

BOOK REVIEWS

LA BIBLE ET LE SENS RELIGIEUX DE L'UNIVERS. By Evode Beaucamp, O.F.M. *Lectio divina* 25. Paris: Editions du Cerf, 1959. Pp. 222. 930 fr.

Beaucamp has written a profound and imaginative essay in biblical theology. He takes up the problem of the apparent indifference of the Bible to the material universe and draws from it some pertinent conclusions. There are, as B. observes, no principles which can be formulated from the Bible concerning the material universe; there is only an attitude which can be studied.

The Bible is dominated by the idea of history, not by the idea of nature. God is revealed primarily as the Lord of history. In an excellent opening chapter B. shows how the vitality of the Israelite-Jewish consciousness of Israel as a people and a religion rises from Israel's experience of God in its history. From the realization of the power of God in history Israel came to the perception of His power in nature. Nature is the instrument by which God accomplishes His designs in history; the Bible is by no means indifferent to nature considered under this aspect, for allusions to God's deeds of salvation and judgment in nature occur on most of the pages of the Bible. From a deeper awareness of the activity of God in history through nature the *OT* affirmation of monotheism becomes more explicit and formal.

B. believes that the place of creation in biblical doctrine has often been misunderstood. It is not fundamental, at least not in the sense that it is primitive; it is a later development. The basic belief of Israel's faith is its belief in election and covenant. To this reviewer it seems that B.'s treatment of the subject would have been strengthened if he had given more space to the unique character of the *OT* idea of creation. It is true that all ancient mythologies contain a myth of cosmogony, and the conception of creation in the *OT* is in some respects a mythological conception. But the unique character of Israel's faith is clearly seen in its conception of creation, which, in spite of language and images drawn from ancient mythologies, entirely transcends these mythologies in its idea of God and His relation to the world.

The closing chapters of the book take up the biblical conception of the material universe as the situation of human life, and here B. writes at his best. He rightly emphasizes the possession of the land as a vital part of Israel's conception of itself, and the importance of the possession of the land in Messianism. The ideal of human life, temporal and eschatological, which is presented in the *OT* is life on the land in society. The eschatological term

of history is not the destruction of the material world but its renewal as a place of human life; the material universe too is redeemed by the saving act of God.

From these considerations B. draws conclusions which show that certain types of "otherworldliness" are not true to biblical Christian tradition. Whatever may be said of the individual, the Church has her mission in the world; with rare exceptions her members must find their destiny in the world and not in flight from the world. Neither the Church nor the Christian can be uninterested in the activities of man in the material universe. B. thinks this is especially important in an age in which technology has acquired a domain over the material world never reached before; it is scarcely right and proper that this human activity, which can have tremendous consequences, should be entirely secularized.

The reviewer found the book informing and stimulating and believes that most readers will find it so. The style is pleasing and facile. B.'s use of the biblical text is excellent. Many books on the Bible amass texts, but few succeed as B. does in weaving them into a coherent exposition. He is extremely alert to the danger of grouping texts from different periods and is careful to show that *OT* thought is always seized at a single stage of development. Biblical theology which does not treat the Bible as a phenomenon of development fails before it begins.

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DIE EXISTENTIALE INTERPRETATION: ZUM HERMENEUTISCHEN PROBLEM IN DER THEOLOGIE. By Ernst Fuchs. Tübingen, J. C. B. Mohr, 1959. Pp. x + 365. DM 21.—

The twenty-one lectures and essays which Fuchs has collected in this book represent several different genera, e.g., discourses to theologians, a summary of points dealing with sermon preparation, a meditation on Phil 2:12-18. As the title indicates, the existentialist interpretation is the unifying element. F. regards this work as the forerunner of, and preparation for, a second volume which will deal with the historical Jesus, a work conceived, one imagines, in the manner of J. M. Robinson's *A New Quest of the Historical Jesus* (cf. THEOLOGICAL STUDIES 20 [1959] 455-57).

Trained under Bultmann, and subscribing to his demythologizing, F. is not, however, one who merely repeats B.'s views without criticism and original contribution. The essay which is perhaps the most revealing in that regard is "Das entmythologisierte Glaubensärgernis" (pp. 211-36), in

which F. examines, "genauer als üblich," B.'s position. In his discussion with Julius Schniewind, B. had sharply distinguished between myth and *skandalon* in the *NT*: "You tell us that even when Christianity has been emancipated from myth, modern man continues to reject it because it speaks of an act of God and of sin. . . . But that is another matter altogether. Christianity is then rejected not because it is myth, but because it is *skandalon*" (*Kerygma und Mythos* 1 [2nd ed.; Hamburg, 1951] 123 f.). The proclamation of man's sin and of God's act which frees him from it is the great *skandalon* of the *NT* precisely because it deals with realities which can be accepted only by faith. For F., however, believing that which cannot be "proved" is only "half the *skandalon*"; the entire *skandalon* is that the believer himself is not what he should be. Even after accepting the word of God in faith, he still has to pray "forgive us our debts" (p. 231), and has to work out his salvation "with fear and trembling." He must constantly renew his dying and rising with Christ. But it is the proclamation of this "entire *skandalon*" which distinguishes the *NT* from pure myth (p. 236). Although on this point F. differs from B. in terminology and perhaps in emphasis, there is here no real difference in thought. B. also insists that the faith-motivated decision to be "crucified with Christ," the decision by which the believer achieves authentic existence, is one which must be renewed in each new concrete situation.

In his understanding of the meaning of Jesus' resurrection, however, F. seems to depart significantly from Bultmann. While retaining all that B. has said about the resurrection as a *geschichtlich* event, F. seems to accept the bodily resurrection of Jesus as a historical fact. It is not clear to this reviewer that F. thinks that puts him into disagreement with B. (cf. p. 227), but it is difficult to see how it does not. For B., while the cross is a *historisch* event which can become *geschichtlich*, the resurrection has no meaning except as *geschichtlich*, and as such it is synonymous with "the saving efficacy of the cross" (*Kerygma und Mythos* 1, 46). Bodily resurrection is pure myth. Like all myth, it must be interpreted existentially. The meaning of the *NT*'s proclamation of Jesus' resurrection is that Jesus triumphed over death by accepting it and that Christ's death is salvific for those who, on hearing the proclamation, accept crucifixion with Him. F., on the contrary, when explaining B.'s statement that "The resurrection is no historical event," says: "that means that one cannot establish Jesus' resurrection if one approaches the problem as a neutral spectator . . . the resurrection, however, is perhaps nothing less than a . . . historical event (*historisches Ereignis*), but it is more than that . . ." (pp. 225 f.). Whatever may be thought of that

as an explanation of B.'s statement, it seems to suggest that for F. the resurrection, like the cross, is both *historisch* (even though not in precisely the same way as the cross) and, for the believer, *geschichtlich*.

It is true that in the essay, "Warum fordert der Glaube an Jesus Christus von uns ein Selbstverständnis?" (pp. 237-60), F. occasionally uses language which seems to question a bodily resurrection. Conceding that St. Paul could not conceive of Jesus' resurrection (or that of the Christian dead) as anything but bodily (*leiblich*), and yet held that the risen body would be transformed because "flesh and blood cannot inherit the kingdom of God" (1 Cor 15:50), he asks: "What does a bodily resurrection mean . . . if the risen body is a transformed one, which is no longer subject to decay? What is a body in which change of matter is not constantly occurring?" (p. 246). But it seems to this reviewer that these questions do not express doubt but rather wonderment before the mystery of the *sōma pneumatikon*. And in any case, what F. has to say about the believer's sharing in Jesus' resurrection should be found stimulating by those who realize that as Christians they must consider themselves "dead to sin, but alive to God in Christ Jesus" (Rom 6:11).

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WEISHEIT UND TORHEIT: EINE EXEGETISCH-RELIGIONSGESCHICHTLICHE UNTERSUCHUNG ZU I. KOR. 1 UND 2. By Ulrich Wilckens. *Beiträge zur historischen Theologie* 26. Tübingen: J. C. B. Mohr, 1959. Pp. vi. + 299. DM 28.70.

"The purpose of this investigation is to understand the great discussion of Paul about wisdom and folly in 1 Cor. 1 f." So the author states the subject of his book in its opening sentence. The investigation was undertaken for a dissertation presented to the theological faculty of the University of Heidelberg in 1956; it has been slightly revised in view of publication, and account has been taken of more recent literature on the subject.

The discussion falls into four parts. The first part presents a detailed exegesis of 1 Cor 1:18-2:16, in which are treated the general context of 1 Cor 1-4 (the difficulties reported by the people of Chloe) and the unity of the Corinthian Church (based on baptism, through which the Christian is rooted in the crucifixion of the *one* Christ). Two excursuses deal with the meaning of *teleios* in Gnosticism and the Gnostic character of these two chapters, and of the concept of *psychikos*. The second part attempts to show that the Gnostic elements of the *sophia*-myth found in 1 Cor 1-2 are only to be understood against the background of the general gnostic move-

ment. Here we have a comparative study of the place of *sophia* in the history of religions. Its place in the system of the Valentinians is described, followed by a sketch of the role of *sophia* as the *Erlösergestalt* in the *Acta Thomae* and of its function in various non-Valentinian Gnostic systems. The investigation continues with an examination of the Philonic notion of wisdom (with an excursus on the relation of *sophia* and *pneuma*), its place in late Judaism, early Christianity, and finally in the *sophia*-Christology of Corinth. He concludes that the gnostic *sophia*-myth is actually pre-Christian and hence it is not surprising that it appears at Corinth.

