

BOOK REVIEWS

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE 5 (1956-57) nos. 1-2. Edited by F. Stier. Düsseldorf: Patmos, 1959. Pp. xii + 256. \$9.10.

The general format of the present issue and the main rubrics are essentially the same as in the previous volumes. There are, however, a few new subdivisions, some of which undoubtedly are meant just for this volume. For instance, a section has been introduced under the heading "Grundlagen und Grundfragen" which is meant to deal with the Pontifical Biblical Commission, and a whole new heading entitled "Hermeneutische Probleme" has been added which contains a section "Bultmann" (certainly a tribute to the provocative character of his *Entmythologisierung*). It would appear to this reviewer that after the experience of five volumes a set of rubrics could be adopted which would not make it necessary to introduce temporary subdivisions. One new addition is a heading "Narration in Ancient Art" (*sic*) which has a single entry, namely, the symposium contained in *AJA* 61 (1957) 43-91. This appears rather ridiculous, since, if it is important to notice articles on ancient art, then a heading could be introduced, and the subject given much wider coverage.

In a foreword to this issue the editor takes occasion to disclaim any cause for a fifth-anniversary celebration, to thank his collaborators for their work, and to meditate aloud on the nature of *IZBG*. On this last point, he wonders whether the review, in order to avoid becoming a huge sewer, should not limit itself to strictly scientific articles; he concludes that the work of the bibliographer should not be that of a censor—a task which will be left to the reader who can sift the chaff from the wheat.

A first implication of this position would be that at least the total pertinent contents of the reviews and series listed in the "Verzeichnis der Zeitschriften" ought to be recorded. Unfortunately this is not the case. A random selection of three items from series listed was made, and none of these items is mentioned in this or the previous volume; since all were published in 1956, they should be found either here or in the previous issue. The three are: L. G. Rignell, "A Study of Isaiah Ch. 40-55," *Lunds Universitets Årsskrift* 52/5 (1956); G. Östborn, "Yahweh and Baal," *Lunds Universitets Årsskrift* 51/6 (1956); A. S. Kapelrud, "Central Ideas in Amos," *Skrifter Utgitt av Det Norske Videnskaps-Akademi i Oslo. Hist.-Filos. Klasse* 1956/4.

A second implication of the same position would be that a complete coverage of all the truly scientific work in the area announced by the title of *IZGB*

should be included. It is particularly in the area of *Grenzgebiete*, undoubtedly vast in the modern era of biblical scholarship, that *IZBG* is wanting. To realize this, it is necessary only to compare the Semitic bibliographies of Moscati and Garbini in *Orientalia* (since 1947) with the heading "Sprache" in *IZBG*; the hit-and-miss character of the latter is only too apparent. Thus, besides wading through a great deal of material which is of highly dubious or no value, one must be content that some important work remains unnoticed.

Mistakes continue to mar the review. Once again a random selection demonstrates the point. In the "Rezensionsregister" there is a reference to a work of H. Frankfort under no. 1665; this number turns out to have something to do with a "Bulletin of the United Bible Societies," but nothing to do with Frankfort. In no. 226, read Exodus for "Exode." The following names are misspelled: in no. 213, "Myla" should read Maly (the name is also misspelled in the list of authors), and, in the list of authors, read J. L. McKenzie for "J. L. MacKenzie." If these were all the mistakes in the thousands of words of the volume, to note them would be enough; unfortunately there are many more.

The "Verzeichnis der Zeitschriften" should be subjected to that American folk-custom known as spring cleaning—particularly to discard the useless. It has been pointed out before that the entry, now labeled C, and supposed to refer to a publication called "The Catholic," is a mistake from previous issues; it becomes clear that the only journal to which this can refer is *The Catholic University Bulletin* (Washington, D.C.); in none of the five issues, however, has anything been noticed from this journal, and there is a good chance that nothing will be. It is well known that the extremely valuable *Palästina-jahrbuch* died in 1941; to the best of my knowledge it was never revived—I have never heard of such a resurrection nor have I ever seen an issue since the war. Yet, by some miracle, it comes to life in Vol. 4 of *IZBG* and appears in this volume—but only in the "Verzeichnis"; there is no mention in the "Verzeichnis der in Band V (1956/1957) bearbeiteten Zeitschriften," and the same is true for the corresponding list of Vol. 4.

There are other aspects of *IZBG* and its policy which can stand severe criticism: the policy of random notice of books or odd book reviews (one might consider a reference to all important reviews of important books), or the policy of devoting undue space to summaries of extremely brief articles (cf. nos. 1191, 1504, 1600, etc.) and little or no space to summarizing much longer or more important material. In short, it can be said that *IZBG* is in no danger of replacing the *Elenchus bibliographicus* of *Biblica*. But more

importantly, the subscriber can justly expect much better quality for his \$9.10.

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GEORGE S. GLANZMAN, S.J.

LA SAINTE BIBLE, traduite en français sous la direction de l'École biblique de Jérusalem. 2nd ed.; Paris: Editions du Cerf. *L'Exode*. Translated by B. Couroyer, O.P. 1958. Pp. 184. 600 fr. *Le Lévitique*. Translated by H. Cazelles, P.S.S. 1958. Pp. 132. 420 fr. *Les Nombres*. Translated by H. Cazelles, P.S.S. 1958. Pp. 160. 600 fr. *Le Deutéronome*. Translated by H. Cazelles, P.S.S. 1958. Pp. 144. 465 fr. *Le Livre de Josué*. Translated by F.-M. Abel, O.P. Introduction and notes by M. du Buit, O.P. 1958. Pp. 112. 470 fr. *Le Livre des Juges; Le Livre de Ruth*. Translated by A. Vincent. 1958. Pp. 168. 540 fr. *Les Livres des Rois*. Translated by R. de Vaux. 1958. Pp. 252. 690 fr. *Tobie*. Translated by R. Pautrel, S.J. 1957. Pp. 64. 270 fr. *Judith; Esther*. Translated by A. Barucq, S.D.B. 1959. Pp. 137. *Job*. Translated by C. Larcher, O.P. 1957. Pp. 176. 555 fr. *Les Proverbes*. Translated by H. Duesberg, O.S.B., and P. Auvray, Orat. 1957. Pp. 136. 465 fr. *L'Ecclésiaste*. 3rd ed. Translated by R. Pautrel, S.J. 1958. Pp. 44. 255 fr. *Le Livre de la Sagesse*. Translated by E. Osty, P.S.S. 1957. Pp. 116. 420 fr. *L'Ecclésiastique*. Translated by H. Duesberg, O.S.B., and P. Auvray, Orat. 1958. Pp. 240. 780 fr. *Isaïe*. Translated by P. Auvray, Orat., and J. Steinmann. 1957. Pp. 268. 825 fr. *Ezéchiel*. Translated by P. Auvray, Orat. 1957. Pp. 196. 660 fr. *Daniel*. Translated by P. J. de Menasce, O.P. 1958. Pp. 100. 390 fr. *Michée; Sophonie; Nahum*. Translated by A. George, S.M. 1958. Pp. 100. 360 fr. *Jonas*. Translated by A. Feuillet, P.S.S. 1957. Pp. 36. 150 fr.

The fascicle edition of the Jerusalem Bible, which has for some time been partly unobtainable, is now being reissued in revised form. So far 21 fascicles of the Old Testament have newly appeared; the revision of the Psalms was done much earlier, and the new edition of *Le Cantique des cantiques* was not received for review. According to the publisher's notice, all the volumes but Genesis are due for revision.

Not all the books have been revised to the same degree; Joshua has a brand-new Introduction and a whole new set of notes, but many of the other volumes appear to have been revised only verbally. Because the translation itself is generally only of secondary importance for this reviewer, he has not studied it closely; however, even a cursory glance shows that there are many verbal and stylistic changes.

The revision is intended to keep the Jerusalem Bible abreast of new ideas

and to take account of older views when new evidence has been discovered to support them. For instance, R. de Vaux, in his note on 2 K 19:9, now takes account of the mention of Taharqo as weighty evidence for the two-campaign theory. He has also added a footnote to 1 K 10:22 to clarify his translation "guenons"; in the previous edition, the note stated that the Hebrew *qôptim* was of uncertain meaning, but here he correctly introduces the Egyptian evidence, and again rejects the translation "peacocks."

The whole of the Introduction to and the commentary on Joshua were in need of revision. M. du Buit has now supplied this, though one must constantly consult his volume on biblical geography which is a supplement to the Jerusalem Bible. One would certainly like to have seen discussed, either here or in the volume on Judges, the difficult question of Ai and Bethel; though taking account of the fact that the book of Joshua does not mention Bethel, there is no presentation of the archeological problem nor is any position taken on its solution.

One must examine carefully the new fascicles to appreciate the degrees of revision. The whole cannot be explained here, and a cursory examination will miss some significant changes. It is hoped that the remaining volumes will speedily appear and this greatest of modern Catholic Bibles will continue to have the circulation to which it is entitled.

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A LIGHT TO THE NATIONS. By Norman K. Gottwald. New York: Harper, 1959. Pp. xxiv + 615. \$6.50.

Dr. Gottwald, Professor of Old Testament at Andover Newton Theological Seminary, here presents a survey text of the *OT* for college and university use. He surveys the history of Israel from the patriarchs to Qumrân and places the separate books or portions of books in the historical framework. Preliminary chapters deal with literary forms, canon, text and versions, and historical and geographical background. The book is generously illustrated with a large number of well-chosen photographs and maps. The front end pages contain a chronological table of the divided monarchy from 925 to 700 B.C. A glossary of proper names and technical terms which are unfamiliar to the student should be highly useful. A select bibliography lists additional reading correlated both to the chapters of the book and to the individual books of the *OT*. The inclusion in an appendix of eleven ancient Near Eastern texts (in translations from Heidel and the collection of D. Winton Thomas) is an excellent idea. The format and the printing are attractive, as is the price for a book of more than 600 pages.

A book which covers so much ground is almost impossible to evaluate. It

seems to this reviewer that the book is well adapted to the use for which it is intended. One could question selection of material for extended treatment and emphasis endlessly without any profit; each writer will do this his own way. The book is generally up-to-date in its opinions and interpretations and criticism; G., with one exception noted below, shows thorough acquaintance with recent work.

I submit a few suggestions on points of detail; they may be of help in the preparation of a subsequent edition. G. (pp. 7-8) confuses the theory of verbal dictation both with the belief in inspiration and with the belief in biblical inerrancy. The treatment of these questions in Catholic exegesis is subtle, I admit without hesitation, but it at least attempts to defend both inspiration and inerrancy without appealing to verbal dictation. After they have gone to all this trouble, Catholic exegetes do not like to be lumped with "conservative spokesmen" who propose a theory which "does not understand the nature of the faith which it is trying so desperately to preserve." Some reading of Courtade, Benoit, Rahner, Stanley, and Levie will permit G. to remove this oversimplification.

This reviewer, with other students of the Bible, is not impressed by the Kenite hypothesis, and not because "it undercuts or destroys the significance of Moses" (p. 132). For students, is it altogether proper to speak of "the strong religious influence that Jethro and the Midianites exerted upon Moses," or to say that the Kenite hypothesis explains "the prominence of Jethro as Priest, legal advisor, and wilderness guide"? There is no trace of any religious influence of Jethro and the Midianites upon Moses, and the "prominence" of Jethro needs no explanation because he is not prominent; he is an accessory figure.

I question whether the terms "henotheism" and "monolatry," which so many modern scholars have abandoned, should be retained. If the terms are explained at all, they explain something which is not the religion of the Mosaic period as far as we can reconstruct it.

G.'s judgment of Prv and of Israelite wisdom in general (p. 472) seems to me harsh and unsympathetic and evinces a failure to enter historically into the literature and its background. Anything which puts the reader so deeply "inside ancient Israel" as its wisdom is important for the insight which it affords into the patterns of thought, speech, and values of ancient Israel. I wonder whether G. has not here been infected by the antiquated view that the Bible is first and last a compendium of doctrine, a *locus theologicus*.

Two points of detail puzzle the reviewer. "The no man's land between Philistia and Judah" (p. 188) where David was an outlaw should be placed east and not west of the central range of Judah. Ziph (1 S 23:14 f.; 26:2),

Maon (23:24), and Carmel (25:1) are all located on the eastern slope of the range. The second point is the translation of Epiphanes, the surname of Antiochus IV, as "Revealer" instead of "(god) manifest." I find no lexicographical basis for G.'s translation.

At the risk of seeming captious, I must protest at G.'s misrepresentation of Catholic scholarship. It is not merely the almost total omission of Catholic literature in the book which is distressing; had G. consulted these works and found them useless, there would be nothing to do but swallow it gracefully. But the indications that this literature was not consulted are convincing. If G. were more familiar with modern Catholic work, he would never be satisfied with a reference to Steinmueller alone as a representative of Catholic scholarship; there is a large body of Catholic scholars here and abroad whose opinions are not represented in Msgr. Steinmueller's writings. Nor would he say of Kissane that "even a Roman Catholic commentator is led to assume that the Elihu speeches were not in the first edition of the book." Most Roman Catholic commentators now think that the Elihu speeches are secondary; if they do think the speeches are primary, they treat it as a question to be answered by critical, not dogmatic, arguments. This omission takes on some importance now that the growing community of scholarship in principles, methods, and objectives is so widely recognized. We hope this defect will be removed in subsequent editions.

That we may not end on a distasteful note, let me reaffirm my assurance that the book will be well received by its intended public because of its completeness, its order and clarity, and its attractive style. Students and instructors in Catholic colleges would be fortunate if they had a textbook as well written; and those who prepare such a textbook will find much in G.'s work which they need not be ashamed to imitate.

West Baden College

JOHN L. MCKENZIE, S.J.

DIE GENESIS DER GENESIS: VOM WERDEGANG DES ERSTEN BUCHES DER BIBEL. By Otto Eissfeldt. Tübingen: J. C. B. Mohr, 1958. Pp. vii + 86.

This small monograph is the German original of an article submitted by Prof. Eissfeldt to the *Interpreter's Dictionary of the Bible*, now in preparation.

