 2. Bruges: Desclée de Brouwer, 1957. Pp. 224. 150 fr. b.
- Grandmaison, Léonce de, S.J. *La personne de Jésus et ses témoins*. Verbum salutis. Paris: Beauchesne, 1957. Pp. 263.
- Riesenfeld, Harald. *The Gospel Tradition and Its Beginnings: A Study in the Limits of "Formgeschichte"*. London: Mowbray, 1957. Pp. 30.

Doctrinal Theology

- Daniélou, Jean. *God and the Ways of Knowing*. Translated by Walter Roberts. New York: Meridian, 1957. Pp. 249. \$3.75.
- Hayen, André. *La communication de l'être d'après saint Thomas d'Aquin 1: La métaphysique d'un théologien*. Museum Lessianum, Section philosophique 40. Paris-Louvain: Desclée de Brouwer, 1957. Pp. 176. 120 fr.
- Kennedy, Frank J., S.M. *Mary's Spiritual Maternity according to Modern Writers*. Catholic University of America Studies in Sacred Theology (Second Series) 93. Washington, D.C.: Catholic Univ. Press, 1957. Pp. ix + 96. \$1.25.
- Molari, Carolus. *De Christi ratione essendi et operandi*. Mysterium 2. Rome: Catholic Book Agency, 1957. Pp. 256.
- La nouvelle Eve* 3. Bulletin de la Société Française d'Etudes Mariales 14. Paris: P. Lethielleux, 1957. Pp. vii + 118. 100 fr.
- Scheeben, Matthias Joseph. *Handbuch der katholischen Dogmatik 6: Gnadenlehre*. 3rd ed. Edited by Heribert Schaaf. Scheebens Gesammelte Schriften 7. Herder: Freiburg, 1957. Pp. xlviii + 428.
- Staab, Giles J., O.F.M.Cap. *The Dignity of Man in Modern Papal Doctrine: Leo XIII to Pius XII (1878-1955)*. Catholic University of America Studies in Sacred Theology (Second Series) 101. Washington, D.C.: Catholic Univ. Press, 1957. Pp. vii + 154. \$1.75.
- Van Roo, William, S.J. *De sacramentis in genere*. Rome: Gregorian Univ. Press, 1957. Pp. xiv + 374. \$3.00.

Volk, Hermann. *Christus und Maria*. 2nd ed.; Münster: Aschendorff, 1958. Pp. 44. DM 2.40.

Volk, Hermann. *Schöpfungs Glaube und Entwicklung*. 2nd ed.; Münster: Aschendorff, 1958. Pp. 24. DM 1.90.

Moral and Pastoral Theology, Canon Law, Liturgical Questions

Abbo, John A., and Hannan, Jerome D. *The Sacred Canons: A Concise Presentation of the Current Disciplinary Norms of the Church*. 2 vols. Revised ed.; St. Louis: Herder, 1957. Pp. xxii + 871 and 936. \$19.00 (2 vols.).

Deutsch, Bernard F. *Jurisdiction of Pastors in the External Forum: A Historical Synopsis and a Commentary*. Catholic University of America Canon Law Studies 378. Washington, D.C.: Catholic Univ. Press, 1957. Pp. xvi + 211. \$2.00.

Etudes sur le sacrement de l'ordre. Lex orandi 22. Paris: Editions du Cerf, 1957. Pp. 443.

Genevois, M.-A., O.P. *Le mariage selon le dessein de Dieu*. Paris: Editions du Cerf, 1957. Pp. 265.

Hofinger, Johannes, S.J., and Kellner, Joseph, S.J. *Liturgische Erneuerung in der Weltmission*. Innsbruck: Tyrolia, 1957. Pp. 455.

Kekeisen, Robert E. *Ask and Learn: Questions and Answers on the Life of the Church*. Westminster, Md.: Newman, 1957. Pp. xii + 293. \$3.50.