A short third part examines the structure and intention of the Pauline teaching of the cross. The wisdom of God, which is the folly of the cross, makes nonsense of the "wisdom of this world" (i.e., the Gnostic Christology of the Corinthian Church, but also of the Stoic philosophy). The basic notions of the Stoic system (its division into three *genē*, dialectics, physics, and ethics, and the relation of *sophia* to *sophos*) are described in the fourth part, which is concluded with a discussion of the relation of Pauline Christology to the Stoa and to Gnosis.

As W. understands these two Pauline chapters, the problem which underlay the Corinthian factions was one of Gnosis. Infected with a Hellenistic Gnosticism akin to Stoicism and the Valentinian Gnosis, the Corinthian Christians had made of Christianity a *sophia*. They considered Christ as Wisdom, belonging to a foreign, outside world (unknown to the princes of this world [1 Cor 2:8]), who had descended into this world to save men. Salvation consisted in a revelation of a superior knowledge about the identity of the *teleioi* or *pneumatikoi* with Wisdom itself, who is the Spirit. Salvation would be complete when the adept is freed from the body (without any corporeal resurrection) and perfectly united with the Saviour, who has already conquered the archons of this world and returned to his own sphere. Paul opposed this conception of Christianity because it overemphasized a speculative aspect of Christianity and tended to make of it a philosophical-rhetorical "wisdom of this world." It completely missed the role of the cross in the salvific activity of Christ and the essential connection of baptism with the cross.

W.'s starting point seems to be the thesis put forth in the 1920's by Dibelius, Reitzenstein, *et al.*, that 1 Cor 2:8-10 is heavily overlaid with Gnostic terminology. However, this is a very debatable interpretation which is far from being universally admitted and is open to serious difficulties. Gnosticism, which blossomed forth in variegated heterodox forms in the second century A.D., borrowed much from the *NT* and late Judaism (as certain Qumrân texts now make abundantly clear). However, the attempt

to find such advanced ideas as the descent and ascent of the *Erlösergestalt* in such a Pauline passage as 1 Cor 2:8–10 resembles eisegesis much more than exegesis. If there were a gnosis at Corinth, it was most likely a prognosticism, with as many Jewish and OT roots as Hellenistic.

The comparative study of the role of *sophia* in the Greek and Jewish backgrounds prior to Paul makes sense. But what is the sense of the comparative study which utilizes material that is clearly later and developed far beyond anything remotely resembling it in Paul and then takes the main features of that developed form as the characteristics of all the material studied?

While we cannot convince ourselves that the basic thesis of this book is correct, nevertheless we must admit that it is well proposed and stimulating. There are many good points which the detailed exegesis of these two chapters has brought to light. Much of the book is definitely worth perusal.

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DIE AUSLEGUNGSGESCHICHTE VON I. KOR. 6, 1–11: RECHTSVERZICHT UND SCHLICHTUNG. By Lukas Vischer. *Beiträge zur Geschichte der neutestamentlichen Exegese* 1. Tübingen: J. C. B. Mohr, 1955. Pp. 139. DM 10.50.

The moral disorders among Christians at Corinth for which St. Paul took them to task included Christian lawsuits before pagan judges, to the scandal of unbelievers. Lukas Vischer observes that the pertinent pericope (1 Cor 6:1–11) is little noticed today, especially by the preacher. Since the pericope is no more difficult to understand than many another Pauline passage, V. believes that the reason for its neglect must be sought in the history of the text's interpretation. The present work, first of a new series edited by scholars like O. Cullmann and E. Käsemann, undertakes an examination of that history.

First, V. establishes the Greek text of the pericope and concludes that it raises no serious problems in text criticism. He proceeds to a brief commentary on those places in the passage which have prompted varying interpretations in the past: identification of the "unjust" and the "saints" in v. 1; the tense and meaning of the word "judge" in vv. 2–3; how the saints will judge the world and the angels; the precise meaning of *kriterion* in v. 2 and the verbal mode of *kathidsete* in v. 4; identification of "those who are rated as nothing in the Church" in v. 4 and of the "wise man" in v. 5; the translation of *hētēma* in v. 7. Then follows the main section of the book: an outline of the different explanations given to the text down through the ages.

V. concludes generally that critical exegesis of 1 Cor 6 was decided in large measure by the progress of Church history itself. More specifically, he points out that an ecclesiastical court of justice existed in the early Church, constituted according to Paul's remarks in 1 Cor. Christians at odds with one another were obliged to go before the bishop, who acted as judge and whose first effort was to seek a reconciliation between the brethren. Early Church writers like Cyprian and Origen insisted repeatedly that Christians were to have recourse to the ecclesiastical tribunal instead of secular courts. Clement of Alexandria, one of the few early Fathers to comment minutely on the passage in 1 Cor, saw in the pericope spiritual advice towards loving one's enemies. Origen's comments are noteworthy in that he was the first to see Christians themselves in "those rated as nothing in the Church" (v. 4).

From the fourth century on, the jurisdiction of the ecclesiastical tribunal gained more and more recognition from the state; in fact, it tended to resemble the civil court. Therefore, Fathers like Basil, Ambrose, and Augustine took pains to insist that reconciliation of the disputants be the main concern of the Church tribunal. Chrysostom seems to have attributed a like value both to ecclesiastical and to civil justice. Exegetes of that time began to correlate the Corinthian pericope with other *NT* passages, particularly Rom 13:1.

Gregory the Great raised the question whether it was really proper for a bishop, a man striving for spiritual perfection, to have to intervene in such mundane (albeit important) matters. He answered that Paul advised that the judging be left to those considered "least" in the Church. Those who are perfect will cede their right, so as not to be tied up in base affairs. In consequence of such an interpretation, 1 Cor 6 became the biblical foundation of medieval doctrine on the evangelical counsels. Thus, Hugh of St. Victor and St. Thomas Aquinas see the "perfect" renouncing their rights, while the "less perfect" can bring their grievance to the ecclesiastical court.

As a result of the Reformation, the Reformed churches no longer recognized episcopal jurisdiction. So a new interpretation of 1 Cor 6 arose, in the light of Rom 13. The Reformers claimed that St. Paul was not adverse to civil authority. For a Christian, the alternative to renunciation of his rights was an appeal to the civil court, which also was a means of salvation. This attitude, with special emphasis on the exclusion of bishops from the "we shall judge" of v. 3, has obtained among Protestant exegetes pretty much up to the present day. Catholics, on the other hand, have held out for recognition of episcopal jurisdiction in such matters. Today, then, Protestant scholars follow the Reformers in their understanding of

the pericope; Catholic scholars preserve the line of thought stemming from the Middle Ages.

V.'s little monograph is a valuable aid for anyone engaged in Pauline studies and to a lesser extent in the field of law. In a general historical survey of this nature, certain names are bound to be conspicuous by their absence. It does seem that V. might have done more generous research among Catholic authors from the period of the Reformation on.

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THE IDEA OF REFORM: ITS IMPACT ON CHRISTIAN THOUGHT AND ACTION IN THE AGE OF THE FATHERS. By Gerhart B. Ladner. Cambridge: Harvard University Press, 1959. Pp. xiii + 553. \$10.00.

Prof. Ladner of Fordham University has long been known for his work on the history of ideas, with especial reference to the Fathers of the fourth and fifth centuries. The present volume offers us the mature fruit of many years of study and meditation on the phenomenon of early Christianity and thus deserves the attention of all scholars of the primitive Church. Somewhat as A. D. Nock examined the transition from paganism to Christianity under the concept of conversion, L. sees the entire dynamism of the Church from New Testament times down to the Middle Ages as reform. Reform, or renovation of spirit, comprises for L. the "free, intentional, ever perfectible . . . and ever repeated efforts by man to reassert and augment values pre-existent in the spiritual-material compound of the world." It is not the return to a dead past but a constant motion forward, corresponding (according to L.) to the movement of Bergson's *élan vital*. Sparked by the gospel of *metanoia* and the eschatological fervor of St. Paul, the idea of reform grew and was nourished in the philosophical milieu of second-century and third-century Christianity. It is found in nucleus in every great patristic writer: Origen, the Cappadocians, Ambrose, and especially Augustine. This was the life source of every great Christian movement: martyrdom, monasticism, mysticism. And, for L., many great theological controversies, as Pelagianism, the patristic discussion on the divine image in man, the meaning of the City of God, may all be fruitfully examined in the light of reform theology. It is as though the entire history of the Church were a constantly rising spiral revolving about a central expansive idea: the spiritual betterment of mankind in time through a growing awareness of the meaning of the Christian conscience. Without undue stress, L. focuses on this aspect of the Christian apocalypse and finds in it the clue to the mystery of the

Church's perpetuity. And as the author illustrates his idea by quotations from the Greek and Latin writers, from canon law and the liturgy, its ramifications become clear; for Ladner's reform is neither Stoic moralism nor Lutheran illuminationism, but truly supernatural and Christian, founded on the restoration of the divine image and likeness in man through the atoning work of Jesus and the sacramental process of the Mystical Body.