For almost half a century E. has been occupied with the literary sources of the Pentateuch, and his position as the greatest living literary critic in that field is practically beyond dispute. His first major work on the subject, *Hexateuch-Synopse*, appeared in 1922; it was followed by articles and books, notably the first edition of his *Einleitung* in 1934, his *Die ältesten Traditionen Israels* (a critical monograph on C. Simpson, *The Earliest Traditions of Is-*

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rael) in 1950, and, finally, the second, greatly expanded edition of his *Einleitung* in 1956. Throughout his work E. has remained a champion of the documentary position, though he has modified it and made his own contributions.

In extremely brief compass the present booklet surveys and criticizes the classical theories of the Pentateuchal documents; then, at somewhat greater length, E.'s own view on the sources of the Pentateuchal narratives is presented. This position, well known from E.'s earlier writings, maintains that there are four sources in the narratives, scil., J-E, P, and L; this last is the oldest and originates most likely in the reign of David or of Solomon, while the dates for the other sources are those traditional in the documentary position. But the special feature of the book is the detailed application of these views to the matter in Genesis, including a valuable synoptic survey of the four sources of Genesis drawn from the author's *Hexateuch-Synopse*.

But E. is not just a literary critic of the old school. In fact, he has done as much as anyone to discredit the details of classical Wellhausenism. But, with nearly all competent biblical scholars (there are dissenters, e.g., Casuto, many of the Scandinavians), he recognizes the necessity of a documentary analysis. He is, however, completely conscious that these sources have a prehistory, sometimes oral and sometimes written, that they come from different geographical areas, and that they represent different *Gattungen*. Thus, e.g., the story of Lot's wife (Gn 19:1-27) is derived from the Canaanite world; the same would be true of some etiological elements in the explanation of certain place names.

In discussing the historicity of the book of Genesis, E. maintains that only the cultic legends and the information concerning tribes and peoples can be regarded as reliable. Though admitting that Gn 14 is a special case, he classifies it with material of questionable historical worth, and sees in it a combination of elements which is typical of later Jewish Midrash. In the reviewer's opinion, we are in no position to give either a general or a particular estimate of the historical worth of this chapter; it may be said, however, that closer and more sympathetic study is illustrating both that the combination of events is not so fantastic as generally thought and that new information from the ancient world is beginning to shed some light, though exceedingly dim, on this enigmatic narrative. See most recently on this subject, J. Bright, *A History of Israel* (Phila., 1959) pp. 75-76.

The book is equipped with an excellent up-to-date bibliography and a list of the places in Genesis which are discussed. It is a very valuable contribution to the *Interpreter's Dictionary*, though it is hoped that when the English

version appears, the sentences will be about one-third the length they are in the German text.

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LE PROPHÉTISME BIBLIQUE DES ORIGINES À OSÉE. By Jean Steinmann. *Lectio divina* 23. Paris: Editions du Cerf, 1959. Pp. 260. 1260 fr.

This is the fourth volume of Jean Steinmann's series on the Prophets to appear, but the first in the order of exposition. Preceding volumes have been reviewed in this journal, and it is unnecessary to repeat any remarks on the form and style of the exposition, which has been favorably received. S. begins with a sketch of Canaanite religion and culture as it is relevant to prophetism and includes in his treatment of early prophecy studies of the song of Deborah and of the fable of Jotham. He treats Samuel, the prophets of the courts of David and Solomon, the role of prophets in the schism of the monarchy, Elijah, and Elisha. The book is completed with expositions of the writings of Amos and Hosea.

Carelessness must be responsible for the statement that the Amarna letters are written in Canaanite (p. 16). The complex problems of the ethnic background of the patriarchs are, as Albright has said, not ripe for solution; but the evidence scarcely permits us to call Abraham an Aramaean (p. 23). It seems that the discussion of the origins of prophecy should have included a more thorough study of "the sons of the prophets." It is doubtful that S. thinks that these groups had no relation to classical prophecy; but the question is surely not to be dismissed so briefly. An editorial error has credited Joel instead of Nahum with the hymn of the downfall of Nineveh (p. 227).

S. has generally given a good analysis of the folklore of the prophetic traditions. Perhaps reasons other than exegetical have led him to give more ample historical value to the traditions of Elisha's thaumaturgy than many exegetes feel compelled to give by the character of the traditions. Similar reasons may have led him to pass a more favorable judgment upon the politics of Elisha than these politics deserve.

S.'s interpretation of the marriage of Hosea places the parable entirely in the purchase of the woman of 3:1 ff. S. believes that we are thus finished with the "romance" that Gomer was a prostitute; she was an honorable woman. The woman of 3:1 ff. was another woman, and the whole affair is a deliberate symbolic action. That Gomer is a woman is sufficient reason for her to receive the title of "woman of fornications." We may ask whether this does not also end the "romance" that the prophetic insight of Hosea rose

out of a searing personal experience; romantic as it may be, I dare say many exegetes will continue to like it.

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JOHN L. MCKENZIE, S.J.

LA SAINTE BIBLE, traduite en français sous la direction de l'École biblique de Jérusalem. Paris: Editions du Cerf. *L'Épître aux Hébreux*. Translated by C. Spicq, O.P. 2nd rev. ed., 1957. Pp. 96. *Les Actes des apôtres*. Introduction by L. Cerfaux, translation and notes by J. Dupont, O.S.B. 2nd rev. ed., 1958. Pp. 222. *Les Épîtres de saint Paul à Timothée et à Tite*. Translated by Pierre Dornier, P.S.S. 2nd rev. ed., 1958. Pp. 66. *Les Épîtres de saint Paul aux Galates, aux Romains*. Translated by S. Lyonnet, S.J. 2nd rev. ed., 1959. Pp. 142. *Les Épîtres de saint Paul aux Corinthiens*. Translated by E. Osty, P.S.S. 3rd rev. ed., 1959. Pp. 122.

The second edition of Hebrews is a very thorough revision. The translation has been reworked, resulting in a smoother version that is also more literal. The Introduction has been amplified by several new sections: an excursus on the literary form of Hb, a discussion of the Epistle's canonicity and of the text and versions. The section titled "Doctrine" is enriched by a brief treatment of Christ the Victim and of the Christian's share in the effects of Jesus' sacrifice. Spicq presents interesting and attractive arguments for the composition of Hb by Apollos, the learned Jew of Alexandria. The notes of the first edition have been amplified and many new notes have been added. This revised edition is appreciably larger (by twenty pages) than the first edition.

Cerfaux' excellent Introduction (pp. 7-23) to the translation of Acts remains unchanged. Dom Dupont, however, has amplified and enhanced the value of his commentary by the addition of many new footnotes. He has also changed his position on a number of chronological and historical points. He now dates Paul's conversion in 36 A.D., about twelve years (fourteen according to the computation of the ancients) before the Council of Jerusalem. The famine of 11:28-30 is now placed in the time of the Procurator Tiberius Alexander, 46-48 A.D. A new note on 15:1 pinpoints more precisely the difficulties and obscurities of the narrative of the Council of Jerusalem. However, Dupont still identifies Paul's visit to the city narrated in Gal 2:1-10 with the journey for the Council of Acts 15. In a new note on 19:21 Dupont embraces both the hypothesis of an Ephesian origin for the Epistle to the Philippians and of an "intermediary visit" by Paul to Corinth from Ephesus followed by a "severe letter" entrusted to Titus. This little book is still one of the best commentaries we have on Acts.

There is little change in the second edition of Timothy and Titus. A few minor changes in the translation, the omission of several footnotes that appeared in the first edition, the addition of a few more notes—this is the extent of the revision. In the Introduction the question of the *NT* use of the terms *episkopoi* and *presbuteroi* has been somewhat amplified and clarified. The authenticity of Pastorals is defended as warmly and as ably as in the first edition.

The first edition of the little book of Père Lyonnet was greeted enthusiastically by reviewers as the finest commentary on Galatians and Romans to appear in many years. The few new notes and amplifications of the Introduction which distinguish the second revised edition only serve to enhance its value. The concluding section of the Introduction to Romans, "La Doctrine," remains a model of concise and clear writing. It is a masterly presentation, in a few brief paragraphs, of the key terms of the Pauline theology of justification.

The revision of the edition of 1 and 2 Corinthians differs very little from the two previous editions. The Introductions to the two Epistles remain unchanged. The four added pages are due to the addition of some new notes and cross references. In the second edition the "present distress" of 1 Cor 7:26 was said to refer to "l'ensemble des charges qu'impose la vie." The footnote added that others, "sans raison décisive," saw in the expression an allusion to the proximity of the Parousia. Because of the reference in 1 Cor 7:39 to the brevity of time, Canon Osty now sees in the "present distress" the calamities which must precede the end of time. The capitalization of "Esprit" in 2 Cor 3:6 is significant in view of the present debate over the precise meaning of letter and spirit. Osty's translation now favors the interpretation of the Greek Fathers, espoused so ably by Karl Prümmer, S.J., rather than that of Origen defended by Allo and Prat.

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THE SPIRITUAL GOSPEL: THE INTERPRETATION OF THE FOURTH GOSPEL IN THE EARLY CHURCH. By Maurice F. Wiles. Cambridge: Cambridge University Press, 1959. Pp. x + 166.

There have been many comparative studies of the exegesis of Alexandria and Antioch. In 1947, Guillet compared Origen and Theodore of Mopsuestia in their exegesis of Ps 3. Now Wiles attempts a more ambitious project: to compare the two schools' exegesis of Jn. The project has more than hermeneutical value; with the revival of interest in the sacramental and symbolic thought of Jn, the insights of the Fathers are respectable once more.

For Alexandria, W. chooses Origen's commentary (*ca.* 225; partially pre-

served) and Cyril's commentary (*ca.* 428); for Antioch, Theodore's commentary (*ca.* 400–410; preserved in Greek fragments and in Syriac) and, occasionally, the homilies of Chrysostom (before 398). Other Fathers, e.g., Irenaeus and Cyprian, are cited if they have significant contributions. Due allowance is made for time differences, especially for the two centuries between Origen and Theodore.

The first chapters treat patristic opinion on the origin, authorship, and historicity of Jn. Origen and Theodore both admit the practical impossibility of harmonizing Jn and the Synoptics on the historical level: for Origen, the differences disguise spiritual truths; Theodore maintains that the Synoptics have no real chronology, and that Mk and Lk, not being eyewitnesses, are less reliable. Cyril's approach, despite exaggeration, is best: when there are differences, Jn is trying to bring out a vital significance in his account. As to the literal sense, W. finds (*pace* de Lubac) that Origen does, albeit rarely, deny the literal sense of a passage. His allegory ranges from real insight (e.g., symbolic meaning of "night" in Jn 13:30) to the fantastic; but in a book like Jn his method is more at home than elsewhere. Theodore employs deeper meanings too, but generally adheres more to the historical explanation of details. He is perceptive and even surprisingly sophisticated—the Christological titles used by the disciples in chap. 1 cannot be taken literally, since their faith in Christ could not have been so developed at this period. In this he surpasses Cyril, who draws no distinction between the sense a scene had historically and that given it by the Evangelist. However, with Jn, Theodore is at a disadvantage; he frequently misses the symbolic meaning, which is (in modern terms) the literal sense intended by the writer, e.g., Theodore thinks the vision of the angels promised in 1:51 refers to Gethsemane. All in all, Cyril seems to have the best balance.

W. illustrates these general observations by going through the chapters of Jn and showing how each of these Fathers interprets the narrative. This fascinating section of the book shows clearly the genius and weakness of patristic exegesis. W. then turns to the leading ideas of the Gospel (e.g., spirit, truth, world); here Origen supplies the lead, for he often stops to discuss at length an idea. The defect of seeing all these concepts through the spectacles of Greek philosophy affects all these Fathers. To Origen, for instance, "world" refers to the sensible and intelligible worlds, and he misses the whole ethical dualism which is at the root of the Johannine use. The final chapters are devoted to the patristic reaction to the heretical interpretation of Jn from the Gnostics through the Christological controversies.

W. has supplied us with an interesting introduction to the whole question of patristic hermeneutics. His judgments of value are well balanced, and his

acquaintance with modern Johannine scholarship enhances the worth of his book from the exegetical viewpoint. It is well worth reading.

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RAYMOND E. BROWN, S.S.

JOHN 6 AND THE JEWISH PASSOVER. By Bertil Gärtner. *Coniectanea Neotestamentica* 17. Lund: Gleerup; Copenhagen: Munksgaard, 1959. Pp. 52.

Jn 6:4 reports that the multiplication of the loaves took place when the Jewish Passover was near; Jn 6:59 situates the discourse which follows this event in synagogue (or meeting—Gärtner seems to give no importance to the absence of the article) at Capernaum. Combining this information, G. discusses Jn 6 against the background of the synagogue service in Passover time—a service which the Galilean witnesses of the multiplication and discourse would have attended.

To establish the authenticity of Jn's Passover localization, G. compares Jn 6 with the Synoptics. He finds the Johannine sequence of multiplication, walking on water, demand for a sign, and discourse (and, we might add, Petrine confession, Satan incident) outlined in Mk 6:31-54 and (after a second multiplication) 8:11-33. Thus John seems to employ traditional material, and his sequence may even represent a pre-Synoptic, "original" order before the intervening section of Mk (6:55 to 8:10) was assembled.

Turning to the synagogue service, G. believes that the most important Passover readings were centered on the Exodus narrative. And he points out that such incidents as the divine name "I am" in Moses' mission (cf. Jn 6:20), the paschal meal, the walking through the water of the Red Sea, the murmuring of the Jews (cf. Jn 6:41), and the manna all have parallels in Jn 6. In reference to the past, Jn 6 is highlighting Jesus as a greater Moses whose teaching is the manna of the Messianic age. In reference to the future (and because of the Jews' materialistic misunderstanding), Jn 6 presupposes Jesus' atoning death and points to the imperishable bread of the Eucharist. Going beyond general parallels to the Exodus, G. compares the four questions of Jn 6:28, 30, 42, 52 with the four types of questions asked by different children in the Jewish Passover Haggadah. Here we must disagree, for Jn 6:25-34 is a typical example of the "Johannine misunderstanding" technique of instruction for which we have a perfect parallel in Jn 4.

G. then considers the problem of how the connection between Jn 6 and the Jewish Passover stories originated and was preserved; he suggests the liturgy of the early Christian Passover celebrations as a partial solution. Citing evidence that exodus stories were read at the Christian Passover and interpreted typically, G. maintains that a selection and emphasis of events paral-

acquaintance with modern Johannine scholarship enhances the worth of his book from the exegetical viewpoint. It is well worth reading.

