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BOOK REVIEWS

INTRODUCTION À LA BIBLE 1: INTRODUCTION GÉNÉRALE; ANCIEN TESTAMENT. Edited by A. Robert and A. Feuillet. Tournai: Desclée, 1957. Pp. xxviii + 880.

Introduction was the object of a letter from the Sacred Congregation of Seminaries and Studies of April 21, 1958, which described it as unsuitable (*ineptus*) because it does not meet the principles and method of sound pedagogy and for other reasons unspecified. Hence those in charge of seminaries are warned that the book should not be used as a textbook or as a basis of lectures. This evidently prohibits no one from reading the book or from placing it in the library. Msgr. J. J. Weber, Bishop of Strasbourg, warns also in the Preface that it is not a book which the teacher may place in the hands of the student with the simple recommendation to read, and he suggests that the teacher refer the students, especially the more gifted, to the book only after they have been initiated into biblical science. It is beyond the competence of a simple reviewer to discern the *aliae causae* which the Congregation did not specify.

With these reservations, *Introduction* is one of the most important and valuable books produced by Catholic scholarship in our generation; and it will be employed very widely. Its importance and value lie in the abundant information which it contains and in its thorough awareness of contemporary exegesis. In these two respects no comparable book exists. What is to be given most importance in such a book of introduction is a matter of judgment, and probably most exegetes will find some points which they would like to have treated more fully than others to which they think undue emphasis has been given. But it is unlikely that another book of similar scope could be produced with a selection and development of material so universally satisfactory. Its completeness involves one difficulty which is not always successfully overcome, and that is the obscurity which at times arises from its compressed and heavily packed exposition. In a compendious work this difficulty can hardly be overcome entirely, and it is compensated by the fact that the reader of this book will become acquainted with contemporary exegesis. He will be informed of the most recent opinions and discoveries and will not waste his time studying views which have been abandoned or which new research has rendered untenable. Opinions are not merely enumerated but are judiciously weighed, with brief but clear and equitable exposition of reasons for and against. Even where the authors reject an opinion, they set it forth with all its merits; for example, the newer view of the Song of Solomon proposed by Dubarle and Audet is presented

in a convincing manner, although the authors—unwisely, in the opinion of this reviewer—adhere to the traditional allegorical interpretation. The bibliography, which is distributed through the book and not collected in a single list, is select but excellent. Most exegetical literature (as all who practice the discipline know) is not worth reading, especially for the student; a selection must be made, and *Introduction*, while understandably strong on French literature, shows familiarity with literature in German and English, and even a gratifying use of recent American work.

The book includes general introduction and special introduction to the separate books. General introduction includes inspiration, the canon, textual, literary, and historical criticism, and the history of interpretation. The special introductions are preceded by a survey of the history of the *OT* period. The structure of the separate articles is generally the same: an outline of the book, its literary analysis and composition, its literary genre, its historical value (for the historical books), and its religious value. If I had to single out any feature which contributes most to the importance and value of *Introduction*, it would be its discussion of literary forms.

This reviewer found some points where his personal opinions diverge, some others where a fuller treatment seemed desirable. For instance, the most difficult question in the theology of inspiration is the action of God upon the inspired writer; I found the treatment of this question somewhat disappointing (pp. 19–21). The authors did not succeed in breaking away from a rather traditional exposition and fell short of the excellent quality of the rest of their treatise—for instance, the extremely lucid and original exposition of what inspiration means with reference to the personal capacities of each author and to the plurality of authors (pp. 24–27). I have stated elsewhere my own personal views on the spiritual exegesis of the *OT* and the *sensus plenior*, and the presentation of these topics in *Introduction* has given me no reason to change these views. I wonder whether the authors may not have attempted to be too inclusive here. The pages on the “Christian midrash” of the *NT* are very well done (pp. 178–84); I cannot say the same of the pages on “Les exigences de la théologie” (pp. 195–99). To say that “Le Mystère du Christ est . . . l’unique objet de l’Ecriture” is to make a statement so broad that without more precision than it is given it seems almost certain either to involve misunderstanding or to lose meaning altogether. I have no trouble in admitting the urgency of the problem of the Christian exegesis of the *OT*, but I doubt that the solution of the problem will be much advanced by following the lines indicated here.

It may perhaps appear invidious to single out topics which struck me by the excellence of their treatment, and by doing so I intend to cast no re-

flection on other passages which I do not mention. These passages are: Cazelles on the criticism of the Pentateuch (pp. 290-342), although I would have liked to see a fuller treatment of the *traditionsgeschichtliche* school; Feuillet and Grelot on literary genres (pp. 123-51); Cazelles and Grelot on historical criticism (pp. 152-64); Delorme on Kings (pp. 435-64); Grelot on midrash (pp. 173-76, 722-26); Lefèvre on the deuterocanonical books (pp. 731-81). The concluding section of the book, "La formation de l'Ancien Testament" (Grelot), is an excellent and original sketch of the growth of the OT from its primitive detached and uncollected elements to collections and books against the development of history and theology in Israel and in Judaism. One must read this essay to see how much has been packed into it. In particular, the description of the early traditions of Israel, oral and written (pp. 789-91), is splendid. But the high tone of the work is maintained throughout to a degree which is extraordinary in a work of collaboration.

The use of the work is facilitated by a full analytical table of contents, an index of biblical passages, and a general alphabetical index correctly described as *sommaire*. A separate insert contains nine maps.

West Baden College

JOHN L. MCKENZIE, S.J.

INTRODUCTIO GENERALIS IN SACRAM SCRIPTURAM. By H. Höpfl, O.S.B. 6th rev. ed. by L. Leloir, O.S.B. Naples: D'Auria, 1958. Pp. xxiv + 583.

This is the sixth edition, since 1922, of a standard manual of general introduction to Scripture. Its reviser is Louis Leloir, O.S.B., of the Abbey of St. Jerome, Rome, well qualified to make such a revision. The fourth edition of this work (1940) was a thorough revision by Benno Gut, O.S.B. This was brought up to date by Theodorus Schwegler, O.S.B., in a fifth edition of 1950. Leloir pays tribute to the work of both his predecessors, while indicating his own contribution: "Illorum vestigia persecutus, cum maximam partem huiusmodi operis servarem, nonnulla tamen mutavi, praesertim quoad historiam versionum et bibliographiam" (p. vii).

Leloir was as good as his word. This new edition does, indeed, reveal how careful he was to aptly incorporate references to new works and the results of new discoveries having a bearing on biblical studies. He prudently omitted references to those older works now out of date, but has retained all older material judged still of value to the student. In bringing up to date the bibliography, long appreciated as a special contribution of this manual, Leloir has paid special attention to recent publications relating to the history of the ancient East, Palestinian archeology, and biblical geography.

For the beginner, this manual is a sound, well-documented, up-to-date

introduction to the study of Scripture. Its wealth of bibliographical data will be of no little value to the expert. The one surprise of the revision, for this reviewer at least, was the omission of any reference to Raymond Brown's *The Sensus plenior of Sacred Scripture* in the revised section no. 598. While I do not agree with every detail of Fr. Brown's thesis, I know of no more informative or worthy work on the subject of the *sensus plenior*.

University of Ottawa

THOMAS AQUINAS COLLINS, O.P.

LES PSAUMES: GENRES LITTÉRAIRES ET THÈMES DOCTRINAUX. By Pius Drijvers, O.C.S.O. *Lectio divina* 21. Paris: Editions du Cerf, 1958. Pp. 223.

Recent Catholic scholarship, particularly French, has been making systematic use of the results of *Gattungsforschung* in the treatment of the Psalms. Among the first to present these results to Catholic readers were Fr. Tournay in his introduction to the volume on the Psalms in the *Bible de Jérusalem* and Fr. Auvray in the section on the Psalms in the new *Introduction à la Bible*. The present book in the popular and valuable *Lectio divina* series is an able introduction into the mechanics of classification and the identification of the various groups of Psalms. It is not, however, meant to be a guide to purely literary study of the great Hebrew poetry; through a knowledge of the various literary types to be found in the Psalter and of the elements peculiar to each type, the reader of the Psalms, it is hoped, will arrive at a deeper appreciation of their meaning, particularly as Christian prayers. One cannot but agree with this point of view.

After some preliminary chapters on the origin of the Psalter and the nature of Hebrew poetry, Fr. Drijvers gives a clear statement of what is meant by families or groups of Psalms, and of the rules to be observed in determining a family. He is well aware of the dangers of oversimplification; many Psalms are complex and contain elements proper to several types, and many others would, perhaps, be differently classified by other scholars. For pedagogical reasons, D. limits his description of a family to what can be derived from examples of a pure type.

For most of the Psalms, the *Sitz im Leben* or concrete situation which evoked them is the Israelite cult; hymns of praise, songs of thanksgiving, etc., were composed (or, it should be added, adapted from other literatures) according to the needs of worship. This gave rise to the literary form: hymns of praise would be written according to definite patterns; even when a writer composed independently of the cult, these rules would be observed. It should be noted that several of these forms were already in existence before the Israelites came into Canaan and began to write their own poetry; but

they left their own clear Israelite mark on them. The use of standard forms does not, of course, result in wearisome monotony; the mold is sufficiently flexible to ensure the efforts of genius, and sufficiently rigid to guarantee good quality. Within the form, there is spontaneity; some later forms, e.g., the acrostic, could tend to hamper a writer's style.

It is obvious that some of the Psalms were not originally connected with the liturgy; individuals could and did pour out their laments over their private misfortunes or give thanks for personal blessings. It is, of course, not always easy to determine whether the "I" of a Psalm is to be understood literally of a single individual giving vent to personal emotions of sorrow and joy, or making individual petition and thanksgiving.

The rest of the book is devoted to the details of the various Psalm types. The formula employed by D. is easy to follow: determination of the concrete circumstances in which a type arose, the structure or form of the type, and finally the doctrinal or theological themes most often found in a given type. A final chapter makes the juncture between the Old Covenant and the New. Several appendices list the different Psalms according to family groups with very brief analysis of their contents; these lists are meant to aid the reader in further personal study.

In his endeavor to interpret the Psalms to Christians, D. has exercised admirable restraint and balance. His constant insistence upon the necessity of understanding a Psalm in its Old Testament context before moving on is absolutely correct. Only in his treatment of the messianic Psalms does he differ seriously from the reviewer; I do not see either the necessity or utility of introducing the distinction between directly and indirectly messianic Psalms (actually, D. practically agrees on the question of utility). When the psalmists wrote of their ideal of a king or expressed their fondest and purest hopes, they cannot be called prophets (in the sense of predictors).

For its purpose and scope, this is an admirable book and should do a great deal to promote knowledge and love of the Psalms among clergy and laity. D. warns the reader that the task of identifying literary types is not always easy. It should be added that, even after the Psalms have been classified, the task of understanding them is not over; there are allusions to be interpreted, imagery to be appreciated, the thought patterns of the Israelite poets to be grasped—in short a good commentary should always be at hand.

Woodstock College

GEORGE S. GLANZMAN, S.J.

THE BOOK OF TOBIT. By Frank Zimmermann. New York: Harper, 1958. Pp. xii + 190. \$5.00.

Though the Foreword states that this is the seventh volume in the Dropsie

series of Jewish Apocryphal Literature, it is really the sixth. The book contains an introduction, Greek text (S in Rahlfs's edition) with translation and commentary, and seven appendices (the last is the text of B).

The analysis of folk themes in the book of Tobit identifies the recognized tales of the Grateful Dead (*Der gute Gerhard*) and the Monster of the Bridal Chamber. Zimmermann undertakes to show that folk tales must have contributed to the story: he explains the presence of the dog not as a fine human touch to enhance the work, but as a remnant of the Tale of the Dragon Slayer (or an associated Tale of the Two Brothers) where the dog had a real part to play. In the same way, the heart and the liver of the fish, which in the present story are used to exorcise the demon (contrast the single substance, the gall, used to cure the old man's blindness), originally functioned as specifics for different ills. Z. mentions that there are twenty-four stories associated with the outline of the Tobit tale, but he does not enumerate them all. In fact, it would be very difficult to decide whether they are all independent motifs or simply variants on a single theme. More important than the identification of the folk tales, on which the story depends, is the Jewish reworking of the material; Z. devotes extremely brief space to this.

Z. finds that the book originated in Syria and the capital city is really Antioch under the guise of Nineveh; he reaches this conclusion chiefly by a process of eliminating Egypt and Palestine and by largely negative arguments and conjectures of very doubtful validity. He has hardly done justice to the evidence for Egyptian, Mesopotamian, and Palestinian provenance, and much of what he says could be turned the other way. He considers that chapters 13 and 14 are additions from some time after 70 A.D., and that the original first twelve chapters originate *ca.* 165 B.C.; his arguments are practically all from internal evidence. At present, the less said about the integrity and date of the Book of Tobit the better. There are still unpublished Aramaic and Hebrew fragments of the book from Cave 4 of Qumrân; until we know how much of the book they cover and the relative age of the language in which they are written, we will have practically no external evidence for integrity or date. Should they, for example, be in demonstrably good *Reichsaramäisch*, it would be no longer possible to date the book from the Greek period.

Z.'s translation follows S, but not always in detail; cf. 1:8, where he omits Ananiel. He is perfectly correct in maintaining that the text for the book must be eclectic. Henceforth the basis for translation must be S (as in the Jerusalem Bible, but not in the Chicago Bible nor in the RSV Apocrypha), but corrections and additions must be made from VL and B. The new Qumrân texts generally confirm the longer recension of S, but sometimes

they agree with VL and B against S. This introduces serious complications for the translator, and they cannot be solved simply by counting heads.

Apparently Z. knew nothing of the Qumrân finds when his book was being readied. Apart from the fact that he does not discuss them in connection with the text, he does not mention the distinction they introduce in the names of the father and son; the father is always *tôbî*, and the son *tôbîyah* or *tôbîyahu*. The two latter forms are known from the *OT*, and the latter, as an abbreviated form, from the Talmud.

Woodstock College

GEORGE S. GLANZMAN, S.J.

NEW TESTAMENT INTRODUCTION. By Alfred Wikenhauser. Translated by Joseph Cunningham. New York: Herder and Herder, 1958. Pp. xix + 580. \$7.80.

The praises of Wikenhauser's *Einleitung in das Neue Testament* have already been sung in the pages of this periodical (14 [1953] 602-6) by F. J. McCool, S.J., in his review of the first German edition of 1953. Since then a second German edition has appeared (1956), in which, while the text of the body of the book remained substantially the same, additional notes were appended in a section called *Ergänzungen*. The new English translation is based on the second German edition and incorporates the additional notes into the text itself. So it will not be amiss to give more than a brief notice to this translation. In general, we can only echo the praises of the former reviewer, applying them to the English translation; for we are confident that it will now acquire for Wikenhauser at least as many readers in the English-speaking world as he formerly had in his own language group.

The translation has been carefully done. Comparison with the German original reveals that it is not a slavish rendition, and the English reads well. It is a beautifully printed book, which has done away with the paragraphs of small print that were found at times in the German editions.

The reader is referred to McCool's review for a summary of the positions held by Wikenhauser on various *NT* questions; these have remained unchanged.

Most of the notes of the *Ergänzungen* of the second German edition were of bibliographical nature, and some of them were followed by Wikenhauser's comments in brackets. In the English edition these have been added to the bibliographies that head each section. Whereas Catholic and non-Catholic works were separated in the German editions merely by a dash, the author's preface to the English edition tells us that the two groups are now indicated by (a) for Catholic books and (b) for non-Catholic works. With these new

additions one will find a short, reliable, and up-to-date bibliography on all the books of the *NT* as well as on other general *NT* problems. It is, however, a shame that the English translator did not see fit to substitute the titles of English translations for the original titles, when they exist. For instance, G. Dalman, *Orte und Wege Jesu* (p. 13), could just as easily have read *Sacred Sites and Ways*; M. Dibelius, *Aufsätze zur Apg* (p. 320), could have been *Studies in the Acts of the Apostles*; M. Dibelius, *Paulus* (p. 351), could have been *Paul*; etc.

But a few of the notes of the second edition were more extended. There is, for instance, an adequate summary of Vaganay's theory of the Synoptic problem (pp. 235–38), followed by a telling criticism in four points (pp. 238–39). Wikenhauser has not changed his presentation of the modified Two-Source theory that he had formerly proposed.

The pertinence of the Dead Sea Scrolls for the "Origin of Johannine Thought" is discussed on pp. 315–18 in a rather guarded way. However, a number of good articles on the subject are indicated, which will enable the reader to go further on his own. But it is surprising to see the pertinence of the same material for Pauline studies wholly neglected. In an edition like the present one, where the author was permitted to make additions, some space should have been given to Paul and Qumrân. This is, however, the only serious lack in an otherwise abundant treatment of the *NT* literature—a lack that can readily be excused in the case of a *professor emeritus* who has written so well.

A precious footnote on p. 9 explains succinctly the most recent semi-official interpretation of the decrees of the Biblical Commission, giving references to the original articles by A. Miller and A. [not K.] Kleinhans as well as to the subsequent commentaries of J. Dupont, E. Vogt, and E. Siegman. In the light of this note the various summaries of the decrees found throughout the book are to be understood.