To understand his thesis properly, therefore, two sections of his book are of prime importance. In the chapter, "The Idea of Reform in Greek Christian Thought" (pp. 63-132), L. analyzes the subtle stages in the growth of Greek image-theology and its culmination in the mystical theology of Gregory of Nyssa's *Commentary on the Song of Songs*. Here we have the Greek and, in a sense, more inward, mystical concept of reform. In the chapter on Augustine's reform ideas (pp. 153-283), however, we have a unique summary of the Latin approach to the problem, which comes to a focus in Augustine's analysis of time, in his doctrine of free will and grace against the background of Pelagianism, and in the grandiose political concept of the City of God. For the total concept, both East and West played a role; but within the context of this discussion L. lays great stress on the formative influence of Augustine in the theology of the Middle Ages. Indeed, after the New Testament writers, it is Augustine who would seem to be the most influential source for both the mystical and organizational aspects of reform in the Christian Church. It may be that L. stresses Augustine's role to excess; the emphasis is, in any case, normal in the context.

In summing up the main direction of this volume (with its twelve long chapters and five excursuses), I realize that I am hardly doing justice to the truly vast array of historical and patristic research which the book represents. But it is not an easy book. Indeed, L.'s preoccupation with the semantic and epistemological aspects of his own method suggests that beneath the scholarly apparatus (which is as it should be) he is seriously disturbed by the very problem of historical knowledge, especially as it occurs within the Christian context. But these doubts and hesitations can only endear him to the reader as a patristic scholar who probes with philosophical acuity. How, indeed, can a dominantly supernatural phenomenon be known? Is not the very notion of reform an a priori category? But L.'s careful phenomenological method, which derives perhaps in part from the German philosophers Wilhelm Dilthey and Erich Frank, is in itself worthy of our study. As L. himself would agree, his problem is basically a metahistorical one, and his procedure axiomatic in the philosophical sense. It is a tribute to L.'s philosophical background that he sees an affinity between his own method and the theories of Bergson and Arnold Toynbee; and he was

privileged to have Kurt Gödel, the author of the famous (Gödel's) Theorem that has had such a profound effect on mathematical logic, read in manuscript his excursus on Augustine and modern mathematics (pp. 459-62). The book is full of many good things, and it would require many more pages to discuss all of L.'s findings in detail. Suffice it here to add a word of commendation for the Harvard University Press and its foresight in publishing this important monograph, and also for the Fordham University and Guggenheim Foundation grants that helped to bring L.'s ideas to realization.

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TERTULLIAN, TREATISES ON PENANCE: ON PENITENCE AND ON PURITY. Translated and annotated by William P. Le Saint, S.J. *Ancient Christian Writers* 28. Westminster, Md.: Newman; London: Longmans, Green, 1959. Pp. vi + 330. \$4.00.

The difficulties of translating Tertullian are notorious. A competent critic has pronounced him "without doubt, the most difficult of all authors who wrote in Latin." His compressions, his verbal allusions, significant omissions, plays on words, his amazing but often unbalanced erudition, made him a source of bafflement even to learned ecclesiastics of the ancient Church. The difficulty is aggravated in his polemical writings by his controversial passion, his use of an only half-explicit dialogue form, his utter unscrupulousness in misrepresenting opponents and using debating tricks to embarrass them. The dilemma of the translator is that the more literal his version, the less likely is it to be intelligible and readable; whereas the more intelligible and readable the version, the more likely it is to read into the text interpretations, commentary, and theory which will be more or less personal to the translator and contestable. Fr. Le Saint puts the problem very well when he says in his introduction that "a paraphrase of [Tertullian's] thought would be easier to read and understand than a close reproduction of its original expression, but there is always danger that in a free translation, particularly of controversial matter, the text will be amplified by interpretations and interpolations which are tendentious." He opted for the right solution when he decided to translate the text as literally as possible "in the interest of impartiality," and to provide ample footnotes for discussion of controverted points of exegesis.

Both as translator and as exegete, L. has once more proved himself a master, completely fulfilling the expectations aroused by his earlier *ACW* translation of the treatises on marriage and remarriage. The treatises on

penance presented a much more formidable task. There was little help to hand from previous translators. Dodgson's version of the *De paenitentia* in the *Library of the Fathers*, and Thelwall's version of both penitential treatises in the *Ante-Nicene Fathers*, were, as L. tells us, often "either because of their antiquated style or their extreme literalness, if not quite meaningless, at least painfully and unnecessarily hard to follow." Dr. Greenslade, in Vol. 5 of the *Library of Christian Classics*, translates only one chapter of the *De pudicitia*, along with the *De praescriptione haereticorum* and the *De idololatria*. This is a pity, for we can see from these passages how uncommonly well he would have translated the whole of *De pudicitia*.

But L.'s work has made any further English translation of these two works superfluous. It deserves to remain the standard English version for a long time to come. It is seldom that a jarring note is struck. For the present reviewer, this happens almost only when the translator uses curious archaisms which seem to lack point, such as "quoin," "luting," "leached," "ingrate," "look you," "withal." There are a few unidiomatic phrases, such as "vertices of vice," "liminal limit," "drachma . . . which was latent," "penance . . . divided according to two issues" (i.e., outcomes or results). There is also a tendency, noticeable already in L.'s earlier translation, to use unnecessarily, in the annotations, the technical terminology or jargon of the Latin manual of theology. Familiar and congenial to the professor or student of theology, this is scarcely helpful for or attractive to the wider reading public of *ACW*, who are by no means all theologians and are not solely Catholics. But these are small complaints, which do not affect one's admiration for the over-all excellence of the translation.

So far as the interpretation is concerned, L. had an intimidating task to face. The penitential treatises of Tertullian are crucial texts for the history and theology of penance; all the specialists in these disciplines have sweated over them; a vast bibliography has accumulated around them. L.'s work is both an unrivaled guide to this literature and an important addition to it. He is being modest when he writes: "A rather extensive annotation of the treatises seemed desirable in view of the fact that, although they have been studied carefully by philologists and theologians for many years—and with particular zeal during the past fifty years—there is no commentary on them in any language which gathers together into a single volume the results of these various investigations and makes them available to the reader as he puzzles out the meaning of the text." L. has provided exactly the commentary which was missing.

Students of the two treatises will have each their own moments of disagreement on points of interpretation. L.'s annotations are eirenic in general

character; some will feel that occasionally he is too eirenic, hesitating to commit himself to one of two conflicting opinions or opting for a concordist formula. L. may well have felt that his duty as commentator was to state fairly the alternative points of view, leaving the student to decide between them. A more "committed" reader will sometimes regret his indecisiveness.

This is particularly true on the contentious questions of Tertullian's catalogues of sins, his distinction of remissible and irremissible sins, and his related distinction of two species of penance, leading to the question of whether he provides evidence for "private penance" alongside of the public discipline. The present reviewer feels that L. is mistaken in thinking that the "castigatio" inflicted for "lesser sins" (in *De pud.* 7) involved excommunication. The mistake arises, we feel, from seeing a contrast where none exists between Tertullian's exegesis of the two parables of the "lost sheep" and the "lost drachma." Tertullian wants to deny that either can be interpreted as referring to the Christian adulterer, and hence to maintain that both must be interpreted as referring either to a pagan or to a Christian "lesser sinner." But he is interpreting Gospel parables and is tied to the words used in the Gospel. The "lost sheep" strayed *outside* the flock; the "lost drachma" is lost *within* the house. But this difference of Gospel phrase does not alter, in Tertullian's eyes, the identity of case between the two sinners symbolized by the phrases. Both are still "alive," or "recoverable"; both are equally contrasted with the adulterer who is "dead" and, in the Montanist view, irrevocably "outside the Church." Both are guilty of sins which, because of their less heinous matter or of defective consent or of extenuating circumstances, are "lesser" than "mortal" or "capital" crimes. They cannot be forgiven without penance; but the penance, though it includes "correction" by the bishop, entails no excommunication or relegation to the ranks of public penitents. It is a mistake to identify "extra gregem datus est" (of the "lost sheep") with "de ecclesia expellitur" (of the adulterer). The former is a Gospel phrase repeated by Tertullian; the latter is his own statement. So completely does L. fall into this (in our view) error that three times, on pp. 221-22, he misquotes "extra gregem datus est" as "extra ecclesiam datus est."

We remain convinced that "castigatio," the penance for "delicta mediocria" or "delicta cotidiana incursionis," was distinct from public penance and, unlike it, did not involve excommunication and was not limited to one reception. The sins which incurred it were, however, in the modern sense "mortal sins," although confusion is caused by the fact that Tertullian's lists of these "lesser sins" include many sins which are "venial" in our sense but which the puritan Tertullian, in opposition to Catholic

opinion in his time, held to be grave. The present reviewer still cannot make sense of *De pudicitia* except by seeing in it two kinds of penance: "public penance" for the gravest crimes, and nonpublic penance, which we can surely, with Galtier, call "private penance," for lesser but still grave sins. L. does not refer to the evidence for "private penance" for lesser but grievous sins in St. Cyprian (especially *Ep.* 44 and *De lapsis* 28), evidence which seems strongly to confirm the above view.