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lel to the Exodus in a passover narrative such as Jn 6 would be a natural corollary. Yet this does not mean that such *OT* echoes were not already in the mind of Jesus. In a final section he discusses the passover character of the Last Supper.

Despite its brevity, this brochure is a first-rate study and a very important contribution to the understanding of Jn 6.

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RAYMOND E. BROWN, S.S.

THE LIGHT AND THE RAINBOW: A STUDY IN CHRISTIAN SPIRITUALITY FROM ITS ROOTS IN THE OLD TESTAMENT AND ITS DEVELOPMENT THROUGH THE NEW TESTAMENT AND THE FATHERS TO RECENT TIMES. By Hilda Graef. Westminster, Md.: Newman; London: Longmans, 1959. Pp. 414. \$5.50.

"God is always the same, but his light is very differently reflected in the various individual temperaments and the schools of thought that have emerged throughout the ages, forming, as it were, a rainbow of many colours. To paint a few of these and to show some main trends—by no means all—of Christian spirituality without too much technical detail is the purpose of this book" (p. vii). *The Light and the Rainbow*, therefore, is not a complete history of Christian spirituality, nor was it written for the expert in spiritual theology. Rather it is a general survey of all the main periods of Christian spirituality, and it makes this survey by selecting from each period men who were not only representative of their own time, but whose influence is also found in later developments.

Since such a procedural method would demand great selectivity, it would seem necessary here to indicate what selections the author has made. From the *OT* G. has chosen for brief studies both the historical figures of Abraham, Jacob, Moses, Isaiah, and Jeremiah, as well as the Psalms, Song of Songs, and the other sapiential books. Three chapters are dedicated to *NT* spirituality: the first to the Person of Christ and the paradoxes of the Incarnation, the other two to the spiritual doctrine of John and Paul. Origen, Gregory of Nyssa, Denis the Pseudo-Areopagite, and Augustine were her choices from the patristic period, while as representative writers of the Middle Ages she selected Bernard, Bonaventure, Catherine of Siena, Julian of Norwich, and Eckhart. The final section discusses the three great Carmelite saints, the Spiritual Exercises of St. Ignatius, and two Jesuits, Bro. Alphonsus Rodriguez and Fr. de Caussade. This selection of matter, as G. herself admits, could have been very different. Numerous men who have had extraordinary influence in the history of spirituality (Chrysostom, Gregory the Great,

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Basil, Benedict, the Victorines, Ruysbroek, de Sales, Berulle, etc.) have been passed over in silence. Considering the nature of the book, however, the author could hardly have done otherwise.

In a review of a book of this nature one can do little more than touch upon a few of the main sections. Origen was the first of the Fathers whom G. chose for study. This was a wise choice, because, as it is becoming clear from the growing number of studies on his doctrine, he was one of the most eminent and influential theologians in the early Church. G.'s brief sketch of his spiritual teaching hardly does justice to it, for his thought is not easily systematized, and in attempting this she attempts too much. Certain elements of his teaching, however, she does bring out fairly clearly: the scriptural basis of his teaching, his notion of man as the image of God, his idea of spiritual progress, and his suggestion on the three degrees of the spiritual life, his emphasis on the intellectual, the place of martyrdom, and bridal union of the soul with Christ. She fails to mention his teaching on the spiritual senses and his contribution to the doctrine on the discernment of spirits. This chapter, then, like others in the book, suffers from those limitations necessarily imposed by compression: overcondensation and omissions.

G.'s interpretation of the Spiritual Exercises is sympathetic, and many of the observations which she makes manifest an understanding of them which many non-Jesuit authors who write on them never attain. But for all that, it is still quite evident that this chapter was written by a non-Jesuit, for it lacks those nuances which come from a living tradition. Thus, at times G.'s interpretation is misleading, although not entirely false.

In summary, this book is a welcome series of good, but not excellent, studies in Christian spirituality.

Weston College

THOMAS G. O'CALLAGHAN, S.J.

THE LIGHT OF THE WORLD 3: TIME AFTER PENTECOST. By Benedict Baur, O.S.B. Translated by Edward Malone, O.S.B. St. Louis: Herder, 1959. Pp. x + 495. \$5.95.

This book of daily meditations, based on the liturgy of the Sunday Masses of the Pentecostal Cycle, is a translation of Vol. 3 of *Werde Licht* and a revision of the original two-volume English version. The revised translation is now presented in three smaller volumes, i.e., 1: Advent and the Christmas Cycle; 2: The Easter Cycle; 3: Time after Pentecost. The meditations are to be highly recommended, for in them B. has attained a fruitful union of sound theology, basic asceticism, and the liturgy. The Church teaches and sanctifies through her liturgy, and the great merit of B.'s meditations is that they expose the practical lessons of the liturgy in a clear and beautiful manner.

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B. successfully demonstrates that the liturgy is a rich source of inspiration for mental prayer and a sure aid to growth in Christian perfection.

For each week B. gives a brief explanation of the liturgy of the Sunday Mass and then provides seven meditations on this theme. As the jacket to the book says: "The meaning of the Sunday Mass thus provides a pattern of spirituality which pervades the ensuing weekdays. There follow meditations for each day of the week, in which the thematic spiritual doctrine of the Sunday Mass is extended and applied to the practical needs of individual spirituality." The subject matter and the predominant spirit of these meditations is well described by B. himself in his Introduction: "Three thoughts dominate the Masses said during the period after Pentecost: the remembrance of Easter, the expectation of the return of Christ, and the battles and the sufferings that are to be expected in the present life. We call to mind the feast of Easter and our resurrection from the grave of sin; we look forward with longing to our final redemption and to our eventual resurrection to the eternal life which has been promised to us. . . . We plunge into the battle between the spirit and the flesh, between the new man and the old man, between the kingdom of God and the kingdom of sin. The strength required for this battle will be furnished by the Eucharist."

The meditations constantly repeat these three themes, which are so fundamental in the spiritual life, but the repetition is not monotonous. B.'s meditations impart a clearer understanding and a deeper appreciation of the divine life of grace obtained in baptism; they forcefully teach the importance of the Mass and Holy Communion in the preservation and growth of this life. B. never permits a man to forget that he has a fallen nature and must wage the daily struggle against the triple concupiscence; he constantly insists on the need of grace obtained through prayer and mortification. Yet his meditations breathe the spirit of Christian joy and confident hope in God's love and fidelity. We wage this struggle in the spirit of Easter. Finally, B. always directs our gaze to the goal of our sacramental and ascetical lives: union with the Trinity in heaven. In harmony with these three themes B. has many fine meditations on charity towards our neighbor for the love of God and on the unity which should exist among Christians as members of the Mystical Body.

B.'s use of Scripture is excellent and abundant; particularly he makes the texts used in the Introit, Gradual, etc., come to life and have practical meaning for our spiritual lives. In his reflections on the Epistles he treats the selections read at Mass in their *OT* and Pauline contexts and thus brings out their full meaning. Frequently he will mention other incidents in Christ's life parallel to that narrated in the Sunday Gospel to achieve a sense of the unity

of Christ's teaching. In addition, the meditations are enriched by brief, apt quotations from Church councils, papal encyclicals, the Fathers, writings of the saints, and parts of the Divine Office, especially the hymns. Throughout the week's meditations the Collect, Secret, and Communion prayer of the previous Sunday Mass are used as the colloquies.

This book should be helpful to all the faithful. Beyond the profit for their own spiritual lives, priests should find in these meditations an inexhaustible supply of topics for Sunday sermons. Religious will find these meditations inspiring and practical. Perhaps, however, they are better suited to the mature religious, who is already versed in the practice of mental prayer, than to the novice. I say this not because of the subject matter, for the book admirably treats the basic ideas of sound Christian asceticism, but because of the manner in which the ideas are presented. One will not find here the minute practical applications to daily life given in the old-style meditation books. Although his meditations are by no means vague and impractical, still B. deals more with the universal principles of the spiritual life and leaves their application to individual concrete cases to the person meditating. This reviewer feels that such a style enhances the beauty and value of these meditations and frees them from the dryness of the old method. Each meditation can be read slowly in about ten minutes. I believe that the book would be used more profitably, if the meditations were read privately rather than to a group; for many sentences are so pregnant with theological meaning and inspiration that their full force would be missed in a hurried perusal of the entire meditation. If a religious found that a steady diet of meditation on the liturgy of the previous Sunday Mass grew tiresome, he could occasionally turn to B.'s meditations on the sanctoral cycle in his two-volume companion work, *Saints of the Missal* (THEOLOGICAL STUDIES 19 [1958] 658).

Finally, the meditations should be excellent for the educated Catholic layman who is serious about his growth in the spiritual life and desires a deeper understanding of the liturgy. Whether laymen use this book for mental prayer, spiritual reading, or study-club discussions, it will make their participation at Sunday Mass more intelligent and will show them how their principal act of worship on Sunday should influence their every action at home, at work, and at recreation during the ensuing days of that week. I can think of no better supplement for the Sunday sermon, for this book provides the congregation with a deeper and more thorough understanding of the dogmatic truths and the ascetical principles taught in the Sunday liturgy than any priest can hope to furnish in an eight-minute sermon.

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WILLIAM G. TOPMOELLER, S.J.

POLITISCHE METAPHYSIK VON SOLON BIS AUGUSTIN. By Arnold A. T. Ehrhardt. 2 vols. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. Pp. 322, 306.

The author, formerly a professor of Roman law in Germany and then, after his enforced emigration from Nazi Germany in 1934, a student of Karl Barth, finally, at Cambridge, became—after some years as a minister in industrial parishes in and around Manchester—Bishop Frazer Lecturer in Ecclesiastical History at Manchester. He offers here the first two volumes of a three-volume work: *Die Gottesstadt der Griechen und Römer* and *Die christliche Revolution*; the third volume will treat the doctrine of St. Augustine. An *ideengeschichtliche* presentation of the essential relations between the religion of antiquity and the polis of the classical Greek period and of the political cosmos of the Romans seems advisable to E. in view of the crisis of the West. With the birth of Christianity a revolution occurred; the outspokenly political religions of Greece and Rome cannot survive and the struggle between the Church Universal and *imperium* starts, a struggle in which the Church borrows political forms from its opponent. This reviewer would have found his work easier had he also had before him the third volume; for essential terms which E. uses, lines of thought which he develops, would become clearer through the “study of the protocol of that great trial of mankind: history.” For in the confusion, intellectual and moral, of our era and of the present threat to Europe nothing is more important than to recover the precision and clarity which began to be developed in this field of political philosophy by Greek political theory and by the Romans, though to a lesser degree. In their problems, in their questioning—though not necessarily in their answers—there lives the conscience of mankind. By “political metaphysics” E. understands first that man is, in Aristotle’s sense, *zōon politikon*, but also has the “ability to project this political quality into the field of Infinity postulated by religious feeling,” into the field of emotional religious life, from which the political forms of life, its norms, receive their ultimate validity. Obviously metaphysics is here understood in the sense of German idealism (Kant-Schleiermacher) and is different from our understanding of the term.

It is impossible to give in the available space a full report on these scholarly volumes. E. shows an astounding knowledge of the protocols of *Ideengeschichte*, of the original sources, and also of the immense secondary literature; his is an excellent example of true *Quellenforschung*, and his philological scholarship deserves highest praise, e.g., on *hosia*, *ecclesia* in Greek constitutional law, on *auctoritas*, *pietas*, *fides* in Roman political and legal thought.

The first volume treats of the rational and the demonic theology of the Greek polis. In contradistinction to Plato, to the poets, and to Greek popular religion, Aristotle's theory as purely rational or even naturalistic failed to appreciate the emotional roots of the *nomos* and the fact that the *nomos* necessarily transcends nature; while others found this transcendence in the belief in *dikē*, of objective "divine" justice as against a mere rational and nature-immanent justice. Religion and the worship of the gods of the city was the true foundation of the polis (Fustel de Coulanges' theory, though criticized by E., is defended against his detractors). With the fading away of the polis and the rise of *imperium* (Alexander, Augustus) we find again that a transcendent principle is needed and found in the doctrine of the theandry of the emperor: "the last of the gods, the first of men." This, together with the idea of *Roma dea*, was the political religion and metaphysics of the Romans, conjoining heaven and earth. This religion was decomposed by the late Stoa, which taught disinterest in politics and thus transformed the political religion into a mere ritualistic form. "At that time the gospel of Jesus Christ began to be preached."

The second volume treats the "Christian revolution." E. contends that the (New Testament) Scriptures were by no means indifferent to politics (with the exception of the emperor cult as the metaphysical foundation of the Empire). Many terms used in Scripture have political connotations which have been overlooked by modern scholars but which were readily understood by contemporary readers familiar with Stoic philosophical opposition to the political metaphysics of *Roma dea*, *aeterna*, of *divus Augustus*, etc. They felt vividly the conflict between Emperor-Sōtēr and Christ, between Empire and the Kingdom of Christ. The usually accepted political loyalty of Christians is doubtful, to say the least. Also the terms *nomos*, *agraphos Nomos*, *anomos* as used by St. Paul had not only an anti-Jewish but also an anti-Roman meaning, according with the philosophical opposition to Roman political metaphysics. E. then follows this conflict through up to Eusebius, in whose history of the Church all eschatological inspiration disappears and the institutional Church has defeated the Empire, only to become itself a *divina politeia* in the West—while in the East the Church surrendered all political activity to the Christianized state.

E. concedes several times that—because of differing theological presuppositions—he cannot accept interpretations of texts given by Catholic theologians. Already the letter of St. Clement makes use of the Roman political pattern (*Vorbild*) and gets into danger as the ruler is termed sacrosanct (p. 58); the spirit of the early Church in Rome was not religious

but ritualistic and, before all, legalistic rather than emotional, which latter cannot be separated from "religious" (p. 131, n. 1); St. Cyprian's acknowledgment of the limited authority, not of the Roman church but of the Roman pope, was rich in consequences (p. 170). St. Ignatius' recognition of Roman primacy is denied (p. 67). The Church began to use the same "juridical language" in her decrees which, though it was perhaps inevitable, opened wide the doors of the Church to Roman political thinking (p. 239). This all points to a particular ecclesiology which will become distinct in the third volume on St. Augustine, which is awaited eagerly.