To the list of *NT* papyri we find the Papyrus Bodmer II (the recently published second/third-century text of Jn 1–14) already added as *P⁶⁶*; references are also given to five of the most significant early studies of that codex. This indicates the up-to-date character of the English edition, which supersedes the second German edition in a point like this.

The indices in the book are not fully adequate, apparently having been copied from the second German edition and not always modified according to the new material now inserted in the text. There is, for instance, no mention of the following people in the Index of Persons, though their names occur on the pages indicated in the parentheses behind their names: H. Bardtke (317), F.-M. Braun (316), R. E. Brown (216), Strauss (240), Omodeo (352),

etc. The Gnostic codices from Chenoboskion, treated on p. 318, appear in the Index of Subjects under neither Gnosis, Codices, Coptic, Chenoboskion nor Nag Hammadi. Most of this material appeared in the *Ergänzungen*, and account should have been taken of it when the English indices were made. Strangely enough, though, Vaganay does appear in the index as mentioned on pp. 235 ff. On p. 577 *Anecdote* should follow *Alogi* (a mistake copied from the German). One serious typographical mistake has been introduced in the English text: the last eighteen lines of p. 20 should be marked off as a continuation of footnote 1 on p. 19.

The reader will readily realize that these criticisms affect minor points of the book and do not detract from its undoubted merits. It cannot be recommended too highly to teachers of college theology and to priests who left the seminary some years ago and are eager to brush up on the *NT*. It should be a vade mecum of all seminarians.

Woodstock College

JOSEPH A. FITZMYER, S.J.

LE MYSTÈRE DU TEMPLE OU L'ECONOMIE DE LA PRÉSENCE DE DIEU À SA CRÉATURE DE LA GENÈSE À L'APOCALYPSE. By Yves M.-J. Congar, O.P. Paris: Editions du Cerf, 1958. Pp. 345.

The present volume, though of special interest to the student of ecclesiology, should find a wide and eager reception in other theological quarters as well. According to Congar, the presence of God constitutes a mystery in the three meanings one may assign to this term: the theological sense of a truth whose content a created mind cannot fathom, the Pauline-patristic sense of God's design unveiling itself and being realized progressively, and the liturgical sense of a real memorial of God's great acts of salvation with a view to their eschatological consummation.

C.'s work follows the stages of the progressive revelation of this mystery. Our biblical texts, of course, make specific mention of a truly personal presence of God among men. In the narratives concerning the patriarchs we find an almost rhythmic intervention of God in their history via passing meetings. Then God constituted the Hebrews as His people, with Himself as their God. In so doing, He established His presence among them as One who reveals, guides, hears, judges, aids, and punishes. C. notes (p. 23) a striking parallelism between the effects of the presence of God during the early era of Israel's choice as God's people (e.g., the cloud, the dwelling place, etc.) and the effects attributed by the *NT* to the Holy Spirit. With the construction of the Temple came a consciousness of a fixed, material presence of God, but to this consciousness the prophets added the teaching

of a presence joined to the effective rule of God in the heart of man (p. 94).

In five short chapters C. covers the *OT* ideas on the presence of God, but it is with the second part of his volume, which treats of this theology in messianic times, that one reaches the heart of the teaching. For with the Incarnation of the Word in Mary's womb a radically new stage was inaugurated. The sacrificial regime of the Mosaic cult disappeared in the perfect sacrifice of Christ. Henceforth there was to be but one temple where man could truly adore, pray, and offer, and where we would really meet God: the Body of Christ.

With the departure of Christ heavenwards, the Holy Spirit was given to mankind, to be in the faithful rendering them children of God and making them capable, as it were, of seizing Him by knowledge and love. No longer have we only a presence, but now an actual indwelling of God among His faithful. Individually and collectively the faithful become the temple of God because they are the Body of Christ, animated by His Spirit.

In this second and more penetrating section of his work C. treats first of Christ and His relation to the Temple (pp. 139 ff.). Then he proceeds to an analysis of the Christian in his relation to the Church, the spiritual temple, based on the teaching of Paul, of the Epistle to the Hebrews, of the writings of Peter, and finally of the Apocalypse of John. Of special interest to this reviewer was C.'s development in this section of Peter's doctrine on the living rock. C.'s competent command of the relevant scriptural material and his wide acquaintance with the patristic and Scholastic approach to these texts add solid confirmation to his views.

Special mention must be made of Appendix 3, wherein C. devotes considerable attention to the controverted analysis of grace under the old and new dispensations.

In this volume C. has made a very significant contribution to the fast-growing field of biblical theology. Like so many of its predecessors in the *Lectio divina* series, this book merits serious study by the modern theologian.

Alma College

JOHN E. HUESMAN, S.J.

L'EVANGILE DE JEAN: ETUDES ET PROBLÈMES. By M.-E. Boismard *et al.* *Recherches bibliques* 3. Paris-Bruges: Desclée, 1958. Pp. 260. 195 fr.b.

Always presupposing the eminence of the scholars who participated in them, the success of the last three Journées bibliques de Louvain devoted to the *NT* has been due in great part to the happy formula according to which these meetings have been organized. If we can judge from the printed results, this formula has been: (1) choose a subject of current interest, suf-

ficiently defined to guarantee unity to the session, yet broad enough to embrace the different fields in which the collaborating scholars are specialized, e.g., messianism in 1952, the formation of the Gospels in 1955, and now in 1957 the Gospel of John; (2) invite the best scholars available and give them full liberty within the limits of the chosen subject; (3) when they have had their say, add a final chapter in which a senior contributing member notes the significant contributions of each participant. The natural result is that all these books, but none more successfully than the present volume, express in the most concrete manner possible the center of interest, the methods, and the general tone of modern scholarship in relation to the subject under discussion.

As may be grasped from the above, this book is eminently readable. First, the experienced Ph. H. Menoud surveys the present situation in Johannine studies (pp. 11–40). Then come two essays in lower criticism, the first by Père Boismard, who offers more evidence from textual criticism for a fourth gospel originally written in Aramaic (pp. 41–57), while V. Martin succinctly describes the characteristics of the Bodmer Papyrus (pp. 59–60). These are followed by two most stimulating studies in higher criticism in which M. van den Bussche (pp. 61–109) successfully establishes the two main sections into which Jn divided chaps. 1–12 (after the double introduction [1:1–18; 1:19–51] come the two sections devoted to signs [chaps. 2–4] and works [chaps. 5–12]), while Msgr. Cerfaux (pp. 147–59) demonstrates with admirable clarity how both the “Johannine logion” of Mt and Lk and the fourth Gospel prolong *independently* the concept of Jesus, the revealer of the eschatological mystery, a notion which in itself is a Christian specification of a theme current in the earlier Jewish apocalyptic. Three articles are next devoted to Johannine theology, succeeded by three studies of the background of the Gospel. The first is a general article by F. M. Braun, particularly notable for the author’s steadfast refusal, in these days of Qumrân, to exclude completely any possible Hellenistic influence on Jn (pp. 179–96). In the others, Quispel and Coppens discuss the relations between Jn and Gnosticism (pp. 197–208) and Qumrân (pp. 209–23) respectively. As is only fitting for a volume appearing under Catholic auspices, the final article by A. Laurentin (pp. 225–48) is devoted to an unusually illuminating attempt to determine the genesis and sense of Augustine’s famous predestinarian exegesis of Jn 15:5: “Now, Father, glorify me at Thy side, with the glory which I possessed with Thee before the world began.” Here the author defines Augustine’s interpretation, carefully differentiates it from Jn’s own point of view, while allowing that the Doctor

of Hippo expressed, despite everything, "un aspect essentiel de la pensée johannique." It is a balanced and peculiarly satisfying piece of work.

The interest of the speculative theologian, however, will be specially stirred by the three essays in biblical theology. First, M. Giblet (pp. 111-30) exposes the main lines of Johannine Christology, which in the nature of things resolve themselves into a study of the relations between Jesus and His Father, and hence touch on a fundamental and constant object of theological concern, the mystery of the Trinity. In his insistence that any interpretation of the mystery of Jesus as seen by Jn, which distinguishes the texts enuntiating Jesus' messianic function over against those which express His divine nature, is necessarily mistaken, since it reads the Gospel with a mentality foreign to both Jn and the biblical tradition in general, G. advances beyond the Catholic "solutions" of the Johannine mystery of Jesus which have been normative since the days of the Arian controversy and, in so doing, supplies a tenable alternative to "Bultmannian" interpretations of the fourth Gospel, which accept the message of the Evangelist when he stresses the significance of Jesus *for us*, while reducing his "metaphysical" texts to the status of mythological statements, i.e., assertions which denote no reality beyond the expression of the significance of Jesus' soteriological function. The texts, as analyzed by G., show convincingly how such distinctions run counter to all that Jn stands for and that his aim was to lead his reader from an understanding of Jesus' messianic work to a grasp of the divine condition in which that work is rooted.

The theologian will be served equally well by Grossouw's study of the glorification of Christ in the fourth Gospel (pp. 131-45) and by de la Potterie's profound and complete treatment of the well-known *crux interpretum* in 1 Jn 3:6-9, in which John, who had previously charged in 1:8 that the Christian who claimed to be sinless was a liar, now states with staggering baldness that the Christian does not, indeed cannot, sin (pp. 161-77). Both studies are masterly, each scholar employs all the resources of modern exegesis which his texts demand, and the result is abundant and convincing light.

Although this detailed report may have obscured it, the dominant impression a reader derives from this collection is that the center of interest in Johannine studies today is the *book* rather than the man behind it. This is not to imply that interest in determining scientifically the identity of the author, his written and unwritten sources, the language in which he wrote, his purpose, the milieu from which he came, has flagged or died. What has happened is that these problems have been moved from the center of schol-

arly concern to a more fitting subordinate position. Out of the theories and counter-theories of an earlier stage of Johannine studies, a conviction is steadily growing—which is shared by all the contributors to this book—that the fourth Gospel is a profoundly original work, whose essential value lies in the message it transmits. Faced with the organic thought of the fourth Gospel, the scholar is tempted to abandon vivisection for once and to seize on the unity which lies before him, and, with it at the center of his vision, to strive to penetrate it and assimilate its subtle variety in the light of all that is now known about nascent Christianity and the other religious currents at the close of the first Christian century. But let the reader be warned: this is not to accept the fourth Gospel as theology, while rejecting its historical claims. Menoud, who among others in this collection emphasizes this transposition of interest, quotes with approval the answer proffered by a fellow non-Catholic, Strathmann, to the classical objection to the possibility of John the Apostle being the author of this work, i.e., a companion of Jesus could not have thought of Him as the incarnate Logos: “The existence of the Church immediately after the resurrection bears witness that the faithful and not Jn alone discerned a superhuman and divine being in their Master. This is the conviction which John expresses in his Gospel, in which *facts* [emphasis mine] form the substructure for a preaching about Jesus, and in which the Apostle effects ‘une stilisation kérygmaticque’ ” (p. 24). While such a conception of the work need not be accepted by all, it is proffered here to show that the atmosphere of modern Johannine investigation is one in which the believer may breathe far more easily than in the past.

Pontificio Istituto Biblico, Rome

FRANCIS J. MCCOOL, S.J.

SACRAMENTAL THEOLOGY: A TEXTBOOK FOR ADVANCED STUDENTS. By Clarence McAuliffe, S.J. St. Louis: Herder, 1958. Pp. xxix + 457. \$6.00.

Within a little over 400 pages this book treats of general sacramental doctrine and of each of the seven sacraments. It is written “expressly for university students and for juniors and seniors in colleges. Hence it offers only a meagre bibliography. The mastery of this volume will keep the student so fully occupied that he will have little or no time for supplementary reading” (p. ix). There are some 54 “conclusions” or “theses” and about 56 “comments” which deal with subsidiary theoretical questions or with practical applications. “To avoid overburdening the student,” Fr. McAuliffe explains, “we present only one, or sometimes two, of the clearest and most telling declarations of the *magisterium*, but they always suffice to establish

the thesis. Similarly, we limit our citations of Scripture texts to one or two, though occasionally more. We have selected the most convincing texts, most of which are sanctioned either by the *magisterium* or by the unanimous consent of exegetes and theologians" (p. x). M. deliberately limits his citations from the Fathers to a few, introduced not as "proof" but in general confirmation. On the causality of the sacraments and on the exact nature of the Sacrifice of the Mass, he follows Billot; on other questions he is generally conservative. He acknowledges his indebtedness to Doronzo.

The brevity inherent in M.'s plan does not prevent many arguments being put most cogently; indeed, perhaps they are more cogent because brief. It is especially pleasing to read that sacramental graces "are not dependent upon sanctifying grace" and therefore even those in grave sin may continue to receive the grace of the sacraments—excluding, of course, the Eucharist (cf. pp. 22, 226). The answers to objections against the Real Presence and transubstantiation (pp. 154-58) are better than any I remember to have seen.

Today a theological writer has a hard task. "The most assiduous student," wrote John F. Sweeney, "is in danger of engulfment in the torrent of theological works that threatens to flood us all" (*THEOLOGICAL STUDIES* 17 [1956] 368). A writer must face new lexicons, dictionaries, encyclopedias, new editions, new discoveries of documents, new translations, specialized books, monographs, dissertations, and articles. There are whole books on a single text of Scripture, whole books on particular aspects of almost every ancient writer, batteries of works on medieval theology, exhaustive disquisitions on the acta of Trent, and practically full libraries on "modern" theology, including non-Catholic. "Dogma" is not independent of philosophy, history, canon law, moral theology, liturgy, ascetics, and comparative religion.

Chesterton once remarked that it is easier to write a leading article for the *Times* than a humorous article for *Punch*. In a sense, the same is true of theology: it is easier to write a learned disquisition on a specialized theme than a manual covering a whole field. To express doubts about the complete adequacy of M.'s book as a sole text for advanced students is perhaps to ask whether any textbook can be entirely satisfactory.

A textbook should not overburden the student with erudition; it should, nevertheless, be abreast of recent progress. On this head some teachers, especially if educated in a different tradition, might have doubts. As evidence for the enumeration of the seven sacraments M. selects (p. 8) St. Otto of Bamberg, who died in 1139. Yet as early as 1910 Pourrat had pointed out that the attribution of the sermon to Otto was contested, and since then de

Ghellinck, Weisweiler, and Dhanis have established that there was no exact enumeration before 1145. The point in itself is trivial, but it is indicative of a tendency in M.'s book to allow the enthusiasm of an apologist to prevail over the accuracy of a scholar. Dealing with the famous *salva illorum substantia* in Session 21 of Trent, M. argues that "substance" must be taken in "the obvious meaning of 'substance' which necessarily results from the combination of a *specific* matter and form" (pp. 44-45). Now in 1947 Pius XII gave what may be regarded as an authentic interpretation of Trent's expression: "'substantiam sacramentorum,' id est in ea quae, testibus divinae revelationis fontibus, ipse Christus Dominus in signo sacramentali servanda statuit" (*Sacramentum ordinis*, DB 3001, n. 1). This decision of Pius XII came to us subsequent to the careful studies in the way of interpreting Trent published by scholars such as Harent, de Baets, Schmidt, Mangenot, de Guibert, Umberg, Cavallera, d'Alès, and Lennerz; and these studies cast doubt on M.'s actual interpretation of the expression in Trent and upon the method he uses to deduce it, a method which he adopts elsewhere (cf. pp. 144, 215, 217, 272, 274, 298).

M. says that the word "contain" in canon 6 of Session 7 of Trent "necessarily denotes causality. We cannot say that a mere condition contains an effect" (p. 16). But the Scotists used to say that the sacraments contain grace as a vial contains medicine or as a divine promise contains its fulfilment, and Laynez and Salmeron spoke in this sense in the Council itself; cf. Daniel Iturioz, *La definición del Concilio de Trento sobre la causalidad de los sacramentos* (Madrid, 1951) pp. 250, 252, 290.

The Decree for the Armenians is said to have "little, if any, doctrinal value" (p. 362) and more probably to have "no dogmatic value" (p. 363). This judgment will astonish anyone familiar with the recent literature on the subject, especially Paul Galtier's "Encore un mot sur la nature du décret 'pro Armenis,'" *Gregorianum* 25 (1944) 171-85, and George Smith's "The Church and Her Sacraments," *Clergy Review* 33 (1950) 216-31. The latter deals with the Decree for the Armenians in connection with Leo XIII's *Apostolicae curae* on Anglican orders and compares their dogmatic weight. Among the "difficulties" which M. considers the Decree to occasion, the third is this: "the form offered for the ordination of a priest is wrong. It is not the one prescribed in the Constitution of Pius XII." This is disconcerting, the more so as no solution is offered save to deny the dogmatic value of the Decree. But how is it possible that anyone should think that Pius XII's Constitution settled anything whatever about the past? Pius says most explicitly: "Huius Nostrae Constitutionis dispositiones vim retroactivam non habent" (DB 3001, n. 6).