Korolevsky, Cyril. *Living Languages in Catholic Worship*. Translated by Donald Attwater. Westminster, Md.: Newman, 1957. Pp. ix + 195. \$3.50.

Lemarié, Joseph. *La manifestation du Seigneur: La liturgie de Noël et de l'Epiphanie*. Lex orandi 23. Paris: Editions du Cerf, 1957. Pp. 537. 1800 fr.

Little, Vilma G. *The Sacrifice of Praise: An Introduction to the Meaning and Use of the Divine Office*. New York: Kenedy, 1957. Pp. xiv + 200. \$3.00.

Markham, James J. *The Sacred Congregation of Seminaries and Universities of Studies*. Catholic University of America Canon Law Studies 384. Washington, D.C.: Catholic Univ. Press, 1957. Pp. viii + 184. \$2.00.

Murphy, John L. *The Mass and Liturgical Reform*. Milwaukee: Bruce, 1956. Pp. ix + 340. \$5.95.

Noonan, John T., Jr. *The Scholastic Analysis of Usury*. Cambridge: Harvard Univ. Press, 1957. Pp. xii + 432. \$9.00.

Prümmer, Dominic M., O.P. *Handbook of Moral Theology*. Translated by Gerald W. Shelton. Adapted for American usage by John G. Nolan. New York: Kenedy, 1957. Pp. iv + 496. \$4.00.

- Ravasi, Ladislaus R., C.P. *De vocatione religiosa et sacerdotali*. Rome: Edizioni Fonti Vive, 1957. Pp. 272.
- Zimmerman, Anthony F., S.V.D. *Overpopulation: A Study of Papal Teaching on the Problem, with Special Reference to Japan*. Catholic University of America Studies in Sacred Theology (Second Series) 99. Washington, D.C.: Catholic Univ. Press, 1957. Pp. xv + 328. \$4.00.

History and Biography, Patristics

- Burghardt, Walter J., S.J. *The Testimony of the Patristic Age concerning Mary's Death*. Woodstock Papers 2. Westminster, Md.: Newman, 1957. Pp. viii + 59. \$.95.
- Callan, Louise, R.S.C.J. *Philippine Duchesne: Frontier Missionary of the Sacred Heart, 1769-1852*. Westminster, Md.: Newman, 1957. Pp. xiii + 805. \$8.00.
- Dölger, Franz Joseph. *ICHTHYS 5: Die Fisch-Denkmäler in der frühchristlichen Plastik, Malerei und Kleinkunst*. Fascicles 9 and 10. Münster: Aschendorff, 1957 (photomechanical reproduction of 1943 ed.). Pp. xxi + 641-795. DM 15.—
- Dominici, Giovanni, O.P. *Trattato delle dieci questioni e lettere a Madonna Bartolomea*. Edited by Arrigo Levasti. Testi cristiani 5. Florence: Libreria Editrice Fiorentina, 1957. Pp. 154. L.950.
- Ennis, Arthur, O.S.A. *Fray Alonso de la Vera Cruz, O.S.A. (1507-1584): A Study of His Life and His Contribution to the Religious and Intellectual Affairs of Early Mexico*. Offprint from Augustiana 5-7 (1955-1957). Louvain: E. Warny, 1957. Pp. viii + 210.
- Goré, Jeanne-Lydie. *L'itinéraire de Fénelon: Humanisme et spiritualité*. Université de Grenoble Publications de la Faculté des Lettres 17. Paris: Presses Universitaires de France, 1957. Pp. 754.
- Grabowski, Stanislaus J. *The Church: An Introduction to the Theology of St. Augustine*. St. Louis: Herder, 1957. Pp. xviii + 673. \$9.50.
- Kantorowicz, Ernst H. *The King's Two Bodies: A Study in Mediaeval Political Theory*. Princeton, N.J.: Princeton Univ. Press, 1957. Pp. xvi + 568.
- Meister Eckehart Speaks*. Translated by Elizabeth Strakosch. New York: Philosophical Library, 1957. Pp. 72. \$2.75.
- Origen. *The Song of Songs: Commentary and Homilies*. Translated and annotated by R. P. Lawson. Ancient Christian Writers 26. Westminster, Md.: Newman, 1957. Pp. v + 385. \$4.00.
- Stevenson, J. (ed.). *A New Eusebius: Documents Illustrative of the History of the Church to A.D. 337*. London: S.P.C.K., 1957. Pp. xix + 427. 21s.