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H. A. ROMMEN

CONSCIENTIA BEI AUGUSTINUS: STUDIE ZUR GESCHICHTE DER MORALTHEOLOGIE. By Johannes Stelzenberger. Paderborn: Schöningh, 1959. Pp. 184. DM 14.—

A mere word-study of so important an item of the Augustinian vocabulary as *conscientia* would be welcome enough, but many times welcome is a word-study that serves so excellently as this one to illuminate Augustine's psychology, his ethics, his doctrine on faith, baptism, and other matters.

The most basic meaning, the "center of gravity" of the many uses of the term is the God-related, God-occupied interior of the person, the organ or seat of union with God: "at once the sending antenna and receiving antenna." Because of the historical importance of Augustine's elaboration of *conscientia* as moral conscience, and because of the importance of this concept in his doctrine of natural law, it is necessary to pay close attention to the numerous uses of the word which have no immediate, direct relevance to moral conscience. Conviction, faith, attitude, awareness, knowledge, purpose, "heart"—these and other terms must be called upon to translate *conscientia*. Particularly in reading Augustine's anti-Donatist writings, care must be taken to avoid understanding the word in the sense of "conscience."

While not essaying a complete account of the pre-Augustinian meanings of the term (or of the Greek words it most often translates: *syneidos*, *syneidēsis*), Stelzenberger does not neglect them and is particularly attentive to Augustine's own sources. An interesting feature of the work is the number of brief studies of Augustinian management of Bible passages.

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ROBERT J. KELLY, S.J.

REGULA PAULI ET STEPHANI: EDICIÓ CRÍTICA I COMENTARI. Edited by J. Evangelista M. Vilanova, O.S.B. *Scripta et documenta* 11. Abadía de Montserrat: Publicaciones del Monasterio de Montserrat, 1959. Pp. xxii + 238.

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The value of Dom Vilanova's study is twofold: he provides a Latin text of the *Regula Pauli et Stephani* (hereafter *RPS*) based on a thorough study of its MSS, and a scholarly commentary on this little-known monastic document; in addition, by tracing its sources and parallels in other monastic writings, he shows its place in the history of the formation and transmission of monastic tradition in the West, and he sketches in many of the salient points of this history. V. summarizes previous studies on *RPS*, agreeing with them that it originated probably in the sixth, at the very latest in the seventh, century. He presents considerable internal evidence for the sixth century and also for Italy as the place of origin of the Rule, rejecting, on the bases of the same evidence, Gaul, Spain, or the East. Part 1 of V.'s study, besides detailing the history of MSS and editions, analyzes the language and style of *RPS*, and identifies its sources as Scripture, a few early liturgical writings, and the monastic writings of Pachomius, Basil, Cassian, and Augustine. V. traces many parallels between *RPS* and the rules of sixth- and seventh-century Gaul and Spain, regarding them not as evidence of direct dependence, but rather as an indication of a common monastic tradition from which all drew. This is his conclusion also regarding the fairly significant parallels between *RPS* and *Regula Benedicti* and *Regula magistri*. Part 2 contains V.'s critical text of the Rule and a study of its orthography. Part 3 contains a thorough analysis of the nature and teachings of the Rule. *RPS* is not a complete monastic code, but a supplementary document to restore and strengthen monastic discipline in a monastery already following the *regulae patrum*. In his discussion of possibilities for the identity of these *regulae patrum*, as well as throughout his analysis of the doctrines and customs taught in *RPS* itself, V. shows his familiarity with the literature which shaped the beginnings of monasticism, and his awareness of the problems still confronting scholars, especially those concerned with the *Regula magistri*, who seek to trace the exact course by which a clearly discernible monastic tradition "of the Fathers" was formed in the West by the sixth century.

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Sharon Hill, Pa.*

MOTHER MARIA CARITAS, S.H.C.J.

MARTIN BUCER: ETUDES SUR LA CORRESPONDANCE 1. By J. V. Pollet, O.P. Paris: Presses Universitaires de France, 1958. Pp. xi + 356. \$8.00.

Though mentioned occasionally in textbooks of dogmatic theology as a leading Reformer, Bucer (1491-1551) is very largely one of the unknown figures of the Reformation. This is due primarily to the lack of modern editions of his works; the correspondence is, indeed, almost wholly unedited,

The value of Dom Vilanova's study is twofold: he provides a Latin text of the *Regula Pauli et Stephani* (hereafter *RPS*) based on a thorough study of its MSS, and a scholarly commentary on this little-known monastic document; in addition, by tracing its sources and parallels in other monastic writings, he shows its place in the history of the formation and transmission of monastic tradition in the West, and he sketches in many of the salient points of this history. V. summarizes previous studies on *RPS*, agreeing with them that it originated probably in the sixth, at the very latest in the seventh, century. He presents considerable internal evidence for the sixth century and also for Italy as the place of origin of the Rule, rejecting, on the bases of the same evidence, Gaul, Spain, or the East. Part 1 of V.'s study, besides detailing the history of MSS and editions, analyzes the language and style of *RPS*, and identifies its sources as Scripture, a few early liturgical writings, and the monastic writings of Pachomius, Basil, Cassian, and Augustine. V. traces many parallels between *RPS* and the rules of sixth- and seventh-century Gaul and Spain, regarding them not as evidence of direct dependence, but rather as an indication of a common monastic tradition from which all drew. This is his conclusion also regarding the fairly significant parallels between *RPS* and *Regula Benedicti* and *Regula magistri*. Part 2 contains V.'s critical text of the Rule and a study of its orthography. Part 3 contains a thorough analysis of the nature and teachings of the Rule. *RPS* is not a complete monastic code, but a supplementary document to restore and strengthen monastic discipline in a monastery already following the *regulae patrum*. In his discussion of possibilities for the identity of these *regulae patrum*, as well as throughout his analysis of the doctrines and customs taught in *RPS* itself, V. shows his familiarity with the literature which shaped the beginnings of monasticism, and his awareness of the problems still confronting scholars, especially those concerned with the *Regula magistri*, who seek to trace the exact course by which a clearly discernible monastic tradition "of the Fathers" was formed in the West by the sixth century.

*Convent of the Holy Child
Sharon Hill, Pa.*

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and only recently the Presses Universitaires have begun to publish François Wendel's critical editions of some of the treatises. This neglect itself, however, is probably due to B.'s own character and situation: he tried to mediate between the divergent Reform groups and dreamed of a European federation that would bring them together in harmony under one roof; but the very doctrinal latitudinarianism necessary for such a project was bound to please almost no one. The climax of his career as irenicist was the Concord of Wittenberg which he engineered between Luther and himself, thereby settling their dispute on the nature of the Lord's Supper and helping very largely to end the internecine religious conflict in Germany. But on the European scale the Concord was fruitless, since the Zwinglians refused to sign it. Eventually B.'s irenicism caused his exile at the time of the Interim of Augsburg (1548), when his attempts to use the Schmalkaldic League in the service of his universalism came to light; he spent his last years in England.

Bucer remains, however, of some interest for the history of doctrine, as well as for the history of the Reformation. He was, for example, responsible for the introduction into Evangelical Protestantism of the present-day (non-sacramental) confirmation rite (cf. Lukas Vischer, *Die Geschichte der Konfirmation* [Zurich: Zollikon, 1958], pp. 58-66); he had a certain influence on the theology of Calvin (cf. Grillmeier-Bacht, *Chalkedon* 3, 524, 536); he wrote his *De regno Christi*, which is a synthesis of his theology, for Edward VI and thereby influenced the English Church.

Père Pollet has edited forty-seven pieces, the majority previously unpublished and often unknown even to scholars: most are from B.'s own correspondence, a few are the letters of others (e.g., of Luther, pp. 142-59) concerning B. The book is a model of printing and presentation; the documents, mostly Latin, some in the German of the day, are divided into twenty-three chapters, under three main headings (Letters and documents concerning the union of Protestant groups, 1529-36; From the Concord of Wittenberg to the Interim of Augsburg, 1537-48; The English years, 1549-51). The introductions to each chapter constitute almost a biography of B. and settle a number of points concerning his doctrine and activity; each document is accompanied by historical and doctrinal notes.

The chief interest for many readers will be that the majority of the documents concern the Eucharist; we are able to follow the Eucharistic controversy in Germany from its beginnings in 1526 and to see B.'s own, not entirely clear, middle position (a series of indexes, especially an analytic and a semantic index, help the reader to follow the various themes and to complete the doctrinal picture). B. held to belief in the Real Presence, whose mode, however, he usually refused to discuss; the Presence is more than symbolic,

yet B. is unwilling to commit himself to a real giving by Christ of His Body and Blood. What does emerge clearly is the sad fact, which has its parallel in much of Reformation theology, that B.'s position was not taken in the light of an authentic Catholic sacramentalism that does justice to the role of faith in the reception of the Eucharist as well as to the Real Presence, but in function of the extreme positions of other Reformers with their false alternatives.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

PROTESTANT THOUGHT: FROM ROUSSEAU TO RITSCHL. By Karl Barth. New York: Harper, 1959. Pp. 435. \$7.00.

The latest English translation from Barth is a selection of eleven chapters from his *Die protestantische Theologie im 19. Jahrhundert*, first published in 1952. Each chapter is a combined introduction and analysis of certain men whom Barth considers outstanding molders of theological thought: Rousseau, Lessing, Kant, Herder, Novalis, Hegel, Schleiermacher, Feuerbach, Strauss, and Ritschl. The discussion of each man includes significant biographical details, a sympathetic presentation of his ideas within the framework of the culture in which he lived, and an evaluation of his work, with an emphasis on his permanent contribution to Protestant theology.

For those familiar with B. as a systematic theologian, the present volume will come as something of a surprise. It is not only the extent of his knowledge of the historical roots of modern Protestantism but the sympathy he shows with men as disparate as Kant and Rousseau that is striking. We are thus given an insight into Barthian dogmatics that may be found here and there in other writings, but nowhere so concentrated as in this book. In the German edition B. explained this little-known aspect of his character. If he believes in the one, holy, catholic, and apostolic Church, he says, then he must seriously listen to every theologian of the past, "unless I have been released from this obligation by private inspiration." Practically it means that, "regardless of my myriad opinions, I must include these people in the Christian Church. And in view of the fact that I myself, together with my theological work, belong to the Christian Church solely on the basis of forgiveness, I have no right to deny or even to doubt that they were as fundamentally concerned as I am about the Christian faith."

This broad sympathy with his subjects often taxes B.'s ingenuity to the breaking point, but he never fails. About Rousseau we are told: "It is not for us either to confirm or deny that his was the true Christianity" (p. 116), in spite of the fact that, on B.'s own admission, Rousseau was a

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confirmed Pelagian, a declared opponent of original sin and of human freedom, and hostile to the very concept of grace. Lessing is favorably quoted for holding that a man's worth does not consist in the truth he possesses, but in the honest effort he makes to discover the truth. "Possession makes men placid, indolent and proud" (p. 149).

Schleiermacher causes B. the most embarrassment. He finds S.'s anthropocentric theology disconcerting. This idea of making the center of Christianity not the outpouring of the Holy Spirit but religious consciousness is foreign to the Reformation. "The only consolation," for B., "is that this cannot be what the Christian Church intends, and therefore could not be what Schleiermacher intended either" (p. 354).

The chapter on Kant is revealing. B. considers the *Critique of Judgment* as having challenged theology with the problem of facing its future in the light of Kantian philosophy. However, Kant did not wait for theologians to declare their attitude towards him; he took the initiative, advancing to meet them by dictating his own terms of peace in *Religion within the Limits of Reason Alone*. In view of B.'s respect for this work and practically resting his case on its principles, it is likely to recover the value it once had in theological circles.

To his own satisfaction, B. shows how the common reproach against Kant is unfounded: that his critical religious teaching disputed the existence of revelation. "What Kant does dispute is the idea that the reality and possibility of revelation, its availability as data for human reason and its perception by human reason, are things which can be accounted for by philosophical means, the idea that over and beyond the philosophy of religion there is a philosophy of revelation and of faith, and that by it theology might be represented, or make its position secure" (p. 194). Here especially Barth finds in Kant a kindred spirit, who questions the value and even the validity of any attempt to "prove" the fact of revelation by an appeal to supernatural phenomena in the form of miracles.

Two features in particular commend this volume as an important work of Barth—some have said his most significant contribution to historical theology: an awareness of the need for a philosophical basis in Christian dogmatics, and a willingness to admit that culture and environment are potent factors in the shaping of religious thought. Thus Kant and Hegel, and even Feuerbach, appear as Reformation theology trying to find its philosophical center; and Lessing's *Fragments of Reimarus* is a valid protest of the Age of Enlightenment against the claim that revelation can ever be "affirmed, justified and defended historically as a historical quantity." Thus, in evaluating those who made a heavy contribution to modern

Protestantism, B. offers one of the clearest insights into his own mind. A detailed index of subjects and names makes the book a handy reference of Barthian theology.

West Baden College

JOHN A. HARDON, S.J.

EGLISE ET SOCIÉTÉ ÉCONOMIQUE: L'ENSEIGNEMENT SOCIAL DES PAPES DE LÉON XIII À PIE XII (1878-1958). By Jean-Yves Calvez and Jacques Perrin, S.J. Paris: Aubier, 1959, Pp. 578.

This study is of interest to the theologian, not merely to every student of the Church's social doctrine and program. The authors make a theological contribution in three areas: the justification of the Church's intervention in the temporal order, the definition of social justice, and the doctrinal interpretation of papal pronouncements. It is not to pure reason that the Church appeals to validate her title to teach authoritatively about the structure of economic society or the legitimate demands of labor. The content of these expressions of natural right is accessible to reason, it is true. But her knowledge of natural right is of divine provenance, based as it is upon the fundament of human nature. This nature is not only human but divine. In the God-man the Church sees the perfection of human nature to which alone man is destined and to which the economic order must further him.