In dealing with the Bull *Exposcit* (April 7, 1589) of Innocent VIII, M. explains that Cardinal Gasparri examined the Bull in the Vatican archives and said that it contained no mention of the diaconate (p. 369). The same is said by Pohle-Preuss, *Sacraments* 4, 124. Now Gasparri wrote in 1894, and he did not say that he himself had examined the Bull, but that he had inquired at the Vatican archives and was informed that the Bull contained no mention of the diaconate; see his *Tractatus canonicus de sacra ordinatione* 2 (Paris, 1894) 84-85, n. 798. In simple fact the Vatican archives contain neither a copy of the Bull nor any "minute" about it, as was certified to de Langogne in 1901, and by Msgr. Angelo Mercati to Gillmann in 1924 and to Corrado Baisi in 1934. The latter, in his *Il ministro straordinario degli ordini sacramentali* (Rome, 1935), accepts de Langogne's suggestion that the officials of whom Gasparri inquired may have confused a Bull of 1487 with the Bull of 1489. But whatever be the explanation of the mistake indicated by Gasparri, if it is thought proper to burden college students with such difficulties, surely it is scarcely adequate to rely upon evidence as old as 1894, as though no one had dealt with the matter since then.

A number of statements in the book seem not duly weighed. Is the inference legitimate that because heretics can confer baptism validly, therefore they can confer all sacraments validly (pp. 49, 52)? On an internal intention there seems some confusion. The general principle is laid down: "A minister who does not intend at least the general meaning of an action enjoined by his superior, is not truly a minister" (p. 61). This assertion is proved solely from the following example: "A delegate who is ordered by the President of the U. S. to shake hands with a foreign ruler who is the President's friend, must give a hearty handshake or he does not fulfill the President's injunction. If the delegate shakes hands listlessly, he performs the outward act of handshaking (external intention), but he has not performed it as an act of friendship (internal intention), and so has not truly been a minister of the President."

From this it would seem that if the delegate were to give all the outward signs of friendship, shaking hands with great warmth and smiles, he would fulfil the injunction of the President and would therefore have an "internal" intention, even if meanwhile he said in his heart that he repudiated friendship with these people. The apparent application to the minister of the sacraments would be that if a priest acted with great appearance of devotion, he would have an internal intention. This is not, of course, what M. intends; but the example confuses rather than enlightens. It is odd that Catharinus and Salmeron are mentioned, Farvacques passed over in complete silence. Rambaldi's careful work is evidently disregarded.

M. declares that "it is dogmatically certain from the universal agreement of the Fathers that we may conclude from these two passages—Acts 8:12–18 and 19:1–6—that only the Apostles were the ordinary ministers of confirmation" (p. 108). But surely Timothy and Titus may have confirmed even during the lifetime of the Apostles. To prove the total cessation of the substance of bread through the words of consecration, the argument is advanced that "since a glorified body has no vegetative functions, it could not assimilate any part of the substance of bread" (p. 140). The force of the reasoning escapes me. M. further asserts that "so close is the bond between the accidents of bread and wine and the body of Christ that the Eucharistic species are worthy of divine cult, not by themselves, but precisely because of their close union with the Second Person of the Blessed Trinity" (p. 147). Surely this adorability of the species needs a word or two of further explanation. The species are not drawn into the hypostatic union and consequently are not adorable. The hymn puts it: "Adoro *te* devote, latens Deitas, Quae sub his figuris vere latitas," and expresses the faith of simple people who adore Christ Himself and not the Eucharistic species.

With regard to sacrifice, M. insists that destruction is essential to its definition, since sacrifice must express God's absolute dominion. He answers the question, "Precisely how does destruction express God's absolute dominion?", in these terms: "Since we may not take our own lives, we choose under God's direction some object which we are permitted to destroy and use it in our stead. By destroying this object we tell God that we ourselves are nothing, that we ought to be destroyed, that He is our absolute Master and that we are His mere creatures, absolutely nothing of ourselves" (p. 192). I doubt if a single modern writer can be cited who supports this explanation of the significance of destruction. Many explicitly reject it; for instance, Lepin, de la Taille, Garrigou-Lagrange, Filograssi, Piolanti, de Aldama, Schmaus, Otto, and Masure. Many say that the destruction signifies rather the death of sin than the death of the sinner, since, as Wisdom says, "God made not death, neither has he pleasure in the destruction of the living." Surely it is repugnant to Catholic feeling to say that in sacrifice we destroy something only because we are not allowed to destroy ourselves.

M. affirms that de la Taille himself admits that his theory lapsed from tradition from the time of Trent until 1924 when his *Mysterium fidei* appeared (p. 217). No reference is given. De la Taille holds the contrary in "Coena et passio in theologia apologetica contra pseudo-reformatores," *Gregorianum* 7 (1928) 177–241, and in more than one article reprinted in *The Mystery of Faith and Human Opinion Contrasted and Defined* (London, 1930) pp. 270–78, 349–79; and cf. *Mysterium fidei*, pp. 64, 248–53. M. also

attributes to de la Taille the opinion "that Christ, since He was physically immolated once on the cross, does not have to be immolated again in any way at the Mass" (p. 217, par. 5 and again in par. 7). I can only explain this attribution to de la Taille of an opinion which he never held and which he repeatedly repudiated as being due to pressure of work on M. which prevented his reading what de la Taille wrote. De la Taille always held and always retained "our mystic immolation of the Victim, renewed in each Mass"; cf. *Mysterium fidei*, pp. 36, 39, 111, 180, 195, 237 ff., 271, 303, 457, 574, and repeated assertions in his defense of his view against attacks. This mystic immolation, in the judgment of de la Taille, as in that of many other theologians, constitutes the sacrifice of the Mass. How? Because, thinks de la Taille, the mystic immolation expresses the self-giving of Christ present as a glorious Victim, and this expression of self-giving makes a real offering. Thus the mystic immolation is essential to de la Taille's whole position and is not "merely an extrinsic adjunct to the Mass" as M. affirms de la Taille to have made it.

M.'s own view is not conspicuously lucid. He clings to the idea of destruction (pp. 186-92) and insists that the destruction, in order to verify the definition of sacrifice, must be real (p. 223). How is the destruction in the Mass real? He explains: "A symbolic destruction still remains a real destruction in the sense that it is not purely subjective, but actually takes place in the objective order. It does, of course, differ specifically from a physical death. Since, however, it cannot be described except as a destruction, our definition stands intact" (p. 222). But the question is: *How* does the destruction at Mass "actually take place in the objective order"? *How* is it real? To signify a destruction when no destruction takes place, and then say there is real destruction all the same, looks like mere verbal gymnastics. A real thing can, of course, be also a symbol, but it must be real in order to be a symbol. A handshake is a symbol of friendship, provided it is a real handshake. A photograph of a past handshake is not a real handshake, but rather the abiding memory of a past handshake. Similarly, "a purely pictorial death" (p. 221) can scarcely be said to be a real death; and a symbolic destruction cannot be said to be a real destruction, which is an action, since Christ is in no way destroyed at Mass. How, then, does the symbolic destruction "still remain a real destruction" and "actually take place in the objective order"? Yet M. is forced to try to find some reality to the "destruction" in the Mass, since if he found none, his "symbolic destruction," drawing all its symbolism from the sacrifice of the cross, would amount to nothing more than a mere commemoration of Calvary. Might it not be a mistake to begin with a definition which leads to such awkward consequences?

Dealing with the differences between a secular judge and a confessor, M. expounds one difference as follows: "The principal object of the secular judge is to condemn the accused person. No one would ordinarily be brought to trial unless there were some evidence against him. However, the principal object of the confessor is to forgive the accused person" (p. 248). Must not a judge do justice impartially, on the presumption that the accused is innocent until he is proved guilty? Does "some evidence" against an accused justify the suggested inference that the judge's principal object is to condemn him? M. adds that a secular judge imposes a penalty which is "primarily vindictive" (p. 249); as the word is so often used in the sense of "revengeful," perhaps some explanation is needed. It is said that our acts of sorrow at Mass are "immeasurably enhanced in value because God looks upon them as though they were made for us by His sacrificed Son" (p. 226), and also that God could possibly have decided to forgive a sinner without repentance on the part of the sinner (p. 266); perhaps a Thomist might detect an odor of nominalism about these two assertions, even though they are very incidental. M. states that marriage was probably monogamous before the Deluge (p. 398); one may question whether there is sufficient evidence to justify even a "probable" judgment. The account of Lamech and his two wives in Gn 4:19 does not suggest monogamy; and even if the account of Lamech is misplaced, still Gn 4 scarcely indicates monogamy.

In the use of Scripture M. deliberately limited himself to citations of only one or two texts, though occasionally more, as he says in the Introduction (p. x). This method has the advantage of definiteness and clearness, but possibly it might not escape all criticism leveled against the "proof-text," "propositional," and polemic method of dealing with Scripture. A general dogmatic textbook is not meant to be a book on biblical theology, and yet I confess to a certain uneasiness about M.'s perspective in dealing with St. John on baptism and the Eucharist. John surely wrote with awareness of the existing liturgical practice of the Church, and I am not sure if M. takes enough account of this. The absolute dichotomy between a "literal" and a "metaphorical" interpretation of Jn 6 (pp. 118-23) leads to difficulties about Communion under one kind and about the necessity of infant Communion as compared with the necessity of infant baptism. Moreover, insistence upon a "literal" interpretation, as though the sole alternative were a "metaphorical," makes it harder for a Catholic to deal with the objections of the "fundamentalist" Protestants whom M. seems mainly to envisage.

It may be doubted if there is justification for the argument that the Supper is a distinct sacrifice because the present participles are used, *didomenon* and *ekchunnomenon* (p. 196). "In Greek, present participles when linked to the subject of a sentence by the verb 'is,' can never denote future time." M.

Zerwick alleges Lk 1:35, 2:34, 14:31, and Acts 21:2-3, 26:17, against the argument from the use of the present participles and concludes that the argument from their use to the sacrificial character of the Supper in itself is "admodum precarium"; cf. *Graecitas biblica* (Rome, 1944) p. 40. M. also argues that the word "grace" in St. Paul always means either a charismatic gift or sanctifying grace (pp. 16, 344). But what of 1 Cor 7:7 and 2 Cor 1:11, where it seems to mean neither? Further, students will be working from an English version and will fall upon several instances where the word "grace" can scarcely be understood either as a charismatic gift or as sanctifying grace.

On the difficulty against the indissolubility of marriage from the clause "except it be for fornication (*porneia*)" (Mt 19:9), M. is possibly unduly peremptory. "It is not important," we read, "what the word 'fornication' means. Some translate it as 'immorality,' others as 'adultery.' Some say it signifies any extraordinary sin against chastity. It probably means adultery" (p. 408). In saying that the meaning of *porneia* is not important, M. differs from such biblical scholars as Bonsirven, Vaccari, Zerwick, and Dyson, for whom determination of the meaning of the word is essential to a solution of the difficulty. Is there no significance in the fact that modern English versions do not translate the word as adultery? The Confraternity has "immorality," the Westminster "impurity," and the Standard Revised "unchastity." M. prefers to follow St. Augustine's interpretation. He gives no reference, but if he has in mind the *De adulterinis coniugiis*, Augustine there does not discuss the meaning of the Greek words and can scarcely be cited as giving an example of satisfactory exegesis, great as were his merits.

M. gives between thirty and forty texts or passages which he calls "dogmatically certain" as proofs for various elements of sacramental doctrine. The Church, he says in his Introduction, "has defined very few texts. However, we know the sure meaning of many other texts either because they are cited in documents of the *magisterium*, or because their meaning is certified by the unanimous consent of exegetes and theologians. Hence the meaning of many texts is guaranteed by *authority*. This is what we signify when we say that a text is *dogmatically* certain" (pp. xi-xii). But the mere citation of a text in a document of the *magisterium* by no means necessarily certifies its meaning; the exact intent of the citation must be examined and appraised, since councils cite texts in many different ways, sometimes merely to repel a false meaning. Moreover, the universal agreement of exegetes and theologians seems a matter not easy to establish. I should have scruples about affirming dogmatic certitude for the interpretation of a fair number of texts for which M. claims it. Merely as instances: on p. 116, the Real Presence from Jn 6, cf. *DB* 930: "utcumque iuxta varias sanctorum Patrum et doctorum interpretationes intelligatur"; on p. 78, the remission of all

temporal punishment by baptism from Rom 8:1, cf. *DB* 792; on p. 74, the "form" of baptism from Mt 28:19, cf. *DB* 229, 335. M. says (p. 419) that proof of the Pauline privilege is "dogmatically certain" from 1 Cor 7:12-15. But in 1951 Pierre Dulau in *Catholic Biblical Quarterly* 13, 146-52, maintained that neither the ordinary nor the extraordinary teaching authority of the Church has settled the meaning of the passage in 1 Corinthians, which he himself judges not to envisage remarriage of the Christian party. Dulau does not entirely convince me; yet his article is a warning against hasty allegations of dogmatic authority in exegetical matters. To determine the exact authority attaching to particular texts because of declarations of authority needs the most careful evaluation of documents in their historical setting, and this, especially in the case of Trent, generally involves considerable research into the acta.

I confess I wish that Pohle-Preuss were not so often recommended by M. These volumes certainly have served a great need, but they are by now to a large extent out of date. To read Pohle-Preuss and then to read THEOLOGICAL STUDIES, the *Catholic Biblical Quarterly*, or *Medieval Studies* is to pass into a different atmosphere where different manners and standards are taken for granted. In the special issue (April, 1955) of the *Catholic Biblical Quarterly* in honor of Archbishop E. V. O'Hara, Eugene Kevane, dealing with Sacred Scripture in the high school, gives a hint that the new spirit that is invigorating biblical studies is already influencing students before they come to college. Might not the brighter sparks among college juniors, seniors, and "advanced students" be encouraged to read some of the *Ancient Christian Writers* volumes or such articles as David Stanley's "The New Testament Doctrine of Baptism," THEOLOGICAL STUDIES 18 (1957) 169-215? Or would that be quite utopian?

Any writer of theology is bound to hear a reproachful tut-tut, if he does not happen to favor an outlook or a view favored by a reviewer; such is the fate of all writers of textbooks. Judgment of a textbook must in the last analysis be comparative: Is there anything better? Judgment must rest with the deans and teachers in colleges, and it is to their earnest consideration that I sincerely commend M.'s text.

Heythrop College, Oxon

BERNARD LEEMING, S.J.

LE PROBLÈME CARDINAL DE LA MISSIOLOGIE ET DES MISSIONS CATHOLIQUES.
By Edouard Loffeld, C.S.Sp. Pittsburgh: Duquesne University Press, 1956.
Pp. xx + 416. \$6.00.

Prominent in Loffeld's work is the twofold question: What is to be regarded as the full structural growth of a particular church, and is not the

achievement of this precise structural growth the peculiar goal assigned by the popes to missionary activity? The answer to the first question draws abundantly on recent ecclesiology—positive, canonical, liturgical, missiological, dogmatic. It insists that the full structural growth of a particular church in hitherto non-Christian territory involves not only the existence of the native bishop (or bishops) and the native priesthood in adequate numbers and preparation, but also a sufficiently abundant corps of native religious, male and female, and a laity, cultivated to the point where they not only fulfil their ecclesiastical role of participation and Catholic Action but carry into their whole secular world of daily life a significant influence of Christian maturity. Through the erection of this total structure the catholicism of the Church is given new concretion, the mystical incarnation of Christ is extended. The whole presentation clearly instances the growing and beneficial influence of contemporary social studies on theology.

The answer to the second question reveals the author's virtuosity in handling relevant Church documents from the days of Pope Leo XIII. Not content with a careful study of the teachings of Leo XIII, Pius X, Benedict XV, Pius XI, and Pius XII, he carries his investigation into the pronouncements—as the most authentic interpretations of papal teaching—of the prefects of the Congregation for the Propagation of the Faith (Cardinals van Rossum and Fumasoni-Biondi) and the secretaries (Cardinals Salotti and Costantini, Msgrs. Bernardini and Sigismondi). From this array of documents emerges with some security the reply that the peculiar goal assigned by these popes to missionary activity is indeed, substantially, the previously described structural growth of the new particular church.

The discussion of these two questions is preceded by the investigation of certain logical and theological presuppositions and followed by a glorious analysis and synthesis of the whole notion of mission. Then come chapters on the advantages and shortcomings of the canonical approach to the question, on the semantics of the word "mission," on the actual state of "structural growth" in various parts of the world.

This brief résumé necessarily comes short of conveying the sense of generosity with which all possible aspects of all questions are tirelessly pursued and illuminated by an immense missiological erudition. The very vastness and attractiveness of this missiological construction is just a little bewitching. We do well, then, to take all the author's carefully distributed warnings and so keep clear in mind that there is much here that is pure positive science and indeed quite recent science. We may gladly yield to the stimulus without being obliged to place upon the whole the seal of "Church teaching." It is quite impossible, however, in the magnitude and temperate-

ness and ardent execution of this big work to miss the throb of love imparted by the Spirit of Love to the heart of one of Its sons.

Weston College

JOSEPH A. DEVENNY, S.J.

LE SACERDOCE CHRÉTIEN. By Humbert Bouëssé, O.P. Paris-Louvain: Desclée de Brouwer, 1957. Pp. 208.

Interrupting work on a life of Cardinal Suhard and a further volume of his highly regarded *Doctrina sacra* series, Père Bouëssé, in response to a special request, here formulates anew, and for a wider public, the results of some thirty years of study and writing on the Christian priesthood. His stimulating and rewarding work exhibits the finest qualities of *haute vulgarisation*: a well-integrated doctrinal synthesis of depth and personal reflection, aptly based on positive sources, and effectively orientated towards the spiritual and pastoral concerns of clergy and laity today.