In studying the *De pudicitia*, we became increasingly convinced that it must be read as a dialogue between the Catholic and the Montanist doctrines of sin and penance; a dialogue in which the innovator is Tertullian-turned-Montanist; in which tradition lies on the side he is now attacking; in which the chief object of attack is his former Catholic self. We cannot help feeling that perhaps the existence of this latent dialogue and its implications have not been sufficiently brought out in L.'s translation and commentary. One consequence is that he is not so decisive as we feel one can be in rejecting the hypothesis of an Early Church tradition of "three irremissible sins." We are convinced that this is a modern invention, projected backwards into the interpretation of ancient texts from which the idea is absent. Among all the charges Tertullian levels at the "Sensualists," we find no charge of innovation or of departure from ecclesiastical tradition. He was too conscious that tradition was opposed to him, and he took his stand instead, as puritans or "enthusiasts" always do, on the claim of Higher Evangelical Purity and on the Oracles of the New Prophets.

It is, however, difficult to decide the issue of tradition versus innovation in penitential practice except in a context which goes beyond Tertullian to include earlier and later witnesses. The evidence of St. Cyprian is particularly indispensable for the interpretation of Tertullian. For example, L.'s comment on Tertullian's attitude to martyr-intervention in penance leaves some ambiguities and uncertainties which could perhaps have been corrected by fuller reference to Cyprian.

But on all these points L. could defend himself and doubtless turn the tables on a critic. His thorough mastery of the Tertullianic and penitential literature makes him an authority whom the prudent will be very slow to challenge. All students of Tertullian and of patristics will join in saluting his scholarship and thanking him for the incomparable *instrument de travail* which he has placed in their hands. They will greet in him a representative of American Catholic scholarship at its best.

The presentation of the volume is of the high standard we have come to expect from *ACW*. There are four indexes: Old and New Testament, authors, Latin and Greek words, and general. These are a model of scientific scholarly

apparatus and are in themselves alone a notable service to patristic studies. If the Tertulliana still to come in this series maintain the standard set in this volume, *ACW* will have made a major contribution to Tertullian scholarship.

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C. B. DALY

CAPA, BASILICA, MONASTERIUM ET LE CULTE DE SAINT MARTIN DE TOURS: ETUDE LEXICOLOGIQUE ET SÉMASIOLOGIQUE. By J. van den Bosch, O.S.C. *Latinitas christianorum primaeva* 13. Nijmegen: Dekker & van de Vegt, 1959. Pp. xv + 166. 8.90 fl.

This scholarly, historico-linguistic study illustrates the impact of the popular cult of St. Martin of Tours (371-72) on the formation of the *Sondersprache* of the Gallic Church. Three words, *capa*, *basilica*, and *monasterium*, are especially relevant in tracing this gradual process. In the four earliest biographies of the great Saint of Tours, *tunica* and *chlamys* are the words normally used to designate the cloak which the Saint bestowed through charity on the poor man of Amiens (or Tours). Linguistically, *capella* supplanted *chlamys* and *tunica* through a gradual evolution. In the Merovingian documents (ca. 650-700) it designates the mantle of St. Martin. After the middle of the seventh century the expression *capella sancti Martini* is extended to designate the sanctuary or temple in which the mantle of St. Martin was preserved. From the beginning of the ninth century it is applied only to the oratories of the royal palaces, while at the end of the century it signifies all oratories of the Frankish Empire. Thus the meaning of *capella* evolved from the primitive "mantle" to the ultimate "chapel." Though the author does not explicitly study the evolution of the closely related *capellanus*, its development follows that of *capella*. It first signifies one who guards the tunic of St. Martin, then one who tends the sanctuary in which the tunic was preserved, finally one who has the pastoral care of any oratory.

Less important than *capella* is *capa*, which despite Carolingian savants such as Walafrid Strabo never supplanted *capella*. Actually, *capa* had different roots and experienced a different evolution. From the end of the seventh century it designated an outside garment worn almost exclusively by monks and clerics, though in the ninth century the laity too wore a kind of cloak which was called *capa*. The subsequent development of the word is bifurcated in the ecclesiastical sense of "cope" and the profane sense of "cape."

Both *basilica* and *monasterium*, signifying a Christian house of worship and a communal dwelling place of monks, have linguistic ties with the cult

of St. Martin. The former designated the church raised above his tomb at Tours, the latter the monastery which he founded at the gates of the city. Linguistically, *basilica* contended strongly with *ecclesia* but finally yielded, passing into the vernacular as *basoche*, which was later supplanted by *église*. The sense of *monasterium*, under the strong influence of the monastery of Tours, evolved into "collegiate church" or even "parish church." Both words remain in the vernacular as *basoche* and *moutier*, where they play a prominent part in French toponymy. The author has added some interesting remarks on the history of the secondary words *cella*, *cellula*, and *religio*.

Fr. van den Bosch is aware that his conclusions are not original. The semantics of these important words has already been carefully studied. But this volume of *Latinitas christianorum primaeva* presents a somewhat deeper, more thorough research of the problem; at the same time it usefully groups the information together into a very clear, complete presentation of the evidence pertaining to the influence of the cult of St. Martin on the development of the ecclesiastical vocabulary of Gaul.

Woodstock College

ROBERT E. McNALLY, S.J.

ADAMNAN'S DE LOCIS SANCTIS. Edited by Denis Meehan. *Scriptores latini Hiberniae* 3. Dublin: Dublin Institute for Advanced Studies, 1958. Pp. 154. 30s.

Adamnan's *De locis sanctis*, edited by Denis Meehan as Vol. 3 of the *Scriptores latini Hiberniae*, is an exceptional early medieval work in that it brings "into focus the widely separated Celtic, Byzantine and Moslem worlds at the very dawn of the Middle Ages." It was written by Adamnan, ninth abbot of Iona (679-704), on the basis of the narrative of the Frank, Arculf, who had visited the distant East and reported personally to the holy abbot what he had seen and heard in both the Holy Land and Byzantium. The work, in many respects a first-rate source for the history of the holy places of Palestine and the city of Constantinople in the late seventh century, is invaluable for the study of hagiography, e.g., the legend of St. George, and the early Christian art of the East, e.g., the Church of the Holy Sepulchre. It also contains here and there passages which are relevant for the history of dogma, e.g., the *Dormitio Mariae*.

M. offers a new critical text with translation. A clear, scholarly introduction offers good material on Adamnan, the world in which he lived and wrote, and a topographical analysis of Jerusalem, Bethlehem, Constantinople, and the other sites on which Arculf reported. The translation is smooth, readable,

interesting, and annotated where the text contains corruptions or obscurities. Six very thorough indexes have been appended which greatly enhance the value of the work by helping the reader master the complicated content of Arculf's report.

To the Introduction Prof. Bieler contributes a brief, accurate, informative description of the text tradition which brings out clearly the *raison d'être* of this new edition, since the *De locis sanctis* was already edited by P. Geyer sixty years ago in *CSEL* 39. Both editions are founded on the same four MSS but with important differences. This new Dublin edition, based on a reclassification of the whole MS tradition, justly gives due consideration to the importance of the text of the Brussels MS, Bibl. royale 3921-2 (s. ix), from Stavelot, whereas P. Geyer in his Vienna edition showed a marked preference for the text of Bibl. Nat. lat. 13048 (s. ix), from Corbie. Another appreciable difference between the method of the two editors is that M., unlike Geyer, who tended to normalize the text, has not lost sight of the Hiberno-Latin quality of the MS tradition. Wherever possible, especially in orthography and morphology, he has produced a text whose internal structure is reminiscent of the Schaffhausen Codex of Adamnan's *Vita sancti Columbae*.

We are also grateful to the editors for publishing the folios from the Salzburg MS, Vienna lat. 458 (s. ix med.), which illustrate Arculf's somewhat complicated descriptions of Jacob's well at Sichem, the Church of the Holy Sepulchre, the Basilica on Mount Sion, and the Church of the Ascension. A more detailed commentary on the text of the *De locis sanctis* would have been appreciated, especially since the work dates from a period (ca. 697) which is so relatively obscure and unknown. The editors of this new series of medieval texts are indeed to be congratulated. Their concern for the careful publication of scholarly editions of source materials is well exemplified in this admirable third volume.

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ROBERT E. McNALLY, S.J.

THE COUNCIL OF FLORENCE. By Joseph Gill, S.J. New York: Cambridge University Press, 1959. Pp. xviii + 453. \$8.50.

This is the first large-scale history of the Council of Ferrara-Florence based on adequate source material and historical evidence. Such an undertaking has become possible only in more recent times through the gradual publication of the documents in reliable form, the latest and most important being the excellent edition of the acts of the Council and other pertinent writings made by the Pontifical Oriental Institute in Rome (*Concilium*

Florentinum: Documenta et scriptores, in progress since 1940). From this extensive but uneven material the author, a professor at the Pontifical Oriental Institute and the editor of the Greek acts in the *Concilium Florentinum* series, has constructed a solid, coherent account.

