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Cum permissu Superiorum.

BOOK REVIEWS

AGAPÈ DANS LE NOUVEAU TESTAMENT: ANALYSE DES TEXTES 2. By C. Spicq, O.P. *Etudes bibliques*. Paris: Gabalda, 1959. Pp. 407. 3400 fr.

With commendable dispatch Père Spicq and his publishers have brought out the second volume of his masterful study of *agapē* in the New Testament, and promise the third and final volume of *Analyses* for October, 1959.

Vol. 1, it will be recalled (THEOLOGICAL STUDIES 19 [1958] 599 ff.), dealt with *agapaō*, *agapē*, and *agapētos* in the Synoptics, in James, and in Acts, but with *agapaō* alone in Paul. The volume presently under consideration takes up the use of the substantive *agapē* in the Pauline corpus (arranged, as in Vol. 1, chronologically, pp. 9–269). There follows Chapter 4, "Conclusion: La morale paulinienne de l'amour," and a chapter on *agapē-agapēn* in the Epistles of Peter and Jude completes the main body of the text. Vol. 3 is to be devoted to the analysis of texts in the Pastorals, in Hebrews, and in the Johannine writings, with the usual concluding essay based on the material presented.

The substantive *agapē*, rare in the Synoptics, occurs seventy-five times in St. Paul, with a spread that may be described as even: eight times in the Epistles to the Thessalonians, thirty-five times in the so-called *Hauptbriefe*, twenty-two times in the captivity Epistles, and ten times in the Pastorals, elsewhere defended as authentic by S.

In view of the frequency of use in a variety of contexts, the nuances and connotations of the word are understandably rich. Indeed, *agapē* may be said to be a characteristic of the Pauline vocabulary (it occurs only twice in Hebrews), not so much, S. tells us, a borrowing from the tradition of the Church, as an adequate expression of the Pauline gospel itself. This last is "centered on Christ and His crucifixion. But the death of the Saviour reveals the charity of God as well as of His Son. The faithful cling to this love and should match it with their love of God and the neighbor. In advance of St. John, it was St. Paul who set *agapē* at the center of Christianity" (p. 9).

One can in a short review do little more than touch on one or other of the scores of texts treated, leaving the individual reader to discover for himself the gratifying richness of S.'s treatment. We may, for example, direct attention to the long section (pp. 53–120) on what the author justly terms the most important page in the entire New Testament on the subject of charity: 1 Cor 12:31–14:1. After the translation of the text (most commonly, when the passage is not too long, both Greek text and translation are given), S. takes us through a short textual and then literary criticism of the hymn

(it is not borrowed from a Jewish or profane source, but does conform to the usage of classic rhetoric). A third division of the treatment, exegesis, presents a detailed and documented discussion of the entire passage, while the fourth, theology, considers in succession the object of charity (God and neighbor, with accent on the latter); the nature of charity (not a moral virtue, but a religious reality, a divine force); the role and acts of charity (to constitute a principle of Christian action and being; various examples of acts in vv. 4-7); and charity and the beatific vision (leads to beatitude, where it endures eternally).

Another passage of great doctrinal importance, in this respect comparable to 1 Cor 13, is Eph 3:17-19 (pp. 212-26). Whereas the former places greater emphasis on fraternal charity, the *agapē* of the Ephesian pericope is directed uniquely toward God and has only one activity, contemplation. In 1 Corinthians there is question of an essential and elementary charity; here *agapē* is a love already strong and steady, the source of a very lofty spiritual activity.

In Chapter 4 S. summarizes his observations on the subject of charity in St. Paul under the following subdivisions: charity and eschatology; charity, Christ, and God; the Holy Spirit and infused charity; charity and Christian life; fraternal charity; and conclusion. In short, St. Paul took from the primitive community the notion of charity as constituting, with faith and hope, the very essence of Christian life. To this he added the element of the connection between charity and the Holy Spirit, the conception of an *agapē en pneumatī*, which accounts for the intensely strong and active character which the Apostle attributes to charity. It is a charity which is characterized by superabundance, by victory over evil, by sincerity, and by eternal duration. The last paragraph (p. 305) of this chapter is a luminous and moving appreciation of *agapē* as the pearl of the kingdom of heaven.

In their conception of charity the Epistles of Peter and Jude are shown to adhere closely to the point of view, both semantic and theological, of the Gospels. Religiously speaking, it is above all fraternal love, in accordance with the teaching of the Sermon on the Mount, which is urged under the title of *agapē* by these writers. Even though the exterior forms of Christian life may change with times and places, charity is of enduring value, and, indeed, must be the one care of the faithful in that general cooling of brotherly love marking the approach of the last days.

There is an appendix on the origin of the triad faith-hope-charity, and another on *chrēstotēs* (*la bēnignité*). The volume is completed by a table of the texts analyzed, by a welcome *Index analytique* (pp. 394-404), by an index of Greek words, and the table of contents.

In a word, we have here exemplified again that splendid combination of a sharp sense of the precise meaning of words, of careful documentation and bibliography, and of theological insight which characterize the writings of Père Spicq and make him one of the most respected workers in the New Testament field today. Whether as a separate study of *agapē* in Paul or as a major part of the whole undertaking, this volume must be regarded as indispensable.

West Baden College

JOSEPH J. DeVault, S.J.

PAULUS: DIE THEOLOGIE DES APOSTELS IM LICHT DER JÜDISCHEN RELIGIONSGESCHICHTE. By Hans-Joachim Schoeps. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. Pp. xii + 324. Paper DM 28; cloth DM 32.50.

With this volume Hans-Joachim Schoeps, Professor of History of Religions at the University of Erlangen, returns to a subject which, he tells us, seriously engaged his attention in his student days and which has been in his mind ever since—a study of the theology of Paul in the light of the Judaism of his day.

S., who has previously come in for mixed praise and blame (cf. THEOLOGICAL STUDIES 16 [1955] 338, n. 8) is the erudite author of *Theologie und Geschichte des Juden-Christentums* (1949) as well as of a number of smaller but important publications, and the editor of the *Zeitschrift für Religions- und Geistesgeschichte*.

As an independent non-Christian *Religionswissenschaftler*, S. finds that he can approach the theology of Paul, particularly in the area of the origin of his ideas, with vision unimpaired by confessional ties, with the result that he is able to pursue "dangerous" lines of thought to the end. On the other hand, he observes, his method of approach has the disadvantage that it cannot accept the believing attitude of the Apostle, since such would be the act of Christian faith. Whereas the Christian theologian can and does interpret Paul from the point of view of a faith common to interpreter and interpreted alike, the unbelieving or other-believing historian of religion must seek his understanding of this great figure on a different level.

The book is divided into seven chapters. Chap. 1 treats of the present interpretations and problems in the study of Paul—the Hellenistic-pagan interpretation, the Hellenistic-Jewish interpretation, the Palestinian-Jewish interpretation, and the eschatological interpretation. All of these attempts have their share in the correct understanding of Paul, although his theology is not to be thought of as the mathematical sum of the various influences affecting him. Basic to the understanding of the Apostle is, according to S., the realization of the fact that he was a rabbinic exegete.

Chap. 2 is devoted to a discussion of the position of Paul in the early

Christian community. After a brief delineation of the sources from which the Apostle's doctrine is to be drawn (principally Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon) S. treats in order "Paul and Jesus," "The Dependence of Paul on the Community-Theology," "Paul and the Primitive Community," and "Paul and the Judaizers."

With these necessary propaedeutics out of the way, S. settles down in chaps. 3, 4, 5, and 6 to the more systematic presentation of his material on the origin of the chief points of Pauline theology: the eschatology, the soteriology, the teaching on the Law, and the salvation-history conception of the Apostle Paul.

Just at a time when Messianic expectations were strong, the Pharisee Saul of Tarsus concluded from his road-to-Damascus experience that the traditional Jewish eschatology was to be corrected by the recognition of the fact that with the resurrection of Christ the days of the Messiah had arrived and that the Second Coming of the Lord was close at hand. Measures taken by Paul from that point on, from the establishment of the eschatological sacraments of baptism and the Eucharist to the setting up of a temporary organization, were regarded by the Apostle as merely interim. These temporary measures became permanent with the gradual realization of the postponement of the Parousia. From the point of view of his Jewish contemporaries Paul's estimate of the situation was erroneous, and his insistence that the world had now entered the post-Messianic stage was a plain mistake.

Soteriologically speaking, Paul combined various elements of Judaism with a pagan son-of-god myth to present a Saviour who was well beyond the Jewish concept of the Messiah. Such a Saviour-Messiah was not possible even in Hellenistic Judaism. In a sense, concludes S., the Pauline belief that the time of salvation was at hand was the genesis of the Saviour-notion.

Of the Law Paul saw always and only the ethico-normative side, with no understanding or appreciation of the sacramental significance of the ritual and ceremonial aspects. The resulting misunderstanding and misinterpretation produced a caricature of the Law that placed the Apostle definitively outside the main stream of Judaism.

For God's choice of Israel Paul substituted the belief in Christ and the call of the Gentiles. In his Rom. 9-11 development of *Heilsgeschichte* he went, again, beyond the possibilities of a then still expandable Judaism. In so doing he had to face the anomalous situation (as did John and the author of Hebrews) of the chosen Messianic people rejecting his Messiah.

A final chapter ties together the more important conclusions, sketches

the interpretations of Paul through the centuries, and concludes with a section on the Apostle's critique of the Law as a problem within Judaism itself.

This necessarily jejune presentation of S.'s main points may give rise to the impression that the book is a one-sided attack on the Apostle and his doctrine. Indeed, it is just such an impression that the author seeks to forestall when, in his *Vorwort*, he asks his readers not to take umbrage, but to recall "dass der Religionswissenschaftler, der den Apostel von den besonderen Problemstellungen der jüdischen Religionsgeschichte her verstehen will, gerade dort wird von Missverständnissen sprechen müssen, wo der christliche Theologe göttliche Führung sieht, durch die Saulus eben Paulus wurde, d.h. nach christlichem Glauben real umgewendet worden ist zu einer neuen Kreatur. Diese beiden Sichten können nicht zu einer Deckung kommen" (p. vi).

Obviously, many will disagree in general and in detail with the author's position, but one can learn a great deal from him and the stimulation to greater efforts to grasp as fully as may be the many-sided genius of the Apostle of the Gentiles is marked.

The production of the book is up to the high standard one has come to expect from this reputable house.

West Baden College

JOSEPH J. DeVULT, S.J.

JUGEMENT PRATIQUE ET JUGEMENT SPÉCULATIF CHEZ L'ÉCRIVAIN INSPIRÉ.
By Albert Desroches. Ottawa: Editions de L'Université d'Ottawa, 1958.
Pp. 148. \$4.00.

This compact study of the operation of a sacred writer's inspired judgment is divided into two parts: historical (pp. 17-82) and philosophical (pp. 85-143). In his historical conspectus, the author arrives at the following conclusions: (1) Some early Fathers (e.g., Chrysostom) tended to emphasize the divine element in the production of the inspired book, while others (e.g., Jerome and Augustine) placed more in relief the human element (p. 20). (2) The Scholastics, especially St. Thomas, went to the heart of the matter with their concept of the instrumental causality of the prophet (p. 25). (3) In the sixteenth century, Bañez placed too much emphasis on God's causality, Lessius too little. In stressing the role of the speculative judgment, Franzelin's famous distinction between the formal and material element in the Bible prompted the reaction which overemphasized the role of the practical judgment (p. 62). (4) Lagrange proposed a now widely accepted solution in terms of the principles of St. Thomas: both God and man are total causes of the inspired book; God as a primary principal cause,

man as an instrumental cause (p. 69). (5) In our own decade, Benoit has restored to its proper place the role of the practical judgment, which had suffered much in the more recent discussions (p. 75).