C. and P. adduce a wealth of evidence to prove that social justice is identified with the general justice of St. Thomas. Twenty-five pages survey the history of Catholic thought on justice from 1840 to 1940. Added to these is a chapter of closely reasoned commentary. It gives the false premises which led to such divergent views by theologians on the subject and shows how general justice alone fits the use of the term "social justice" in the documents. But how is the theologian to assess the value of so bewildering a variety of documents, allocutions, encyclicals, radio addresses, given to extremely diversified audiences? The authors suggest norms of interpretation that largely discard the older norm of the external form of a statement. Allocutions and radio addresses, as far as form is concerned, are as much a part of the ordinary magisterium as encyclicals. Interpretation must rather be based on the *content* of a document. One seeks to discover to what extent the pope intended to invoke his teaching authority. To determine intention internal evidence is the major tool: the formulas used, the repetitions of the same formulas, the frequency with which a given theme is expressed. Some propositions are mere obiter dicta or statements of fact outside the competence of the Church. Allocutions to farmers, street cleaners, and airplane pilots are an exercise of the pastoral ministry directed to the needs

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of the particular group, not a doctrinal pronouncement of the magisterium. There are, of course, important exceptions to this rule. Moreover, statements made by a subordinate in the papal Secretariate of State in the name of the Holy Father have more weight than a statement by a Cardinal Secretary of a congregation, when a pope is his own Secretary of State.

On this theological substrate the authors base their exposition of the social teaching of the Church, the major portion of the book. It runs the whole gamut: private property, the Christian concept of work, the role of charity, class warfare, the function of the state, etc. Not a single significant statement of the papal pronouncements is overlooked. There was need of this work, tracing as it does the evolution of papal thought, solving the apparently contradictory statements of various documents, and synthesizing the doctrine of so many pronouncements. However, as the authors admit, the definitive study of the social doctrine of the Church must await the access of scholars to the hitherto unpublished records of the committees who drafted the texts of the social pronouncements. Until that time this work will more than hold its own.

Loyola Seminary, Shrub Oak, N.Y.

ROBERT H. SPRINGER, S.J.

LA LOI DU CHRIST: THÉOLOGIE MORALE À L'INTENTION DES PRÊTRES ET DES LAÏCS 1: THÉOLOGIE MORALE GÉNÉRALE; 2: THÉOLOGIE MORALE SPÉCIALE: LA VIE EN COMMUNION AVEC DIEU. By Bernhard Häring, C.S.S.R. Tournai: Desclée, 1955, 1957. Pp. 648, 388.

These are the first two volumes of a three-volume translation of the well-known German work published in 1954, considerably adapted by a group of Redemptorists with the help and direction of the author. Chapters have been rewritten, considerable transposing of sections has taken place, and new titles and introductions serve to bind the different sections more closely together.

What has been much talked about during the past half century but not often tried, the author has set himself the task of beginning—a recasting of moral theology into a more authentically religious, more genuinely Christian mold. What he has accomplished is at once a proof of the immensity of the task and a pledge of what can be hoped for from a continued prosecution of what he has begun. This is to say that while Häring's accomplishments are considerable, his work has not rendered traditional textbooks useless. Nor did he intend to. He has had the very good sense to begin with the possible—a recasting of moral in the framework of call, of Christ-response, of the Christian, in a highly readable text which, ignoring the exigencies of confessional, classroom, and curriculum, is at once accessible to the lay-

nicalities, too. The treatment of doubtful conscience happily escapes from the too-familiar pattern that loses sight of the complexity of actual moral decisions. While remaining attached to the equiprobabilist conception that what is certainly more probable is also closer to the truth, he reminds the reader that probabilism (and moderate probabiliorism) are nonetheless admitted within the Church, and that a confessor cannot refuse absolution to a penitent attached to an opinion rejected by the confessor but respected by serious writers.

The *idée-mère* of the work—response to the divine word, responsibility in Christ—is not just an artificially superimposed framework within which to say the old things in the old way; the idea really penetrates and guides the whole work. And it enables H. to give their proper value to law, virtue, self-perfection, and salvation as foci of Christian ethical thinking, without permitting any of them to become the sole focus.

St. Mary's College, Kansas

ROBERT J. KELLY, S.J.

ASIA LOOKS AT WESTERN CHRISTIANITY. By Thomas Ohm. Translated by Irene Marinoff. New York: Herder and Herder, 1959. Pp. xvii + 252. \$4.75.

A book that offers a summary of the judgments of Asians on Christianity is difficult to review. Judgments are presented from so many points of view and from such varied backgrounds that the mass of accumulated testimony becomes somewhat indigestible. Ohm attempts to introduce some order in recording the judgments by grouping them around a few central ideas: Christianity in general, Church organization, Christian moral and social attitudes, religious art, and the Christian missionary objective and effort. The final chapter contains O.'s appraisal of the views of Asians and his conclusions about their value for the missionary Church.

No distinction is made between Catholicism and Protestantism, because Asian observers make no such distinction in their criticism. The identification of Christianity with Europeanism and Americanism in the Asian mind makes unfavorable judgments on Christianity very easy. The Asian is not entirely to blame for not making the distinction, since so many colonial leaders and missionaries did not make it. Certain Christian values are extolled and considered worthy of incorporation into Asian systems. Some Asians are deeply moved by Christianity. But the weight of the judgments falls heavily on the side of adverse criticism of Christianity and the exaltation of the Asian systems.

One could ascribe much severe criticism to ignorance of the true nature and content of Christianity, to the acutely sensitive resurgence of Asians and pride in the local systems, to the vague and imprecise ideas of religion.

The part of prudence is to know what criticisms are leveled against Christianity. Such knowledge reveals the obstacles in Asian minds against the faith. This knowledge can condition our apologetic to the different Asian religions. A study of the criticisms shows that, while adaptation or proper assimilation has its value, it is not the infallible open-sesame to the conversion of Asia to Christianity, as some have been insisting with a show of extremism. It is wrong to presume that Asians object principally to what they call the Western feature of Christianity and not to Christianity itself. The author does make the point, often made, that some missionaries have adhered too excessively to the purely Western forms of Christianity and that an attitude of Western superiority has not been absent from some evangelization. At present the danger is not inflexibility or rigidity in the missionary, because there has been so much emphasis on adaptation in missionary circles. Rather the danger would be in an insufficiently informed accommodation, hastily made under pressure from Asian Christians and non-Christians. The moral miracle of the Church, now as in the beginning, is manifest in the slow triumph of her absolute religious truth and morality in civilizations unsympathetic to such absolutes.

O. warns wisely against pessimism about the future of the Church in Asia, in spite of the strong criticism and attack. He notes that the Church is only at the beginning of her mission to Asia. That is a more Catholic point of view than the constant insistence on the failure of missionaries over the last four centuries to insert the Church deeply into the Asian scene. O. does describe a situation of crisis. But it is difficult to be a prophet about the future of the Church. One hope is started by the reading of the book. One looks forward to the time when a vigorous group of apologetes will appear in Asia who as Indians, Chinese, and Japanese will do for Christianity in their areas what the early apologetes did for it in the days of the Roman Empire.

Jesuit Missions, New York, N.Y.

EDWARD L. MURPHY, S.J.

APPROACH TO CHRISTIAN SCULPTURE. By Hubert Van Zeller, O.S.B. New York: Sheed & Ward, 1959. Pp. 191 + 13 plates. \$3.75.

It is an unhappy commentary on modern times that a competent Catholic sculptor should feel constrained to lay aside his chisels and take up pen to vindicate an art which in former ages enjoyed a conspicuous role in the work of the Church. But the need is real, and Christian sculpture is fortunate in having its current status so ably analyzed by a spokesman of established proficiency both as author and sculptor.

After discussing certain basic canons of the art (chap. 1), the author

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presents a brief but sound history of sculpture (chap. 2) interspersed with valuable insights—though one might take exception to the statement that “we can find in Romanesque all the best features both of the Byzantine which went before and the Gothic which came after—with none of the extravagances which spoiled either of them” (p. 64). This section illustrates the canons already seen and affords background for appreciation of the current problem. Having maintained (like Mestrovic) that “*all* true sculpture, and *only* true sculpture, is religious sculpture” (p. 46), he now turns to problems of sculpture specifically Christian (chap. 3). A work of sacred art “must be directed: ultimately towards God, immediately towards the service of religion. If it is further to qualify as beautiful, it must reveal a concern more with absolute than with relative beauty” (p. 94). Here he takes to task, in handy fashion, those who demand only naturalistic art. The last two chapters deal with suggestions for solutions. Clergy and laity share responsibility with the sculptor (chap. 4)—and in this section particularly there is much sane thought pertinent to the whole current problem of sacred art. Finally (chap. 5), he deals specifically with the problem of the artist: as sculptor, as Christian, and as victim of the current confusion concerning his craft.

In a book of this kind, of course, not everything is completely new. But the peculiar value of this book is not simply in its many valuable original insights, nor in its satisfying expression of individual points, but rather in the adequacy and balance with which history, aesthetics, theology, and practical experience are marshaled to confront an important issue. There is much straight thinking here.

One point, I think, remains unsolved—perhaps because it is unsolvable. Art must, of course, have its canons; but if they are held to be absolute, we are threatened with an art dictatorship like that of the French Academy under David. Van Zeller will grant that a good sculptor knows how to transgress the rules of his craft. But can we lesser lights know when he does so justifiably? It seems clear to me, for example, that Bernini’s “Ecstasy of St. Theresa” violates the canon of solidity (“Sculpture is not meant to float in the air” [p. 39]). Is it, then, poor sculpture, or a particular deviation justified by its excellence, or a revolt opening up new possibilities? I feel myself that Bernini sinned. Yet the history of art is a chronicle of rebellions, and often for the better. Perhaps we can only say that great art wrestles with mysteries, and mysteries defy complete analysis, so that at least some works must be let stand as a law unto themselves and left to the test of time.

SHORTER NOTICES

DIE MYTHISCHE BEDEUTUNG DES MEERES IN ÄGYPTEN, UGARIT UND ISRAEL. By Otto Kaiser. *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft* 78. Berlin: Töpelmann, 1959. Pp. viii + 161. Dr. Kaiser presents his dissertation, which was accepted by the University of Tübingen, where he is now *Dozent*. Since the time of Gunkel's *Schöpfung und Chaos* a whole new literature has been discovered in Ugarit, and many new texts have been found in Egypt; K. presents all this new material in so far as it is pertinent to the theme of the Sea myth. While this is competently done, there are no new conclusions drawn from the Ugaritic texts. But K.'s primary aim is to compare the Ugaritic ideas with *OT* data. He analyzes passages which allegedly contain traces of ancient concepts of water divinities (e.g., Agar at the well of Lahai roi; Jacob's wrestling at the Jabbok; the curing of Naaman in the Jordan). More successful is the treatment of the theme in the historical books: the J paradise narrative (mist and four rivers), chaos according to P, the flood narrative, the crossing of the Red Sea and the Jordan. Finally the mythological allusions in the prophetic books to a dragon battle are studied. Actually there is no real evidence that Egypt knew of a battle between divinity and chaos. But this concept runs through the Semitic world and has been remarkably assimilated and adapted by Yahwism. Particularly in the poetical books is creation viewed as Yahweh's battle with the monster, Rahab-Yam-Leviathan, and K. subjects these texts to lengthy exegetical analysis. He thinks that Israel's appropriation of the myths was part of the polemic against the gods; it was not Baal but Yahweh who conquered Leviathan. Theologians will find here a convenient summary of a leading myth of the Old Testament.

Catholic University of America

Roland E. Murphy, O.Carm.

IL PATTO NUOVO IN IS. 40-66. By Stephen Porubcan, S.J. *Analecta biblica* 8. Rome: Pontificio Istituto Biblico, 1958. Pp. xvi + 334. L. 5400.

This monograph studies a central theological concept and is comprehensive within the range chosen by the author. Before his exegetical study of *b'rit* as it occurs in the seven texts of 2 Is (42:6; 49:8; 54:10; 55:3; 56:4,6; 59:21; 61:8), P. examines from a semantic viewpoint the meaning of covenant in the *OT*. Whether the pact involves two human agents or, as in Israel's case, a nation and God, the author understands the covenant as a relation of favored status (*hesed*) cemented by an oath. P. believes that the oath is essential to the covenantal relationship and that other elements in the rites for concluding a covenant are subordinate to this constitutive

principle. Not every oath, of course, implies a covenant. The third section synthesizes the profound Isaian understanding of the covenant with its royal Davidic overtones as well as its historical, soteriological, and eschatological character. In the Servant passages the theology of covenant reaches its greatest depths; P. emphasizes the completion of this theology in the NT picture of Jesus as the Mediator of a new covenant.

Weston College

Frederick L. Moriarty, S.J.

LE PROPHÈTE JÉRÉMIE: COMMENTAIRE. By A. Aeschmann. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 245. 9.50 fr.s. In the Preface, A. states that his only wish is to present to the French reading public a commentary on Jeremiah which has assimilated the scholarship and sifted the conclusions of the great exegetes of the past century relative to the prophet of Anathoth. He accordingly renounces the privilege of proposing any original contributions. Regrettable as this may be in view of A.'s obvious competence, he has nonetheless written a serious book which, while it reveals a mastery of technical knowledge, remains simple, fluent, and lucid. Teachers of Scripture are urged to read A.'s exposition of the literary sources and composition of Jer as a model of its kind (pp. 22-27). His analysis of the important verses on the new covenant (31:31-34) is brief but profound, the question of authenticity disposed of felicitously in one paragraph. The prophet's "confessions" are handled with a religious and psychological insight that makes the pages vividly contemporary. The plan followed throughout calls for an introduction to each chapter, a "setting of the scene"; this is followed by critical notes to the text (which is not itself given) of the highest quality. The actual commentary is then given. Where controversy exists regarding the interpretation of disputed passages (e.g., 31:22), A. maintains a comprehensively objective stand, allowing the reader to decide the issue for himself. There can be no controversy as to the book's excellence.

Brewster, N.Y.