The way for the Council of Ferrara–Florence was paved by the problems and negotiations which occupied the Church in the early fifteenth century and came to a head in the Councils of Constance (1414–1418) and Basel (opened in 1431). It was originally intended to be the continuation of the Council of Basel, transferred in 1437 to Ferrara, but it actually became a distinct council in its own right, lasting from 1438 till sometime between 1445 and 1447 and meeting successively at Ferrara (1438), Florence (1439–1443), and Rome (1443 on). Its great work was done in the first two years (hence its customary name and date), and there it accomplished two things of special note: it repudiated once for all the antipapal conciliar movement, which threatened the Church since the beginning of the century and reached its peak at the Council of Basel; and it effected a reunion of the Greek Church with the Church Universal, the second and thus far last attempt since the establishment of the schism in the eleventh century to resolve the differences between Eastern and Western Christendom by an ecumenical council. The vindication of papal supremacy in the Church was a permanent achievement. The union, however, was not; though arranged more ecclesiastically, on a sounder theoretical basis, and under more promising conditions than had been the union of Lyons (1274), it did not win the allegiance of the Greek Church and people as a whole and finally perished with the Byzantine Empire itself in the Turkish conquest of 1453.

G. thoroughly covers this entire episode and places the Council in its general historical setting, political as well as ecclesiastical, in both East and West. Naturally, he devotes major attention to the two important years, 1438–1439; and further, though he treats in considerable detail the struggle between the papacy and the conciliarists before, during, and after the Council, particularly as it affected negotiations with the Greeks, the main theme of the book is the union, for which indeed the Council is chiefly remembered and about which the sources contain the most information. This is a sensitive subject, liable to distortion by a point of view and evoking all the bitterness of the centuries-old conflict. G.'s presentation is as impartial as possible; he simply pieces together the story from the sources and allows this assemblage of facts to speak for itself. The result is a good picture of the Florentine union as a historical and theological event, which discredits the sinister image of bribery, coercion, betrayal, and apostasy existing since that time in the minds of those hostile to the union. Every

bit as much as the first seven general councils, Ferrara–Florence was an ecumenical council, which defined Catholic doctrine binding on the whole Church and accomplished the reunion of the Greek Church in proper form; and the definitions and the act of union were duly accepted and signed by the Greek delegation. The later rejection of that union and the charges hurled against its signatories cannot be justified.

G. gives a clear analysis of the theological questions—the procession of the Holy Ghost from Father and Son, the *Filioque* addition to the Creed, the nature of purgatory, the papal primacy, and the Eucharist (azymes and epiklesis)—and of the long, rather tedious debates held on them at Ferrara and Florence, so that one can follow easily and with interest the unequal contest between Byzantine extreme traditionalism and Western Scholastic method, the gradual veering of Greek conviction toward agreement with the Latins, and the evolution of doctrinal formulae as a basis for union. As the action of the story unfolds, character portraits of the participants take shape, which G. occasionally supplements with brief sketches. Criticism of the theological competence and controversial methods of the Byzantine delegation is left to the Greeks themselves, in the judgment expressed by several of their number—which will probably confirm the reader's own impressions. The evidence on the reception of the union among the Byzantines is not so abundant or trustworthy as one wishes; G. has gathered it together and given a survey of the situation during the union's short life, so far as it can be known; the most telling fact remains, that the union did not survive the collapse of Byzantium, whereas the Byzantine Church did. G. also examines closely the important question, why the union did not succeed. The two principal reasons—the opposition maintained by a small band of intransigents among the Byzantine clergy and people, with the permission of the emperor, despite his prouion policy and the desperate needs of the empire; and the failure of the Western princes, divided among themselves and deaf to the appeals of the Pope, to send adequate and timely military aid in defense of Byzantium, the last Christian outpost in the East, against the Turks, the common enemy of Christendom—illustrate the fundamental defect of the union of Florence, which it shares with that of Lyons: it was not inspired by purely religious considerations and was not buttressed by charity. The breakdown of the union represents the victory of nationalistic anti-Latin feelings over theological earnestness and the sense of the Church's universality: the direct outcome of the Byzantine system, the politically determined church, caesaropapism. The Council produced, however, some lasting good in this connection. The union was permanent for a number of individuals and groups among the Eastern

churches and provided the inspiration and groundwork for later unions and union efforts. Like Lyons, Ferrara–Florence brought into prominence the slender but real stream of Catholic tradition, that continued to run through Byzantine history after the schism of the eleventh century and rose in such eloquent advocates of Catholic unity and orthodoxy as John Bekkos, champion of the union of Lyons, and Bessarion, defender of Florence, to mention but two.

G. has evaluated and used the sources with good critical judgment. But zeal for impartiality has led him to admit into the narrative text of his history a number of erroneous or doubtful items, mostly from the unreliable Syropulos, and then to correct them afterward, often only in a footnote. Granted the historian's right to present his findings as he wishes, this method of retaining discarded variants in the text itself and confiding the better readings to the critical apparatus does seem to reverse the expected order and can cause confusion and other difficulties for the reader, who will therefore do well to bear constantly in mind G.'s statement of method on pp. xiv and 234.

In connection with the scriptural assertion that the Holy Ghost proceeds from the Father, G. says on p. 194: "The Greek Doctors had for the most part been content to repeat the declaration of Scripture, for there was no need to go further to meet their adversaries, though a few had employed the phrase 'proceed from the Father through the Son.'" I think this over-stresses the importance of the *phrase* and is therefore misleading. In general, the Greek Fathers, particularly the great ones of the fourth and fifth centuries, taught the *doctrine* of the procession from the Father through the Son in this and a variety of similar phrases, expressing thereby the conspiracy of the Son in the eternal spiration of the Holy Ghost; so much so, that the phrase in question came to represent the typical Greek view, just as "proceeds from the Father and the Son" became the fixed formula of Latin theology, though some of the Fathers, Greek and Latin, occasionally used both phrases. The large collections of such patristic statements made by Blemmydes, Bekkos, and others, and used at Florence, bear witness to this. Being "content to repeat" is characteristic rather of later, properly Byzantine times and exemplifies the rigid traditionalism and stagnation of theological development which set in after Chalcedon; then the heretical "from the Father *alone*" obtained on Photius' authority (and not because of "the silence of the Fathers"; rather, from a paradoxical disregard of the Fathers' true teachings) general currency after the ninth century.

Further criticism would concern only minor details—small obscurities or inaccuracies, and a few misprints—which need not be treated here. Two

helpful articles by F. Rodríguez, S.J., should be added to the bibliography: "Reuniones de confronte de actas y entrega de textos en el Concilio de Florencia," *Estudios eclesiásticos* 30 (1956) 439-58; and "El horario de trabajo del concilio de Ferrara-Florencia," *ibid.* 33 (1959) 159-84.

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JOHN SONGSTER, S.J.

HOLY WRIT OR HOLY CHURCH: THE CRISIS OF THE PROTESTANT REFORMATION. By George H. Tavard. New York: Harper, 1959. Pp. x + 250. \$5.00.

Nowadays one welcomes any book that tries to be fair to the other side. Fr. Tavard might have been responding to the call which Pope John XXIII has only just made to us to lay aside our prejudices and avoid using "less courteous expressions" towards Christians who differ from us. Here it is the Church of England that the author has chiefly in mind, and his object is to show that, already in the Elizabethan age, that Church was on the whole truer to the genuine conception of the Bible in relation to the Church than were the protagonists of the Counter Reformation themselves. After presenting the patristic and medieval outlook, he shows what confusion arose about this question among theologians in the two centuries preceding the Reformation, right up to the time of the Council of Trent. The Council itself only just avoided committing itself to a false position, but what it did lay down was misunderstood by the leaders of the Counter Reformation, so that the Elizabethan Church was at least as sound as, if not more so than, the Recusants who attacked her.

This is a very interesting thesis and one not to be brushed aside simply because it does not tally with what we have been accustomed to think. As the author reminds us, "one may not forget that past writers were thinking according to other categories" than ours, and there is nothing to fear from "an unbiased historical study, remote from apologetical afterthoughts." However, a study of this kind which deliberately, and to a certain extent justifiably, eschews all use of the subsequent literature, calls for a close scrutiny of each of the authors involved if we are to appreciate the theological climate in which they lived, and their own reactions to it. It is at this crucial point that one feels that the author's treatment is unsatisfactory. Whatever truth there may be in his thesis, his presentation of it does not carry conviction.

With one part of his thesis, however, we can heartily agree. It is expressed in the following lines: "Scripture cannot be the Catholic faith when it is cut off from the Catholic Church. Neither can be subservient to the other.

They form a team. Once separated, each of them is maimed: the Church becomes a mere human organization; Scripture a mere book. The former falls into the hands of administrators; the latter into those of philologists. Both are then opaque to the power of the Word. For the spiritual sensitiveness of each of them is provided by its oneness with the other." This is well said and needed saying. But is it sufficient? It may have sufficed in ancient times when the authority of the Church was taken for granted; but when this was challenged and especially when the Catholic Church was repudiated by many and replaced (if at all) by a figment—what the primitive Church was believed to have been—then the Church was made conscious, as never before, of the divine character of at least some of her traditions. This is what she asserted at Trent when she put the apostolic traditions that she had preserved on a par with the Scriptures themselves.