D. makes his original contribution in his philosophical analysis of the very nature of the speculative and practical, of authorship, and of the precise function of the judgment in an inspired author. He expresses his dissatisfaction with all the notions of the speculative and practical judgment proposed by biblical scholars in their discussions on inspiration. He rightly labels these notions as too summary and reminds us that we have nothing to fear from philosophical precision (p. 79).

D. introduces this precision as follows: he places between a purely speculative and a practical judgment a third judgment which is speculative *formaliter* and practical *secundum quid*. This middle judgment D. calls speculative-practical. It bears formally upon the *possibility* of a means achieving an end intended. To the author, the important thing is that this is speculative *formaliter*, and we ought no longer to speak of a purely practical judgment on the part of the sacred writer.

The point at issue is highly technical. This reviewer would like to see a clearer presentation of the nature of the speculative and practical, particularly with respect to the various ways these may be considered. But he welcomes this significant contribution to a very current problem. He thoroughly agrees with the author that we have nothing to fear from greater philosophical precision in the matter.

Providence College

THOMAS AQUINAS COLLINS, O.P.

EVANGELISCHES KIRCHENLEXIKON: KIRCHLICH-THEOLOGISCHES HANDWÖRTERBUCH. Fascicles 28-40. Edited by H. Brunotte and O. Weber. Göttingen: Vandenhoeck and Ruprecht, 1958-59. DM 9.60.

In the year that has passed since I reviewed the last parts of this work to appear (THEOLOGICAL STUDIES 19 [1958] 261-63), thirteen new fascicles (fasc. 28: "Pachelbel" to fasc. 40: "Zwölfpropheten"), containing 1954 columns, have been published. The *Evangelisches Kirchenlexikon* is now complete, and my previous judgment that the articles are "up to date, pointed, and systematically presented" requires no alteration. I should like to note further that the editors have faithfully abided by their resolve "that the work will not be one-sided in partisan fashion."

Twenty-two columns (cols. 31-52) of fascicles 28-29 are devoted to one of the longest articles in the work, "Papst," "Papsttum," which is divided into four parts: the Catholic teaching on the papacy, the history of the papacy, a discussion of the names of the popes, and a catalogue of the popes.

The first part of this series, "Römisch-katholische Lehre" (cols. 31-33) by K. G. Steck, a summary of the Catholic teaching on the papacy, critically develops the proposition that "the pope is the successor of St. Peter, the vicar of Christ and the visible head of the Church," but without the necessary emphasis on the fact that the Catholic dogma of the papacy is rooted not so much in argumentation from isolated texts or historical fragments as in the continuity of Christian tradition. The author's sympathy with F. Loof's remark on the essence of papal infallibility: "Eine korrigible Infallibilität—das ist der Zauberstab, den das Vaticanum dem Papst als Kommandostab in die Hand gegeben hat," seems uncalled for in a scholarly article. The second part, "Geschichte des Papsttums" (cols. 33-47) by C. Andresen, is an outline of papal history which, considering the vast subject matter and the limitations on space, has been very well executed. Without discussing the details of this article, I would like to offer a general criticism of the underlying method. To write the history of the papacy from the viewpoint of the relations between Church and State is to risk presenting an incomplete picture of the papacy, whose history is deeply rooted in the civilization and culture of the Western World. And even when the problem of Church and State is used as a focal point of Church history, the question can be asked—and at least partially answered, inasmuch as it touches the historical order—whether the ultimate source of much of the discord in medieval Christendom was traceable to *imperium*, to the German emperors enslaving the Church, or to *sacerdotium*, to the popes seeking its freedom from the Empire. The problem of Emperor against Pope was not really a problem of imperial against clerical (col. 38). It was something grander, more significant and influential. It was an heroic attempt to discover and restore within the framework of the new Christendom the correct proportion between Pope and Emperor, to create the harmony between the two powers, sacred and profane, necessary for the life of the *respublica christiana*.

At the beginning of his article (col. 34) C. Andresen refers, without explicit identification, to an episcopal list, dating from the second half of the second century, which does not mention Peter as the founder of the Church of Rome. No reference is made, however, to Irenaeus' list of the bishops of Rome (*Contra haereses* 3, 3, 3) which clearly supposes that the episcopal succession in the Roman Church is traceable to Peter and Paul, its founders. The statement that the decrees of the Council of Constance (1414-18) under Baldassare Cossa (Antipope John XXIII) theoretically broke the supremacy of the pope in the Church, is an exaggeration which is refuted by the subsequent history of the papacy. At the Council of Florence (1439),

less than a generation after Constance, the supremacy and primacy of the Roman Pontiff over the whole Church were explicitly defined. In recounting the history of the sixteenth- and seventeenth-century papacy, A. remarks that many popes were convinced that the Jesuits had lost their former religious strength through worldliness and their lax moral theology. The author should have noted that much of the virulent anti-Jesuit propaganda of the period in question was rooted in the malicious writings and whisperings of their bitter enemies, the Jansenists. The great missionary activity of the Society of Jesus at this time, its great saints and scholars argue against decadence of religious spirit. And, this "lax moral theology," if correctly understood, becomes nothing more than a defense of human liberty of conscience and action.

The article on "Staat und Kirche" (fasc. 36-37, cols. 1113-23) by S. Reicke, while commendable in many respects, throws no significant light on the medieval problem and treats the modern aspects of the question as if no advance had been made since Bellarmine's time. A careful inspection of the long bibliography which he has appended to his article betrays a lack of familiarity with certain recent American trends. "Syllabus" (fasc. 36-37, cols. 1237-38) by K. Nitzschke, "Toleranz" (fasc. 38-39, cols. 1458-61) by E. G. Rüsck, "Vatikanum" (fasc. 40, cols. 1613-17) by K. G. Steck, and "Ultramontanismus" (fasc. 39-40, cols. 1536-39) by F. Heyer form an interesting group of studies on modern Church history. It is impossible here to comment on all of them, but I feel obliged to indicate to our readers that the explanation of Ultramontanism taken from F. X. Kraus and P. V. Hoensbroech and reproduced here by F. Heyer is such that no one will care to take it seriously. It sounds as if it came direct from the pen of the author of *Janus*.

In conclusion I would like to call attention to some other important articles which are found in these fascicles: "Qumran" (fasc. 30-31, cols. 420-30) by C. H. Hunzinger; "Paulus" (fasc. 28-29, cols. 92-104) by K. Nitzschke; "Schöpfung" (fasc. 34-35, cols. 831-39) by E. Kinder; "Schriftbeweis" (fasc. 34-35, cols. 846-51) by G. Bauer; "Protestantismus" (fasc. 30-31, cols. 358-72) by A. Brandenburg; and "Reformation" (fasc. 31-32, cols. 486-528) by different historians and theologians.

Woodstock College

ROBERT E. McNALLY, S.J.

THE HISTORICAL AND MYSTICAL CHRIST; CHRIST IN HIS SACRAMENTS. Edited by A. M. Henry, O.P. Translated by Angeline Bouchard. *Theology Library* 5 and 6. Chicago: Fides, 1958. Pp. xviii + 502. \$7.50. Pp. xv + 466. \$5.95.

The introduction to Volume 5 of the *Theology Library* states that "our purpose is to introduce beginners or more advanced students to traditional theology." The two volumes under consideration here are by no means for beginners and their contents include a great deal that is far from "traditional." It is hard to determine what audience the compilers had in mind. By no standard could these books be called textbooks, yet they contain much that is of a straight technical presentation. There are surprising omissions (the impeccability of Christ, to note one), and there are long essays which belong in the class of speculation. If the objective was to stimulate the beginner toward questions of an abstruse nature, we would feel that the tone is too sophisticated for the novice. Today we see altogether too much of this style of teaching for collegians: young men are thrown right into the midst of discussion that is quite advanced for them. The results are not good for their formation because they lack the maturity to weigh the implications of what is served to them, while at the same time they are not encouraged to cultivate the humility needed to accept their limitations.

Older students may find matter that is provocative as well as enlightening, but they will be forced to do some careful screening to decide what is "traditional" and what is novel. Often there are simply no guideposts by way of clear transitions to indicate the precise point where defined doctrine ends and speculation begins. The bibliography attached to each chapter likewise keeps hidden the distinguishing mark of what is a matter of orthodox teaching and what is an excursion into the realm of "higher" discussion. Here, too, omissions create wonderment: why, for example, are Lombardi's writings on the salvation of the unbeliever ignored, those of Billot, and for more recent work in English, that of Bernard Leeming on the sacraments in general?

One can understand the editor's attachment to the method and order of treatment of St. Thomas, but it is definitely misleading to leave the impression that tradition finds in him a termination or repository. It is rather cavalier treatment of a great theologian and one whose adherents today occupy an honored place in the Church to say: "After St. Thomas, the only name to remember is that of Duns Scotus. And even the originality of the 'subtle doctor' often consists in misconstruing the theses of St. Thomas" (Vol. 5, p. 164). The recurrence of such offhand comments does little to

increase respect for objectivity and leaves a strong impression of bias. St. Thomas is an illustrious witness to tradition. He is not the magisterium.

Again we meet a pronouncement such as that on p. 173: "we have turned for inspiration to the theology of St. Thomas as presented in his 'Tertia Pars'. For this theology, as we see it, is the most rigorous, the most faithful to Tradition and to Scripture, and the one that best expresses the teaching of the Magisterium." Needless to say, this elegant statement forces the authors to a quick double-take when the doctrine of the Immaculate Conception is reached.

A commendable feature of this *Library* and one which has often been sought for by college professors of theology is that of a historical introduction for each part. Points of doctrine are provided a proper setting where the reader may acquire an insight into their development.

Unfortunately for a reviewer's impression, he is confronted with the chapter on the "Mystery of the Incarnation" first of all. Unlike most of the other chapters, this one lacks organization, plunges into abstract topics with scarcely any introduction or assistance for the "beginner," switches from treatment of the principle of individuation, essence and existence, and intricate spurts of reasoning expressed in Scholastic Latin to a burst of rhetoric from the pastoral letters of Cardinal Suhard.

On top of this the presentation is extremely condensed. Many sentences are so tightly-packed, so compendious, as to demand very careful analysis. On page 89, for instance, occurs this sentence, speaking of the two wills in Christ: "Christ, like every other man, possessed not only a rational appetite (will), but also a sensible appetite whose spontaneous movement could tend toward things that were not in accord with God's will." A check-back on the original French assures us that the translation is accurate. But spontaneous movements of the sensible appetite *are* in accord with God's will, to begin with, if one is talking of man in general. Christ, however, was free from concupiscence (another truth that is nowhere stated in the chapter), so that spontaneous movements that were not becoming or fitting to His role of Redeemer had no place in Him. The entire paragraph is so compressed as to be either false or misleading.

Literal translations of Latin stereotyped expressions become jarring in English, like "capital grace" for *gratia capitis*. Sandwiched in among casual obiter dicta, these neologisms are distracting, to say the least. Again, works on the Incarnation ordinarily speak of the knowledge of Christ under three headings, knowledge derived from the beatific vision, infused knowledge, and experimental knowledge. To insert "innate knowledge" is to borrow a philosophical notion of St. Thomas that is not universally nor

unqualifiedly accepted by psychologists. Or, to compare the development of doctrine in the Church to a scientist who "discovers" the solution to some problem in his sleep (p. 263) is a form of whimsical editorializing that is out of keeping with the stated purpose of the book. They may well have a place in the obiter dicta of a professor on the lecture platform, but in a work of this kind they become distracting.

Because the English edition has supplied fairly recent references, we might be led to expect that the Encyclical of Pope Pius XII on the Sacred Heart, *Haurietis aquas*, would be noted, especially to fill out the statement on p. 108 on this "twofold love." The great stress placed by the Pontiff on the "threefold love" of God for man ought not be omitted.

The erudition found in these volumes is enormous. It is particularly impressive in the treatment of the sacraments. It fails to appear in that on the doctrine of the Mystical Body of Christ. In fact, references to magisterial teaching of popes and councils seem to be outbalanced by historical and scriptural background. This unevenness of treatment inclines us to believe that the *Library* is really a work that is of value chiefly for the specialist.