J. Edgar Bruns

THE DEAD SEA COMMUNITY: ITS ORIGINS AND TEACHINGS. By Kurt Schubert. Translated by John W. Doberstein. New York: Harper, 1959. Pp. xi + 178. \$3.75. This brief, readable, well-balanced, nontechnical account of the people who wrote the Dead Sea scrolls is based on a series of lectures given in 1957 at the University of Vienna, where S. is Professor of Jewish Religion and Culture. A summary description of the scrolls themselves, including the circumstances of their discovery, and of the results of the excavations at Khirbet Qumrân is followed by a detailed

study of the Qumrân Essene community—its antecedents in Jewish history, its origin, and its relations to Pharisees and Sadducees, its distinction into a nonmonastic and a monastic group, its teachings and practices, its theology and eschatology, the problem of its Teacher of Righteousness and the two messiahs, the relation of the Qumrân community to rabbinism. Despite the nontechnical manner of presentation, the topics are solidly developed by means of documented citations or summations from the Qumrân texts and the other pertinent ancient sources. Probably the most interesting and useful section of this book for the general reader will be the excellent chapter on Qumrân and Christianity. A considerable number of *NT* themes or incidents, from John the Baptist to the Epistle to the Hebrews, are shown to be more intelligible in the light of specific texts and ideas from the scrolls. At the same time, numerous fundamental and irreconcilable differences are indicated. An appendix contains a bibliography of books on the scrolls and of S.'s many articles on Qumrân topics, and a very useful index of references.

Alma College

Thomas W. Leahy, S.J.

CHRIST IN THE THEOLOGY OF ST. PAUL. By Lucien Cerfaux. Translated by Geoffrey Webb and Adrian Walker. New York: Herder and Herder, 1959. Pp. 560. \$7.80. The Protestant *NT* scholar, C. K. Barrett, reviewing the French original, said of it: "It is a great book, and one that could with advantage be translated into English" (*Journal of Theological Studies* 3 [1952] 315). Barrett's implicit desire has now been realized in the present volume, which makes accessible to English readers the excellent study of Pauline Christology by the Louvain professor emeritus, L. Cerfaux. It appeared originally in 1951 under the title, *Le Christ dans la théologie de saint Paul (Lectio divina 6)*, and was subjected to an analytical review in this magazine by J. A. McEvoy (*THEOLOGICAL STUDIES* 15 [1954] 651-53). The presentation of Pauline Christology according to the three great stages of its internal development, "Christ the Saviour" in the early letters (1 Th, 2 Th, 1 Cor 15), the "Gift of Christ" in the major letters (Gal, 1 Cor, 2 Cor, Rom), the cosmic "Mystery of Christ" in the letters of captivity (Phil, Col, Eph), is the fruit of C.'s long scholarly career. It is a reconstruction of Paul's thought and preaching about Christ in which the Apostle is allowed to speak for himself and is not fitted to preconceived categories. But it must be remembered that it is a reconstruction and hence subject to modification with the advance of Pauline research. For instance, the growing tendency to regard Phil as an earlier letter, belonging to an Ephesian captivity, and not to the Roman imprisonment, would modify certain

texts which C. now treats in the third stage. Nevertheless, C.'s fresh approach to Pauline Christology is most welcome in English; the translators have done a good job and the publishers should be congratulated for the typographical appearance of the book. It certainly supplants Prat's *Theology of St. Paul* in Christology and should be used as a general corrective to the latter, even though the detailed discussion of individual passages in the latter is often still valid.

Woodstock College

Joseph A. Fitzmyer, S.J.

DIE PSALMEN DES THOMAS UND DAS PERLENLIED ALS ZEUGNISSE VOR-CHRISTLICHER GNOSIS. By Alfred Adam. *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft* 24; Berlin: Töpelmann, 1959. Pp. 90.

A new translation of the Coptic Psalms of Thomas, which form part of the appendix to the *Manichaean Psalm-Book*, Part 2 (pp. 203-27), originally published by C. R. C. Allberry (Stuttgart, 1938). A. believes that the Coptic text is a translation of an Aramaic or Syriac original, that the first twelve Psalms are pre-Manichaean, and the first even pre-Gnostic. A new translation is also offered of the *Perlenlied* (usually called in English the *Hymn of the Soul*), a part of the Syriac apocryphal *Acts of St. Thomas*, while the appendix contains a critical edition of the Greek text of this hymn, a later recension of the original Syriac composition. These two works, the *Psalms of Thomas* and the *Hymn of the Soul*, are obviously related compositions and merit the careful treatment which they are given in this work. Whether or not they provide evidence for a pre-Christian gnosis, as the title of the book implies, is another question. An early date for the first Psalm of Thomas is argued on the basis of the similarity it has to Wis 18:14-16; according to A., this passage "obviously" belongs to another context and betrays the influence of the first Psalm of Thomas. But is it really obvious? Granted that the thesis of the Alexandrian origin of Wis is not universally admitted—some scholars hold that at least certain parts of the book might have been composed in Palestine—what is the evidence for a northern Mesopotamian origin (near Asshur)? While a number of observations such as these throughout the book might be questioned, especially about the early origin of pre-Mandaean and pre-Manichaean gnosis, the value of this thorough study of these two Gnostic works must be recognized.

Woodstock College

Joseph A. Fitzmyer, S.J.

LE GOUVERNEMENT DIVIN: SOMME THÉOLOGIQUE, I: QUESTIONS 103-19. By St. Thomas Aquinas. Vol. 1 (Qq. 103-9). Introduction and notes by

Ch.-V. Hérís, O.P. Paris: Editions du Cerf, 1959. Pp. 302. 690 fr. The *Pars prima* in the Revue des jeunes edition (now, it seems, to be known as the "Editions du Cerf" *Summa*) will be complete when the second volume on the divine government appears (promised for late 1959). The familiar format is followed: text and translation, explanatory notes, and lengthier synthetic essays. These last consider various aspects of divine conservation, God's role in creaturely activity and specifically in voluntary activity, and the angelic hierarchies (a succinct sketch of the development of the idea through the Fathers to St. Thomas).

Woodstock College

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

LA PERFECTION CHRÉTIENNE D'APRÈS LES SERMONS DE SAINT LÉON. By Germain Hudon, O.M.I. Paris: Editions du Cerf, 1959. Pp. 276. 990 fr. This book is an excellent analysis of the dynamic theology of Leo the Great. Describing Leo's demonstration of the Incarnation in action throughout the great feasts of the liturgical cycle, H. clarifies Leo's doctrine as well as his ascetical "system." He indicates how thoroughly Leo integrates the Christian's moral renewal within the mystery of the Incarnation and redemption. It is thus to Leo, clarifying the theology of the Incarnation, that the author gives principal credit for raising the feast of Christmas to the eminence it occupies in the West. He points to the paschal mystery—including both the Passion and the Ascension—as the central "sacrament" of the faith. He demonstrates its symbolic re-presentation in baptism and its actualization in the Eucharist. With the corporate participation of the faithful in the Church's "mystical" life ever in mind, Leo stresses prayer, fasting, and almsgiving as the primary and traditional functions of the Christian striving for perfection in Christ. This is a remarkable contribution to the understanding of Leonine theology, demonstrating the need of seeing the dynamic quality of Leo's doctrine in order to perceive its depth.

Academia Alfonsiana, Rome

Francis X. Murphy, C.S.S.R.

CHRIST AND THE CHRISTIAN. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1959. Pp. 179. \$3.00. St. Paul's "To me, to live is Christ," might be a summary of this book. With a clarity, force, and beauty of style not often found in theological literature, G. presents Christ not merely as the model of Christian life, but as its source and center. We cannot and should not want to escape the life that Christ Himself led. It is clear that for G. ascetical theology is not to be confused with religious

sentimentality, but rather stands as the flowering of biblical, patristic, and dogmatic thought. The author moves about with ease and quiet confidence through a wide variety of fields ranging from Scripture to modern psychology. A word is often explained by presenting its meaning in the *OT* and the enrichment it acquired in the *NT*. But sources and terms are not introduced for their own sake, only to suit the purpose of the book: to illuminate the face of Christ and what it means to be a Christian. The book is refreshingly existential and shows a keen awareness of the material universe, man's composite nature, and the practical significance of Christ's resurrection for modern man. However, one wonders at the occasional traditional use of "soul" for "person" by an author obviously enthusiastic about the exalted dignity conferred on matter by the Incarnation.

Gonzaga University

Joseph F. Conwell, S.J.

LE COEUR DU CHRIST ET LE DÉSORDRE DU MONDE. By J. M. Le Blond, G. Didier, R. Marlé, and H. Rondet, S.J. Toulouse: Apostolat de la Prière, 1958. Pp. 191. 750 fr. Since the May 2, 1956 Encyclical, *Haurietis aquas*, much has been written on devotion to the Sacred Heart both in the form of popular essays and books and in more scientific theological investigations. But there have been few, if any, writings that outdo the present little volume in its depth of insight and its practical applications. The title has been carefully chosen, setting forth as it does the opposite poles in this large field of devotion. On the one side, the living heart of the glorified Christ; opposing it is sin with all its consequences in the individual person, family, and society. The conflict between these two camps is set forth with a lucidity and sharpness that will long impress the thoughtful reader. The book is a fine example of bringing the truths of dogmatic theology into union with the spiritual, ascetical life of the individual. Outstanding in this respect is the essay, "Dieu est Amour," by Henri Rondet. Within a mere eight pages R. presents a penetrating portrayal of God's love for men and then in an equal number of pages shows with what ingratitude man has rejected divine love. After showing that in the Old Covenant there were three outstanding lovers of God, Abraham, Moses, and David, R. sets forth admirably the replies to love made by John the Baptist and the Blessed Virgin. Two pages follow on the Heart of Christ as the greatest example of the love of man for God. Three happily chosen passages from Origen, Augustine, and Ambrose complete the frame into which has been fitted an unusual picture of God's love. It is hoped that the eight studies in this book will soon appear in an English translation. As an aid towards a

deeper theological understanding of and greater devotion to the Sacred Heart, this book should help professor and student alike.

St. Mary's College, Kansas

Malachi J. Donnelly, S.J.

NEUE ZEITSCHRIFT FÜR SYSTEMATISCHE THEOLOGIE. Edited by Paul Althaus and Carl Heinz Ratschow. Berlin: Töpelmann, 1959. First number of a periodical to appear thrice yearly, to total 384 pages, priced at 36 DM. A. recalls the beginnings and aim of the original *ZST* (24 vols.: 1923-43, 1950-55), of which he was cofounder and assistant editor: to explore Lutheran theology and its relation to philosophy. This is apparently to be also the aim of the new *ZST*. Five articles make up the first issue: A. on the idea of "conversion" in the respective theologies of the Reform and of Pietism; R. on the Evangelical theology of providence; a bulletin by G. Hörnig (Lund) on the state of systematic theology in Denmark and Sweden during the last fifteen years; an edition by E. O. Reichert (Münster) of the Reformer George Spalatin's 1525 tract on the reception of the Eucharist and on preparatory confession (primarily pastoral in character); and a commentary on this tract by E. Kinder (Münster). The names of the editors and the quality of the first number promise that the new *ZST* will be a worthy successor to the old.

Woodstock College

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

EARLY FRANCISCAN GOVERNMENT. By Rosalind B. Brooke. New York: Cambridge University Press, 1959. Pp. xv + 313. \$7.50. This study of early Franciscan legislation can be roughly divided into two sections: an evaluation of the person, merits, and defects of Brother Elias, and a critical survey of the early statutes of the Order, leading eventually in 1260 to the framing of the Narbonne Constitutions under the generalate of St. Bonaventure (1257-74). In the first part the authoress, while not attempting to exonerate Elias for his later excesses, has a rather sympathetic feeling towards him, and she inclines to side with Affò and Attal, rather than with his modern bitter critics, Sabatier and Lempp. Up to the time of Elias' deposition by Pope Gregory IX in 1239, the *Regulata bullata* of St. Francis, approved by Honorius III in 1223, the interpretations by the Ministers General, and modifications by papal authority were paramount. Thereafter, as statutes were framed, the preponderance of authority gradually shifted from a monarchical and patrimonial government to a more democratic and representative legislative body, the General Chapters. The attempt to reconstruct the lost sets of statutes of 1239 and 1242 by a meticulous

comparison with papal bulls, the statutes of the Order of Preachers, and especially with references to previous legislation by the Narbonne Constitutions, makes up the second part of Mrs. Brooke's work. In this she was guided by the previous studies of Franz (later Cardinal) Ehrle, S.J. Occasionally the authoress is repetitious and makes use of expressions that seem strange to a theologian or canonist; e.g., when she styles the bread blessed by St. Francis before his death as "consecrated bread," or translates literally the expression "cura animarum" with the "cure of souls" rather than with the usually accepted "care of souls." Although not always able to pin down with certitude the actual years of various occurrences and historical events due to anachronisms or an entire lack of chronological precisions in the early chroniclers, the authoress has made a valuable contribution towards that goal.

*St. Anthony-on-Hudson
Rensselaer, N.Y.*

Raphael M. Huber, O.F.M.Conv.

ALL MY LIBERTY: THEOLOGY OF THE SPIRITUAL EXERCISES. By John A. Hardon, S.J. Westminster, Md.: Newman, 1959. Pp. 208. \$3.75. The author's main objective was to give a theological appraisal of the Spiritual Exercises of St. Ignatius, and concurrently a deeper insight into their history, psychology, and spiritual efficacy. He has achieved it to a remarkable extent. In an appropriate Introduction, clearly and concisely he expounds their origin and scope, their general structure and intimate coherence, the primary sources of doctrine and interpretation, their spiritual effectiveness, and the unqualified approbation of the Church. Next comes the exposition of the key meditations: the Foundation, Sin, the Kingdom, Two Standards, Three Classes of Men, Modes of Humility, the Election, and the Contemplation for Obtaining Love. The full import of all these, their logical sequence, their theology, psychology, and orthodoxy are luminously presented, and points of doctrine with meaningful overtones and nuances, frequently overlooked, are emphasized. The clarification of the spiritual directives, known as the *Documenta*, follows immediately, and a close scrutiny of these brings to the fore several impressive conclusions that often escape notice. The brief but pregnant papers on prayer, the mysteries of the life of Christ, the discernment of spirits, and the norms of Catholic orthodoxy are splendid. The style is incisive and unambiguous. In consequence it is a pleasure to recommend warmly this valuable contribution to all interested in the spiritual life, and particularly to priests and others engaged in the retreat movement.

Woodstock College

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

COURANTS RELIGIEUX ET HUMANISME À LA FIN DU XV^e ET AU DÉBUT DU XVI^e SIÈCLE. Paris: Presses Universitaires de France, 1959. Pp. 144. 800 fr.