The trouble is that this book is dominated by Prof. Geiselmann's unfortunate interpretation of the Council of Trent's decree. This interpretation was refuted last year by H. Lennerz in *Gregorianum* (40 [1959] 38-53) and criticized by the present reviewer in the January number of the *Heythrop Journal* (1 [1960] 34-47). The author reproduces it here and, in spite of the contrary evidence, concludes his account by saying that at the Council "the conception that the Gospel is only partly in Scripture and partly in the traditions, was explicitly excluded."

That Catholic theologians before the Council, during it, and after it did not all treat the question in the same way was only to be expected. But the short quotations given in these pages are often insufficient to gauge their mentalities; they are too selective and reproduced in language that does not always do justice to the original. Still, T. has opened up a line of study which deserves to be pursued, and many of his incidental comments will give food for thought to those whom he had most in mind when he was collecting his material.

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MAURICE BÉVENOT, S.J.

CONFIRMATIO: FORSCHUNGEN ZUR GESCHICHTE UND PRAXIS DER KONFIRMATION. Edited by Kurt Frör. Munich: Evangelischer Presseverband für Bayern, 1959. Pp. 202. DM 11.20 (paper), 13.20 (cloth).

LA CONFIRMATION AU COURS DES SIÈCLES: CONTRIBUTION AU DÉBAT SUR LE PROBLÈME DE LA CONFIRMATION. By Lukas Vischer. Translated from the German by Jean Carrère. *Cahiers théologiques* 44. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 89. 5.50 fr.

These two volumes testify to Protestant concern about the role of con-

several centuries earlier), and of the medieval theology of confirmation as being, consequently, of post-Bonifatian origin; his interpretations of Scholastic thought on a number of fundamental points (e.g., the institution of the sacrament, and the relation of confirmation to baptism)—all these are open to question and some will not stand examination. This is not to deny that there are still numerous dark areas in the development of the practice and theology of confirmation. At various periods the theology has been undoubtedly influenced by accidental (e.g., the age of the confirmand) or cultural (e.g., the tap on the cheek) factors; but there has been much more continuity from the patristic period to the present than M. allows.

Vischer's clear and well-written book is, in comparison with the detailed essays of Frör's volume, fairly sketchy. His first chapter covers the same ground as Maurer's essay, but the emphases are quite different. Several pages (pp. 11–18) are devoted to an analysis of the scriptural data: the problems of the *NT* texts on the communication of the Spirit are raised, leading to the conclusion that not only did Christ not institute a sacrament of confirmation, but that neither did the early Church practice a regular sacramental giving of the Spirit (Acts 8:4–25 and 9:1–7 do show a giving of the Spirit, but the passages record only one way among several in which the Spirit communicated Himself in the early Church). V.'s discussion of confirmation from post-Apostolic times to the Middle Ages is concerned almost exclusively with the question of instruction in the faith as this became a problem due to the growing practice of infant baptism.

Both of these books are worth reading in order to see how various present-day non-Catholic theologians abroad understand Catholic positions and what positive views form the reverse side of their denial of confirmation as a sacrament. The theology of confirmation among Catholics cannot be said to have achieved as yet a fully adequate formulation, and these essays may help stimulate necessary reflection. In any case, the reader will be reminded strongly of one thing: how differently the same historical facts look according as one accepts or denies an authoritative tradition on the fundamental position that confirmation is a sacrament.

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MATTHEW J. O'CONNELL, S.J.

SENDUNG UND GNADE: BEITRÄGE ZUR PASTORALTHEOLOGIE. By Karl Rahner, S.J. Innsbruck–Vienna–Munich: Tyrolia, 1959. Pp. 561.

There is no need to introduce Karl Rahner, the well-known professor of dogmatics and history of dogmas at the University of Innsbruck and one of Europe's most brilliant and original theologians. That up to now there has

been very little translated from his theological writings (*Happiness through Prayer* [Westminster, Md., 1958]; *Free Speech in the Church* [New York, 1959]; and my translation of his famous essay on the theology of death in Prof. Caponigri's *Anthology of Modern Catholic Thinkers*, already on the market in England) does not mean that they are not important, but rather that they represent such a high level of theological thinking and scholarship that a knowledge of languages is simply indispensable. Still, as the present volume and many others testify, R.'s is not an ivory-tower theology for a few technicians of a highly specialized field of human knowledge. His theology is full of a strong, penetrating realism, which never loses contact with the daily problems of Catholic existence in the crisis of the modern world.

The present volume is a collection of essays and addresses, born out of the demands of the day, already published in some periodical (for an exact index of these first publications, cf. pp. 560-61). How they were received and appreciated is clearly shown by the fact of the present volume. The title (*Mission and Grace*) is significant for R.'s active, positive approach to the problems of contemporary Catholicism.

The introductory essay offers a theological interpretation of the Catholic position in the modern world (pp. 13-50) and could well be considered the basic motif of the whole collection. The articles are grouped into four parts. Part 1 offers theological considerations on some basic problems of the pastoral ministry and includes articles on the reality of the redemption in the reality of creation (pp. 51-88), the meaning of the individual in the Church (pp. 89-128; for this cf. also R.'s *Gefahren des heutigen Katholizismus* [3rd ed.; Einsiedeln, 1950] pp. 11-38), Mary and the apostolate (pp. 129-49), Holy Mass and teen-agers (pp. 156-86), Mass and television (pp. 187-200), and education to a more proper Eucharistic piety (pp. 201-37).

"People in the Church" is the subtitle of Part 2. It contains essays on the primacy and the bishops (pp. 239-62), the pastor (pp. 263-74), renewal of diaconship (pp. 275-85), the man in the Church (pp. 286-311), the intellectuals (pp. 312-18), the educators (pp. 319-38), proper training of seminarians (pp. 339-63), the theology of lay institutes (pp. 364-96). Part 3, "Serving Humanity," presents essays on the apostolate (pp. 399-413), mission in the railroad stations (pp. 414-33), parish and workshop (pp. 434-51; cf. also R.'s essay in *Schriften zur Theologie 2* [Einsiedeln, 1955]), pastoral care for prisoners (pp. 452-68), and the theology of the book (pp. 469-92). Part 4 contains some outstanding contributions in the field of spiritual theology. His glosses on obedience (pp. 493-516; already translated in *Woodstock Letters* 86 [1957] 291-310) form a penetrating study on the positive aspects of this often misinterpreted virtue. Two articles on the

Sacred Heart, dealing with its relation to Ignatian spirituality and its theology (pp. 517–52; also in *Schriften zur Theologie* 3 [Einsiedeln, 1956], in Stierli, *The Heart of the Saviour* [New York, 1959], and in *Cor Jesu* 1 [Rome, 1959]), and a short sermon for a first Mass conclude the volume.

Rahner is a scrupulously correct theologian. He refers to his writings as “contributions”; in fact, they are always thought-provoking and at times offer startlingly new insights. Because of the variety of subject matter, it is impossible to give an adequate analysis of R.’s thought in this short review. Some details, however, can be touched on.

The introductory essay is one of shocking realism: the Catholic situation in the world by the will of God is that of a Diaspora, of a minority (pp. 24–25); Lombardi’s idea of a homogeneously Christian world is utopistic (p. 27); God’s will is not a world-wide Church, but a Church in the world, not as a ghetto, on the defensive, introverted, but as a Diaspora, always on mission (pp. 38–40). Christianity today is no longer a matter of milieus but of free personal choice (p. 33); Church and state are no longer rival powers, as they were in the past (pp. 34–35).

With regard to the Mass and teen-agers, I am afraid I have to criticize R., not because of what he thinks but because of the way he expresses his thought. Fighting against the monomania of a Mass piety in the exaggerated cultic-liturgical sense, he says that “the Mass is not Christianity”; then later: “. . . neither devotion to the Sacred Heart, nor to our Lady, nor to the Holy Spirit, nor the Mass could be considered as the one and basic principle of religious life” (p. 153); again: “the Mass is not the absolute center. . . . God alone is the center” (p. 155). Such statements could be easily misunderstood and certainly are not in harmony with what R. himself says a little later: “It is not only true that there is a Eucharist because there is a Church, but it is true also—understood in the right sense—that the Church exists because there is a Eucharist” (p. 253). R.’s remarks on televised Mass are highly interesting; Mass is not for onlookers but for participants (p. 190).

R.’s well-balanced remarks on the meaning of the bishops in the Church against a one-sided exaltation of the primacy deserve serious consideration. The theological meaning of the local Church, the diocese, does not have its due place in average Catholic thinking (cf. Dom Grea, *L’Eglise et sa constitution divine* [2nd ed.; Paris, 1907]).

In recent decades there has been a discussion in Europe, at times rather heated, about the parish principle: the territorial parish vs. a pastoral ministry centered on more modern social (vocational, racial, cultural, age, etc.) formations. Are not these last classifications more influential for man’s religious life than the neighborhood (pp. 441–44)? R. does not want to give

up the territorial parish principle, but he thinks that it should and could be more elastic in facing the modern social situation.

Writing on parish libraries, R. develops some profound notions on the theological meaning of the book (p. 472) and its canonical mission (p. 476). For further development of this thought, cf. his *Über die Schriftinspiration* (Freiburg, 1958) p. 85. A startling observation: in the eighteenth century 90 per cent of all books published were theological or religious; in 1950 only 6.2 per cent were in this category. In this connection R. raises the problem of nonreligious, yet religiously meaningful literature (pp. 485-86).