Fordham University

PHILIP S. HURLEY, S.J.

MARIAN STUDIES 10. Paterson, N.J.: Mariological Society of America, 1959. Pp. 197. \$2.50.

This most recent volume of *Marian Studies* is concerned entirely with the question of the fundamental principle of Mariology. Fr. Paul Mahoney, O.P., treated of the nature, derivation, and function of Mariological principles. The statements of the magisterium relative to the fundamental principle were investigated by Fr. Wm. Hogan, while Fr. E. O'Connor, C.S.C., presented the thinking of the Scholastics on the question. Fr. Michael Griffin, O.C.D., spoke of the divine motherhood as the fundamental principle. Finally, Fr. Mark Dorenkemper, C.S.S.P., treated the subsidiary principles of Mariology.

The general trend of thought, as shown by nearly all the speakers, was to consider that the divine motherhood is the fundamental principle. However, they did not consider the divine motherhood in a narrow sense, as a principle from which all the other privileges of our Lady can be deduced in an a priori manner. Rather, they hold, the divine motherhood is to be considered in the light of the positive will of God, as shown through revelation as interpreted by the magisterium. In adopting this sound approach, the authors seem to have been influenced by the outstanding article on the same subject by Fr. Cyril Vollert, S.J., in the second volume of the new

Mariology now being edited by Fr. Juniper Carol, O.F.M., distinguished founder of the Mariological Society.

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LE SACRAMENTAIRE GÉLASIEN: *Vaticanus Reginensis 316*: SACRAMENTAIRE PRESBYTÉRAL EN USAGE DANS LES TITRES ROMAINS AU VII^e SIÈCLE. By Antoine Chavasse. Tournai: Desclée, 1958. Pp. 816.

"The present work has for its object to show where, when, how, and by whom the Gelasian [Sacramentary] was compiled" (*Introd.*, p. xxix). It essays to recast much Mass history.

A codex of the Vatican Library, *Reginensis 316*, has been known in recent centuries as "The Gelasian Sacramentary," as traditionally linked somehow with Pope Gelasius I (492-96). The manuscript itself was written in the Paris area, between 750 and 800, but deriving from materials, Roman in the main, and thought to be of very ancient origin. *Reg. 316* is made up of three books, and is often called the Old Gelasian, to mark it off from an eighth-century Gelasian, of French origin, where everything is arranged into one book.

Since Charlemagne's time liturgists have spoken of a *codex Gelasianus* as an accepted fact. When *Reg. 316* turned up as a codex of singular interest, savants like Morin (1651) and Cardinal Bona (1671) were prone to see in it a chance survival of Gelasius' work. Tommasi in 1681 published it, giving in the preface his reasons for connecting it with Gelasius; in Muratori's *Liturgia Romana vetus* (1748) it is styled "Sacramentarium Gelasianum . . . a Sancto Gelasio Papa, uti videtur, concinnatus." No one would now subscribe to that "videtur" for the book as a whole, but the antiquity of much in the book cannot be written off.

Calendar considerations made Duchesne sure (1889): "We cannot therefore determine within a century (628-731) the date of the Roman original of our Sacramentary." Duchesne was for minimizing the Roman core of the work. Bishop, Wilmart, and others, while willing to admit the presence of non-Roman materials in the work as found, have contended that we have here an "official" Sacramentary in use in the Roman churches, and destined itself to be shortly set aside by the reform carried through by Pope Gregory I (590-604).

In 1929 the late Msgr. Andrieu brilliantly proved that, at Rome, Gelasian books existed side by side with others, even into the eighth century. No one has heretofore advanced the view that *Reg. 316* is a *priest's* book, in clearcut distinction from the *pope's* book, used at the stations. The books that turn up later are papal manuals.

Prof. Chavasse, formerly of Lyons, now of Strasbourg, set himself the task some years back of subjecting *Reg. 316* to a line-by-line scrutiny with every possible liturgical and cultural searchlight. Over the years 1948–53 he published many lengthy articles, bearing in one way or another on the Gelasian. He brilliantly established the authorship of whole blocks of Masses now found in the Leonine Sacramentary, no less than eighteen coming from the pen of Gelasius. The former studies and various others here combine in a gigantic “do-or-die” endeavor to establish that *Reg. 316* is a priest’s manual, of slow and gradual growth over a longish period. In use in the seventh century in Roman titular churches, it was first adapted to fill the needs of a monastic community, and, taken overseas, it was there enriched again to make it serviceable at episcopal functions.

This is not an easy book to follow. With its endless tables and cross references, it is hard to see through it—or around it. After one study had been published, Abbot Capelle said of it at Oxford and Cambridge: “. . . reste évidemment ça et là fort hypothétique, mais l’ensemble des conclusions est solide” (*Journal of Theological Studies*, n.s. 2 [1951] 135). That will doubtless be the final verdict. But with allowances made eventually, the Roman functions, as managed by priests in seventh-century Rome, is the faraway world disclosed by *Reginesis 316*.

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GERALD ELLARD, S.J.

DIE MESSE ALS OPFER DER KIRCHE: DIE LEHRE FRÜHMITTELALTERLICHER AUTOREN ÜBER DAS EUCHARISTISCHE OPFER. By Raphael Schulte, O.S.B. *Liturgiewissenschaftliche Quellen und Forschungen* 35. Münster: Aschendorf, 1959. Pp. xvi + 198. DM 17.80.

In an age of specialization dominated by the expert, broadly conceived large-scale works that cut across many areas of research are rare. S. has ventured on such a work: both scope and theme promise that it will be, if successful, of great importance. He envisages, eventually, a dogmatico-theological treatise on the doctrine that every Mass is offered by the universal Church (in its proper and unique unity as Body of Christ, and not simply as a community of many men), a theme, clearly, with considerable implications for ecclesiology, for the priesthood of the laity, and indeed for sacramental theology as a whole. As a preliminary step S. plans a history of the doctrine that will, in a series of volumes, investigate when the doctrine first explicitly arose, what its precise meaning is in the various writers, and what conclusions they rightly or wrongly draw from it. Since J. Betz’s *Die Eucharistie in der Zeit der griechischen Väter* is still incomplete (only 1/1 [1955] has appeared), S. has decided to bypass the Fathers for the

moment, and presents first a study of early medieval writers from Isidore (d. 636) to Remigius of Auxerre (d. *ca.* 908), in three parts: the Spanish scene: Isidore, the Mozarabic or "Spanish-Visigothic" liturgy, and writers after Isidore; the Anglo-Saxon scene: Bede; the Frankish scene: explanations of the Mass (early anonymous; Rabanus Maurus and Walafrid Strabo; Amalarius and writings influenced by him; Florus of Lyons and Remigius) and other Carolingian writings.

In regard to the literature studied and the data used, S.'s book inevitably coincides in large measure with J. Geiselmann's standard works on early medieval Eucharistic doctrine. But G. was concerned almost exclusively with the strictly sacramental aspect of the Eucharist: the Real Presence, the manner of its effecting, the form and concept of consecration. A. Kolping's articles, "Die aktive Anteil der Gläubigen an der Darbringung des eucharistischen Opfers. Dogmengeschichtliche Untersuchung frühmittelalterlicher Messerklärungen," *Divus Thomas* (Freib.) 27 (1949) 369-80; 28 (1950) 79-110, 147-70, come closer to S.'s subject and are used by him, but their focus is not quite the same and they are concerned only with the Frankish scene and, as their title indicates, with the explanations of the Mass.

In the main, S.'s study is successful. It proceeds, within each section, in two phases. He first looks for direct or indirect affirmations of the role of the universal Church in each Mass; but these are few, often indecisive, and usually made in passing. This need not surprise us. The liturgical movement and the recent emphasis on the Mystical Body have made us especially alert to the role of the Church in the sacrifice, after apologetic tendencies since Trent had largely obscured the ecclesial dimension of the sacrifice and of the sacraments in general. But the impulse given by the Tübingen school in the nineteenth century to a deeper understanding of the Christic and ecclesial aspects of the sacraments is only now bearing its fruit. What for us is a doctrine and an attitude still to be completely won, seems, however, to have been universally accepted in the Early Middle Ages, as it had in the Patristic Age. Such unquestioned acceptance would account for the few direct affirmations in a literature whose purpose did not, in any case, focus attention on this aspect of the Mass.

That such an acceptance need not be simply presumed shows clearly in the second part of S.'s analysis, in which he sets the few direct and indirect affirmations within the context of each writer's views on the Church and the sacrifice. Here S.'s investigation is much more fruitful for his purpose; even if the arguments for seeing, within this context, the universal Church as subject of the sacrificial action are not equally convincing for all the

writers discussed, the overall picture does emerge quite clearly. In baldest outline the doctrine found throughout the period is as follows. Christ has given to the Church the sacrament of His sacrifice, the power to celebrate *in mysterio* His redemptive sacrifice which had itself been the fulfilment of humanity's cultic aspirations. He remains always the one priest in whom all others participate in so far as they are members of His Body, His People, His Bride. For it is the Church which Christ's redemptive act primarily envisaged, and it is she who is the proper subject of supernatural life and activity. It is she who, as *corpus Christi sacerdotis*, actively shares with Christ in the sacramental repetition of His sacrifice and who communicates this power in varying degrees to her members. Fundamental to this view is the doctrine that the Church, *una caro* with Christ the Bridegroom, is not a community which men gather together to form, but a Body, which under the Head and by His power ever anew forms members for itself and communicates to them, according to their place in the Body, the power of salvific activity.

The belief thus sketched was indeed common to the whole period. S. sees a confirmation of its character as a truth of *faith* in its clear presence in the Mozarabic liturgy and in the fact that it was a common and unquestioned possession of men otherwise in conflict: for example, Beatus of Liébana and Heterius of Osma in the adoptionist controversy against Felix of Urgel, and, on the Frankish scene, Florus and Agobard, of Lyons, in their sharp dissent from Amalarius' allegorical interpretation of Mass ceremonies.

If the larger context offered by these writers' understanding of the Church shows convincingly that the universal Church is indeed for them the agent in every sacrifice, and gives unexpected depth to this seemingly simple affirmation, it also suggests a weakness in S.'s study. He is seeking not simply to establish a bare fact but to reach the precise meaning the fact had for various writers. This he looks for, and succeeds largely in finding, in the context mentioned. Nor can one reasonably expect him to go any farther in this direction. The rich view of the Church which he finds is not itself the object of any prolonged reflection, and he soon comes up against affirmations which need reconciliation but which apparently raised no questions for these men: thus, for example, Isidore's synonymous use of "we" (the community actually present at Mass) and "universal Church" (clearly the whole world-wide Body of Christ) (p. 36).

But there is another direction in which all the writings of the time—let us limit ourselves for the moment to those of Isidore and Bede, who along with the Fathers are a major source for later writers—can and indeed demand to be evaluated. Isidore and Bede draw heavily on the Fathers. What did they

actually know of the Fathers? How do they use them? How much did they understand of the full meaning of the phrases and passages they use? It is difficult, perhaps often impossible, to do more than establish a source, since in writings that are often largely a series of citations and reminiscences there is hardly any criterion against which to measure the writer's understanding of his source. But the problem needs to be faced if such a study as S.'s is to be truly a *history* of doctrine, that is, if it is to show either a development of doctrine or a temporary standstill or even a temporary setback as far as deeper understanding is concerned. S. at one point, apropos of Bede (pp. 96-97), shows that he is conscious of the problem, but does not seem to think it needs to be faced. Despite all the merits of the work, therefore, it is somewhat unfortunate that S. felt justified in waiting for the completion of Betz's work before tackling the Latin Fathers. It is they, of course, and especially Augustine, who are the important source of early medieval thought. In the precise question of the Church and the Eucharistic sacrifice in St. Augustine, new stimulus and insight has recently been given by J. Ratzinger's *Volk und Haus Gottes in Augustins Lehre von der Kirche* (Munich Theological Studies 2/7; 1954), where it is said, in the summary, that "Der corpus-Christi-Gedanke ruht auf der christlichen Wirklichkeit der *opfernden Kirche*" (p. 325; italics mine). In the light of this, what is the meaning of Isidore's and Bede's *corpus Christi sacerdotis*, so central in their view of the Church as S. explains it?