The contributions to the Colloque de Strasbourg, May 9–11, 1957, have been printed as nine fully documented studies. Far from being the pagan, or at any rate purely secular, phenomenon it was thought to be forty years ago, the Renaissance emerges almost as a spiritual golden age, when the necessary reforms in both religious life and theological disciplines seemed on the point of being attained through the still fragile but uniquely promising inspiration of humanist theology. The revival which religious humanists like Lefèvre d'Étaples and Erasmus had heralded just before the advent of Luther was submerged in Reform and Counter Reform. But the essay on Lefèvre by M. J. Dagens shows just how much that secular but monastically minded biblical scholar, an Aristotelian with a penchant for Christocentric mysticism, might have achieved. The late M. A. Renaudet's *Paris de 1494 à 1517* and M. R. Lebègue's account of the Christianizing interpretations of pagan authors both demonstrated the vigor of humanist spiritual currents in the Church on the eve of Reform. M. F. Schalk introduces his essay on Melancthon with an analysis of three principal elements in what we refer to as the Renaissance: the moral philosophy of poets and rhetoricians, represented by Petrarch; the Christianized Platonism of the Florentines (Marsilio Ficino and Pico della Mirandola); and the Paduan Aristotelianism of Pomponazzi and Zabarella. Aspects of each of these disparate movements are examined by the various authors, as is the more orthodox Renaissance Aristotelianism, which did not perhaps owe very much to Padua. D. P. Walker of the Warburg Institute writes on Origen's ambivalent influence on the apologists, and these are also the subject of a fascinating analysis by M. Raymond Marcel. The standard is uniformly high and the comments of the authors on one another's contributions make an illuminating appendix to an unusually well-knit symposium.

Heythrop College, Oxon, England

Anthony Levi, S.J.

INTRODUCTION TO THE TEACHING OF THE ITALIAN AUGUSTINIANS OF THE 18TH CENTURY ON THE NATURE OF ACTUAL GRACE. By Winfried Bocxe, O.E.S.A. Héverlé-Louvain: Augustinian Historical Institute, 1958. Pp. 100. 100 fr.

This is the principal part of an Angelicum dissertation, and, except for the Appendix, has already appeared in *Augustiniana* 8 (1958) 356–96. A preliminary chapter deals with some of the lesser-known Augustinians of the seventeenth century, of whom the author considers the Belgians to have had considerable influence on Berti and Bellelli. These

last two (with Noris to some slight extent) are then studied, with conclusions which underline the unsatisfactory and partly inaccurate portrait generally drawn of this school. Texts are presented to show that the actual grace given to fallen man was, for the Augustinians as for the Thomists, a physical, not a moral, predetermination; that they placed much emphasis on the sanating aspect of this grace; that accordingly they parted company with the Thomists by not extending predetermining grace to the state of innocence; that for them sufficient and efficacious grace differed only in degree, not in kind; that while they acknowledged the difficulty of reconciling the *delectatio victrix* of efficacious grace (*auxilium quo*) with liberty of indifference, they did profess to safeguard this liberty and so differed from the Jansenists. A forty-five page Appendix contains hitherto unpublished sources from the Biblioteca Angelica in Rome. Together with the quality of the research, these documents make this a valuable contribution on a topic where there are few modern studies.

Woodstock College

Thomas E. Clarke, S.J.

DE MATRIMONIO RATO ET NON CONSUMMATO. By Josephus Casoria. Rome: Catholic Book Agency, 1959. Pp. xxii + 404. The purpose of this book is to put together in one volume both a theoretical discussion of the history and doctrines involved in the dispensation *super rato* and a thorough commentary on the practice to be observed in the process. The author is qualified for the latter by an experience of over twenty years with such cases in the appropriate department of the S. C. of the Sacraments, and a large number and wide range of references to the literature, old and new, suggest the extent of his labors on the first half. Among the doctrinal questions, C. discusses the nature of the act and of the power involved in this "dispensation," and draws an interesting (if not very clear) conclusion to the effect that the dispensation, although a *gratia*, is not altogether free on the part of the Roman Pontiff but in a sense due and obligatory whenever the conditions are verified. In general, however, it may be said that C. is more successful in the second, practical section. In this, following the order of the decree, *Catholica doctrina*, May 7, 1923, C. enlarges upon the *regulae* with explanations or suggestions of his own, citations from the S. R. Rota, and later replies, etc., of the S. Congregations. Much of this is very good: e.g., on the motives or causes of the dispensation, interrogation of the parties and witnesses, the office of the defender of the bond, and the employment and evaluation of corporal inspection. On the matter of double vasectomy and its relation to the questions of impotence and consummation he is disappointingly brief and noncommittal. The vol-

ume ends with some 170 pages of appendices, containing the text of decrees, instructions, responses, and formulae, including an Instruction of the S. C. for the Oriental Church, July 13, 1953, not published in the *AAS*.

Woodstock College

John J. Reed, S.J.

HANDING ON THE FAITH. By Josef Andreas Jungmann, S.J. Translated and adapted by A. N. Fuerst. New York: Herder and Herder, 1959. Pp. xiv + 445. \$6.50. This is the publication in English dress of J.'s classic work on catechetics, *Katechetik*. As a summing up of this century's catechetical progress it has no equal in English. The opening chapter and appendices give the historical perspective necessary to understand the Church's pastoral tradition in religious education. The remaining chapters fit into a convenient framework: the catechists, the catechumens, the purpose of catechesis, and methodology, general and particular. Chap. 2 gives the religion teacher a sense of high calling, while chap. 3 assembles thought-provoking data in brief form on modern findings in religious psychology. In the pivotal chap. 4 J. pinpoints the uniqueness of the catechetical task, differentiating authentic religious education from mere intellectual instruction. The same chapter divides its content-materials according to Scripture, liturgy, and systematic doctrine which, according to the program outline of chap. 5, should be given a concurrent rather than successive treatment. A Christocentric focus motivates the will as well as informs the mind. Chap. 6 moves into the area of general methodology rich with pedagogical insight, while chap. 7 handles more specialized questions such as visual aids or training in prayer. In chap. 8, approaches to problems arising at various age levels, as, e.g., training in chastity, the American catechist should proceed warily in adapting the material to the American scene. The index of persons and subjects is excellent, as is the wealth of references happily retained from J.'s German edition and supplemented by others geared to an American audience. Teachers of teachers will particularly find the volume a treasure.

Fordham University

Vincent M. Novak, S.J.

PROCEEDINGS OF THE 1958 SISTERS' INSTITUTE OF SPIRITUALITY. Edited by Rev. Joseph E. Haley, C.S.C. 1959. Pp. 315. The theme of the Institute was "the role of authority in the adaptation of the religious community for the apostolate." In the opening address Bishop Lawrence J. Shehan sounded the keynote, and while conservative relative to essentials, pointed up the advantages of minor modifications in the rules, customs, and routine of religious engaged in apostolic activities. In three courses

of lectures Joseph H. Fichter, S.J., Louis J. Putz, C.S.C., and Elio Gambari, S.M.M., respectively examined the sociological, ascetical, and canonical aspects of the problem.] Workshop reports, papers on religious formation and on the present and future horizons of hospital, mission, and educational work, and the closing address by Bishop Joseph H. Marling, all excellently done, open up a wide field for soul-searching. These Proceedings marked by discretion and frankness, if studied in conjunction with the sage counsels of several recent popes on activism, will be most beneficial. The situations confronting religious, issuing mainly from the apparent conflict between their obligation to live an interior life and aspire to perfection and their assignments to manifold and taxing apostolic undertakings, are vividly portrayed, and the responsibility for needed adaptation is placed on the shoulders of both superiors and subjects. Closer co-operation and improved initiative are urged, as well as a more efficient spiritual and intellectual preparation for officials and subordinates.

Woodstock College

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

RETREAT NOTES FOR RELIGIOUS. By Edward Leen, C.S.Sp. Edited by R. F. Walker, C.S.Sp. New York: Kenedy, 1959. Pp. 142. \$3.50. The editor states that the present neat volume contains "the type-script from the shorthand notes" of a retreat given by Fr. Leen shortly before his death in 1944. They were neither revised by the retreat master nor did he foresee their publication. They are here set out in the form of a retreat of eight days, with three conferences allotted to each day. While not all are on the same thought-level, many are splendid for meditation or reflective reading. L.'s earnestness and sincerity are still there, and they will be appreciated by receptive souls. Some, however, will miss the absence of logical continuity and desire greater compression of expression.

Woodstock College

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

THE CHURCH AND THE SUBURBS. By Andrew M. Greeley. New York: Sheed & Ward, 1959. Pp. 206. \$3.50. If this book does not get on the Catholic best-seller list, there is something wrong with the Catholic reading public (or perhaps with the advertising promotion of the book). G. recognizes the suburbs as a new phenomenon with significant influences and implications for family and community, for religion and education. He comes to this with an enquiring attitude, with the refreshing inquisitiveness of one who does not think that all the answers are already in the encyclicals, the Scriptures, or the theology textbooks. He indicates that we do not have the answers because we have not yet analyzed the facts well

enough to ask the right questions. In a sense his work is a "problems" book, but it sees large opportunities and does not leave the reader pessimistically wringing his hands. It provides some mature insights for anyone interested in what is going on around him: the religious perspective on materialism and secularism, the suburban husband's occupational vocation, the melding of liturgy and Catholic Action, the social service function of the parish priest, and many others. The book is short, readable, sophisticated, and neatly arranged to deal with the expansion of the suburbs, the functions of Church and family, the potentials for humanism and the apostolate. The range of enquiry is wide: Can Catholics stand prosperity? What does the Church offer as a guide in the institutionalization of leisure? How can a rural liturgy adapt to an industrial culture? Are American Catholics hampered by outmoded institutions? Is affluence leading to avarice? What does poverty of spirit mean in an age of abundance? G. does not withhold his judgments in what he humbly calls this "exploratory" enquiry, but he does not succumb to the rigidities of the "either-or" pronouncement. He is more quizzical than critical, more laudatory than lamentatory. He deserves a host of readers.

Loyola University, New Orleans, La.

Joseph H. Fichter, S.J.

PICTORIAL HISTORY OF PHILOSOPHY. By Dagobert D. Runes, New York: Philosophical Library, 1959. Pp. x + 406. \$15.00. The indefatigable Dr. Runes has collected about a thousand illustrations—mainly portraits and photographs—for the history of three thousand years of philosophy, "from Socrates to Suzuki" (jacket blurb). Whether the accompanying text is always "illuminating," as the jacket claims, is open to serious question. I am not equipped to comment on R.'s remarks on Jewish, Indian, and Chinese philosophy (pp. 1-68), and I pass over the section on Greek thought. But to begin the "Dark Era of Knowledge" with Justin Martyr, and to divide it into five sections: "Early Christians," "The Doctores Scholastici," "Mystics," "The Humanists," and "The Reformation," is to give up all pretense at a "History of Philosophy," even a pictorial one. But R. has, I am afraid, already submarined his book on p. ix, where we read: "Then what is philosophy? All the scientific, political, sociological, and theological camouflage put aside, what is the true scope of philosophy? In whom do we find the true character of philosophy personified? To my mind, the three who have come nearest the philosophers' stone of wisdom were Solomon the King; Socrates, the vagrant; and Spinoza, the renegade." Apart from the romanticization of philosophy and irrelevance of the attributes "king," "vagrant," and "renegade," it is clear that we are to be given

a history of R.'s prejudices, not of philosophy. A sampling of comments from the "Dark Era of Knowledge" shows that the prejudice is compounded by ignorance. The remarks on Scotus Eriugena (p. 121) confuse E.'s thought and the limitations of his vocabulary. The caption for the picture on p. 123, reading "Abailard installs his *mistress* Héloïse as abbess of the Convent of the Paraclete" (italics mine), completely ignores facts easily available to any interested person. Who would recognize Augustine from the following: "... Duns Scotus had dared to criticize Augustine and Aquinas, and had attempted to destroy *their* notions of *matter, form* and *potency*, the indispensable resources of *Peripatetic* philosophers?" (italics again mine). I cannot say that the rest of the volume is on a par with this short section, but, after two generations of scholars have made available to all an intimate knowledge of what R. calls the "Dark Era of Knowledge," his treatment of that period cannot but make the reader mistrust both his information and his judgment concerning the other periods treated. In any case, \$15.00 is an excessively high price.

Woodstock College

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

TOGETHER TOWARD GOD: RELIGIOUS TRAINING IN THE FAMILY. By P. Ranwez, S.J., J. and M.-L. Defossa, and J. Gérard-Libois. Translated by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1959. Pp. xiii + 260. \$4.75.

For everyone interested in the religious education and spiritual life of the family, this translation of *Ensemble vers le Seigneur*, published in Brussels in 1957, offers a well-integrated and detailed plan of development. Written by a priest and by parents together, the principles of theology and psychology are blended into practical applications during the five stages of a child's growth from birth to eighteen. Added sections discuss the spiritual preparation of a couple before parenthood and the three sacraments of adult life. Suggested ceremonies are given in detail both for the church and the ideal Catholic home to accompany the reception of the various sacraments as the child grows. A brief, clear synopsis of the religious formation in the family from infancy to early adulthood and an excellent up-to-date bibliography for every aspect of the family's spiritual development further increase the value of the book.

THE CATHOLIC CHURCH INVITES YOU. By James V. Linden, S.J. St. Louis: Herder, 1959. Pp. ix + 118. \$2.50.

Written as an invitation to prospective converts to "return home" to the Church Christ Himself founded, this book stresses the unity theme from every angle. In one section other religions are shown to lack this foundation by Christ and the

consequent unity of worship. Another section lists several outstanding converts who have accepted this invitation of the Catholic Church. The final section and conclusion, pointing up positively the Church's claims to unity in its teaching, practices, and devotions, ends with a personal appeal to the non-Catholic reader to consider seriously these points and thus enter the Church.