One basic theme dominates this study: the unique priesthood of Christ which, as a free disposition of God's salvific plan for man, orientates and recapitulates all religious history under its highest, and yet most basic, expression of priestly sacrifice.

Only in the light of man's call to supernatural intimacy with God and the subsequent misery of his fall can we understand the enigmas of sacrifice and priesthood which history reveals to us. In the freely decreed mystery of Christ alone do these profound and often somber realities find significance as preparations or participations of that sovereign priesthood which embraced the totality of His redemptive activity.

The historical preludes to this unique priesthood of Christ are studied in the period of the law of nature (chap. 2) and in that of the Mosaic covenant (chap. 3). In the light of the losses consequent upon original sin, when man, abandoned to himself, was no longer able to offer God the loving homage of a total gift of self in *spirit* and in truth, B. discovers the origin of symbolic sacrifice, especially under the forms of immolation, as well as the gradual development of an institutional priesthood (which, though natural, does point to an organic decay in the truly religious life of a community). These impulses of nature were safeguarded by God with the choice of a privileged people in the person of Abraham (whose interior dedication to God sets him apart from the institutional priest, Melchisedech), given positive sanction and expression in the Mosaic alliance, and progressively orientated to their supreme fulfilment in Christ, the sovereign Priest.

This sovereign priesthood is first studied in Jesus Christ Himself (chap. 4), and then in its participations by the ministerial priesthood of bishops and priests (chaps. 5 and 6) and by the royal priesthood of the "saints"

on earth and in heaven (chap. 7). Reflecting the views expressed in his rather recent (1953) *Le mystère de l'incarnation* (*Doctrina sacra* 4: *Le Sauveur du monde* 2, pp. 649-700), B. lays stress on the sacerdotal consecration of Christ by the grace of union and on the twofold mediation proper to His sovereign priesthood, an ascending one that is properly cultual and priestly (which has its efficacious and definitive source in the love-inspired total oblation Christ made of Himself to the fully known designs of His Father at the first moment of the Incarnation—an internal sacrifice of utmost perfection and eternal duration, externalized only by the loving endurance of the sufferings of the passion unto death), and a descending one—a royal mediation—that consists in the communication of truth and grace.

Of particular interest to theologians, in the light of recent controversy, are B.'s views on the relationship between the episcopate and presbyterate (though sharing a common sacerdotal power, in the strict sense of that term, with the priest, and the same sacramental character, a bishop shares more fully in the sovereign priesthood of Christ by a sacramentally conferred, inamissible, royal—hierarchical—power over the Church of Christ, that is not strictly instrumental as is the sacerdotal, as well as by the jurisdiction that is connatural to his office), and on the duties and spirituality consequent upon this distinction of powers. Of significance, too, are B.'s reflections on the role of religious priests from the standpoint of the total mission of Christ's participated priesthood. Rewarding for all will be a meditative study of B.'s concluding chapter on the interaction which must be had and fostered between the hierarchical, institutional priesthood and the royal priesthood common to all of Christ's Church for the fullest possible expression, in time and throughout eternity, of the priesthood of the whole Christ.

Though this work will not be accepted on many points of current debate, it is unquestionably a substantial contribution to the theology and spirituality of the Christian priesthood and a worthy challenge.

Alma College

WILLIAM A. HUESMAN, S.J.

LE TRÔNE DE LA SAGESSE: ESSAI SUR LA SIGNIFICATION DU CULTE MARIALE. By Louis Bouyer. Paris: Editions du Cerf, 1957. Pp. 256. 900 frs.

These extended reflections on biblical, mariological, and ecclesiological themes were outlined some years ago in Bouyer's booklet, *Le culte de la mère de Dieu dans l'église catholique* (4th ed.; Chevetogne, 1954), which has just been translated by the Marian Library, *Devotion to Mary in the*

Church (Dayton, 1958). *Le trône de la sagesse* further develops these ideas: "Mary has been made the living throne of eternal Wisdom. In Mary we can see in full perspective the realization in time of all that the divine Wisdom had in store for us" (p. 10).

For B., the ancient themes of man-woman and spouse of the Lord belong to both Mary and the Church. The biblical motif "divine wisdom" is a later development, and finally in Daniel apocalyptic literature succeeds the wisdom writings.

The chapter, "Mary in the New Testament," sees in the infancy narrative of Matthew the cornerstone of Mariology and finds an implied comparison to the temptation scene of Genesis in Matthew's use of Is 7:14 and in Luke's account of the annunciation. B. reaffirms the often-forgotten truth that Christianity did not fall like a meteor into an alien world; the Immaculate is the final flower of God's chosen people. In interpreting Cana, B. considers Christ's words to be not negative but neutral: "Do not concern yourself." In comparing the *OT* concept of wisdom with the *NT*, B. admits the difficulty of proving that the *NT* usage is in terms of a person.

Our Lady's virginal maternity is discussed by means of a comparison between marriage and virginity. The Christian paradox is that only virginity verifies the one way which leads to the accomplishment of the mystery of marriage, which is to image the union of Christ and His Church, to foreshadow the heavenly nuptials.

The remarks on the Blessed Virgin as the "eschatological ikon of the Church" both in her Immaculate Conception and in her assumption are full of thought content. Our Lady prefigures in her person the holiness of soul and body which the Church will achieve fully and finally in its glorified members at the end of time. Mary's assumption is not an apotheosis removing her from mankind, but rather the Blessed Virgin is the living gage of the promises made by Christ to the Church, that where He is we also shall be (Jn 14:3).

Among the good points of the book are the Eastern elements: liturgy (e.g., the doctrinal import of the feast of Mary's presentation), art (there are reproductions of ikons), Orthodox theology (Serge Boulgakof). Eastern history shows that some of the churches called "Santa Sophia" were dedicated to Christ, others were meant for our Lady, even as in the wisdom epistles of the Western Marian masses. On the debit side, this reviewer finds some of the interpretations contrived, e.g., the suggestion that the plural form for God in Genesis in the account of man's creation ("in *our* image") is somehow linked up with "it is not good for man to be alone."

LA MATERNITÉ SPIRITUELLE DE LA BIENHEUREUSE VIERGE MARIE. 2 vols. Ottawa: L'Université d'Ottawa, 1958. Pp. viii + 184, viii + 190. \$6.00.

These two volumes contain the papers read at the 1956 and 1957 meetings of the Canadian Society of Marian Studies on the spiritual maternity of Mary.

Vol. 1 includes four formal theological studies, two public lectures in the form of sermons, and a bibliography of the principal works on the subject. In the first of the four studies, an introduction to the spiritual maternity by Marcel Bélanger, O.M.I., the difficulties connected with establishing theological precisions about the subject are well outlined. Emphasis is on recent theological works, but arguments from tradition are also briefly scanned. The relation of the divine maternity to the spiritual maternity, the nature and reality of Mary's intervention (causality) in the redemption, and Mary as *socia Christi* are some of the questions exposed in this introduction. Henri-Marie Guindon, S.M.M., studies the papal documents, and lists, quotes, and interprets enough references to conclude that there is a long and rich tradition favoring the doctrine of the spiritual maternity in the writings of the popes, especially since Trent. A very original work on "The Spiritual Maternity and the Incarnation according to the Greek Fathers" by Wenceslaus Sebastian, O.F.M., argues that the Greek Fathers' influence can be found in such writers as Augustine, Anselm, Bernard, Bonaventure, etc. Emilien Lamirande, O.M.I., studies the role of Mary toward men according to Adam de Perseigne († 1221), whose works are said to represent the general mariological beliefs of his time.

There are also four formal studies together with three public lectures in the second volume. The lectures include the ten-year history of the Canadian Society of Marian Studies, the life of Charles Balic, O.F.M., and a sermon by Fr. Balic himself. Balic, who also wrote one of the formal studies, "Mary and the Church," is a significant contributor inasmuch as he was the organizer of the 1958 International Lourdes Congress, whose central theme was this very subject. In his study he states that the solution to the problem of Mary and the Church depends on Mary's contribution to the redemption (coredemption).

The first study in Vol. 2 is on the spiritual maternity in general and treats at length the teaching of the magisterium, the reality of Mary's spiritual maternity, and the kind of causality in the exercise of the spiritual maternity. A second paper by Emilien Lamirande, O.M.I., throws light on the Mary-Church relationship, specifically comparing Mary's spiritual maternity with the maternity of the Church. Paul-Eugène Charbonneau,

C.S.C., shows how the divine maternity is *the* basis for the spiritual maternity.

Brooklyn, N.Y.

FRANK J. KENNEY, S.M.

STUDIEN ZU GREGOR VON NAZIANZ: MYTHOLOGIE, ÜBERLIEFERUNG, SCHOLIASTEN. By Friedhelm Lefherz. Bonn: Rheinische Friedrich Wilhelms-Universität, 1958. Pp. 311. DM 4.50.

Planned as a monograph on the use of Greek mythology by St. Gregory of Nazianzus, the study under review was considerably enlarged by its author to include a critical review of the existing editions of Gregory's works, of the present status of investigations into the text tradition, and of the study of Gregory's *Nachleben* which can be traced in the works of ancient commentators, scholiasts, compilers of florilegia, lexicographers, biographers, panegyrists, and—last but not least—rhetoricians and poets who imitated the great Cappadocian.

In his use of mythological *exempla* Gregory did not strike out on a new path. Here and there we may perhaps detect a more personal note in his treatment of a mythological theme, but otherwise we find the same old arguments and for the most part also examples which since the days of Xenophanes and Plato had been employed with little variation by philosophers, pagan and Jewish traveling preachers, as well as ecclesiastical writers in their attacks on Greek mythology and religion. If Gregory at times alluded to obscure mythical themes, this was by no means due to a mania for strange and unusual material after the fashion of the Alexandrians. L. rightly emphasizes that, in our search for a satisfactory explanation of this phenomenon, we must rather consider Gregory's relatively good knowledge of Greek mythology acquired by vast reading, and the fact that a large part of the sources of late antiquity, among them especially the handbooks on mythology, are little known to us.

While the first part of the study, due to the very subject of the inquiry, hardly reveals anything new or striking, its second part, comprising about five-sixths of the monograph, yields all the more gratifying results. With great care and apparently untiring labor, L. applied himself to the task of collecting and critically sifting every possible information about the most authoritative texts of Gregory's works, now existing or ready to appear in the near future, and about the work already done or still in progress in connection with the study of the Nazianzen's influence on later literature, both sacred and profane. The more important results of L.'s study may be briefly summarized as follows. The text of Gregory's orations as

established by the Maurists (reprint by Migne, *PG* 35 and 36) can hardly be improved on the basis of the extant MSS, except perhaps by a study of the ancient translations, especially the Syriac. Further investigations in this field can, therefore, be limited to the search in manuscript catalogues and MSS themselves for orations hitherto unknown. After the death of the Polish scholars Przychocki, Witkowski, and Manteuffel, the Polish Academy has abandoned the plan of a critical edition of Gregory's letters. Fortunately, the long-felt want of such an edition will soon be supplied by P. Gallay, whose prolegomena appeared last year (*Les manuscrits des lettres de s. Grégoire de Nazianze*, Paris, 1957). The establishment of the critical text of Gregory's poems, on the other hand, cannot be expected for many years to come. After the death of Sternbach, whose preliminary studies seem to have been irretrievably lost, none of the living Polish scholars who have made significant contributions in this field apparently continues Sternbach's work, and, though the *Kommission für spätantike Religionsgeschichte* of the Academy of Berlin has included an edition of Gregory's poems in its program, a tremendous amount of preliminary studies must yet be made before the critical establishment of the text can safely be undertaken.

It is to be regretted that, for financial reasons, the author's manuscript had to be shortened before it went to the press. But even in its abbreviated form the study contains a lucid and comprehensive *Literaturbericht* on St. Gregory of Nazianzus.

Fordham University

RUDOLPH ARBESMANN, O.S.A.

SANCTI COLUMBANI OPERA. Edited by G. S. M. Walker. *Scriptores latini Hiberniae* 2. Dublin: Dublin Institute for Advanced Studies, 1957. Pp. xciv + 247. 42s.

This new edition of the works of St. Columban († 615), one of the earliest Irish missionaries to the Continent and a pioneer in the development of its culture, will certainly replace the older editions of M. Goldast (1604) and P. Fleming (1667) and the more recent ones of O. Seebass and W. Gundlach. The chief excellence of this edition, prepared by G. S. M. Walker with the encouragement and material help of a number of distinguished scholars, is that it not only gathers together in one octavo volume all the works of Columban, his letters, sermons, penitential, monastic rule, and poetry, but also presents these works in the light of the best modern research. Included in the volume are a number of pieces of pseudo-Columbanic literature which form part of the literary tradition. The whole volume

is made up of introduction, text with translation, bibliography, and six carefully prepared indices, which facilitate a mastery of the work.

The Introduction, perhaps one of the best appreciations of Columban in English, situates him as well as his writings within the larger framework of the historical and cultural development of Europe. Twenty-one pages are devoted to the life and legacy of the Saint; thirty-five pages dealing with the question of his literary work are a valuable contribution to the history of medieval literature. Of special importance are the "Notes on the Text Tradition and Latinity" of Columban's writings, added to the Introduction by Ludwig Bieler of Dublin. It is regrettable that W. did not expend every effort and technique to reproduce a text of the works of Columban whose Latinity would reflect more perfectly the peculiar character of Hibernian Latin with its Late Latin orthography, word forms, and Hibernicisms.

From the viewpoint of the history of dogma the chapter on "Columban's Literary Qualities and Theological Beliefs" is important, because his writings form one of the few testimonies to the theology of both Ireland and the Continent in the late sixth and early seventh centuries. Though W.'s interpretation of Columban's theology is generally correct, I cannot agree with his understanding of the Columbanic concept of the Church, specifically the role of the magisterium. Columban, no differently than the other churchmen of his day, was thoroughly imbued with the concept of tradition as forming with Scripture one source and norm of doctrine. For example, in *Epist.* 2, 5 (p. 16) he appeals to tradition as the norm for determining the true date of the Pasch: "videamus qualis verior sit traditio—vestra an fratrum vestrorum in Occidente." And in *Epist.* 5, 3 (p. 38) he boasts to Pope Boniface IV that the Irish have accepted no teaching save that of the Apostles communicated to the Irish by Rome: "nos . . . nihil extra evangelicam et apostolicam doctrinam recipientes." Columban's acceptance of tradition together with Scripture as sources of revelation is perfectly in accord with the theological method of the Early Middle Ages. Both fonts of revelation were fixed and closed. Nothing was added and nothing subtracted.

Surprising, however, is Columban's concept of the papacy, especially when one considers that he lived in an age which has yielded few testimonials to its supremacy. He is proud of the close adherence of his race to the Chair of St. Peter (*Epist.* 5, 11 [p. 48]; 5, 16 [p. 54]), from which it received the apostolic faith, a faith which it has held unbroken (*Epist.* 5, 3 [p. 38]). For him adherence to the pope, the prince of bishops, is adherence to St. Peter and St. Paul, "great captains of the great King." It is a guar-

antee of right faith. Like Bernard after him, Columban addresses strong words to "the most fair Head of all the Churches of the whole of Europe, estimable Pope, exalted Prelate, Shepherd of Shepherds" (*Epist.* 5, 1 [p. 36]); but from what he writes it is manifest that the ultimate source of the one true faith of the corporate faithful is the pope: "non enim rivo puritas, sed fonti reputanda est" (*Epist.* 5, 3 [p. 38]).

Medievalists and theologians are grateful to the Dublin Institute for Advanced Studies for making it possible for Rev. G. S. M. Walker to bring out this scholarly edition of one of the greatest figures in the history of Old Ireland.

Woodstock College

ROBERT E. McNALLY, S.J.

LA GLORIA Y SU RELACIÓN CON LA GRACIA SEGÚN LAS OBRAS DE SAN BUENVENTURA. By Antonio Briva Mirabent. Barcelona: Casulleras, 1957. Pp. 316.

This second volume of a series of theological publications being prepared at the Seminary of the Archdiocese of Barcelona is a reliable monograph on some of the theological doctrines of St. Bonaventure. It comprises five chapters on the beatitude of man, both natural and supernatural, a single chapter on the whole subject announced in the book's title, and a final chapter summarizing the principles and distinctive features of Bonaventurian theology. Particular attention is given in this concluding summary to Bonaventure's triple consideration of God as Creator, Redeemer, and eternal Rewarder. If a question should arise as to the author's purpose in limiting the title of his book to the single subject of chapter 6, perhaps the most satisfactory answer is to be found in the Introduction (pp. 1-10) and the Conclusion (pp. 296-97), where he emphasizes as the salient feature of the physiognomy of Bonaventure's theology the ultimate return of man to God centered on the relation between grace and glory.

The recent discovery of Bonaventure's *Quaestiones disputatae de caritate et de novissimis* (ed. P. Glorieux; Paris, 1950), a work apparently used to a great extent by Aquinas (*In 4 Sent.* and *Sum. theol.*), would seem to confirm the claim that Bonaventure was the first Scholastic to use the now consecrated expression *lumen gloriae*. This important work, presenting as it does an elaborate theology of the state of beatitude in its relation to grace, has required a thorough revision of previous evaluations of Bonaventure's position. Fr. Briva Mirabent, having carefully selected the adequate sources, is to be congratulated on his success in establishing Bonaventure's development of, and mature position on, these questions, some of which, as presented

in *Disp. 4 de car. et nov.*, have no full parallel in his *Commentary on the Sentences*.