A second weakness in S.'s study concerns the character of the period he is dealing with. Is it as homogeneous in its doctrine as he implies? I do not mean to suggest that the doctrine on the Church's role in the sacrifice was in any sense changed or "lost" (any more than it was lost in the time between Trent and the liturgical movement). But did it have the same depth of meaning for all the writers of the period, and did they draw the right conclusions from it? The pertinence of these questions is suggested by Jungmann's discussion of the changes observable, during this period, in the manner in which the Mass was celebrated, in which the prayers were formulated, etc. (cf. *The Mass of the Roman Rite*, pp. 74-92; his assertions are discussed and documented in detail in Kolping's articles). The liturgical facts noted by Jungmann surely had their theological (not dogmatic) counterpart, and the value of S.'s book would have been increased had he attempted to chart, at least in broad strokes, the theological development.

These two weaknesses, if it be not unfair to call them such, leave S.'s book nonetheless a valuable one that illuminates a difficult period often regarded as barren. It is, in fact, far from barren, as the section on the Mozarabic liturgy shows (pp. 54-79; this liturgy admittedly dates for the

most part from before Isidore, probably as early as the fifth century). Drawing on sources fortunately published (the *Liber sacramentorum* and the *Liber ordinum*, by Dom M. Férotin, in the *Monumenta ecclesiae liturgica* 5 [1904] and 6 [1912]; on the other Mozarabic sources cf. Klaus Gamber, *Sakramentartypen* [*Beuroner Texte und Arbeiten* 49-50; 1958] pp. 15-18), S. gives a glimpse of a liturgy that deserves much attention. Marked by a fulness of expression foreign to the more restrained Roman liturgies, and unique in its variety not only of prayers and Prefaces but even of formularies for the Canon itself, it is rich in material for S.'s theme as also for precisely those aspects of the sacraments that are to the fore in present-day discussion: the Church coming into being and constituted in being by the *sacramenta passionis Domini*; the Church as recipient of the sacraments; the eschatological dimension of sacramental symbolism and sacramental grace; the Church as having its consistency through time in and through the Eucharistic sacrifice.

It is to be hoped that S. will carry through this long-range work with the same skill and success with which he has begun it.

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MATTHEW J. O'CONNELL, S.J.

DIE LEHRE BENEDIKTS XII VOM INTENSIVEN WACHSTUM DER GOTTESSCHAU. By Friedrich Wetter. *Analecta Gregoriana* 92, Series Facultatis Theologicae, Sectio B, 31. Rome: Gregorian Univ. Press, 1958. Pp. viii + 236. L. 2000.

The lively discussions concerning the beatific vision, which began with the sermons and writings of Pope John XXII and ended with the dogmatic definition of Pope Benedict XII, are well known, and the interpretation of the definition itself, *Benedictus Deus* (DB 530, 531), presents no special difficulty. What had been left undone in this field was to investigate the theological content of certain unedited manuscripts which served as preliminaries to the definition of Benedict XII; above all, there has been a need of analyzing the unedited manuscript of Cardinal Fournier, written shortly before his election to the papacy as Benedict XII: *De statu animarum sanctarum ante generale iudicium*. This needed work has been accomplished in the excellent monograph of Wetter, which is outstanding because of the thoroughness of its documentation and the clarity and objectivity of its doctrinal interpretation.

W. studies first the origin, date (1332), and content of this work of Benedict XII and arrives at an important discovery, namely, the third section of the Fourth Treatise (Codex Vat. Lat. 4006, fol. 110va-192rb) of Benedict

XII contains the two most important series of *auctoritates* collected by his predecessor John XXII in defense of his doctrine. Until W.'s work, it was known that John XXII had composed the two series, but their content was not known; Benedict XII transcribed both series very accurately (p. 27). W. also discovered that the Fifth and Sixth Treatises of Benedict XII contain the arguments of the Third and Fourth Sermons of John XXII, whose contents, up to now, had been known only through the brief summary of Nicholas Minorita (p. 28). With these necessary historical and textual preliminaries, W. analyzes the doctrine of Benedict XII concerning the intensive increase of the beatific vision after the final judgment. Benedict insisted on the concept of man's complete and consummate happiness and stressed that only after the general resurrection will men receive this happiness (pp. 55 f.).

The analysis of the texts presented by John XXII (pp. 123-88) forced Benedict XII to reflect seriously on the importance of the resurrection for man's complete happiness; the soul does not possess "... the perfect mode of its existence" except when it is reunited to the body (p. 108); the soul has a natural desire for this reunion, and the tension caused by separation from the body is an impediment to the full concentration of the soul's faculties on the vision of God (p. 109). By being reunited with the body, the soul can concentrate more intensely on the vision of God. For this reason, and also because God will reveal Himself more completely after the resurrection, men will experience an intensive increase in the vision of God after the resurrection of their bodies (pp. 95-100, 105-10, 112, 150-68, 182).

To explain how men will receive their complete happiness only in the general resurrection, Benedict XII appeals also to the social aspect of the Church, which only after the resurrection will reach its consummation as a society of human beings (pp. 186, 231). W. offers a secure basis for determining the originality of Benedict XII by comparing his doctrine with the teaching of theologians from the twelfth to the fourteenth century (pp. 217-33); this comparison also underlines the decisive importance assigned by Benedict XII to the resurrection: "... totum coniunctum glorificabitur, gloria quae convenit toti coniuncto" (pp. 170, 175).

In concluding his exhaustive investigation, W. stresses that if theologians attribute only a secondary function to the resurrection in relation to man's definitive happiness, they are not corresponding to the importance given to the resurrection by Christian revelation (p. 235).

TO THE OTHER TOWNS: A LIFE OF BLESSED PETER FAVRE, FIRST COMPANION OF ST. IGNATIUS. By William V. Bangert, S.J. Westminster, Md.: Newman, 1959. Pp. ix + 331. \$4.50.

The author of this book set himself gallantly to a very difficult task, and he is to be warmly congratulated for a high measure of achievement. He has had no predecessors in America or England and only a few rather dreary ones in other countries. The fact is that the son of a Savoy farmer who became the first steadfast disciple of St. Ignatius Loyola and helped him so much in the foundation and propagation of the Society of Jesus lends himself only very grudgingly to biographical treatment. He spent a fifth of his forty years in this world tramping the roads of Italy, Germany, France, Belgium, Spain, and Portugal on the pope's or his order's business, and in the course of those interminable journeyings came into personal contact with kings, princes, great ladies, eminent churchmen, and even prominent Lutherans such as Bucer. The lordly Archbishop of Mainz, Albert of Brandenburg, one of the imperial Electors, took a particular fancy to him, and so did the future Philip II of Spain, but the quondam shepherd lad of Savoy had no liking for such high company and much preferred to work in the shadows, communicating his own spirit of love and devotion to individual souls by conversation or the use of his great weapon, the Spiritual Exercises of St. Ignatius. Ignatius himself bore witness that no other of that first generation of Jesuits could equal his persuasiveness in this field, and by it he won three of the first ten companions of the Saint: Jay, Codure, and Broët. He learned Spanish of a kind and wrote most of his letters in that acquired language, which means that they are not exactly attractive and only occasionally reveal the beauty of his soul. Favre's fellow countryman, St. Francis de Sales, who revered his memory profoundly, had his Boswell in the person of Bishop Camus, but there was no one to let us eavesdrop on the conversations and holy exhortations of Pierre. Witnesses can only speak of the marvelous results which he achieved, and that is poor stuff for a biography. B. has left no stone unturned in search of the missing Favre, the Favre known only to those who had the privilege of his intimacy. He has read widely in several languages, and brings to bear real scholarship in his quest. Perhaps it was a sense of frustration at the meagreness of results that determined him to be as bright and picturesque as possible in describing them, even sometimes to slide into current colloquialisms such as "exams" and "no end." Favre's "*Huélgame mucho en el Señor*" is rendered "It delighted me no end in the Lord." And there are many irrelevancies in the book, as for instance the long list of the flowers which bloomed in the spring in Pierre's native valley. They really have

nothing to do with the case, as sixteenth-century men did not go into romantic Wordsworthian ecstasies over flowers or other beautiful things of nature. They hardly noticed them, not even the poets.

If Favre was too elusive and gentle a personality to be caught in the meshes of a formal biography, he makes up by himself laying bare his soul in the long *Memoriale* or Diary which he kept for just over a year while in Germany, as a record for his own eyes alone of God's mercies to him and his faltering responses. Death came too suddenly for him to have time to destroy it, and so we were given "une des plus tendres confessions de lyrisme intérieur, que possède, à notre connaissance, la littérature mystique. . . . Aucun livre ne nous donne une impression spirituelle plus vive." So wrote André Bellessort, in his time secretary of the *Académie française*, and he was surely right, for the *Memoriale* need not fear comparison with St. Teresa's *Vida*, nor even, except for style, with the *Confessions* of St. Augustine. But it runs to more than two hundred large printed pages, and consequently B. could only give snippets from it here and there. It needs to be read as a whole for its tremendous impact to be felt. So read, it reveals in the gentle roving Pierre such depths as formal biography could never plumb, and such a wealth of humanity and compassionate love for all men as puts this forgotten Beatus on a plane with St. Francis of Assisi. B. has given us the best biography to date, so why not crown his good work now with an English version, well annotated, of the superlative, unique *Memoriale*?

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JAMES BRODRICK, S.J.

LA COMMUNICATION DE L'ÊTRE D'APRÈS S. THOMAS D'AQUIN 2: L'ORDRE PHILOSOPHIQUE DE S. THOMAS. By André Hayen, S.J. Paris-Louvain: Desclée de Brouwer, 1959. Pp. 357.

This volume and the preceding one are an introduction to Fr. Hayen's philosophy, which will be set forth in the third and fourth volumes. The purpose of the introductory volumes, it seems, is to define the relation of his philosophy to the *philosophia perennis*. Taking advantage of the idea of intentionality developed in his thesis *L'Intentionnel selon s. Thomas*, he declares the relationship to be one of community of intention. This is the relationship that obtains between the philosophy of St. Thomas and that of St. Augustine, he thinks, as well as between the earlier and the later phases of St. Thomas' own thinking. The evolution of St. Thomas' thought, he believes, was a matter of closing the gap between expression and intention, for in the earlier works there is a noticeable lag of the expression behind the intention. The features of the intention which are brought to light in this volume and the preceding one are those which are relevant to the problems

being discussed by contemporary philosophers, particularly by existentialists. H. speaks significantly of the need of reflecting in common with contemporary thinkers, even with those of the stamp of Jean-Paul Sartre (p. 18).

He agrees with Sartre that it is illogical to assert that man's essence is fixed in advance of his existence unless one posits a divine mind in which man's essence pre-exists in the form of a creative idea (p. 318). Sartre, since he denies God's existence, finds it logical, therefore, to conclude that man's existence is prior to his essence, that his essence is not fixed in advance but is something that he decides for himself by his own free choice. Since he does not deny God's existence, H. does not go so far as to say with Sartre that existence precedes essence, but he does deny emphatically like Fr. Geiger that essence precedes existence. To say otherwise would be to say that creation consists of giving existence to an essence instead of producing the whole being, essence and existence, out of nothing. There may be some confusion behind this emphasis, though, engendered by Sartre's reduction of the Scholastic to the existentialist distinction of essence and existence. Man's essence in the Scholastic sense is really the source of his freedom to choose his essence in the existentialist sense.