In conclusion: although a full translation can hardly be expected, still, a number of the essays are, in my opinion, such that their reading is a must for an awakening lay intelligentsia as well as for the clergy.

Notre Dame University

CHARLES H. HENKEY

AMERICAN CATHOLICS: A PROTESTANT-JEWISH VIEW. Edited by Philip Scharper, with an afterword by Gustave Weigel, S.J. New York: Sheed & Ward, 1959. Pp. viii + 235. \$3.75.

The present volume is a collection of six essays by four Protestant and two Jewish contributors, who were asked to give their opinion of contemporary American Catholicism. They responded with a frankness and clarity that cover every important phase of Catholic relations with the non-Catholic world in the United States.

Typical of the stature of the contributors is Robert McAfee Brown, editor of the Layman's Theological Library. His analytic survey of "The Issues Which Divide Us" argues from an authentic Protestant tradition that the basic criticism of the Catholic Church is its claim to being above the Scriptures, that consequently "the gospel can no longer, in any significant way, reform the Church." Martin E. Marty of the *Christian Century* is perhaps as critical of Protestants as of Catholics in his "Dialogue of Histories." But for him as for all the essayists, the crucial problem in American religious thought is the Catholic concept of authority, with its center in Rome and its sense of obligation directed overseas. The effect at home is to divide the allegiance of Catholics between political loyalty to the country and spiritual obedience to the Pope. Rabbi Arthur Gilbert of the Jewish Anti-Defamation League drew on years of experience to narrate at some length what he calls the Catholic misconception of Judaism. With rare exceptions he finds in Catholic writers on the subject such insistence on Christianity as the fulfilment of Judaic ideals that the resulting attitude towards Jews is either condescending pity or an oppressive zeal.

Running through the chapters is an outspoken judgment on the Catholic Church and faith that is not surprising, given the authors and their theme. It may be factual, as Stringfellow Barr's "I do not believe the Catholic Church or any other Church ever advanced its true mission by either force or deceit... But the Catholic Church has more power to use them than perhaps any other Christian Church." Or it may be evaluative, like Arthur Cohen's "Jesus Christ, from the Jewish point of view, is no guide to the world, because the Christ vanquishes the world before its time."

American Catholics is a stimulating book that every priest can read with profit to himself and others. But I feel the average Catholic needs more than Fr. Weigel's excellent concluding reflections to make an objective appraisal of this incisive critique of Roman Catholicism.

West Baden College

JOHN A. HARDON, S.J.

MORALITY AND THE HOMOSEXUAL: A CATHOLIC APPROACH TO A MORAL PROBLEM. By Michael J. Buckley. Westminster, Md.: Newman, 1960. Pp. xxv + 214. \$3.50.

While praising Fr. Buckley's sincere attempt to contribute to the science of pastoral theology, it is necessary to evaluate his work in terms of the same discipline. It appears that B. is handicapped in discussing matters involving clinical endocrinology and statistical surveys, for which he does not seem to have the training. Excessive space is devoted to demonstrating that homosexuality is usually not attributable to physical factors—a position already generally held. Since the psychic elements are more important than the physical in the genesis of a homosexual, B. would have done better had he investigated the psychology of the invert more thoroughly.

B. assumes that most homosexuals can get rid of the very tendency itself by a process of re-education of the will. But many genuine inverts have not had a true interest in the opposite sex since the dawn of consciousness. They come to realize their condition sooner or later, but usually too late to do anything about the redirection of the instinct into heterosexual tendencies. As will be noted later, the viewpoint taken towards the condition of homosexuality determines the attitude assumed towards the possibility of cure.

In his discussion of the homosexual problem in England, B. makes use of Kinsey's report on *Sexual Behaviour in the Human Male* (1948), while criticizing its lack of reliability. Imperfect as this first study of Kinsey may be, still it contains the most complete statistics available on the incidence of male homosexual practices. One wonders why B. introduces Kinsey's first work

into his book when he has so little regard for it. At any rate, B.'s refutation of Kinsey is not convincing, especially in his dismissal of Kinsey's second volume on women by a footnote criticism taken from an American author. Throughout his work B. does not demonstrate a mastery of the sources he himself used, leaning too heavily on the Wolfenden Report and other British sources and remaining a stranger to recent American literature on the thorny question of subjective responsibility (cf. Hagmaier-Gleason, *Counselling the Catholic* [New York: Sheed & Ward, 1959] pp. 237-38, for references on subjective responsibility of the homosexual).

In his evaluation of genetic and hormonal factors, B. concludes that homosexuals do not reproduce themselves physically. Homosexuals come forth from similar environments. Again, the homosexual tendency is "rarely by itself alone a subject for clinical treatment." Frequently the homosexual comes to the doctor via the police authorities; frequently he comes because of some psychopathic condition other than inversion; frequently he comes because of depression or acute anxiety. The character of homosexuality is so complex, however, that in the vast majority of cases it does not seem traceable to any "single determining factor."

B. rightly observes that the testimony of homosexuals is open to suspicion because of their propensity to justify themselves before society. Studies made by heterosexuals are also subject to personal prejudices by writers seeking to prove or disprove a particular theory. One must be circumspect in examining works in this field.

B.'s excellent analysis of the early family environment of the homosexual points up the truth that "family environment, particularly in early years, is now regarded as a crucial factor in a person's formation." Among many homosexuals the feeling of "not belonging" can be related to the fact that they never really belonged to their parents or to their home. Starved for affection at home, they sought it elsewhere, and so it is not surprising that many homosexuals come from broken homes. Other influences include excessive maternalism, faulty sex education, and lack of a father.

Because the dominant person in his life has been his mother, many homosexuals turn away from other women. Maternal domination prevents the son from identifying with his father and his own sex. Unfortunately, the mother's dominative tendency may be the effect of her own desire for affection denied her by her husband. Then the close bond between mother and son stunts the emotional growth of the boy. Sometimes, however, it is the absence of the father which is at fault—at least an absence of any influence on his son.

In his study of early family environment, however, B. overlooks the fact that the homosexual tendency is neurotic in origin—an emotional disorder growing without any advertence by the subject and with the affliction of diverse degrees of damage before the inception of rational activity. Were B. to see this point clearly, he would take a different stand on the nature of the cure which a homosexual can hope for in the present state of our knowledge.

Referring to the fact that segregation of the sexes has been a source of homosexual practices, B. spotlights the emotional response of one male to another as the greatest source of danger. “A chance homosexual act rarely makes a man into a homosexual for the rest of his life, but what often happens is that in these all male surroundings an intense emotional attachment is established which dominates his future life.” Hence, the emotional dangers of segregation as a factor in inversion should be stressed rather than physical proximity.

To those who hold that seduction during adolescence is merely the occasion and not the cause of subsequent homosexual behavior, B. points to much contrary evidence. Seduction at the time of puberty may be a turning point towards the development of a homosexual. Yet in many cases where the youth seems to be the victim of the adult, the adult has been attracted by the passively seductive qualities of the youngster. But one cannot agree with the gratuitous conclusion drawn by B. from his study of homosexual activity during adolescence. He states that “acquired homosexuality by initiation and indulgence must be admitted as the main causative factor in a large number of homosexual cases.” So far it has not been proven that a real homosexual tendency is *mainly* the result of initiation.

With regard to the objective morality of homosexual acts, B. devotes much space to an analysis of the Sodom and Gomorrah incident (Gn 19:4-11), following in this respect the previous study of Bailey, *Homosexuality and the Western Christian Tradition* (1955). It would be profitable to give a more complete exegesis of the *NT* references cited: Rom 1:27; 1 Cor 6:9-10; and 1 Tim 1:9-10. Since, moreover, there are many today who do not accept the authority of Scripture, the natural moral law arguments summarized by B. probably will be more probative for many homosexuals.

It will be discovered that usually the homosexual is already ill at ease concerning his way of life. At least he suspects that what he is doing is wrong, but he wants to know what can be done about it. B. replies that in many instances the invert can get rid of his condition. B. distinguishes three types: “(a) He may will to change and to become heterosexual at whatever the cost; or (b) he may feel unable to will a change, either because of his

distrust in the efficacy of an attempted cure, or because he is afraid of the consequences involved in heterosexuality; or (c) he may be content to remain as he is in a state which he feels is desirable."

Also, B. contends that the invert is "generally as mentally healthy as a normal man and therefore the usual moral standards must be applied to his sexual activities." As soon as he discovers his condition, he is morally obliged to take adequate steps to rid himself of the condition. Would to God it were so simple for him!

In developing such conclusions concerning moral responsibility of homosexuals, B. forgets what he has written in previous chapters concerning the complex origin of the condition. If neurotic patterns are found in their origin, hardly can it be expected that they can be uprooted simply by conscious acts of the will. The homosexual condition is more than a bad habit fixation; it is a neurosis of personality, more difficult to control than a comparative bad habit in a normal person. It would be more fruitful advice to tell an invert that he has a moral responsibility to *control* his neurosis, for which there are adequate means, than to insist that he *eradicate* the same, which is rarely possible.

B. makes a good point when he says that priests should offer inverts hope of a better way of life, but he does not have much to offer in the way of genuine vocational advice, a positive program of life, inspiring motivation coupled with specific ascetical practices to bring interior richness into loneliness. The invert needs not a hobby but a vocation.