At least three characteristic points of Bonaventure's theology on grace and glory have since become standard in Catholic doctrine: (1) that the "light of glory" is required for man to reach the beatific vision of God (pp. 81 ff.; cf. Council of Vienne, 1311, against the Beghards and Beguins: *DB* 475); (2) that the grace of God, making our good works meritorious, is already the beginning of eternal glory (pp. 112 ff.; cf. Council of Trent, 1547, against the Reformers: *DB* 800 ff.); (3) that in the same way as in the present stage our state of grace and consequent happiness depend on our faith and love of God, so also our beatitude and joy in heaven, imaging the life of the Trinity, is the result not only of our intuitive vision of God but also of our perfect charity (pp. 287 ff.; cf. Council of Vienne: *DB* 475; Benedict XII: *DB* 530; Pius XII, *Mystici corporis*: *DB* 2290).

One could expect a better choice in Briva Mirabent's bibliography; such fundamental subsidiary works as A. Sepinski's *La psychologie du Christ* (Paris, 1948) are not even mentioned. Furthermore, an index of authors and subjects would have been of great help. On the whole, however, Briva Mirabent's synthesis, written in easy modern Castilian, is a solid and worthwhile contribution to the history of the development of Catholic theology. Not to be underestimated is the author's ability to make the reader aware of that unction in Bonaventure's writings whereby his doctrine perceptibly moves to love of God and creatures.

*Christ the King Seminary,
St. Bonaventure, N.Y.*

JOSEPH MONTALVERNE, O.F.M.

HISTOIRE DE SAINT DOMINIQUE 1: UN HOMME ÉVANGÉLIQUE; 2: AU COEUR DE L'ÉGLISE. By M. H. Vicaire, O.P. Paris: Editions du Cerf, 1957. Pp. 398, 412.

A key factor in the transformation of thirteenth-century Europe is to be found in the new religious orders that were at once a cause and an effect of the radical changes taking place. Directing these fountainheads of Christian activity were their founders, providential men who grasped intuitively under grace the needs of the age and strove to satisfy them in a Christian manner. Among them, it was the role of St. Dominic to provide the intellectual perspective that would enable the Church to interpret the age to itself and to save for Christ the energies of the human spirit bent on sounding to the depths the relations of man to the universe in which he lived.

To the task of expounding St. Dominic's life and his apostolate Père

Vicaire has devoted more than twenty-five years of study. His opus is, in substance at least, by reason of its wealth of detail and historical acumen, the definitive biography of the Saint. The work of Mandonnet, his teacher and former associate, was only preliminary and partially completed. Drawing on Mandonnet's prodigious researches, together with his own, and in possession of almost all the essential data, he has produced a real synthesis, which places the life of St. Dominic and his foundation of the Order of Preachers against the total, actual background of his times, a necessity if he is to offer a satisfactory explanation of the man and his work.

The type of religious society that Dominic envisioned, V. shows, was influenced by the ideas then current, the popular movement to communal life, the appearance and influence of lay preachers, the demand for learned preaching to offset the heretical inroads, and the evolution of the role of the local clergy as they took on some of the functions previously exercised by the episcopacy. The notion of a religious order exclusively committed to the *vita apostolica*, unlike the stable monastic orders, Dominic regarded as a necessary means to counteract contemporary heretical movements, yet it fulfilled a real need of the Church and it was achieved within the framework of the Gregorian reform, which had stressed the need for a return to the spirit of the gospel and to the zeal of the early Church.

This work is a veritable mine of information on thirteenth-century life and manners and a delightful source book on things Dominican (this reviewer was quite surprised to discover the author's surmise that Blessed Jane d'Aza, Dominic's mother, was married twice). Especially important are the eight scholarly appendices in which V. discusses in detail his solutions of some of the more important questions raised in the text. The photographs are exceptionally well done and the maps well executed, although all lack a scale of miles. It is perhaps petty in such a masterful work to point out that readability would have been considerably improved had some of the copious illustrative material in the footnotes been made part of the text. Then too, those who wish to follow the author's matter carefully will be annoyed by his cumbersome system of cross-referencing. Instead of page numbers given, we find references to an earlier chapter and to a footnote to be found there. Since the work is in two volumes, this eventually becomes exasperating. Moreover, a few of these references direct the reader to a wrong place. It is interesting to note that he attributes to Gerard de Frachet's *Vitae fratrum* a real value as source material, thereby counteracting the cavalier attitude of Altaner, Scheeben, and other modern writers in this field in their rigorous exclusion of all anecdotal material and the contributions of later Dominican writers.

For scholars interested in medieval history, for those who wish to see the development in space and time of one man's ideal, for those attracted by an exceptionally well-written life of a saint, for lovers of St. Dominic, this book is required reading.

*Dominican House of Studies,
Washington, D.C.*

JAMES R. COFFEY, O.P.

BASIL ANTHONY MARY MOREAU. By Etienne Catta and Tony Catta. English translation by Edward L. Heston, C.S.C. 2 vols. Milwaukee: Bruce, 1955. Pp. xxix + 1016, 1108.

These volumes have been called a vindication or rehabilitation of the Venerable Servant of God Basil Moreau. But they are also scientific history, based entirely on contemporary sources, which for the most part have never been published. The work is of capital importance for the Congregation of Holy Cross and the Marianite Sisters of Holy Cross, both founded and long governed by Fr. Moreau. It throws considerable light on the religious history of the nineteenth century, particularly in France and the United States. The central government of the Church under Pius IX also comes in for some illumination.

Moreau (1799-1873) was excluded some five years before his death from any share in the government of his order. During these last years he worked as a missionary in the diocese of Le Mans, cherished by his religious daughters. In 1900 Abbé Charles Moreau, who had also been a distinguished member of the Congregation, wrote the first biography of his uncle. His book was frankly an apologia. When it treats of the early years of the Congregation, it is of great value. When, however, the trials and tribulations which led to the uncle's and the author's separation from the order are described, bitterness colors the account.

Under Fr. Edward Sorin, Moreau's successor as general (1868-93), little or nothing was said of the founder, although efforts were made to induce him to come to the United States to take up residence in a house of the order. Fr. Gilbert Français, who succeeded Sorin, began the rehabilitation, which was pushed by Fr. James W. Donahue, general in 1926. Fr. Albert Cousineau, who succeeded Donahue in 1938, chose Canon Catta, professor at the Catholic University of Angers, and his brother Tony, a lawyer, to write the life after the documents had been assembled by Père Philéas Vanier, C.S.C. The result is the present work, whose text runs to well over two thousand pages. Fr. Edward L. Heston, C.S.C., procurator general of the order, has made the competent and readable translation. Fr. Christopher J. O'Toole, present superior general, contributes a foreword.

At Le Mans itself the memory of the founder was restored to honor during the third and fourth decades of the present century. This was due in great measure to the initiatives of Georges Grente, who became Bishop of Le Mans in 1918. This distinguished prelate and academician, who is now a cardinal, authorized the exhumation of the body of the founder and restored the church he built to his order. He also completed the preliminary steps to the introduction of the cause of Moreau.

Today the religious of the orders founded by Moreau number together more than five thousand priests, brothers, and sisters. Many of their works have won deserved renown, e.g., the University of Notre Dame in Indiana and the Shrine of St. Joseph at Montreal.

These thick volumes contain a description of the works of the congregation during the period that Moreau directed it. But they are above all the biography of the founder. His formative years, his early struggles, his methods of preaching and government are studied in some detail. His spiritual trials are vividly described. The authors state, however, that "Father Moreau was a man of such spontaneity and was so strictly personal, that we might feel hesitant about tracing in his life what is currently called a 'spirituality.' The movements of his soul were very simple and his piety quite unaffected. There were in his character various aspects, each of which completed the other, and seem to sum up the whole of his personality. On the one hand, he was an impassioned apostle and, on the other hand, he was an interior man, hungering for solitude" (2, 83).

Most readers will finish these volumes with an impression of Moreau's sanctity. The authors, indeed, make no attempt to produce such an impression. They repeat and agree with the charges made against him. They stress his bulldog tenacity, his invincible stubbornness, his lack of a sense of diplomacy, his contempt for finesse, his brusqueness of manner, his undue simplicity and not infrequent blunders. But the contrast is also there: the limitless humility and unalterable resignation. Certainly Moreau did not lack accusers, and yet he is his own severest accuser. His lack of tact is seen as springing directly from an overpowering love of truth for its own sake. His difficult temper never prevented him from winning friends and disciples. He who was accused of financial mismanagement had the touch of Midas; money multiplied in his hands. His difficulties on this point came from the incredible blindness of a treasurer who, it is true, was in the clutches of expert swindlers.

If Moreau was called a tyrant by some of his sons, so was St. Ignatius Loyola by some of his. If Moreau was chided by Pius IX, so was Ignatius by Paul IV. If Moreau was expelled from his order, so were not a few beatified

founders and foundresses. The Church has not yet beatified Moreau, but his cause was introduced in 1955.

What must be thought of the members of his Congregation who thwarted his efforts and removed him from the office of general? The authors of these volumes hold them in very low esteem. Yet certainly some of them were holy and distinguished men, especially Edward Sorin, to whom the Church in the United States owes so much. It has been said that saints are hard to live with. Whether this is true generally is highly questionable. But some saints were a little hard on human frailty. One French bishop, a contemporary of Moreau, remarked that all founders of religious orders were crazy (2, 179). Whatever the good prelate may have had in mind, it is certain that from a merely human viewpoint, the lot of a founder is little to be envied. But founders and foundresses never take a merely human view of things. Certainly Moreau did not.

Woodstock College

E. A. RYAN, S.J.

ANTINOMIAE VITAE SPIRITUALIS. By Carolus Vladimirus Truhlar, S.J. Rome: Gregorian Univ. Press, 1958. Pp. iv + 282. \$3.00.

Fr. Truhlar is a Croatian and teaches in the department of ascetical and mystical theology at the Gregorian University in Rome. He has published *De experientia mystica* (1951) and various magazine articles. In fact, some of the material in this book appeared before as "De viribus naturae humanae in vita spirituali," *Gregorianum* 35 (1954) 608-29.

Since Kant and Hegel, men have been conscious in a special way of the apparent contraries that go to make up reality and life. There is the theoretical problem of thinking them out correctly, and then also the practical one of getting them in the right combination and balance in actual living. The difficulty becomes more acute when the supernatural life is to be cultivated. T. noticed that often enough spiritual writers in the past treated these questions in a one-sided or biased manner, and he sets himself to clarify and rectify the matter.

Very briefly, the antinomies and the solutions offered are as follows. (1) The Christian life requires a certain totality (loving God with all one's forces, and so on), and yet man is exceedingly weak. Still he can, and should, make the most of the powers that he does have. (2) Should we develop our natural talents or "crucify" them? We must do both, in view of our last end and in the measure that it calls for. (3) Ought good Christians strive to transform the world or to flee from it? The answer is similar. In affection they must be properly detached from it, but then improve and Christianize it.

(4) Somehow contemplation and action must be united; but how it should be done, especially by busy modern priests and religious, is a much discussed problem. Here the solution is not so simple, nor perhaps will it meet with so ready an acceptance. In every well-ordered act in a person endowed with sanctifying grace there is an implicit exercise of charity, and then also of faith, hope, and humility. Since, too, supernatural acts have supernatural objects, this supernaturality will enter in some way or degree into consciousness. Consequently one can be explicitly occupied with this or that form of work and simultaneously to a certain extent implicitly attentive to God or divine realities. The more perfect one's charity becomes and the better ordered one's activities, the greater will this happy union of contemplation and action be. (5) A person can be fittingly conscious of his own worth and at the same time be duly humble if he does not overrate his natural and supernatural gifts, if he acknowledges the origin of them in God, if he conceives them as generously granted participations in the glory of Christ, and finally if, in case of doubt, he inclines to give a certain priority to the claims of humility. (6) The last antinomy is headed "wise like serpents and guileless like doves," but it deals with only one aspect of the difficulty, namely, what attitude we should take toward apparitions or alleged apparitions. Experience shows that many fail to preserve the proper balance in this matter.

The value of this original work seems to be just what the author says his aim is: it should help priests and especially directors of conscience to discern the right dialectic between the needs and tendencies in the supernatural life that at first sight are contrary.

St. Mary's College, Kansas

AUG. G. ELLARD, S.J.

CONTEMPORARY MORAL THEOLOGY 1: QUESTIONS ON FUNDAMENTAL MORAL THEOLOGY. By John C. Ford, S.J., and Gerald Kelly, S.J. Westminster, Md.: Newman, 1958. Pp. vii + 358. \$4.50.

Let me say at the very outset how heartily I welcome the projected series of volumes on contemporary moral theology from the pens of Frs. Ford and Kelly. Over many years I have been reading, with pleasure and profit, the contributions of these two moral theologians and I am very glad that they have decided to set down, in more permanent form, their thoughts on various moral problems which have a particular relevance in the contemporary scene. I do not agree with much of the criticism which is leveled so lavishly, but sometimes, I feel, rather thoughtlessly, at the traditional textbooks of moral theology. They have, indeed, for many years run along traditional lines and in a sort of closed circuit. Yet they have fulfilled, with no

small measure of adequacy, a fundamental purpose over the centuries. This is not at all to deny that there is considerable room for improvement and development. The rise of new problems, especially in the spheres of psychology and medicine, inescapably demands, for the adequate equipment of the priest and moralist in the world today, a more informed and fuller discussion of certain principles.

Frs. Ford and Kelly form an excellent team to provide this discussion. I have always admired their keen awareness of the modern problem, the up-to-dateness of their information on all the relevant points, the courage with which they face the issues. Oftentimes they have not waited for the specific problem to be thrust upon them; they have reached out and have gone after it in the implication of the nearer questions. Thus in the discussion of many moral problems they have been pioneers. And pioneering calls for courage in every department, not least in the sphere of moral discussion. I have admired, too, the competency, the balance, the humanity of the judgment of these authors.

In this first volume they deal with some problems which appertain to fundamental moral theology. All the problems are highly topical; they are modern questions thrown up on the contemporary milieu and developments. Naturally enough, at this juncture, such questions are not adequately discussed, indeed some are not even mentioned, even in the more modern editions of the traditional textbooks. Yet the principles against which they must be analyzed and on which they must be solved are old and tried.

The discussion of the modern criticism of, and of the new approaches to, moral theology is particularly interesting and well documented. The authors are well abreast of the most recent contributions on a vexed question. I liked very much the corollary chapter entitled "Reflections on the Criticisms and New Approaches." "Reflections" is an excellent word to describe the content of this chapter, in which there is so much balance and maturity. The authors are well aware that there are many inadequacies in the traditional textbook and classroom treatment of moral theology, that criticism of it is perfectly in order, that a new emphasis and atmosphere, such perhaps as that suggested by Gilleman, are both desirable and necessary. But may I say here—and I feel that the authors of this volume would agree with me—that the baby must not be thrown away with the bath water. The authors so rightly stress that an all-important element is the personal approach of the professor. He can do much to create the atmosphere and to supply the emphasis and to give the true Christian perspective in moral theology. And if he is worth his salt he will, despite the difficulties. The authors make the point—and how justifiably—that some of the criticisms of and new approaches to moral

theology run perilously close to, if they are not identifiable with, the "situation ethics" condemned by the late Holy Father. They write: "It is easy for dissatisfaction with obligationism to boil over into dissatisfaction with obligation; for irritation with legalism to become irritation with law; for affection for the concrete, the personally creative and the subjectively satisfying to verge on disparagement of the abstract, universal and objective values of Christian Morality." This is a mature and timely critical observation on a dangerous tendency, observable even in some Catholic writers.

I should like, if space permitted, to refer in some detail to many other chapters in this volume: "Occasions of Sin"; "Imputability and Unconscious Motivation"; "Freedom and Responsibility under Stress"; "Alcoholism and Subjective Responsibility"; "Psychiatry and Catholicism." In this last-mentioned chapter I noted, with approval, the reservation of judgment on psychiatric abreaction. I must content myself with assuring readers that this volume contains a wealth of information on all the problems discussed, that it will fully repay close study and examination, and that it deserves a wide public. In fact, I would say that it should be read by every priest and student of moral theology as an excellent complement to the traditional seminary course.

Athlone, Eire

JOHN CANON MCCARTHY

MEDICO-MORAL PROBLEMS. By Gerald Kelly, S.J. St. Louis: Catholic Hospital Association, 1958. Pp. viii + 375. \$3.00.

This is a complete treatise on medical ethics, though in form it is a commentary on the *Directives for Catholic Hospitals*. The subject matter was treated originally by Fr. Kelly in the form of articles published in four periodicals. Subsequently these were reprinted in five booklets under the same title as the present work.

This single-volume work is not, however, a new edition of its literary forebear, as the title would indicate. Much new matter has been added. Previous material rendered obsolete by the swift pace of medical progress has been eliminated. Nor is the matter retained merely re-presented. K. has brought it up to date and kneaded it into a unified whole. To do justice to himself he should have chosen a new title.