- Saint Thomas d'Aquin. Contra gentiles 4.* Translated into French by R. Bernier and F. Kerovanton. Paris: P. Lethielleux, 1957. Pp. 496. 285 fr.
- Tisserant, Cardinal Eugene. *Eastern Christianity in India.* Adapted from the French by E. R. Hambye, S.J. Westminster, Md.: Newman, 1957. Pp. xviii + 266. \$4.75.
- Vicaire, M.-H., O.P. *Histoire de saint Dominique.* 2 vols. Paris: Editions du Cerf, 1957. Pp. 393, 408.
- The Homilies of Wulfstan.* Introduction and editing of the text by Dorothy Bethurum. New York: Oxford Univ. Press, 1957. Pp. xiii + 384. \$8.80.

Ascetical Theology, Devotional Literature

- Evans, Illtud, O.P. *One in Christ.* Chicago: Fides, 1957. Pp. 82. \$.95.
- Faber, Frederick William. *Spiritual Conferences.* New ed.; Phila.: Reilly, 1957. Pp. x + 345. \$3.95.
- John of the Angels, O.F.M. *Conquest of the Kingdom of God.* Translated by Cornelius J. Crowley. St. Louis: Herder, 1957. Pp. xix + 216. \$3.95.
- Martinez, Luis M. *The Sanctifier.* Translated by Sister M. Aquinas, O.S.U. Paterson, N.J.: St. Anthony Guild Press, 1957. Pp. x + 322. \$4.00.
- Peirce, Francis X., S.J. *Ponder Slowly: Outlined Meditations.* Westminster, Md.: Newman, 1957. Pp. 323. \$3.95.
- Putz, Louis J., C.S.C. *The Modern Apostle.* Chicago: Fides, 1957. Pp. xii + 148. \$2.95.
- Salet, Gaston, S.J. *Plus près de Dieu: Brèves réflexions pour les fêtes et les dimanches 2.* Paris: Lethielleux, 1957. Pp. 160. 510 fr.
- Skydsgaard, K. E. *One in Christ.* Translated by Axel C. Kildegaard. Phila.: Muhlenberg Press, 1957. Pp. 220. \$4.00.
- Williams, Margaret, R.S.C.J. *The Sacred Heart in the Life of the Church.* New York: Sheed & Ward, 1957. Pp. viii + 248. \$3.75.

Philosophical Questions

- Coleburt, Russell. *An Introduction to Western Philosophy.* New York: Sheed & Ward, 1957. Pp. xiv + 239. \$4.00.
- Fireman, Peter. *Justice in Plato's Republic.* New York: Philosophical Library, 1957. Pp. 52. \$2.00.
- Van Riessen, H. *The Society of the Future.* Translated and edited under the supervision of David Hugh Freeman. Phila.: Presbyterian and Reformed Publishing Co., 1957. Pp. 320.
- Wilson, Colin. *Religion and the Rebel.* Boston: Houghton Mifflin, 1957. Pp. x + 338. \$4.00.

Special Questions

- Buis, Harry. *The Doctrine of Eternal Punishment*. Phila.: Presbyterian and Reformed Publishing Co., 1957. Pp. xi + 148. \$2.75.
- Bultmann, Rudolf. *The Presence of Eternity: History and Eschatology*. Gifford Lectures 1955. New York: Harper, 1957. Pp. 171. \$3.00.
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