H. believes that the kind of thinking involved in St. Thomas' teaching that God will not annihilate the world, that the world has a certain concrete necessity (*necessitas ex suppositione*), is an answer to the "angoisse" of contemporary existentialists like Sartre (p. 137), and that unless one engages in this kind of thinking and does not limit oneself to the abstract consideration of finite things in themselves one will not be able to find any final answer (p. 142). Probably what he has in mind here is the sort of anguish that is experienced in Heidegger's "shouldering of the accident of one's destiny in the facing of death." The way Sartre defines it, though, anguish is more the burden of human freedom than the burden of ontological contingency. One suffers anguish from the realization that one cannot be relieved of the complete and exclusive responsibility for one's decisions. One of Sartre's examples is the anguish of a military leader who realizes that he must bear the sole responsibility for sending certain of his men to their death.

The relation which H. finds between being and doing in St. Thomas sounds like Sartre's doctrine that there is no reality except in action, that man is nothing but what he purposes, that he exists only in so far as he realizes himself, that he is therefore nothing else but the sum of his actions, nothing else but what his life is, a series of undertakings. Statements in which St. Thomas compares being with form instead of action are explained by the

lag of expression behind intention. Objections which might have arisen from the quarter of St. Thomas' intellectualism are skilfully precluded by a lengthy discussion of the neglected texts in which knowledge is said to issue into love and into action. This is "le cercle vital de la réflexion thomiste," the dialectic of the life of the spirit, and represents H.'s way of complying with "la nécessité d'expliciter aujourd'hui la méthode thomiste en termes blondéliens" (p. 183). What H. is saying here, nevertheless, is not that volition or action has the primacy over knowledge but that in the act of knowing the whole man is engaged.

Reflection begins for Sartre with the discovery of "existence" in the Cartesian "cogito ergo sum," and it begins for H. with what St. Thomas spoke of when he said "nullus potest cogitare se non esse cum assensu—in hoc enim quod cogitat aliquid percipit se esse" (*De verit.*, q. 10, a. 12, ad 7m). Sartre's distinction between the "pour-soi" discovered in the *cogito* and the "en-soi" to which it is opposed is parallel, H. thinks, to the distinction which he finds in St. Thomas between "l'ordre intérieur" and "l'ordre extérieur" (p. 284). The philosophical order of St. Thomas mentioned in the title of this volume turns out to be not a scheme but the intentionality of his philosophy. One may question the contemporary relevance which H. attributes to some of the features of this intentionality, but one can only congratulate him for the way in which he has brought them to light. It is easy to preface one's philosophy with the remark that one is being faithful to the spirit rather than to the letter of St. Thomas, but it is not so easy to furnish, as H. has done in these first two volumes, a careful definition of that spirit.

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JOHN S. DUNNE, C.S.C.

GOD IN MODERN PHILOSOPHY. By James Collins. Chicago: Regnery, 1959. Pp. xii + 476. \$6.50.

Modern philosophy, be it theistic, pantheistic, or atheistic, has been compelled to reserve an important place in its investigations for the question of God. The progressive emancipation of philosophy from its ties to theology, which the past five hundred years have witnessed, has enhanced rather than decreased the significance which this question has for the philosophical thinker. Thus it is that a book devoted entirely to the idea of God in its relevance to modern philosophical investigation can fill a felt need. Dr. Collins has attempted to fill this need by presenting us with an encyclopedic survey of positions on God, from Nicholas of Cusa to contemporary Continental existentialists and American naturalists.

An adequate survey of this kind cannot, obviously, be a one-man enter-

prise, but Dr. Collins makes no pretense to being exhaustive in the treatment he accords these five centuries of thought. His purpose, rather, is to present an accurate, coherent, and sympathetic account of the development which thought about God has undergone. The book is extraordinarily erudite, not only in its coverage, but also in its documentation and in the extended bibliography it provides. That neither the scholar nor the serious student can be satisfied with what is to be found in this one volume is no reflection on the value of the book; both will find here a series of extremely helpful indications for further research and reflection.

That the method of presentation chosen should be that of survey rather than a synthetic development may be due to the inherent difficulty of such a synthesis, or it may be due to the author's desire that the reader form his own synthesis. In any event the result is something slightly less than historical. There is, it is true, a record of successive positions; there is little or nothing, however, of growth. An attempt is made by way of afterthought to appreciate the positive contributions of the successive positions, but the over-all impression created is that philosophy would be better off if it had stayed with the "realistic theism" of St. Thomas Aquinas and its "method of causal inference." That the author should have preferred this method over that of St. Augustine, St. Anselm, St. Bonaventure, Pascal, or Newman, is, of course, his privilege. It is, however, disconcerting to discover that this is considered as ultimately the only sane philosophical approach to God, that an "objectivist" metaphysics is the only metaphysics worthy of the name. In this connection, too, it is disappointing that contemporary approaches to God—whether theistic or atheistic—should be accorded so little space, and even more disappointing that Blondel and Bergson should not even be named, while Scheler is mentioned in passing but not discussed.

Perhaps the most serious difficulty, however, at least from the historical point of view, is that Hegel, after being somewhat facetiously and superficially interpreted, is then made the whipping boy in all subsequent discussions of naturalistic atheism. It is true, of course, that all atheistic criticisms of theism should be seen in the concrete contexts of the particular view of God against which they are aimed, but it is historically untrue to reduce all post-Hegelian naturalism to a rejection of the "Absolute Idea," thus leaving the "causal inference" of "realistic theism" untouched. If the "realist" philosopher is to continue assuming that metaphysics is a demonstrative science, the contemporary naturalist may well ignore Hegel and still question the metaphysical "proofs" for the existence of God. In any event, it is not at all obvious that the Christian philosopher should be committed to "a theism of efficient causation" (p. 253), which is ultimately based on an

"analysis of composite, sensible beings" (p. 394). There are many contemporary thinkers who do not subscribe to this commitment, and they are, for all that, neither less Christian nor less philosophical in their thought.

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QUENTIN LAUER, S.J.

DE LA CONNAISSANCE DE DIEU. *Recherches de philosophie* 3-4. Paris: Desclée de Brouwer, 1958. Pp. 410. 2700 fr.

The latest in the new annual series of philosophical essays published by the association of professors of philosophy of the Catholic faculties and institutes of France, directed by Régis Jolivet, this volume is made up of eleven essays, some of considerable length—which is the advantage of this type of publication over the ordinary periodical—and two brief chronicles. The level is for the most part quite high. The first three, "L'usage théologique de la notion de causalité," by J. M. Le Blond, S.J., "Dieu et la causalité," by Gabriel Marcel, and "Pensée scientifique et preuves traditionnelles de l'existence de Dieu," by D. Dubarle, O.P., confront with searching honesty and frankness of expression the difficulties besetting the typical modern mind in approaching the traditional proofs from reason of the existence of God. Thus Marcel pleads for the elimination once and for all of the notion of God as cause, in view of the distorting connotations of mechanical exteriority which have become so attached to this notion today, particularly for the scientific mind. Fr. Le Blond and Fr. Dubarle attempt to show how a purified conception of cause and the causal argument can still be valid and fruitful. The latter does an extraordinary job of pointing out the exact points where the scientific mind finds obstacles to St. Thomas' five ways. Roger Verneaux, in "L'Athéologie mystique de Georges Bataille," gives a truly soul-chilling exposé of the latter's *summa* of atheistic mysticism in five volumes. The "dark night" both of the senses and of the intellect have their perverted counterparts here, the first consisting of the three stages of sensual debauch, the sympathetic experience of horror, and the total laugh, which dissolves everything in mockery. The same author in another piece examines what assistance the testimony of the mystics can offer to the philosopher in natural theology, showing how this testimony can never be decisive without the support of faith. Guérard des Lauriers, O.P., completes the speculative studies by one on the act of the knowledge of God as the plenitude of perfection of the human intelligence. The rest of the essays are historical, dealing with the knowledge of God in Plotinus (J. Trouillard), St. Anselm (P. Rousseau), Hugh of St. Victor (R. Roques), Malebranche (M. Guérout), and Bergson (P. Colin). The latter author also analyzes in a chronicle, "Phénoménologie et connaissance de Dieu," the

latest volume of the *Encyclopédie française* on philosophy and religion. The whole collection is an unusually valuable one.

Fordham University

W. NORRIS CLARKE, S.J.

THE SACRED AND THE PROFANE: THE NATURE OF RELIGION, THE SIGNIFICANCE OF RELIGIOUS MYTH, SYMBOLISM, AND RITUAL WITHIN LIFE AND CULTURE. By Mircea Eliade. Translated by Willard Trask. New York: Harcourt, Brace, 1959.

In his *Patterns in Comparative Religion* (cf. THEOLOGICAL STUDIES 19 [1958] 597-98), E. traced the various manifestations or hierophanies of the sacred. That might be called the horizontal view of religion. In the present volume E. redeems a promise to penetrate more deeply into this problem. Remarking that no world is possible without verticality, he proceeds to chart man's attempts at transcendence (p. 129). For religious man sacrality is a full manifestation of being. Hierophanies are in reality *ontophanies*. In fact, they reveal to man the nature of an absolute existence, "beyond time and invulnerable to becoming" (pp. 155-56). The sacred is believed to have a transcendental origin and is accordingly evaluated as a revelation, a "message" from an "other," transhuman world (p. 202).

Even phenomenologically, the world is not the same for the religious and nonreligious man. For the religious man space is not continuous. There are sacred places, centers where sacred events, such as creation, transpired. It is there that religious man would remain. He would re-enact these events in ritual or liturgy, enshrine them in his myths. Parts of this universe or cosmos become symbols that engage the whole man and order his life. And, in turn, his own body and its parts become symbols of cosmic events.

For the religious man lives in an open world—open to communications from the gods (pp. 172 ff.). He is trying to ascend and transcend to a transhuman plane; and his life and the cosmos have meaning for him.

Even modern scientific nonreligious man is affected by this religious past. Repudiate it he does on the conscious level. Yet even his life is filled with private mythologies and superstitions—surrogates for the sacrally real. And his existence is a tragic one because it is devoid of sacramental meaning. Endless, meaningless cycles replace the events of the "golden times."

With the general thesis that religion involves at least transhuman transcendence, and much more at the archaic levels, there must be complete agreement. Primitive man does, too, appreciate the sacramentality of the universe in a way that is lost to the modern nonreligious man. This vision

may lead to aberrations and tragedies, as in the case of human sacrifice and ritual cannibalism. But at its finest it culminates in Ignatian finding of God in all things. Everywhere the author sees the continuities and discontinuities in religious phenomena. But he never forgets to point out the enormous differences. And always for him, Christianity is unique and historical.

Loyola Seminary, Shrub Oak, N.Y.

HUGH J. BIHLER, S.J.

SHORTER NOTICES

THE EPISTLES OF PAUL THE APOSTLE TO THE COLOSSIANS AND TO PHILEMON: AN INTRODUCTION AND COMMENTARY. By C. F. D. Moule. Cambridge: Cambridge Univ. Press, 1958. Pp. xiv + 170. Students' edition, \$1.75.

The last fifty years have seen a considerable shift in emphasis within New Testament scholarship. Formerly studies had concentrated on questions of authorship, text, and on linguistic and historical problems of the various books. In recent years the religious and theological content of the writings became of primary interest, and the documents were considered in the setting of the life and worship of the early Christian communities. Written in that earlier era, the *Cambridge Bible for Schools* and the *Cambridge Greek Testament for Schools and Colleges* had become dated. To meet the modern needs it was decided not to attempt a mere revision but to produce an entirely new series with the title *The Cambridge Greek New Testament*, and the present excellent volume by the General Editor is the first to appear. From the very outset the theological concern manifests itself. Before considering the ordinary questions of introduction (authorship, date, occasion) or the text, the reader has a sketch of the religious thought of the two letters. The presentation is well done, as are also the various brief treatments in the course of the commentary. This reader was impressed by the scientific, yet devotional discussions on Paul's teaching on prayer. M. writes clearly and interestingly, and he shows an easy mastery of the entire field. His approach is that of an impartial, detached judge, and one or other reader may wish that he had taken a more decided stand on this or that disputed question. Ordinarily he holds the traditional positions: Paul is the author, Goodspeed's and Knox's theories are not proved; an Ephesian imprisonment for the writing of the letters has not been established. There are five appendices which treat the Christian greetings in letters, *apostolos*, the knowledge of God, *plērōma*, the reflexive pronoun.