After the basic moral principles have been established in the opening three chapters, thirty-five problem areas are explored. In many of these a number of subtopics are handled, providing wide coverage of the field of medical ethics. Developed with particular incisiveness are the questions of mutilation and organic transplantation, the means of preserving life, therapeutic

abortion, and artificial insemination. Here particularly K. has pushed back the frontiers of moral science, giving evidence and solutions original with himself.

More important than the topics selected is the treatment they receive. We have here the professional theologian at work, not the mere redactor of a handbook for doctors and nurses. Three qualities distinguish this book and make it stand out among the many of its kind. First, it is characterized by judicious interpretation of the directives of the Holy See, especially the prolific pronouncements of Pius XII. As yet few have attempted this task. Perhaps no one has succeeded so well with the medical statements as has K. Second, it is distinguished by broad knowledge of matters medical, qualifying the author to speak out with authority. Lastly, it is noteworthy for a wisdom and prudent judgment born of long years.

These features are complemented by the addition of a copious index (thirty-five pages). An appendix lists the pertinent documents of the Holy See. It indicates for each the author, audience, contents, and source where the original and translations are to be found. A glossary of medical terms would help the medical layman with the occasional technical words.

Medico-Moral Problems is recommended unreservedly to the medical profession for the solidity and clarity of its presentation. Seminaries would do well to use it as a text to supplement the extreme brevity of the moral manuals on this subject.

Woodstock College

ROBERT H. SPRINGER, S.J.

CATHOLIC VIEWPOINT ON CENSORSHIP. By Harold C. Gardiner, S.J. Garden City, N.Y.: Hanover House, 1958. Pp. 192. \$2.95.

This is almost the only Catholic work in English on censorship in recent years, and it is by far the best and most important. There has been, of course, an immense amount of space devoted to censorship in Catholic as well as secular periodicals and newspapers, but the proportion of reasoned and informed discussion to the emotional and unintelligent has been discouragingly small. It is Fr. Gardiner's great merit to have contributed an accurate statement of the basic position of the Church in language which is intelligible to Catholic and non-Catholic alike, and to have indicated clearly the major and permissible points of actual disagreement among Catholics on the practical operations of censorship.

The most important point which G. makes lies precisely in this distinction between *the* Catholic position on principle and the variety of Catholic positions on practice. The traditional Catholic philosophy of man, society, and

the state, of the proper limits of freedom, and of the partnership of law and liberty, places the principle of censorship in cases of necessity beyond dispute. "Censorship," in G.'s definition, is "the power to disagree and then enforce that disagreement through some channel of authority—in short, the exercise of control . . ." (p. 10). To be viable, a society must have the right to control forces which tend to frustrate the purposes for which it was created. Given history, it is not at all surprising to find every modern society asserting this right and occasionally exercising it through the measures of prior restraint or subsequent punishment. And it is not only civil society or the Church which claims and exercises this right, but the many subsidiary organizations which represent the particular interests of minority components.

If, indeed, societies perfect and imperfect are necessary for the realization of certain human purposes, then these societies participate in the desirability of the purposes to which they are ordered. And if authority and coercion are necessary for the success of the society, then authority and coercion also participate in the desirability of the same purposes. With these simple propositions G. develops the striking thesis that authority and coercion are not only to be respected but loved. If the love is genuine, it persists in the mind even of the citizen who finds himself compelled to obey a law with whose wisdom he disagrees.

The legitimate use of coercion is, of course, circumscribed by the limits of the authority which the community entrusts to political society. In our community we have not entrusted the United States of America or any of her member states with unlimited authority to curtail freedom of speech or press. Indeed, the narrow limits of political power over freedom of expression generate a special need for subsidiary societies interested in the preservation of public morals in the areas of art, literature, communications, and entertainment. Since neither the First nor the Fourteenth Amendment inhibits the activities of these nongovernmental groups, the limits imposed on the procedures and pressures which they employ must come from statutory and common law, from society at large, and from the internal discipline of the groups themselves.

The two most prominent Catholic subsidiary groups in the field of censorship are the National Legion of Decency and the National Office for Decent Literature (NODL). It is on the objectives and procedures of these organizations that G. focuses his attention after he has developed the basic position of the Church in terms of her philosophy, theology, and canon law. But at the point of transition from principle to practice, G. carefully re-emphasizes that he is turning from *the* Catholic viewpoint to several possible and legiti-

mate Catholic viewpoints. The National Legion of Decency and the NODL are Catholic in the following important senses: They are inspired by Catholic doctrine on faith and morals; they were created by the American hierarchy; they have been commended by the Holy See; they are staffed by Catholics; they exist for Catholics. But neither is Catholic in the sense of being identifiable with the Church.

For my part, I think the only serious misgivings among educated Catholics on the existence of the Legion and the NODL derive from the tendency of some overzealous supporters and many misinformed opponents to equate Legion and NODL decisions with those of the Church. The Legion, and not the Church, gave *Baby Doll* a C rating; the NODL, and not the Church, put *Hot Dames on Cold Slabs* on its list of books unsuitable for juvenile readers. As much as a Catholic may and should agree with such classifications, he may still feel compelled to object when they are publicized as though they were decisions of the Church.

But if Catholics are generally agreed on the need for the Legion and the NODL, they are seriously divided on the propriety and prudence of some tactics and procedures of these organizations. The divisions, fortunately, are growing less serious, mostly as a result of the clarifications and improvements of the last three years. G. carefully records and evaluates the principal developments. In the case of the Legion, they were a revelation of the details of the procedure by which it arrives at its classifications and the redivision of the A category into three classes for the sake of giving both adolescents and adults due liberty and greater guidance. In the case of the NODL, they were the attack by the American Civil Liberties Union (ACLU) and Mr. John Fischer, the support and criticism by Fr. John Courtney Murray, S.J., and the defense by Msgr. Thomas J. Fitzgerald. In both cases the nub of the controversy was the charge of illegitimate pressure on the American public.

G. holds that the Legion is an "interest group" rather than a "pressure group." The difference, in MacIver's categories, lies in the primary aims of these two types. An interest group seeks to change attitudes among dissenters; a pressure group seeks to inhibit their actions directly, without greatly concerning itself about changing their attitudes. Since the Legion is primarily concerned with the attitude of Catholics toward the problems of morality in motion pictures, the fact that Legion success in a Catholic neighborhood results in diminished availability of objectionable films for Catholic and non-Catholic alike is not enough to classify the Legion as a pressure group. The NODL, on the other hand, is much more of a pressure group than an interest group; it aims directly at cutting off supply at the point of distribution.

The distinction, however, between interest and pressure groups does not answer the fundamental objection of illegitimate pressure on the American public. If I may state this objection somewhat more bluntly than G., it comes to this: "It isn't wrong or un-American for you [a Catholic] to stay away from *Baby Doll*, but it is wrong and un-American for all Catholics to stay away, because then the picture won't be shown at all, and *I* won't get a chance to see it." Reduced to principle, this is tantamount to the statement that any action by group A in its own interest which results in a diminution of group B's physical freedom to act in its interests is illegitimate pressure on group B. No one, of course, would dare to champion such a principle openly, but it is hard to see how many of the Legion's opponents can avoid its imputation in practice. The pressure brought to bear by group abstinence from movies which Catholics find objectionable, with or without the guidance of the Legion, is simply a consequence of two facts: movie producers and exhibitors are in business to make money, and they cannot make money without the patronage of Catholics. As G. points out, the "censorship of the marketplace" daily deprives millions of Americans of the physical power to buy whatever they please.

But if the censorship of the marketplace is a full answer to critics of the Legion, it is not to critics of the NODL. The economic impact of the Legion is natural; the impact of the NODL is artificial. If group A refuses to buy something it does not want, with the result that the market value of the objectionable article drops seriously, we have an ordinary example of supply and demand. But if group A refuses to buy something it does want because the merchant also stocks something to which it objects, the economic effect is artificial. This does not mean necessarily that the effect is wrong; situations can be envisaged in which such artificial pressure is perfectly justifiable. But it does mean that the deliberate employment of artificial pressure needs more justification than the deliberate employment of natural pressure.

G. is careful to point out that the NODL nowhere commits itself to advocating a policy of boycotting retailers who refuse to remove objectionable literature from their shelves. But G. is also realist enough to see the implicit threat of boycott in a silent exit by the decency committee after a refusal of cooperation by a retailer and the very great likelihood that, whatever headquarters may say, local vigilantes will measure effects rather than means. An alert and vigorous public-relations program is an absolute must if the NODL would win belief for its disavowal of boycotts by local committees whose existence it inspires and whose procedures it suggests.

In this connection, G. institutes an interesting comparison between the staffs and resources of the American Civil Liberties Union and those of the

Legion and the NODL. Needless to say, the ACLU is far better manned and supported. It seems obvious that one of the indispensable steps to an increase in the effectiveness and public acceptability of the Legion and the NODL is a substantial increase in their budgets.

G. concludes with some practical suggestions for future debate. The first two, restraint and accuracy in language, are not so platitudinous as we may like to think. If others have abused Catholics, they have frequently had ample provocation. The next proposal, joint meetings between members of the motion picture and publishing industries, the ACLU, the Legion, the NODL, and other interested groups, deserves not only serious consideration but prompt and continuous action. As G. insists, honest, calm, and reasoned confrontation of opposing groups is essential to the preservation of the American tradition of free speech. Finally, G. suggests careful study of possible limited controls on the availability of material dangerous to youth, such as the English law which requires children to be attended by an adult at adult films.

As must be obvious by this time, there is nothing in this book with which I take serious issue, and there is little that I should choose even to qualify. There is much for which I cheer. And if there must be a new law on censorship, let its first provision be that no one, especially a Catholic, may continue to discuss the matter without first having read G.'s book.

Woodstock College

CHARLES M. WHELAN, S.J.

THE CATHOLIC VIEWPOINT ON MARRIAGE AND THE FAMILY. By John L. Thomas, S.J. Garden City, N.Y.: Hanover House, 1958. Pp. 191.

Any single part of Catholic doctrine makes sense and appeals to men of good will only provided that the function of the part within the whole body of Catholic teaching is either known or carefully explained. Fr. Thomas' purpose, in line with the editorial scope of this "Catholic Viewpoint" series, is to present the Church's teaching concerning the blessings, the privileges, and the problems of marriage within the pertinent framework of Catholic theology. T. is an expert in this field, and his choice of material and exposition of ideas are excellent. He sets himself the problem of making known the doctrine of Catholic marriage in this time when most non-Catholics and even many Catholics are ignorant of, or often hostile to, the presuppositions of this teaching. He gives a brief summary of the history of the doctrine and then an excellent exposition of marriage doctrine. He relates all this to certain pertinent factors such as the civil law and the many problems that arise for married Catholics from the present secularist tendencies of American society.

Our only critical concern can be with presentation, or more particularly with terminology. T. makes a valiant effort to explain Catholic concepts to his projected audience; unfortunately, terms such as sacraments, grace, nature (human nature), sanctification, redemption, salvation, Church, and redemptive sacrifice are now a foreign language to most non-Catholics and even to many Catholics who are not well trained. T. recognizes this difficulty and tries to give a simple explanation of many of these notions. But the explanations are scattered (sacrament, p. 75; grace, p. 53; redemption, p. 52; Church, p. 37 and p. 64), and the difficulty of terminology seems unavoidable: in explaining sacrament (p. 75), T. uses these terms, two of which are not explained: grace, sanctification, supernatural life. It is a fearful thought but desperately true that "supernatural life" means spookiness to most moderns.

Until the theologians aid the sociologists with a more functional terminology for Catholic concepts, this book will remain one of the most useful statements of Catholic teaching concerning marriage. A second edition would be improved by an index or at least a detailed table of contents.

Woodstock College

EDMOND F. X. IVERS, S.J.

CHANCE AND PROVIDENCE: GOD'S ACTION IN A WORLD GOVERNED BY SCIENTIFIC LAW. By William G. Pollard. New York: Scribner's, 1958. Pp. 190. \$3.50.

Every scientist who turns theologian feels that his double training equips him to interpret theology to his fellow scientists and to the world in general. C. A. Coulson, G. D. Yarnold, and E. L. Mascall are only a few of the scientist-theologians who have discussed the problem of providence. Dr. Pollard, Executive Director of the Oak Ridge Institute for Nuclear Studies and Priest-in-Charge of St. Francis (Episcopal) Church in Norris, Tenn., has now joined their ranks.

P.'s treatment of chance and providence is contained in the first four chapters. "It will be my purpose to defend the thesis that the key to the Biblical idea of providence, and, therefore, to providence in the form in which we as Christians perceive it, is to be found in the appearance of chance and accident in history" (p. 66). Two facts are basic in this thesis: first, scientific knowledge in all fields is statistical, not deterministic; second, the Judeo-Christian heritage sees history as the work of God. The development of the thesis follows. We seek a "key to the puzzle of providence" (p. 64) in history. To the mere objective observer, history is molded by chance and accident; to the Christian, chance and accident are the "very warp and woof of the fabric of providence which God is ever weaving"

(p. 71). Now, historical time has a past, present, and future, whereas scientific time is an objective continuum in which past, present, and future have no meaning. The Heisenberg uncertainty principle introduces historical time into science by relating scientific events to an observer: "... the world revealed by science as governed by the laws of nature, and the world revealed by the Bible as governed by the will of God could not be seen as a single reality until science incorporated historical time along with scientific time in an essential and determining way" (p. 106). God determines history at just those points where science sees mere chance. Only in a world constituted so that history has many possibilities open to it at every moment can the course of events be continuously responsive to the will of its Creator. The statistical nature of science thus helps to an understanding of providence.

The problem is poorly formulated. In the Preface P. speaks of a time in his own life when he "... could not see any point in the world as it is known in physics at which the hand of God could be thrust in and providence, as it is known Biblically, actually exercised" (p. 8). Because P. rejects natural theology, he approaches the problem without metaphysics. He does not even conceive of ideas like primary and secondary causality and fails to mention the problems implied by God's immutability and eternity. Since he does not use the analogy of being in speaking of the God of the Bible, P. is forced to treat God as a glorified secondary cause. God "thrusts His hand" into history. This "God of the gaps" has been suggested and rejected in the past. In Coulson's words, "... He is a God who leaves Nature still unexplained, while He sneaks in through the loopholes, cheating both us and Nature..." (*Science and Christian Belief* [Chapel Hill, 1955] p. 21). Another philosophical weakness of P.'s book is that he presents scientific theories as statements of fact with hardly any treatment of the epistemological problems involved.

P. sets forth some ideas of real value in the last two chapters. The wave-particle paradox, which is summed up in the principle of complementarity, has made scientists aware of the proclivity of the human mind to see contradiction where it really does not exist. This awareness should create a healthy attitude in anyone who approaches the grace-freedom paradox of predestination.

In order to teach the scientist to think biblically, P. uses the philosophy of Martin Buber to point out that providence must be accepted as the result of an I-Thou relation with God; providence will not be found in the objective or I-It relationship with nature which is the ideal of the scientific method.

THE PHILOSOPHY OF PLOTINUS. By Emile Bréhier. Translated from the French by Joseph Thomas. Chicago: University of Chicago Press, 1958. Pp. vi + 205. \$4.50.

La philosophie de Plotin was published in France in 1928. In the intervening three decades the work of Henry, Schwyzer, Armstrong, and others has done much to advance the state of Plotinian scholarship. Despite that fact, Bréhier's book can still be recommended as an excellent introduction to Plotinus in which the general reader can find a lucid exposition of the main lines of his system and an account of the relation of Neoplatonism to the other schools of ancient thought which is clear and, on the whole, accurate. The English edition has been augmented by a supplementary chapter, "The Sensible World and Matter," and an up-to-date bibliography prepared by the author before his death in 1952.

The major portion of the book is devoted to an account of Plotinus' philosophy of the intelligible world. Each of his three supreme hypostases, the Soul, the Intelligence, and the One, is the subject of a special chapter. Of these the chapter on the Intelligence is perhaps the most important. It contains an excellent exposition of the difference between the subsistent Platonic Forms and the Plotinian ideas which are living realities identified with the Intelligence itself. All of B.'s readers would agree with him that this Plotinian transformation of Platonism was an event of profound significance in the history of Western thought. Not all, however, would be willing to concur in the rather negative judgment he passes on its metaphysical value. Few Thomists would care to admit, for example, that Plotinus' identification of the ideas with the Intelligence represents "an offensive return of very ancient ideas, a return to 'prelogical thinking' which confounds all distinct representations" (p. 102).

Most provocative perhaps is chapter 7, "The Orientalism of Plotinus." Here B. develops his thesis that the mysticism of Plotinus is an element in Neoplatonism which cannot be traced to any Hellenic source. Its true origin is found in the Indian Upanishads, to whose influence, direct or indirect, the Plotinian metaphysics of the Intelligence must be ascribed. That Plotinus did undergo Oriental influence is generally admitted today. B.'s arguments, ingenious as they are, have not been able up to the present to convince his conferees that this Oriental influence can be as sharply defined as it is in his account. More research into the sources of Plotinus' thought is needed before the nature of his Orientalism can be satisfactorily determined.

Mr. Thomas' translation was read and approved by B. before his death. It is clear and reads very easily.