BOOKS RECEIVED

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

Scriptural Studies

- Amiot, François. *Les idées mattresses de saint Paul*. Lectio divina 24. Paris: Editions du Cerf, 1959. Pp. 270. 960 fr.
- Behler, G.-M., O.P. *Les confessions de Jérémie*. Tournai: Casterman, 1959. Pp. 105. 48 fr.
- Bouwman, Gisbert, S.V.D. *Des Julian von Aeclanum Kommentar zu den Propheten Osee, Joel und Amos*. Analecta biblica 9. Rome: Pontifical Biblical Institute, 1958. Pp. xx + 154. \$4.50.
- Braun, F.-M., O.P. *Jean le théologien et son évangile dans l'église ancienne*. Paris: Gabalda, 1959. Pp. xviii + 428. 3500 fr.
- Bright, John. *A History of Israel*. Philadelphia: Westminster Press, 1959. Pp. 500 + 16 plates. \$7.50.
- Dibelius, Martin. *Die Formgeschichte des Evangeliums*. Third edition with a supplement by Gerhard Iber, edited by Günther Bornkamm. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. Pp. v + 327. DM 19.80.
- Dougherty, John J. *Searching the Scriptures*. New York: Doubleday, 1959. Pp. 239. \$3.95.
- Fuchs, Ernst. *Zum hermeneutischen Problem in der Theologie: Die existentielle Interpretation*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. Pp. xi + 365. DM 21.—
- King, Philip J. *A Study of Psalm 45(44)*. Rome: Pontificia Universitas Lateranensis, 1959. Pp. xix + 131.
- Milley, C. Ross. *The Prophets of Israel*. New York: Philosophical Library, 1959. Pp. viii + 143. \$3.75.
- Prigent, Pierre. *Apocalypse 12: Histoire de l'exégèse*. Beiträge zur Geschichte der biblischen Exegese 2. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. Pp. 153.
- Robertson, E. H. *The New Translations of the Bible*. Studies in Ministry and Worship 12. Naperville, Ill.: Allenson, 1959. Pp. 190. \$2.50.

- Schubert, Kurt. *The Dead Sea Community*. New York: Harper, 1959. Pp. xi + 178. \$3.75.
- Steinmann, Jean. *Le prophétisme biblique des origines à Osté*. Lectio divina 23. Paris: Editions du Cerf, 1959. Pp. 260. 1260 fr.
- Vischer, Lukas. *Die Auslegungsgeschichte von I Kor. 6, 1-11*. Beiträge zur Geschichte der neutestamentlichen Exegese 1. Tübingen: J. C. B. Mohr (Paul Siebeck), 1955. Pp. 139.
- Wiles, Maurice F. *The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church*. Cambridge: Cambridge Univ. Press, 1959. Pp. x + 166.

Doctrinal Theology

- Clément, Olivier. *Transfigurer le temps: Notes sur le temps à la lumière de la tradition orthodoxe*. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 219. 5.75 fr.
- Confirmatio: Forschungen zur Geschichte und Praxis der Konfirmation*. Edited by Kurt Frör. Munich: Evang. Presseverband für Bayern, 1959. Pp. vi + 202. DM 11.20 (paper), 13.20 (cloth).
- Conway, J. D. *Facts of the Faith*. New York: Doubleday, 1959. Pp. 360. \$4.50.
- The Christian Life*. Edited by Francis L. B. Cunningham, O.P. College Texts in Theology. Dubuque: Priory Press, 1959. Pp. xxvii + 824. \$5.95.
- Death: A Book of Preparation and Consolation*. Compiled by Barry Ulanov. New York: Sheed & Ward, 1959. Pp. xviii + 292. \$5.00.
- Garland, Peter B. *The Definition of Sacrament According to Saint Thomas*. Ottawa: Univ. of Ottawa Press, 1959. Pp. vii + 115.
- Journet, Charles. *Entretiens sur la grâce*. Bruges: Desclée de Brouwer, 1959. Pp. 216. 69 fr.
- Shannon, William H. *The Church of Christ*. Rochester, N.Y.: Christopher Press, 1959. Pp. xviii + 232. \$4.50.
- These Last Days: Time Seen through Christian Eyes*. By a Religious of C.S.M.V. London: Faith Press, 1959. Pp. 101. 9s 6d.
- Weiger, Josef. *Mary Mother of Faith*. Translated by Ruth Mary Bethell, with an introduction by Romano Guardini. Chicago: Regnery, 1959. Pp. xiii + 260. \$5.00.

Moral Theology, Canon Law, Liturgical Questions

- Angelis, Seraphinus de. *De fidelium associationibus: Tractatus ratione et usu digestus*, 2 vols. Naples: D'Auria, 1959. Pp. xxxii + 342; xx + 493. \$9.65 (paper), \$11.62 (cloth).

- Connell, Francis J., C.S.S.R. *Father Connell Answers Moral Questions*. Edited by Eugene J. Weitzel, C.S.V. Washington, D.C.: Catholic Univ. Press, 1959. Pp. xiii + 210. \$3.95.
- Hagmaier, George, C.S.P., and Robert Gleason, S.J. *Counselling the Catholic: Modern Techniques and Emotional Conflicts*. New York: Sheed & Ward, 1959. Pp. xiv + 301. \$4.50.
- Liturgische Bewegung nach 50 Jahren*. Collected essays edited by P. Theodor Bogler, O.S.B. Maria Laach: Ars Liturgica, 1959. Pp. 127.
- O'Rourke, Kevin, O.P. *The Surrender of Property Rights by Religious: A Canonical Study of the Cession of Administration of Property and the Disposition of Use and Usufruct of Property*. River Forest, Ill.: Aquinas Library, 1959. Pp. x + 116. \$2.00.
- Wahl, Joseph A., C.O. *The Exclusion of Woman from Holy Orders*. Catholic Univ. of America Studies in Sacred Theology (Second Series) 110. Washington, D.C.: Catholic Univ. Press, 1959. Pp. x + 69. \$1.00.

History and Biography, Patristics

- Bokenkotter, Thomas S. *Cardinal Newman as an Historian*. Université de Louvain: Recueil de travaux d'histoire et de philologie, Série 4, Fascicule 18. Louvain: Publications Universitaires de Louvain, 1959. Pp. x + 156. 150 fr.b.
- Boland, Paschal, O.S.B. *The Concept of Discretio Spirituum in John Gerson's "De Probatione Spirituum" and "De Distinctione Verarum Visionum a Falsis"*. Catholic Univ. of America Studies in Sacred Theology (Second Series) 112. Washington, D.C.: Catholic Univ. Press, 1959. Pp. x + 169. \$2.00.
- Brousse, Jacques. *The Lives of Ange de Joyeuse and Benet Canfield*. Edited from Robert Rookwood's translation of 1623 by Anthony Birrell. The Makers of Christendom. London and New York: Sheed & Ward, 1959. Pp. xxxi + 183. \$4.50.
- Burton, Katherine. *Faith Is the Substance: The Life of Mother Theodore Guerin*. St. Louis: Herder, 1959. Pp. xi + 260. \$4.50.
- Dirksen, Aloys, C.P.P.S. *Elementary Patrology: The Writings of the Fathers of the Church*. St. Louis: Herder, 1959. Pp. xiii + 314. \$4.00.
- Dorcy, Sister Mary Jean, O.P. *Saint Dominic*. St. Louis: Herder, 1959. Pp. xi + 173. \$3.25.
- Irénée de Lyon. *Démonstration de la prédication apostolique*. Sources chrétiennes 62. Translation, introduction, and notes by L. M. Froidevaux. Paris: Editions du Cerf, 1959. Pp. 184. 960 fr.

- McSwigan, Marie. *Athlete of Christ: St. Nicholas of Flüe 1417-1487*. Westminster, Md.: Newman, 1959. Pp. viii + 179. \$3.25.
- Michiels, Aem., O.F.M. *Index verborum quae sunt in Tertulliani tractatu de praescriptione haereticorum*. Instrumenta patristica 1. Steenbrugge: Abbey of St. Peter, 1959. Pp. 150.
- Migne, J.-P. *Patrologiae cursus completus: Supplementum* 1/4. Series latina. Edited by Adalbert Hamman, O.F.M. Paris: Editions Garnier frères, 1959. Cols. 1342-1755.
- Origène. *Espri et feu 1: L'Ame*. Texts chosen and presented by Urs von Balthasar. French translation by the Dominicans of Unterlinden. Paris: Editions du Cerf, 1959. Pp. 168.

Pastoral and Ascetical Theology, Devotional Literature

- Besnard, A.-M., O.P. *Le pèlerinage chrétien*. Paris: Editions du Cerf, 1959. Pp. 152. 390 fr.
- Goldbrunner, Josef. *Teaching the Catholic Catechism with the Religion Workbook 2: The Church and the Sacraments*. New York: Herder and Herder, 1959. Pp. 111. \$1.65.
- Brillet, Gaston, C.Or. *Meditations on the Old Testament: The Narratives*. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclée, 1959. Pp. ix + 239. \$3.50.
- Chardon, Louis, O.P. *The Cross of Jesus 2*. Translated by Josefa Thornton. St. Louis: Herder, 1959. Pp. vi + 208. \$3.75.
- Doncoeur, Paul, S.J. *The Heart of Ignatius*. Translated by Henry St. C. Lavin, S.J. Baltimore: Helicon Press, 1959. Pp. 127. \$3.00.
- Faber, Frederick William. *The Precious Blood or the Price of Our Salvation*. Philadelphia: Reilly, 1959. Pp. 278. \$3.95.
- Gay, Robert M. *Vocation et discernement des esprits*. Montreal: Fides, 1959. Pp. 255. \$3.00.
- Gleason, R. W., S.J. *Christ and the Christian*. New York: Sheed & Ward, 1959. Pp. 179. \$3.00.
- Knox, Ronald. *Lightning Meditations*. New York: Sheed & Ward, 1959. Pp. ix + 164. \$3.00.
- Leen, Edward, C.S.Sp. *Retreat Notes for Religious*. Edited with a biographical note by R. F. Walker, C.S.Sp. New York: Kenedy, 1959. Pp. xi + 142. \$3.50.
- Moore, Thomas Verner. *Heroic Sanctity and Insanity: An Introduction to the Spiritual Life and Mental Hygiene*. New York: Grune & Stratton, 1959. Pp. x + 243. \$5.00.

- Régamey, P. R., O.P., et al. *Redécouverte du jeûne*. Paris: Editions du Cerf, 1959. Pp. 449. 1200 fr.
- Rongione, Louis A., O.S.A. *Conferences on the Beatitudes*. Philadelphia: Reilly, 1959. Pp. 175. \$2.75.
- Some Schools of Catholic Spirituality*. Edited by Jean Gautier. New York: Desclee, 1959. Pp. 384. \$4.75.

Philosophical Questions

- Bergson, Henri. *The Philosophy of Poetry: The Genius of Lucretius*. Edited, translated, and in part recast by Wade Baskin. New York: Philosophical Library, 1959. Pp. 83. \$2.75.
- Burgelin, Pierre. *Commentaire du discours de métaphysique de Leibniz*. Paris: Presses Universitaires de France, 1959. Pp. 320.
- Cailliet, Emile. *The Recovery of Purpose*. New York: Harper, 1959. Pp. 192. \$3.50.
- Da Vinci, Leonardo. *Philosophical Diary*. Translated and with an Introduction by Wade Baskin. New York: Philosophical Library, 1959. Pp. vii + 87. \$2.75.
- Ermecke, Gustav. *Zur ethischen Begründung der Todesstrafe heute*. Paderborn: Schöningh, 1959. Pp. 46.
- Fujisawa, Chikao. *Zen and Shinto: The Story of Japanese Philosophy*. New York: Philosophical Library, 1959. Pp. 92. \$2.75.
- Gurr, John Edwin, S.J. *The Principle of Sufficient Reason in Some Scholastic Systems 1750-1900*. Milwaukee: Marquette Univ. Press, 1959. Pp. xi + 196.
- Hegel, G. *Encyclopedia of Philosophy*. Translated and annotated by Gustav Emil Mueller. New York: Philosophical Library, 1959. Pp. ix + 258. \$6.00.
- Nietzsche, Friedrich. *Unpublished Letters*. Translated and edited by Kurt F. Leidecker. New York: Philosophical Library, 1959. Pp. 156. \$3.75.
- Piersol, Wesley. *La valeur dans la philosophie de Louis Lavelle*. Lyons: E. Vitte, 1959. Pp. 191.
- Runes, Dagobert D. *Pictorial History of Philosophy*. New York: Philosophical Library, 1959. Pp. x + 406. \$15.00.
- Wheelwright, Philip. *Heracitus*. Princeton: Princeton Univ. Press, 1959. Pp. viii + 181. \$4.50.

Special Questions

- Gardiner, Harold C., S.J. *In All Conscience: Reflections on Books and Culture*. Garden City, N.Y.: Doubleday, 1959. Pp. 288. \$3.95.

- Gavalda, Berthe. *Le mouvement oecuménique*. Que sais-je? 841. Paris: Presses Universitaires de France, 1959. Pp. 128.
- Goethe, Rudolf, H. Schlier, G. Klünder, M. Giebner. *We Are Catholics Now*. Edited by Karl Hardt, S.J. Westminster, Md.: Newman, 1959. Pp. lxvii + 223. \$3.95.
- Graham, Robert A., S.J. *Vatican Diplomacy: A Study of Church and State on the International Plane*. Princeton: Princeton Univ. Press, 1959. Pp. xii + 442. \$7.50.
- Greeley, Andrew M. *The Church and the Suburbs*. New York: Sheed & Ward, 1959. Pp. xiii + 206. \$3.50.
- McCluskey, Neil G., S.J. *Catholic Viewpoint on Education*. Catholic Viewpoint Series. New York: Doubleday, 1959. Pp. 192. \$3.50.
- Mysticism and the Modern Mind*. Edited by Alfred P. Stiernotte. New York: Liberal Arts Press, 1959. Pp. xiv + 206. \$4.50.
- Ohm, Thomas. *Asia Looks at Western Christianity*. New York: Herder and Herder, 1959. Pp. xvii + 252. \$4.75.
- Teilhard de Chardin, Pierre. *The Phenomenon of Man*. New York: Harper, 1959. Pp. 318. \$5.00.
- Van Zeller, Hubert, O.S.B. *Approach to Christian Sculpture*. New York: Sheed & Ward, 1959. Pp. 191. \$3.75.
- Von Habsburg, Otto. *The Social Order of Tomorrow: State and Society in the Atomic Age*. Westminster, Md.: Newman, 1959. Pp. 158. \$2.75.