Weston College

John J. Collins, S.J.

KATHOLISCHE DOGMATIK 4/2: VON DEN LETZTEN DINGEN. By Michael Schmaus. 5th augmented and revised ed. Munich: Max Hüber, 1959. Pp. xix + 747. DM 29.80. An increase of 467 pages over the 4th ed. (1953) is due to incorporation of large masses of material from S.'s *Von den letzten Dingen* (1948; cf. THEOLOGICAL STUDIES 13 [1952] 263-66). The stress on the historico-temporal character of man and on the kingdom of God, fulfilled in and through Christ, as the content and meaning of God's revelational activity (pp. 1-113) justifies S. in presenting first general (Second Coming, resurrection of dead, judgment, Heavenly City), then individual eschatology. The problems of death (immortality vs. Protestant revival [Althaus, Barth, Cullmann], in various forms and with appeal to Scripture, of thnetopsychism; the ontology, natural and supernatural, and ethos of death) receive lengthy treatment (pp. 338-431), as do the various aspects of man's celestial life (pp. 565-690). The whole is a remarkably rich presentation of eschatology.

Woodstock College

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

A MANUAL OF DOGMATIC THEOLOGY. By Ad. Tanquerey. Translated from the Latin by Msgr. John Byrnes. 2 vols. New York-Tournai: Desclée, 1959. Pp. xvi + 436, xv + 462. \$9.75. In order to help students in the review of their theology and in the preparation of examinations, T. telescoped his larger three-volume work into a small manual which he entitled the *Brevior synopsis theologiae dogmaticae*. The present volumes, then, are a "synopsis of a synopsis." Not only has B. rendered the original Latin into remarkably clear English, but he also has made necessary revisions when needed; e.g., in the treatment of the minister of confirmation and the matter and form of holy orders. For whom is such a translation intended? Possibly for such seminarians as would find T.'s Latin style and vocabulary somewhat difficult (actually, they are very smooth and simple); also the laity, especially those in college classes or C.C.D. courses, would profit much from this new version. For these latter, however, extensive parallel lectures or readings would be necessary for an adequate understanding of the rich doctrine treated in such brief form.

St. John's Provincial Seminary,
Plymouth, Mich.

Edward J. Hogan, S.S.

THE MORALITY OF MEDICAL EXPERIMENTATION ON LIVING HUMAN SUBJECTS IN THE LIGHT OF RECENT PAPAL PRONOUNCEMENTS. By John J. Shinnars. *Catholic Univ. of America Studies in Sacred Theology* (Second Series) 106. Washington, D.C.: Catholic Univ. of America Press, 1958.

Pp. 109. \$1.25. In view of the relative paucity of papal pronouncements on human experimentation, S. might have chosen a more impressive title for this doctoral dissertation which, as a compilation of theological, legal, and medical opinions on the subject, is not without substantial practical value. Its ultimate conclusion (p. 101) is definitely on the conservative side; although, if it may be understood *sensu aiente*, it does leave the door open for a more generous estimate of what one may legitimately sacrifice or risk by submitting to experimentation for the benefit of others. Theologically most puzzling, however, is one bit of speculation consequent upon the author's denial of our right to sacrifice bodily integrity to any notable degree for purely altruistic reasons. Instead of a literal right in this regard in accord with natural law, S. adduces a "quasi-right," so explained as to sound suspiciously like a form of *epikeia* authoritatively invoked by supreme Church authority against the letter of contrary natural law. Neither the terminology nor the concept is likely to prove popular with the generality of moralists.

Weston College

John J. Lynch, S.J.

A PRACTICAL FORMULARY IN ACCORDANCE WITH THE CODE OF CANON LAW. By Stanley Pietrzyk. 2nd ed.; Rome: Catholic Book Agency, 1959. Pp. xvi + 278.

A collection of formulae for more than 150 specific uses on the part of chanceries, pastors, and religious superiors. The great majority, in fact, envision administrative and judicial acts at the diocesan level (appointments, permissions, dispensations, procedure, etc.); for the needs of a religious curia the coverage is considerably less extensive. It is not accurate, by the way, indiscriminately to designate all male religious as "monks" (e.g., p. 162). Some matters are rather impractical, not to say quaint: a form, for instance, for petitioning the dispensation of a particular parish from fast and abstinence on a civil holiday (p. 92), and a set of precepts for confessors—including a grave prohibition against hearing the confessions of women before dawn or after the evening Angelus (p. 136). One misses other models more likely to be useful; e.g., for various absolutions or dispensations to be obtained from the S. Penitentiary. A few points have not been brought up to date; e.g., the norms for the quinquennial report of religious institutes (p. 127), and the sums for alienation (p. 83). The very brief canonical introductions to the formulae are so incomplete as to be practically valueless, if not dangerous, but many of the forms themselves should be useful, at least as a starting point. This necessity of personal adaptation is especially true of the suggestion for diocesan faculties (pp. 269 ff.).

Woodstock College

John J. Reed, S.J.

THE CANONICO-JURIDICAL STATUS OF A COMMUNIST. By Richard J. Murphy, O.M.I. *Catholic Univ. of America Canon Law Studies* 400. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xi + 187. \$2.00. The first part of this dissertation, the historical survey, comprises two sections: the first on the origins and development of Communism and the structure, methods, and extension of the party; the second on the pertinent pronouncements of the Holy See up to the present, together with their immediate factual background. The second part is a canonical commentary, in which the laws of the Code and the replies, etc., of the Holy Office are examined in their application to those who profess the materialistic doctrines of Communism, those who belong to the party, and those who favor the movement. Certain general questions are asked (whether, for instance, membership in the party entails the censure of can. 2335), and particular conclusions are drawn relative to reception of sacraments, ecclesiastical burial, etc., on the part of each of the three groups. The work is quite uneven, in both quantity and quality. A few questions are treated extensively (e.g., pp. 85-108; 114-21); others somewhat superficially (e.g., pp. 113-14). The penal principle of strict interpretation is not consistently applied (cf., e.g., the extension of adherence to a sect, p. 121). The argumentation is not always very convincing (e.g., "if the oath of secrecy is inconsequential, then secrecy itself is inconsequential" [p. 95]), and the dependence upon secondary sources, especially certain doctoral dissertations, is excessive, with the result that the state of some major problems is not, I am afraid, substantially advanced. It may be questioned, for instance, whether the coverage of the literature and arguments for the other side has been sufficient to justify the conclusion that there is no serious doubt about the applicability of can. 2335 to membership in the party. There is no reference at all to Liuzzi's position on the point at issue (*De delictis contra auctoritates ecclesiasticas, cann. 2331-2340* [Rome, 1942] pp. 99-100).

Woodstock College

John J. Reed, S.J.

SAINT AUGUSTIN: LE VISAGE DE L'ÉGLISE. By Hans Urs von Balthasar. Translated by Th. Camelot and J. Grumel. *Unam sanctam* 31. Paris: Editions du Cerf, 1958. Pp. 342. 1200 fr. A translation of *Das Antlitz der Kirche* (Einsiedeln). In it B. has collected from St. Augustine a great number of excerpts, ranging from a few lines to several pages in length. Not a formal ecclesiology, it is kerygmatic rather than dogmatic or apologetic, for it depicts the Church Augustine preached to his people. The excerpts are all from Augustine's sermons and other "oeuvres prêchées" in which, as bishop and teacher responding to the needs of his people, he shows them the

richness of the Church in its origins, composition, and redemptive role. To achieve unity and organization B. has grouped excerpts which touch on the same aspect of the Church. The passages thus grouped frame Augustine's living concept of the Church—a Church planned by God in the Old and New Covenants, united to Christ and vivified by the Holy Spirit in the work of salvation, alive in its sacraments and members, triumphant in its saints and martyrs. Spontaneous rather than studied, the passages comprising this volume are a rich source of Church-centered ideas, either for spiritual reflection or for sermon work, though for the latter use a more complete index would be an invaluable aid.

Woodstock College

Theodore T. Taheny, S.J.

THE LIFE OF SAINT THOMAS AQUINAS: BIOGRAPHICAL DOCUMENTS. Translated and edited with an introduction by Kenelm Foster, O.P. Baltimore: Helicon Press, 1959. Pp. xii + 172. \$5.50. This is not a straight biography of St. Thomas, but a selective miscellany taken from the early sources for his life—the bulk of Bernard Gui's life of Thomas, the minutes of the first canonization inquiry, relevant sections of the *Historia ecclesiastica* of Tolomeo of Lucca, and selections from several minor sources. The material derives directly or indirectly from people who knew Thomas well. It is a fine work with an interesting and informative introduction, scholarly notes, two appendices, a select bibliography (unfortunately not arranged alphabetically), and a chronology. These charming selections from the early sources, presented in a free rendering that is faithful to the original but not slavish, succeed in rescuing Thomas from the lengthy shadows cast by the fame of his great writings. The contemporaries focus attention on the man, the saint, the lover of Christ. They confront the reader with the holiness of Thomas, lifting the veil to show us his powerful yet sweet personality, his spiritual qualities, his habit of prayer, his devotion to the Mass and the Eucharist, the cures worked through his intercession. His intellectual greatness is for them—as indeed it was in truth—an evidence and result of his deep absorption in God. It is inaccurate to say (p. 5) that the pope took the initiative in the canonization of St. Dominic. The Dominicans of Bologna deserve this credit.

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

William A. Hinnebusch, O.P.

APOSTOLIC LIFE. Edited by Albert Plé, O.P. Translated by Ronald Halstead. *Religious Life Series* 10. Westminster, Md.: Newman, 1958. Pp. vii + 206. \$3.75. A collection of essays attempting to take up the question

of religious, especially religious women, and the apostolate. The outgrowth of one of the Paris Conferences of Religious, it essays a systematic analysis of the problem of the joining of an active and contemplative life. Divided into three parts, the first deals with the historical development of the apostolic notion in the Church. This is followed by three papers linking the apostolate with the religious life historically and juridically. In the final part the necessary connection between the interior life and the apostolate is examined and emphasized. This last and largest part contains four different aspects of the essential union between the active and the contemplative life. A fifth and final chapter in the section is concerned with the integration of the interior life and the apostolic life. Prayer, asceticism, obedience, and religious observance are all dealt with in a short, concise fashion, always with a view toward their apostolic implications. Conclusions are set forth without any effort to compel the reader, counseling the individual to search out the spirit underlying the religious and apostolic life and to renew it.

Woodstock College

William F. Graham, S.J.

ALL FOR THE KING'S DELIGHT. By Ferdinand Valentine, O.P. Westminster, Md.: Newman, 1959. Pp. xi + 280. \$4.00. The author states that this is a treatise on Christian chastity, principally for "religious sisters." Seemingly it is intended as a follow-up to his work *The Apostolate of Chastity* (Burns & Oates, 1954). It comprises three sections: the art of love, factors of disturbance, and the grand strategy, each with its own lengthy introduction, and a long list of appendices. The chapters in each division are only loosely related, and the thirteen appendices appear rather irrelevant. V. correctly believed that his readers would find the first chapter difficult to grasp and suggested that it be taken up again after the entire work had been examined. He borrows frequently from the *Secunda secundae* of St. Thomas as well as from other sources and in places his style is verbose. Considerable compression would greatly improve his book. The problems confronting the life of chastity are well presented, better at times than the solutions, and in the main his book is speculative rather than practical. The extensive series of appendices on disparate topics have no intimate connection with the rest of the book. The language throughout is good; not even the most squeamish conscience could take offense at the least lack of delicacy.