Loyola Seminary, Shrub Oak, N.Y.

GERALD A. MCCOOL, S.J.

SHORTER NOTICES

ESTUDIOS TEOLÓGICOS EN TORNO AL OBJETO DE LA FE Y A LA EVOLUCIÓN DEL DOGMA. Fascicle 2. By Fidel G. Martínez. Publicación de la Sociedad Internacional Francisco Suárez, 1958. Pp. 118. For a dozen years and more, Fidel García Martínez, Bishop of Calahorra and La Calzada in Spain, and stalwart opponent of "ecclesiastical faith," has carried on a zealous crusade to persuade the theological world that every definition pronounced by the magisterium is to be believed with divine faith. Four of his recent articles which appeared originally in Spanish theological journals have been stacked together and are now republished as the second fascicle of his *Estudios teológicos*. The slim volume contains nothing new except an epilogue in which the author neatly sums up his position. A critique of this thesis cannot be attempted in a short notice. It is, as thoughtful theologians such as Lennerz, de Aldama, Salaverri, Jiménez, and others have pointed out, open to serious objections. The divine assistance which guarantees infallibility does not make God the author of the defined statement, but is the cause why the author of the statement (the Roman Pontiff alone or along with the bishops) is preserved from error. It is one thing to preserve the author of a statement from error, and another to be the author of that statement.

St. Mary's College, Kansas

Cyril Vollert, S.J.

WAS HEISST GLAUBEN? By Gerhard Ebeling. *Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte* 216. Tübingen: Mohr, 1958. Pp. 18. DM 1.90. Reproduces a lecture given at the University of Zürich. The work was called forth by the real urgency of describing just what faith is in understandable language. After an analysis of the meaning of "believe" with special emphasis on the biblical notion, five theses are briefly formulated. These deal with the fact that faith is an act of one's whole being, related towards a person rather than to objects, not just a preliminary condition but already a fulfilment, developed through demands of faith, and whose only justification is in faith itself.

Woodstock College

Vincent T. O'Keefe, S.J.

ECCLESIA EST THEANDRICA AD INSTAR JESU CHRISTI. By Kenneth Dougherty, S.A. Rome: Catholic Book Agency, 1957. Pp. 127. A clear exposition in very readable Latin of the "theandricity" of the Church. The theme is summarized in the epilogue: "Theandricitas Ecclesiae hoc significat:

constitutio divino-humana Jesu Christi, seu singularis, mirabilis, et permanens naturarum divinae et humanae in unica verbi persona unio continuatur in Christo Mystico, qui est Ecclesia Christo Capite et fidelibus membris constans." D. first presents the theandric theology of Christ, discusses the Mystical Body, the *causalitas exemplaris* of Christ with respect to the Church, and then shows that there is a *Christo-conformitas* in the Church, i.e., the unity, divine and human elements, and "operations" of Christ are mysteriously reproduced in the Church. D. continues the logic of this conformity into the sacraments, liturgical life, and lay apostolate. He then shows the absence of such conformity in all Protestant bodies. All is said lucidly, and Scripture, Fathers, and theologians are aptly used, but little or nothing is contributed to theological knowledge in this survey-type thesis under review. Many of the single aspects touched on in passing have in them real theological possibilities; e.g., the nature of the participation of the bishops in the pope's approval of the infallible decisions of a general council.

University of Notre Dame

John Quinlan

THE CATHOLIC CHURCH AND SALVATION. By Joseph C. Fenton. Westminster, Md.: Newman, 1958. Pp. xi + 190. \$3.25. A substantial contribution towards clarifying perhaps the most difficult problem in modern ecclesiology. F. evaluates the principal ecclesiastical documents dealing with the Church's necessity for salvation, then applies this evaluation to the basic problem of how and why no one can be saved without some relation to the Mystical Body. The most valuable of these documents is the Letter of the Holy Office, first issued in 1949 in connection with the so-called Boston Heresy Case. Two distinctions previously accepted by theological manualists were now made explicit and authoritative: the Church is necessary for salvation by precept and as a divinely appointed means, and pertinence to the Church either *in re* or *in voto* is enough to be saved. Integrated with F.'s balanced commentary, this book is the best English study of *Extra ecclesiam nulla salus*.

West Baden College

John A. Hardon, S.J.

THE PAPACY: ITS ORIGINS AND HISTORICAL EVOLUTION. By Paolo Brezzi. Translated by Henry J. Yannone. Westminster, Md.: Newman, 1958. Pp. xiii + 225. \$3.50. A galloping survey of papal history in readable fashion. The reader will look here for the first word rather than the last on the difficult subject matter. Although B. touches not a few of the thorny problems involved, he does not attempt to solve any of them scientifically.

He is well informed, however, and his reserve is due probably to lack of space and to an irenic attitude. Fr. Yannone has greatly added to the value of the work by giving a chronological list of the popes with very brief summaries of their achievements.

Woodstock College

Edward A. Ryan, S.J.

L'EGLISE ET LE CARACTÈRE SACRAMENTEL SELON M.-J. SCHEEBEN. By B. Fraigneau-Julien, P.S.S. Paris-Bruges: Desclée de Brouwer, 1958. Pp. 292. 1350 fr. Scheeben's expanding influence on French theological thinking will be promoted by this study of his teaching on the Church and the sacramental character. The book is an outgrowth of a doctoral dissertation presented to the Catholic Institute of Paris in 1954, under the direction of Louis Bouyer. The author, who published a French translation of Scheeben's *Natur und Gnade* in 1954, is well aware that a key problem in Scheeben's theology is his notion of Christ's union with the Church and with the individual soul. He traces the development of Scheeben's perception that the Church is not only a juridical institution but is a living organism, the Spouse and the Body of Jesus Christ. The sacramental character is regarded primarily as a consecration of the Christian in imitation of the consecration of Christ's human nature by the hypostatic union; hence the character is a participation in Christ's sacerdotal dignity rather than merely a power for sacerdotal activity. A useful feature of the book is a detailed investigation of the sources that contributed to the shaping of Scheeben's theological mind.

St. Mary's College, Kansas

Cyril Vollert, S.J.

HEILSGEGENWART: DAS HEILSWERK CHRISTI UND DIE VIRTUS DIVINA IN DEN SAKRAMENTEN UNTER BESONDERER BERÜCKSICHTIGUNG VON EUCHARISTIE UND TAUFEN. By Polykarpus Wegenaer, O.S.B. *Liturgiewissenschaftliche Quellen und Forschungen* 33. Münster: Aschendorf, 1957. Pp. xv + 128. DM 9.80. The presence of the mysteries of Christ (chiefly the passion) in the sacraments of baptism and the Eucharist is the subject. The first section (pp. 9-53) analyzes the presence, by way of exemplary and efficient causality, of the *virtus divina* in secondary causes; it applies the principles to the presence of the *virtus divina* in the salvific activity of Christ regarded as exemplary and instrumental cause of grace, and to the presence of Christ's salvific action in the sacraments (as being in turn both exemplary and efficient causes of grace), a presence made possible *per contactum virtutis divinae*. The statements made of the sacraments in general are applied in Part 2 (pp. 54-86) to baptism and the Eucharist. The third section (pp. 87-119) discusses O. Casel's theory of the *Mysteriengegenwart* of the passion

in the same two sacraments, in the light of St. Thomas. There are some good pages here (pp. 31-39) on the reflection of the passion in the sacramental sign in general and on the need for taking the *res et sacramentum* into consideration in determining the full sign-value of the *sacramentum tantum*. The principle that the sign "represents" the passion is, however, pushed too far. How do the other sacramental signs (apart from baptism and the Eucharist) "represent," i.e., symbolize (as opposed to "signify") the passion? Such a "representation" is lacking even in our present rite of baptism; for it seems farfetched to see in the rite of infusion a shadowy hint of immersion and therefore of burial, etc. More unsatisfactory is the discussion of the instrumentality of Christ's mysteries in the sacraments *per contactum virtutis divinae*. W. supposes, without further describing it, the Thomistic theory of "physical" causality (p. 42, note 162). It is not too clear what he understands by it. Statements on the sacramental signs might at times indicate that these cause formally as signs; even if so, the mysteries of Christ apparently do not so cause. The *virtus divina* is appealed to in order to "bridge over" (p. 50) the spatial and temporal gap between the mysteries and the sacraments and so establish contact between the two. The difficulties of such a theory of instrumentality have been shown recently by J.-H. Nicolas, O.P., "Réactualisation des mystères rédempteurs dans et par les sacrements," *Revue thomiste* 58 (1958) 20-54.

Woodstock College

M. J. O'Connell, S.J.

THE DOCTRINE OF HEAVEN IN THE WRITINGS OF SAINT GREGORY THE GREAT. By Joseph P. McClain, C.M. *Catholic University of America Studies in Sacred Theology* (Second Series) 95. Washington, D.C.: Catholic University Press, 1956. Pp. viii + 148. A systematization of Gregory's teaching on heaven. Successive chapters treat the immediate entrance of souls into heaven, the beatific vision, the joys of heaven, the risen body, the relationship of the elect to the angels, to one another, and to the damned, and finally the inequality of rewards. An introductory chapter studies the historical setting, the mystique of Gregory, and patristic influences. Distinctive of Gregory is his emphasis on the resurrection of the body; yet, unlike many before him, he does not see the joy of the separated soul as incomplete. He indicates a certain social joy accompanying the resurrection: it is that of the Church and greater than the rejoicing of each individual. In a great symphony of joy whose total harmony is vastly more pleasing than its component parts, the elect rejoice because the Mystical Body has attained its full dimensions.

Woodstock College

William M. Hagen, S.J.

ISLAM: MUHAMMAD AND HIS RELIGION. Edited by Arthur Jeffery. *Library of Religion* 6. New York: Liberal Arts Press, 1958. Pp. xviii + 252. \$1.75. An anthology of translations of Arabic texts selected to illustrate the old classical system of traditional Islam. It includes an introduction, a selected bibliography, a glossary of Arabic terms, and an index of Qur'an citations. The anthology is arranged under six main heads: the prophet, the Qur'an, formulations of the faith, the doctrines of Islam, the duties of Islam, devotional life. Each of these heads (except the fifth) and many of the subheadings are preceded by valuable introductory comments. There are, besides, abundant explanatory footnotes. The absence of acknowledgement to other translators is the only clue to help us penetrate the modesty of the generous and learned editor of this precious collection. This is not popularization but serious scholarship aimed to help the student of Islam who does not read Arabic or who likes a little company in reading his Arabic.

Weston College

Joseph A. Devenny, S.J.

DEFENSORIS LOCOGIACENSIS MONACHI LIBER SCINTILLARUM. Edited by D. Henricus M. Rochais, O.S.B. *Corpus christianorum, ser. lat.* 117/1. Turnhout: Brepols, 1957. Pp. xxxi + 307. 280 fr.b. The long-awaited definitive edition of the *Liber scintillarum* which will supplant the older edition of Mabillon (*PL* 83, 597-718). Thirty-one pages of introduction are devoted to establishing the manuscript tradition, presenting the pertinent literature, and justifying the method which the editor employed in the preparation of the edition. The text is followed by five excellent indices. The *Liber scintillarum*, divided into eighty-one chapters, treats the various virtues and vices and is a remarkable example of the medieval method of preparing catenae or books of sentences, extracted from Scripture and the Fathers. The definitive identification of the author of the *Liber* as Defensor, a monk of the monastery of St. Martin at Ligugé who wrote during the abbacy of Ursinus (ca. 700), is the fruit of long years of research on the part of Dom Rochais. The sole distributor for the United States and Canada is the Newman Bookshop, Washington 17, D.C.

Woodstock College

Robert E. McNally, S.J.

DANTE LIGHTS THE WAY. By Ruth Mary Fox. Milwaukee: Bruce, 1958. Pp. xix + 370. \$4.95. A "general handbook for those who are not familiar with Dante as a man or with his times or with his mental climate." F. calls it "an effort to clear away a few of the difficulties—philosophical, theological, and liturgical—which have interposed for many readers between

his time and ours." The three themes—philosophy, theology, and liturgy—are somewhat specialized. However, each one is so handled as to produce a deeper insight into the whole of what Dante has to say. The "Light" in the title indicates F.'s thesis that Dante's word has a meaningful message for modern man. The medieval poet has uttered statements on the dignity of man, on justice, on freedom and love, on government and individual worth, on human progress, and divine providence, that have perhaps greater meaning for our day than ever they had for his.

Fordham University

Victor R. Yanitelli, S.J.

THE *Summa contra haereticos* ASCRIBED TO PRAEPOSITINUS OF CREMONA. Edited by Joseph N. Garvin, C.S.C., and James A. Corbett. Notre Dame, Ind.: University of Notre Dame Press, 1958. Pp. lviii + 302. \$7.50.

Medievalists, especially students of the heretical movements of the High Middle Ages, will be thankful to the editors of the *Summa contra haereticos* for supplying them with new source material of the theology of the Cathari and the Passagini. This edition, constructed on ten manuscripts, is the *editio princeps* of the work. Though ascribed to Praepositinus of Cremona, it is actually anonymous, dated by the editors at the end of the twelfth century. The paleographical description of the manuscripts used in the edition rests chiefly on the research of other investigators, since the editors worked from photostats and microfilms. The valuable contribution which G. and C. have made to our understanding of the history of the development of Catholic apologetics in the Middle Ages would have been further enriched if the introduction had included a fuller discussion of the technique, style, method, and form of this theological work.

Woodstock College

Robert E. McNally, S.J.

L'APOLOGÉTIQUE DE PASCAL. By Roger E. Lacombe. Paris: Presses Universitaires de France, 1958. Pp. 317. 1250 fr. On the premise that Pascal's *Pensées*, fragmentary though they may be, intend to "prove" the validity of Christianity to the unbeliever, Lacombe argues that Pascal did not (could not) succeed and that he is naïve in supposing that the arguments have "probative" force. Thus, he has little sympathy with those who hold that Pascal's primary intention was to render the non-believer favorable to the kind of argument which the already convinced Christian finds acceptable. It is not clear whether L. is this "intelligent unbeliever" or the dissatisfied Christian who wants some more adequate apologetic. If he is the latter, however, it is not easy to see why he does such scant justice to the subjective side of Pascal's presentation. His criticisms are unquestionably penetrating,

but it is perhaps precisely for this reason that he loses sight both of Pascal's fundamentally supernatural point of departure and of the ambiguous position of the "Libertins," for whom, it would seem, Pascal was composing his treatise.

Fordham University

Quentin Lauer, S.J.

LIBERMANN: COMMENTAIRE DE SAINT JEAN. Preface by A. Cabon, C.S.Sp. Introduction by Pierre Blanchard. Choice of texts by L. Vogel, C.S.Sp. Paris-Bruges: Desclée de Brouwer, 1958. Pp. 317. 1500 fr. Much interest attaches to the commentary here presented, in abridged form, with the usual Desclée de Brouwer luxuriousness. Its chief interest lies less in what it tells us about the Gospel of St. John (which is precious little) than in what it tells us about the personal spirituality of its author, François Libermann (1802-52), Jewish convert, epileptic, founder of the missionary Congregation of the Holy Heart of Mary, and first superior of the restored Congregation of the Holy Ghost. (In comparison, the explicit efforts in that direction by Père Cabon and Abbé Blanchard are much less informative.) The growing contemporary awareness of the importance of this man and of his doctrine will be signally stimulated by the self-revelations obliquely presented in these pages. The scriptural interest of the commentary is of a rather specialized sort: composed in a spiritual milieu which was perhaps the most alien to Scripture ever known in the long history of Christianity, it yet forms a link between the exegesis of the Fathers and the spiritual exegesis of today.

Jesuit Seminary, Toronto

Elmer O'Brien, S.J.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicle 25: EADMER—EGLISE. Paris: Beauchesne, 1958. The *Dictionnaire de spiritualité* continues its excellent presentation of scholarly first-reference articles, written by competent men, on both historical and doctrinal questions of spiritual theology. In the present fascicle, which begins Volume 4, the more significant articles are: "Eau" (21 cols.), "Echelle spirituelle" (24 cols.), "Eckhart" (22 cols.), "Ecole de spiritualité" (12 cols.), "Ecriture sainte et vie spirituelle" (150 cols.), "Edification" (14 cols.), "Education" (35 cols.), and the beginning of a long article on "Eglise." Of all these, the most important—if one judges from its book-length and the number of collaborators (27)—is "Ecriture sainte et vie spirituelle." During the last two decades, and especially since *Divino afflante Spiritu* (1943), scriptural studies, while not neglecting history, philology, archeology, etc., have been stressing more and more biblical theology. This has brought about a closer union between Scripture and the spiritual life. It is the union between these two which is studied historically and doctrinally in "Ecriture sainte et vie spirituelle." After an introduction

in which A. Lefèvre, S.J., explains how the Bible may be used for nourishing the spiritual life, there is a long historical study, from the patristic period up to the eighteenth century, on the use which has been made of Scripture as a source of spiritual nourishment. After two further studies, one on Scripture and the mystical theology of John of the Cross and Marie of the Incarnation, and the other on the Bible and Protestant spirituality, the article concludes with an interesting discussion by X. Léon-Dufour, S.J., on what may be called present-day biblical spirituality.

Weston College

Thomas G. O'Callaghan, S.J.