Woodstock College

D. J. M. Callahan, S.J.

LE PARDON DE DIEU. By F. Marduel. Le Puy: Editions Xavier Mappus, 1958. Pp. 168. 660 fr. For all, both religious and nonreligious, who are seeking perfection, here is a practical guide to a more fruitful use of the

sacrament of penance. In a nontechnical way M. treats many problems hitherto not readily available in book form. More worthy of note are M.'s suggestions for determining the difference between supernatural repentance and guilt feelings, for attaining self-knowledge, for obtaining spiritual direction in the confessional, for avoiding routine in frequent accusations, and for ensuring effective amendment of habitual faults. A final unusual feature is a detailed examination of conscience given from the perspective, not of grave and slight obligation, but of the ideal of evangelical perfection.

Woodstock College

Edward V. Stevens, S.J.

LIFE IN THE CITY OF GOD: AN INTRODUCTION TO THE RELIGIOUS LIFE. By René Carpentier, S.J. Translated by John Joyce, S.J. New York: Benziger, 1959. Pp. xvi + 192. \$3.75.

Cotel's *Catechism of the Vows* first appeared in 1859. The author stated his purpose quite simply: to present in a precise and elementary manner the principles, the nature, and the obligations of the religious state so that religious might form their consciences without anxiety. After twenty-six editions it was revised in 1919 to put it into accord with the new Code, and since then has enjoyed fifteen more editions and been translated into many languages. It has become a classic in the formation of religious throughout the world. The work at hand is a completely new version of the *Catechism* rather than a revision. Cotel, in accord with his limited purpose, had taken as his point of departure the three vows considered as a source of grave obligations. He described the state of perfection in terms of the restrictions it imposes and the faults which undermine it. Carpentier has a different perspective. His aim is to present the state of perfection primarily as a life, a life which is evangelical and ecclesial. The doctrine of the old *Catechism* regarding the obligations of the vows has not been diminished, but it has been relegated to the final section of the book and interpreted in terms of the preceding sections. Part 1 endeavors to present the life of perfection from the viewpoint of its foundation and living source: Christ, the Church, revelation. Part 2 is a brief theology of the state of perfection, with emphasis on the role of religious in the public life of the Church.

Auriettsville, New York

Dominic Maruca, S.J.

MARRIAGE AND CELIBACY. By Max Thurian. Translated from the French by Norma Emerton. *Studies in Ministry and Worship*. London: SCM Press, 1959. Pp. 122. \$1.75.

The vocation to celibacy is not one which has been widely appreciated outside the Catholic Church. It is a pleasure, then, to read a book written on this subject by a non-Catholic which estimates the

celibate life at its true value, recognizing it as a calling which has scriptural authorization and encouragement in the words and example of Christ, and commending it as a way of life which contributes notably to the sanctification of those Christian men and women who embrace it. In an introductory chapter on marriage T. insists that marriage is not a state of life which, in the very nature of things, is necessary for all men and women; there is a *vocation* to marriage, and precisely because marriage is itself a vocation, there is also a vocation to celibacy. In succeeding chapters T. discusses such subjects as the originality of Christ's institution of celibacy, celibacy as a sacrifice in imitation of the example of Christ, St. Paul's teaching on celibacy, etc. It is good to see that T. does not justify celibacy from a mere utilitarian point of view, in terms, for example, of the greater opportunity for service which it affords. It is an ascetical practice, motivated by love, and it has its deepest meaning in the fact that a person so dedicated is "in the whole of his human nature, body and soul, wholly and directly consecrated to Christ." A final chapter on the difficulties and joys of Christian celibacy could serve, substantially, as a retreat conference to priests and religious. The value of T.'s book is not merely in the subject matter which it contains, but also in the charitable spirit in which it is written. One wonders what Henry Charles Lea would have made of it.

West Baden College

William Le Saint, S.J.

THE DEGREES OF KNOWLEDGE. By Jacques Maritain. Translated from the fourth French edition under the supervision of Gerald B. Phelan. New York: Scribner's, 1959. Pp. xix + 476. \$7.50. Jacques Maritain still remains one of our foremost Catholic thinkers and certainly an outstanding interpreter of living Thomistic thought. *The Degrees of Knowledge* is perhaps his greatest single contribution to philosophical development. It is a work of vast erudition, presenting an elaborate synthesis in an original and striking way. M. brought together here in a spectacularly fruitful way the profound theses of Thomistic theory of knowledge and the modern disciplines. It is true that both sides of this confrontation have now moved beyond the positions of this work, yet it will remain a standard classic of Thomism for a long time. First published in France in 1932, the work went through three revisions up to the fourth edition (1946) which has been subsequently reprinted but remains without further revision. We have had only one previous English edition, prepared from the second French edition (1934) by Bernard Wall (Scribner's, 1938). The defects of the earlier translation have long been regretted; it was marred by downright inaccuracies, misinterpretations, and deliberate omissions. Some years ago Fr. Phelan under-

took to direct the preparation of a new translation. The translation is a decided improvement not only in accuracy but in English idiom and style as well. Moreover, in this translation all the appendices, many of them of the highest value and interest, have been retained in full. The basic quotations from St. Thomas are given in Latin; this is to be approved, but it would have made the book considerably more widely valuable had English translations been subjoined.

Saint Louis University

R. J. Henle, S.J.

INTRODUCTION TO NATURAL THEOLOGY. By Maurice R. Holloway, S.J. New York: Appleton-Century-Crofts, 1959. Pp. xxv + 492. \$4.00. A textbook in natural theology intended for use by students. The author, with admirable clarity and simplicity, sets forth the main points of traditional Scholastic thought in this field. The book begins with a long introduction on the nature of natural theology and its general place in the science of metaphysics, as well as its relation to other disciplines. This is followed by a treatment on the proofs of the divine existence, which follows the text of the five ways with considerable assistance from other Thomistic works. Beginning with chap. 5 and continuing through chap. 13 the author treats of the divine nature and attributes. The book closes with a series of appendices on various questions, such as atheism, agnosticism, existentialism, and some invalid proofs for the existence of God. H., a professor at St. Louis University, places himself solidly in the existentialist Thomistic tradition of metaphysics. His book is a forthright presentation of the doctrine of natural theology from this point of view. One does not gain much additional metaphysical insight from the book, but perhaps one should not be expecting it in a textbook of this kind. As a textbook it is perhaps too detailed for the ordinary college course in natural theology; it is doubtful that any professor could afford to give the time necessary to cover a book of this length. However, the book has the decided advantage of enabling the student to find, in a simple, clear style, matter which may have been omitted from the course due to the exigencies of time. I am sure that someone has already called to H.'s attention the textual error on p. 141. The reference to *De veritate*, q. 5, a. 2, ad 5m should be to *De veritate*, q. 3, a. 1.

Loyola Seminary, Shrub Oak, N.Y.

Ralph O. Dates, S.J.

THE METAPHYSICS OF SAINT THOMAS AQUINAS. By Herman Reith, C.S.C. Milwaukee: Bruce, 1958. Pp. viii + 403. \$7.00. An introductory text in metaphysics for upper-level college classes. It aims to provide a faithful exposition of the metaphysical teaching of St. Thomas according to the order

of development given in his *Commentary on the Metaphysics of Aristotle*. R. holds that this order cannot be changed without distorting St. Thomas' thought. He likewise believes that St. Thomas' order of studies in which the philosophy of nature precedes metaphysics is demanded not only by pedagogical consideration, but by the inner nature of St. Thomas' metaphysics. Its formal subject, the being which can be defined or which can exist independently of matter, cannot be known to be a real subject (and hence metaphysics cannot be known to be a science of the real) until the existence of immaterial entities has been demonstrated in cosmology and rational psychology. No metaphysics, therefore, which claims that it can ground the reality of its subject without logical dependence on the data of the philosophy of nature, according to R., is truly Thomistic. This, we assume, would be equally true whether the reality of the subject of metaphysics were grounded in the separation of the *esse* of the sensible singular (Henle, Klubertanz) or in the grasp of the absolute of being through reflection on the act of affirmation (Maréchal, Marc, Hayen). R.'s book in consequence will appeal only to those Thomists who share his interpretation of the nature and method of Thomistic metaphysics. There are, in addition, a number of inconveniences inherent in his manner of presenting metaphysics. A text which presupposes an acquaintance with the philosophy of nature cannot be used by students who take metaphysics at the beginning of their course in systematic philosophy, nor can a work which is devoted in large part to the exegesis of St. Thomas give adequate consideration to modern philosophers and their problems. R.'s fine collection of Thomistic texts, however, will make his book a useful addition to the metaphysics reference shelf in the college library.

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Gerald A. McCool, S.J.

TRANSCENDANCE DE DIEU ET CRÉATION DES VALEURS: L'ABSOLU ET L'HOMME DANS LA PHILOSOPHIE DE HENRY DUMÉRY. By L. Malevez, S.J. Museum Lessianum, section philosophique 46. Paris-Louvain: Desclée de Brouwer, 1958. Pp. 137. This book, finished before the decree of the Holy Office of June 21, 1958 which put on the Index four of Duméry's works, is valuable because the questions he raised and the interest in him which was stirred up by the condemnation require an honest assessment and answer. M. traces the broad lines of D.'s thought on the category of the Absolute, on man's relation to the Absolute, and on D.'s peculiar position that while this relation is one of creature to Creator, it cannot be described as an ontological participation, and that while it is a relation of dependence, man is somehow endowed with an absolute freedom of construction of essences

and values and not merely a freedom of ratification. D. maintains that the existence of God cannot be demonstrated but that God is discovered by a "henological" reduction. This is prepared for by three other reductions, viz., eidetic (reduces the manifold of individual facts in consciousness to the necessary and essential), transcendental (reduces these essences to the subject in which they are), constitutive (sees these essences as the product of the spontaneous creativity of the subject). Finally by the henological reduction all multiplicity even of subjects is transcended and pure Unity is reached. From this pure Unity every single intelligent subject has the power of positing not only objects but itself also. This movement from pure Unity, however, cannot be conceived as an analogical participation in the order of being, for the One is not being. It is beyond the determination which is being. M., while appreciating D.'s effort to steal the fire from Sartre, points out that in his antipathy to ontology Duméry has misunderstood the analogy of Scholastic philosophy and consequently has saved neither the transcendence of God nor the dignity of human freedom. His henology would not satisfy Sartre any more than ontological theology does.

Woodstock College

Edward J. Sponga, S.J.

THE GENERAL SCIENCE OF NATURE. By Vincent E. Smith. Milwaukee: Bruce, 1958. Pp. xiii + 400. \$7.00. S.'s latest contribution to the Aristotelian renaissance that is taking place in some circles of modern Thomism. Essentially a textbook in design and format—and, in line with the idea that the general science of nature is the correct place to start the study of philosophy, a beginner's textbook at that—the work is nonetheless a brightly written and rather thorough commentary on the eight books of Aristotle's *Physics*, with special emphasis on the first two books. This emphasis can be seen in the amount of space assigned to questions of methodology, questions about which the modern Aristotelian, proposing the Stagirite's view of the world of nature as a definitive acquisition of the human mind, is normally quite insistent, not to say "touchy." Thus the first twelve (of nineteen) chapters are devoted to such topics as the nature and divisions of science, the first principles of nature, the distinction between the physical and mathematical sciences, the place of causality in a scientific study of nature, etc. The remaining seven chapters then go on to an analysis of motion and the problems connected with motion, e.g., time, space, the continuum, etc., with the last chapter devoted to the proof for the Unmoved Mover. Only at this point, in the mind of the author, when reality is thus seen to include more than mobile being, is the door opened to the realm of metaphysics. How much one will be convinced of all this will depend on the

measure of conviction he can bring to the idea that nothing has occurred since Aristotle to radically alter our ideas on the nature of either science or philosophy.

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Robert O. Johann, S.J.

BETWEEN GOD AND MAN: AN INTERPRETATION OF JUDAISM. From the Writings of Abraham J. Heschel. Selected, edited, and introduced by Fritz A. Rothschild. New York: Harper, 1959. Pp. 279. \$5.00. When Abraham J. Heschel, presently Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America, in 1951 published his first book dealing with his philosophy of Judaism, he was hailed by Reinhold Niebuhr as "a commanding and authoritative voice not only in the Jewish but in the religious life of America." This estimate of the value of H.'s contribution to theological thinking, which was evoked by his *Man Is Not Alone*, has been fully corroborated by his subsequent publications in this field. He has succeeded, perhaps more than any other theologian of our time, in breathing, by means of his novel approach, new life into the ancient documents of Jewish tradition. As the summarizer of his theological writings, Fritz A. Rothschild, indicates in his compilation, H. does not present his thought as a closely-knitted system *more geometrico*. His method is rather that of the poet making use of his intuition to emit flashes of insight. A master of language, he handles prose like poetry. This fact does not, however, make him any less convincing. Though by training and inclination a traditionalist, Heschel takes full cognizance of the results of scientific Bible criticism as well as of secular philosophy. Yet his basic rationalism does not prevent him from noting the limitations of the knowledge acquired by means of scientific investigation. Science, for example, assumes the operation in the world of nature of imperturbable, universal, eternal laws. It is these that it endeavors to discover or verify. The subject matter of science, in other words, is constantly repeated processes. It does not concern itself with events, which are unique. The revelation at Sinai was such a unique experience. There is, therefore, nothing in the belief that it took place that would negate or could be negated by science. In opposition to the efforts of most Jewish medieval philosophers to depersonalize God by declaring Him completely free from human affections, H. stresses those aspects of the nature of the Supreme Being that evidence His personal relationship to and concern with man and man's well-being. God needs man, so he points out in keeping with earlier rabbinic thought, just as man needs God. If there is any major deficiency from which the books written by H. suffer, it is perhaps that of verbosity. This volubility is not overcome even in Rothschild's compendium, which

otherwise, in addition to a good introduction, gives a very adequate picture of the master's thinking.

Johns Hopkins University

Samuel Rosenblatt

IMMORTALITÉ. By Norbert M. Luyten, O.P., Adolf Portmann, Karl Jaspers, and Karl Barth. Translated from the German by Hélène Naef. Neuchâtel: Delachaux & Niestlé, 1958. Pp. 71. 4 fr.s. Four talks on Swiss Radio, April-May, 1957: L. maintains the value of philosophical proofs of immortality, while J. denies it. P., a biologist, explains that to natural science man's origin and destiny are a mystery. B., speaking as "a Protestant theologian" and therefore "inspired by the Bible" (p. 59), writes: "Il nous faut regarder le fait en face: l'homme en soi et comme tel est, lui et ses oeuvres avec lui, *mortel* selon le témoignage de la Bible, donc justement pas immortel" (p. 61), and "Ce n'est pas une âme privée de corps qui se sépare ici d'un corps privé d'âme, mais c'est un homme complet, qui est à la fois l'âme de son corps et le corps de son âme . . . qui parvient à la limite derrière laquelle il n'est plus pour lui temps ni moyen de la dépasser, pas plus spirituellement que corporellement" (p. 64). The essential argument: God "alone has immortality" (1 Tim 6:16). The reader will recognize here the same sophisticated fundamentalism and confusion of Christian immortality with that of the *Aufklärung*, that has marked some recent Protestant literature in this sector of Christian anthropology.

Woodstock College

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

BOOKS RECEIVED

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

Scriptural Studies

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Aeschimann, A. *Le prophète Jérémie*. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 245.

Barrau, Paul. *Aux sources bibliques de l'existence et de la vie*. Paris: Editions Ouvrières, 1959. Pp. 253. 750 fr.

Bouwman, Gisbert, S.V.D. *Des Julian von Aclanum Kommentar zu den Propheten Osee, Joel und Amos: Ein Beitrag zur Geschichte der Exegese*. Analecta biblica 9. Rome: Pontificio Istituto Biblico, 1958. Pp. xx + 154. L. 2700; \$4.50.

- Das Alte Testament Deutsch 22/1: Der Prophet Hesekiel Kapitel 1-18.* Translated and annotated by Walther Eichrodt. Göttingen: Vandenhoeck & Ruprecht, 1959. Pp. 158. DM 6.—
- De Fraigne, J., S.J. *Adam et son lignage: Etudes sur la notion de "personnalité corporative" dans la Bible.* Museum Lessianum, section biblique 2. Bruges: Desclée de Brouwer, 1959. Pp. 319. 1800 fr.
- Gärtner, Bertil. *John 6 and the Jewish Passover.* Coniectanea neotestamentica 17. Lund: Gleerup; Copenhagen: Munksgaard, 1959. Pp. 52.
- Kaiser, Otto. *Die mythische Bedeutung des Meeres in Ägypten, Ugarit und Israel.* Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 78. Berlin: Töpelmann, 1959. Pp. viii + 161.
- Koch, Gerhard. *Die Auferstehung Jesu Christi.* Beiträge zur historischen Theologie herausgegeben von Gerhard Ebeling 27. Tübingen: J.C.B. Mohr (Paul Siebeck), 1959. Pp. 338. DM 29.40.
- Porúbčan, Štefan, S.J. *Il patto nuovo in Is. 40-66.* Analecta biblica 8. Rome: Pontificio Istituto Biblico, 1958. Pp. xvi + 334. L. 5400; \$9.00.

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- Fourrey, R., M. Lallier, et al. *La tradition sacerdotale: Etudes sur le sacerdoce.* Bibliothèque de la faculté de Lyon. Le Puy: Xavier Mappus, 1959. Pp. 316.
- Garriguet, L. *The Good God: An Essay in Theology on the Infinite Mercy of God.* Translated by Anne M. C. Forster. Stockbridge, Mass.: Marian Fathers, 1959. Pp. 181. \$2.25 (paper), \$3.00 (cloth).
- Neue Zeitschrift für systematische Theologie.* Edited by Paul Althaus and Carl Heinz Ratschow. Berlin: Töpelmann, 1959. Pp. 137.
- Wolfer, M. Vianney, O.C.S.O. *The Prayer of Christ according to the Teaching of St. Thomas Aquinas.* Catholic Univ. of America Studies in Sacred Theology (Second Series) 105. Washington, D.C.: Catholic Univ. of America Press, 1958. Pp. x + 64. \$75.

Moral Theology, Canon Law, Liturgical Questions

- Alves, Joseph T. *Confidentiality in Social Work.* Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xvi + 286. \$3.00.
- Baur, Benedict, O.S.B. *The Light of the World: Liturgical Meditations for the Weekdays and Sundays of the Ecclesiastical Year 3: Time after Pentecost.* Translated by Edward Malone, O.S.B. Rev. ed. St. Louis: Herder, 1959. Pp. x + 495. \$5.95.

- Butler, Ignatius W., T.O.R. *The Moral Problems of the Theatre*. Catholic Univ. of America Studies in Sacred Theology 94. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xii + 155. \$1.75.
- Casoria, Josephus. *De matrimonio rato et non consummato: Dispensationis processus canonici doctrina et praxis*. Rome: Catholic Book Agency, 1959. Pp. xxii + 404.
- Hackett, John Henry. *The Concept of Public Order*. Catholic Univ. of America Canon Law Studies 399. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xi + 101. \$2.00.
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- Murphy, Richard J., O.M.I. *The Canonico-Juridical Status of a Communist*. Catholic Univ. of America Canon Law Studies 400. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xi + 187. \$2.00.
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- Sheed, F. J. *Nullity of Marriage*. Revised edition. New York: Sheed & Ward, 1959. Pp. xi + 132. \$3.00.
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- Day, Dorothy. *The Long Loneliness*. Garden City, N.Y.: Doubleday, 1959. Pp. 280. \$.85.
- Dawson, Christopher. *Medieval Essays*. Garden City, N.Y.: Doubleday, 1959. Pp. 240. \$.95.

- Delarue, Jacques. *Sainteté de Monsieur Vincent*. Paris: Editions du Cerf, 1959. Pp. 223. 540 fr.
- Garriga, Pedro Tena. *La palabra "ekklesia": Estudio histórico-teológico*. Barcelona: Casulleras, 1958. Pp. 314.
- Goodier, Alban, S.J. *Saints for Sinners*. Garden City, N.Y.: Doubleday, 1959. Pp. 152. \$.65.
- Grant, R. M. *Gnosticism and Early Christianity*. New York: Columbia Univ. Press, 1959. Pp. viii + 227. \$4.50.
- Hudon, Germain, O.M.I. *La perfection chrétienne d'après les sermons de saint Léon*. Paris: Editions du Cerf, 1959. Pp. 275.
- Johnson, Peter Leo. *Crosier on the Frontier: A Life of John Martin Henni*. Madison: State Historical Society of Wisconsin, 1959. Pp. ix + 240. \$3.95.
- Lewis, D. B. Wyndham. *A Florentine Portrait: Saint Philip Benizi (1233-1285)*. New York: Sheed & Ward, 1959. Pp. 137. \$3.00.
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- Stern, Karl. *The Pillar of Fire*. Garden City, N.Y.: Doubleday, 1959. Pp. 278. \$.85.
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- Van Kaam, Adrian L., C.S.Sp. *A Light to the Gentiles: The Life-Story of the Venerable Francis Libermann*. Pittsburgh: Duquesne Univ., 1959. Pp. xi + 312. \$4.75.
- Vanneste, J., S.J. *Le mystère de Dieu: Essai sur la structure rationnelle de la doctrine mystique du Pseudo-Denys l'Aréopagite*. Museum Lessianum, section philosophique 45. Bruges: Desclée de Brouwer, 1959. Pp. 264.

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- Goldbrunner, Josef. *Teaching the Catholic Catechism with the Religion Workbook 1: God and Our Redemption*. New York: Herder and Herder, 1959. Pp. ix + 107. \$1.65.
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- Howard, Roy J., S.J. *Liturgical Retreat*. New York: Sheed & Ward, 1959. Pp. xii + 145. \$3.00.
- Jungmann, Josef A. *Handing on the Faith: A Manual of Catechetics*. New York: Herder and Herder, 1959. Pp. xiv + 445. \$6.50.
- Liégé, P.-A., O.P. *Jeune homme lève-toi*. Paris: Editions du Cerf, 1959. Pp. 288. 870 fr.
- Proceedings of the 1958 Sisters' Institute of Spirituality: The Role of Authority in the Adaptation of the Religious Community for the Apostolate*. Edited by Joseph E. Haley, C.S.C. Notre Dame: Univ. of Notre Dame Press, 1959. Pp. x + 315. \$4.00.
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- Trese, Leo. *Vessel of Clay*. Garden City, N.Y.: Doubleday, 1959. \$.65.
- Walsh, John, S.J. *This is Catholicism*. Garden City, N.Y.: Doubleday, 1959. Pp. 398. \$1.25.

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- Breton, Stanislas. *Situation de la philosophie contemporaine*. Paris-Lyons: E. Vitte, 1959. Pp. 197.
- Lizarazo, J. A. Osorio. *The Marxian Bacillus*. Madrid: Magisterio Español, 1959. Pp. 210.

Maritain, Jacques. *Distinguish to Unite or The Degrees of Knowledge*. Newly translated from the fourth French edition under the supervision of Gerald B. Phelan. New York: Scribner's, 1959. Pp. xix + 476. \$7.50.

Siwek, Paul, S.J. *Experimental Psychology*. New York: Joseph F. Wagner, 1959. Pp. xii + 521. \$6.50.

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Barth, Karl. *Protestant Thought: From Rousseau to Ritschl*. New York: Harper, 1959. Pp. 435. \$7.00.

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SIGLA

OLD TESTAMENT

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

NEW TESTAMENT

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

Ap Apocalypse