LE CHRIST NOTRE VIE. By Gaston Salet, S.J. 3rd rev. ed.; Tournai-Paris: Casterman, 1958. Pp. 204. 60 fr.b. Even if this volume were nothing more than a revision, with appropriate gains in clarity and depth, of Salet's highly successful essays in the theology of the spiritual life, it would be deserving of especial attention. For few these last years have been so masterly in the fusing of solidity of doctrine with appositeness of expression as has the author of these extended reflections upon the centrality of Christ, historical and mystical, for growth in holiness. But he has now added a fourth section on the relationship between liberty and law in the Christian enterprise. Profiting excellently from the pioneering studies of Dodd and Lyonnet, it is, all by itself, worth the price of the entire volume.

Jesuit Seminary, Toronto

Elmer O'Brien, S.J.

CHRISTIAN PERFECTION AND MARRIED LIFE. By J. M. Perrin, O.P. Translated by P. D. Gilbert. Westminster, Md.: Newman, 1958. Pp. 92. A slim volume, but the only one that faces the difficult problem of the sincere pursuit of Christian perfection within the married state. Part 1, on fundamental principles, recalls with a freshness of approach the inescapable truth that every member of the Mystical Body is called to perfection. The only road to perfection is charity. This virtue is presented in such a way as to reveal the tremendous possibilities for its growth in marriage. The remainder of the work is devoted to a practical working out of these possibilities. The book should be valuable to priests for sermons or Cana conference work and for those who are planning to get married or are already married and have not yet found the solution of the problem of being married saints.

St. Mary's College, Notre Dame, Ind.

James M. Egan, O.P.

UNION IN MARITAL LOVE: ITS PHYSICAL AND SPIRITUAL FOUNDATIONS. By Marc Oraison. New York: Macmillan, 1958. Pp. vii + 129. \$3.00. The author—priest, theologian, philosopher, writer, and physician—is well qualified to achieve the double aim of this work, to present, first, the Chris-

tian ideal of marriage and, secondly, the psychic realities involved in the pursuance of this ideal. O.'s thesis is that "nowadays man's behavior, and in particular the practical problems of morality, with all its possible modulations can hardly be the subject of fruitful investigation unless one turns for enlightenment to depth psychology." An application of this method is O.'s description of the evolution of the sex instinct, together with the difficulties met along the way from early childhood and especially in adolescence, where his treatment of the genesis of the habit of self-abuse should prove very enlightening to counselors of youth. All the insights that psychology has to offer are set within the Christian framework wherein the triune God is Love and the very law of His creaturely image is love, a special species of which is conjugal love. The work abounds with fine insights, whether O. speaks of the psychological conversion in marriage of the "I" into the "we" or the central motif of the Christian world as "the transmutation of failure."

Loyola College, Md.

John J. Scanlan, S.J.

THE PRIMACY OF LOVE. By August Adam. Translated by E. C. Noonan. Westminster, Md.: Newman, 1958. Pp. 217. \$3.25. Contains a fine criticism of the tendency to reduce morality to the observance of the Sixth Commandment. In a fascinating historical sketch, Adam discusses the spiritual trends, manicheism and especially puritanism, responsible for the identification of immorality with impurity. But comforting as his criticism of prudery is, the latter has been replaced today by a regrettable laboratory approach to the sexual sphere which completely overlooks its character of mystery and intimacy. A. has the great merit of emphasizing the primacy of love as the center of all morality; all the more reason why it must be regretted that he fails to stress the role of love when dealing with the sexual sphere. He abides by the conception which would view the sexual instinct as having its justification as an essential feature of man's bodily existence when it is legitimated through marriage. In reality the sexual sphere shows its true and noble nature only when it is a deep expression of conjugal love, a fulfilment of the great mystery of the love-union to which God has confided the becoming of a new creature, and which was elevated by Christ to the dignity of a sacrament. We regret that in a book concerned with the primacy of love the author fails to mention this primacy in the very domain where it is least seen and most needed.

Fordham University

Dietrich von Hildebrand

LITURGICAL LATIN: ITS ORIGINS AND CHARACTER. By Christine Mohrmann. Washington, D.C.: Catholic Univ. of America Press, 1958. Pp. 95. \$2.50. One of the best short treatments in English of the involved

question of the nature and history of liturgical Latin. M., so deeply learned in these matters, presents her subject with clarity, interest, and stimulation. The work is divided into three chapters: (1) sacred and hieratic languages; (2) early Christian Latin and the origins of liturgical Latin; and (3) general characteristics of liturgical Latin. M.'s thesis is that the sacral, hieratic Latin of the Roman rite is a concrete expression of the universality of the Church; and, at the same time, it "serves as a link, and a direct link, with the first centuries of Christianity and the heritage of the Early Christian Fathers." The argumentation for the preservation of Latin in the liturgy, at least in those parts where the language is expressive rather than communicative, is very careful, solid, and scientific. The reader who believes that our liturgy should be written "in the language of the people as it was originally" will find himself seriously challenged on linguistic and historical grounds. The chief merit of the book is that it shows that the question of the vernacular can be settled on grounds other than the practical.

Woodstock College

Robert E. McNally, S.J.

LIFE IN CHRIST: INSTRUCTIONS IN THE CATHOLIC FAITH. By James Killgallon and Gerard Weber. Chicago: Life in Christ, 1958. Pp. 286. \$1.00. To speak of this manual as an adult version of the widely acclaimed *Katholischer Katechismus* would be, at best, an oversimplification. Yet a comparison of the two reveals significant similarities. Like its German counterpart it seeks to present the Christian message against a biblical background as the "good tidings" of salvation. It resembles it, too, in the individual lesson plan followed: an introductory passage from Scripture, a brief preview of the lesson, questions and answers, a concluding section with reflections on daily life and the Church's liturgy. Although questions and answers make up the greater part of the text, these are intended more for explanation than for memorization. Convert instructors will be pleased by its relegation of formal apologetics to the background and by its tasteful handling of such topics as the Mass, Scripture, evolution, the Protestant revolt, marriage. First-rate bibliographies enhance its usefulness considerably. If negative criticism were to be offered it would concern the sketchy introductions, the insufficient development of Christ's life and of the notion of the parousia, and the illogical situating of one of the chapters on the Mass. One could also question the authors' approach to "proofs" for the divinity, the resurrection, the primacy, and infallibility. *Life in Christ*, though summary in character, is generally successful in its attempt at a vital Christocentric approach to convert catechetics.

Woodstock College

Joseph G. Murray, S.J.

THE PROXIMATE AIM OF EDUCATION. By Kevin J. O'Brien, C.S.S.R. Milwaukee: Bruce, 1958. Pp. x + 267. \$5.00. A study of the proper and immediate end of Catholic education, in the light of Scholastic philosophy and theology and a number of facts from the science of education. O'Brien concludes that the formation of the perfect Christian is the proper and primary work of the Catholic school. His argumentation, particularly against the "intellectualist" position that the primary effort of the school is to communicate knowledge and truth, is not convincing. Although O'Brien has organized his material in an original way, his order is unwieldy, perhaps because of the great variety of matter presented. The style is repetitious and makes extensive use of Scholastic jargon.

Woodstock College

Leo H. Larkin, S.J.

PLATONISM IN RECENT RELIGIOUS THOUGHT. By William D. Geoghegan. New York: Columbia University Press, 1958. Pp. vi. + 200. \$4.00. Geoghegan distinguishes three kinds of Platonism: classical, traditional, and contemporary. "Religious thought" includes any serious and sustained thought about religious ideas. Platonism, as a whole, is concerned with five major ideas and their relations: God, the Ideal, natural existence, historical existence, and the nature and destiny of man's moral personality. The ambiguities of Platonism arise from the nature of Platonism itself, from modifications of Platonism due to Christian or naturalistic interpretations, or from the impossibility of reaching conclusive answers to the questions under discussion. Inge, More, Taylor, Temple, Whitehead, and Santayana are treated in individual chapters. They are paired in terms of the principles on which they are in fundamental agreement: Inge and More (the maximum assimilation of Platonic and Christian thought); Taylor and Temple (a more limited assimilation of each); Whitehead and Santayana (more naturalistic than the others). Regarding each thinker, G. asks how and why he came to be a Platonist; what his conception of the origin and nature of Platonism is; how Platonism is constructively and critically related to the rest of his religious thought; where, in his view, and upon what grounds Platonism must be corrected or supplemented by other doctrines if it is to be viable; and what Platonism may become. G.'s general conclusion is that the Christian faith is not presented in its full vigor by these Christian Platonists and that neither original nor traditional Platonism is adequately expressed in the religious thought of Whitehead or Santayana.

*Novitiate of St. Isaac Jogues,
Wernersville, Pa.*

Edward W. Bodnar, S.J.

TEXTOS EUCHARÍSTICOS PRIMITIVOS: EDICION BILINGÜE DE LOS CONTENIDOS EN LA SAGRADA ESCRITURA Y LOS SANTOS PADRES. Edited with introductions and notes by Jesús Solano, S.J. 2 vols. Madrid: Biblioteca de Autores Cristianos, 1952, 1954. Pp. xi + 754, xix + 1009. Not an anthology or florilegium, but an effort at a complete collection of the Eucharistic texts in Scripture and in the Fathers (in the wide sense) down to Isidore of Seville in the West and John Damascene in the East. Provides (a) a Spanish version, (b) the original text, (c) explanatory footnotes, with bibliographical indications, especially for the *NT* and the second- and third-century writers, (d) illustrations from early Christian art. A detailed systematic index (2, 823-984) merits special mention.

ST. AUGUSTINE: ON CHRISTIAN DOCTRINE. Translated with an introduction by D. W. Robertson, Jr. *Library of Liberal Arts* 80. New York: Liberal Arts Press, 1958. Pp. 169. \$.95. This translation of *De doctrina Christiana* is based on the Benedictine text. It reads easily and fluently, and each paragraph is numbered for accurate reference. R. points out the importance of this small work of Augustine not only for his own times but for the entire Middle Ages. Essentially a presentation of rules for the interpretation and explanation of Scripture, it strongly influenced later writings of Cassiodorus, Rabanus Maurus, Hugh of St. Victor, and Peter Lombard. Preachers will find Book 4 a little treatise on homiletics according to the Ciceronian principles of rhetoric. Historians of art and literature should find *On Christian Doctrine* helpful to an understanding of medieval culture through Augustine's explanation of the rationale behind the use of specific symbols in scriptural interpretation.

PROCEEDINGS OF THE 1957 SISTERS' INSTITUTE OF SPIRITUALITY. Edited by Joseph E. Haley, C.S.C. Notre Dame, Ind.: University of Notre Dame Press, 1958. Pp. xi + 387. This series of lectures is possibly the best current statement on the role of sisters in the apostolate. Three of the sections cover the master ideas of the apostolate: "The Theology of the Apostolate" by Fr. Louis Putz, "Recent Decrees of the Holy See Regarding the Apostolate" by Fr. Elio Gambari, and "The Apostolate as a Means of Sanctification" by Fr. Charles Corcoran. The lectures of Sister Mary Emil, Fr. John Lazarsky, and Fr. Johannes Hofinger spell out these ideas in the apostolates of teaching, social work, and catechetical work. All of the entries give witness to the continuing growth in the apostolic awareness of the sisterhoods and to the clarification of goals and strengthening of means

which have been consequent to that realization. The balanced and highly perceptive analysis of the teaching apostolate made by Sister Emil should be required reading for every religious teacher.

HAPPINESS THROUGH PRAYER. By Karl Rahner, S.J. Westminster, Md.: Newman, 1958. Pp. 109. \$1.50. Not intended for the general reader, not concerned with basic mechanics, progressive stages, or abstract classifications, R.'s work has in view a limited reading public, familiar with the gropings of modern minds (Freud, Camus) to find the meaning or bare the meaninglessness of human existence. Accepting as a working definition of prayer "the opening of the heart to God," R. explores what this means, not abstractly, but by challenging the reader to reflect with him on various situations in which there should be a "loving oblation of the human will to the Divine Will." R. considers prayer "a concept which it will take us our whole life to fathom, and a practice which our whole life will be too short to perfect."

EDUCATION AND THE LITURGY: 18TH NORTH AMERICAN LITURGICAL CONFERENCE, ST. JOHN'S ABBEY, COLLEGEVILLE, MINNESOTA, 1957. Elsberry, Mo.: Liturgical Conference, 1958. Pp. vi + 198. \$2.00. A few papers among this collection will be of special interest to theologians. In G. Diekmann's "Two Approaches to Understanding the Sacraments" we see the somewhat drastic consequences of the one-sided emphasis during the past seven centuries on the causality of the sacraments, to the relative neglect of their more fundamental nature as signs. E. Siegman's scholarly "Teaching in the Liturgy according to the New Testament" shows the significant place that the *OT* had in primitive liturgy and the influence that the liturgy itself exercised in the composition and formation of the *NT* writings. The specific subject of the liturgy as teacher is perhaps best treated in Msgr. Fuerst's "Liturgy, the Integrating Principle in Education."

HANDBOOK OF CHRISTIAN FEASTS AND CUSTOMS. By Francis X. Weiser. New York: Harcourt, Brace, 1958. Pp. xviii + 366. \$4.95. A handy reference work, written to explain the origin, history, development, and observance of the Christian feasts. It combines material of three of W.'s previously published works (*The Christmas Book*, *The Easter Book*, and *The Holyday Book*), augmented by some new chapters and individual passages. The rich material (liturgy and folklore) is skilfully documented.

THE SUNDAY SERMONS OF THE GREAT FATHERS 1 and 2. Edited by M. F. Toal. Chicago: Regnery, 1958. Pp. 436, 469. \$7.50 each volume. For

the priest in search of source material in developing his Sunday sermon, this is a splendid answer. The work is not completed as yet. In these two volumes the first covers the Sundays from the First of Advent to Quinquagesima; the second from the First Sunday of Lent to the Sunday after the feast of the Ascension. Four or five sermons, differing in subject matter and each by a different Father of the Church, but all based upon the same Gospel of the day, are presented for each Sunday. Throughout is the word-by-word explanation of the Gospel text gathered from the Fathers by St. Thomas Aquinas in his work *Catena aurea*. Chrysostom, Leo the Great, Ephraem, Jerome, Bernard, Ambrose, Augustine, Gregory the Great are all represented in their homilies.

BOOKS RECEIVED

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

Scriptural Studies

The Acts of the Apostles. With an introduction and commentary by C. C. Martindale, S.J. Stonyhurst Scripture Manuals. Westminster, Md.: Newman, 1958. Pp. xxxiii + 199. \$3.50.

Aigrain, René, and Omer Englebert. *Prophecy Fulfilled: The Old Testament Realized in the New*. Translated by Lancelot C. Sheppard. New York: McKay, 1958. Pp. xii + 274. \$3.95.

La Bible de Jérusalem. 2nd revised edition. Paris: Editions du Cerf, 1958. The following fascicles have been received: *Exode* (Couroyer; 184 pp.; 600 fr.); *Lévitique* (Cazelles; 132 pp.; 420 fr.); *Deutéronome* (Cazelles; 144 pp.; 465 fr.); *Livre des Juges. Livre de Ruth* (Vincent; 168 pp.; 540 fr.); *Livres des Rois* (De Vaux; 252 pp.; 690 fr.); *Job* (Larcher; 176 pp.; 555 fr.); *Proverbes* (Duesberg-Auvray; 136 pp.; 465 fr.); *Ecclésiaste* (Pautrel; 44 pp.; 255 fr.); *Isaïe* (Auvray-Steinmann; 268 pp.; 825 fr.); *Ezéchiel* (Auvray; 196 pp.; 660 fr.); *Daniel* (De Menasce; 100 pp.; 390 fr.); *Jonas* (Feuillet; 36 pp.; 150 fr.); *Michée, Sophonie, Nahum* (George; 100 pp.; 360 fr.); *Tobie* (Pautrel; 64 pp.; 270 fr.); *Livre de la Sagesse* (Osty; 116 pp.; 420 fr.); *Ecclésiastique* (Duesberg-Auvray; 240 pp.; 780 fr.); *Épîtres à Timothée et à Tite* (Dornier; 68 pp.; 240 fr.); *Épître aux Hébreux* (Spicq; 96 pp.; 360 fr.).

La Bible de Jérusalem: Le Nouveau Testament. Paris: Editions du Cerf, 1958. Pp. 880 + 4 maps. 1200 fr.

Biblia polyglotta Matritensia 0: Prooemium. Madrid: Biblioteca de Autores Cristianos, 1957. Pp. [12] + 14. 50 pesetas.

- Biblia polyglotta Matritensia 7/21: Psalterium Uisigothicum-Mozarabicum.* Editio critica curante Theophilo Ayuso Marazuela. Madrid: Biblioteca de Autores Cristianos, 1957. Pp. xi + 193. 350 pesetas.
- Biblical Subject Index.* Edited by William J. Kiefer, S.M. Westminster, Md.: Newman, 1958. Pp. 199. \$4.50.
- Buis, Pierre, C.S.Sp. *Josias. Témoins de Dieu* 16. Paris: Editions du Cerf, 1958. Pp. 120. 270 fr.
- Bultmann, Rudolf. *Jesus Christ and Mythology.* New York: Scribner's, 1958. Pp. 96. \$1.95.
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