B. asserts that moralists tend to regard the homosexual as one who can really change his condition if he so desires, since moralists regard homosexuality as "completely acquired." This assertion would not be confirmed by the moralists found in the Hagmeier-Gleason reference lists (*op. cit.*, pp. 237-38), who regard the subject as more complex.

Again, B. seeks confirmation of his view that the invert can be completely changed into a heterosexual by referring to an article in the *British Medical Journal* (June 7, 1958) in which Dr. Hadfield claimed that some of his patients were completely cured. But B. fails to note the careful qualifications made by the author in this article. From a few cases H. feels that the homosexual tendency *seems* to be cured in the full sense, "provided we can trace conditions back to basic causes." Another of H.'s qualifications is that inverts are very difficult to cure because the roots are so deep, because the patient is reluctant to get rid of the symptoms, and because it is so time-consuming and expensive, taking as many as 164 interviews.

The greatest weakness of B.'s work is his failure to see that in practically every case of homosexuality there is a neurotic pattern, if only in the direc-

tion of the sexual instinct itself. Were a priest to assume that inversion is merely a bad habit formation, he might do grave harm. He might be dealing with a paranoid schizophrenic psychotic, a task difficult enough for a skilled psychiatrist to handle. This is not to say that the priest should not handle the moral aspects of the problem; but it should be kept in mind that he is treating the actions of a neurotic to the extent that they are free and human. Probably some of these actions are notably less free than others, and a qualified judgment is in order.

Despite these criticisms, the book is worthwhile for professional people who want a general introduction to the question of homosexuality.

De Sales Hall, Hyattsville, Md.

JOHN F. HARVEY, O.S.F.S.

THE SPIRITANS: A HISTORY OF THE CONGREGATION OF THE HOLY SPIRIT. By Henry J. Koren, C.S.Sp. *Duquesne Studies, Spiritan Series 1*. Pittsburgh: Duquesne Univ. Press, 1958. Pp. xxi + 641. \$6.50.

A LIGHT TO THE GENTILES: THE LIFE-STORY OF THE VENERABLE FRANCIS LIBERMANN. By Adrian L. van Kaam, C.S.Sp. *Duquesne Studies, Spiritan Series 2*. Pittsburgh: Duquesne Univ. Press, 1959. Pp. xi + 312. \$4.75.

After gaining renown for their development of an educated clergy for both the domestic and foreign ministry in the eighteenth century, the Congregation of the Holy Ghost was almost annihilated during the French Revolution. In succeeding decades it was unable to recoup its extensive losses, both spiritual and material, and by the mid-nineteenth century it was on the brink of destruction. It was at this juncture that a Jewish convert, Francis Mary Paul Libermann, founder of the Congregation of the Holy Heart of Mary, joined forces with the embattled community and injected the new life that was so desperately needed. Since then the Spiritans, as this congregation is generally known, have advanced their apostolate to the far corners of the earth and are presently enjoying a tremendous period of expansion. The stories of this heroic congregation and its saintly "restorer" are admirably recounted in the first two volumes of the Duquesne Studies, Spiritan Series.

The author of the *History* has divided his study into two sections, the first a rather good historical narrative tracing in some detail the story of the congregation from its founding by Claude Francis Poullart des Places in 1703 until the present, and the second a concise survey of the Holy Ghost Fathers throughout the world, country by country and mission by mission, since 1852. Fr. Koren relates the humble origins of the congregation and its advancement to the position of leadership in the field of seminary education

in the eighteenth century. Having attained prestige and renown, however, the congregation incurred the wrath of influential hostile forces, for the Holy Ghost Fathers were dedicated to a reform of the clergy and constantly warred against eighteenth-century Jansenism and the bitter forces of Gallikanism. The new religious spirit inculcated in the young priests under their direction was in marked contrast to the current spiritual and secular tendencies of the age. Oppression and suppression of the Spiritans, principally from secular authorities, frustrated their apostolate, and the congregation entered the nineteenth century broken in spirit and despoiled of most of its temporal possessions. Efforts at restoration were never successful in these early decades, but in 1848 Providence fashioned their union with the Congregation of the Holy Heart of Mary. With the advent of Libermann and his election as Superior General, the Spiritans never ceased to expand their apostolate and succeeded in writing a significant chapter in the history of the Church.

In the first section K. has presented a good summary of the life of Libermann, especially of his spiritual doctrine and his incisive observations on the life and activity of the foreign missionary. The second section contains a plethora of facts and, from the very nature of the subject matter, lacks the highly readable style of the first section. Nevertheless, it is a good compilation of facts and maps, and constitutes an invaluable reference work.

Three themes are outstanding: first, the mid-nineteenth-century spiritual regeneration under Libermann, which is more acceptable in the twentieth century than it was to his contemporaries; second, the accent on a well-organized missionary program; finally, the perennial Church-State problem, which had disastrous results for the Church in the traditionally Catholic countries and their colonies.

In the second volume under consideration, Fr. van Kaam has attempted to demonstrate the coherent and telling relationship between the multiple factors in Libermann's life story and the manifold activities in which the Spiritans subsequently engaged. In pursuing this objective the author makes the psychology of the Jewish convert to be the unifying theme of his story. He presents a satisfactory account of the life of Jacob Libermann (he assumed the name Francis upon his reception into the Church in 1826) from the days of his youth in the old Alsatian town of Severne, through his spiritual odyssey which brought him into the Church, his seminary days, his continual physical and spiritual trials, the founding of his congregation, and the few years he served as "restorer" of the Congregation of the Holy Ghost.

Special emphasis is given to L.'s interior life. As a consequence, the most

important features of this story are the spiritual heritage of the saintly man and his legacy to the later field of missiology. In his spiritual instructions L. emphasized the individual personality, or God's unique idea for each man. Far in advance of his time, he led a movement against the current conservative trend in spirituality which labeled suspect every liberalizing and progressive tendency in the spiritual life.

Van Kaam has established clearly L.'s position in the field of spirituality, but he fails to recount satisfactorily the religious and secular convulsions of the era, so that the reader might grasp more readily why L. was viewed with suspicion on his first journey to Rome, and then, having finally succeeded in Rome and pledged his loyalty to the Pope, was persecuted by the Gallicans on his return. Furthermore, a sharper explanation of the current intellectual and social milieu would provide a clearer background for his narrating of L.'s role in contemporary society. Van Kaam has employed many lengthy quotations, so that too much of the story is told by L. himself. The use of marginal notations for bibliographical references (a system also followed by Fr. Koren) might annoy students who prefer the conventional system of footnoting.

Both volumes are significant contributions to the field of Church history and will be welcomed by general reader and student alike.

Woodstock College

FRANCIS G. McMANAMIN, S.J.

SHORTER NOTICES

GOD SPEAKS. By a Group of French Priests. Translated and edited by Bernard Murchland, C.S.C. *Themes of Theology* 1. Chicago: Fides, 1959. Pp. 250. \$3.95. A slightly edited translation of the first three of ten series of brief essays, entitled *Eléments de doctrine spirituelle*, published by the Association Catholique de la Jeunesse Française, 1948-55, written by competent theologians. Introductory essays on religion, revelation, and Scripture are followed by several on Genesis (creation, the place of woman and sexuality, evolution, original sin); the rest of the book is ordered according to the history of salvation as presented in the Bible (from Abraham to the beginning of Christ's public life). The essays are well done and the translation smooth and pleasant to read. If the remaining essays in this series are to be translated, it is suggested that the value of the books might be increased by appending to each chapter such items in the original bibliographies as have been translated into English; e.g., for chap. 6, Mouroux' *Sens chrétien de l'homme* and Leclercq's *Le sacrement de mariage*.

Woodstock College

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

THE PRESENCE OF GOD. By Jean Daniélou. Translated by Walter Roberts. Baltimore: Helicon, 1960. Pp. 60. \$1.95. The field of biblical theology has been enriched by two noteworthy treatises on the presence of God. One is Yves Congar's *Le mystère du temple*, a very detailed development of the theme (THEOLOGICAL STUDIES 20 [1959] 116-17). And now Walter Roberts has given us a long-overdue English translation of Daniélou's *Le signe du temple*. In his development of this theme D. first considers the cosmic temple and then in rapid succession the temple of Moses, the temple of Christ, the temple of the Church, the temple of the prophets, the mystical temple, and the heavenly temple. Once again D. has brought to bear his vast store of biblical, patristic, ascetical, and dogmatic lore, and the reader will find on every page rich new insights into the development of this theme. The sole defect—and this is hardly a defect—is the seemingly jejune treatment of the seven *temples*. So thoroughly does D. hold the reader's attention that each chapter ends too abruptly. This volume is strongly recommended, both on its own merits and as an introduction to the far more comprehensive treatment of Congar.

Alma College

John E. Huesman, S.J.

LA SAGESSE DE DIEU: EXPLICATION DE LA 1^{re} ÉPÎTRE AUX CORINTHIENS. By Gaston Deluz. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 294. 10 fr. To encourage the ordinary layman to read and profit from the Bible, D. has composed a simple running commentary on 1 Corinthians to which he has given the title, "The Wisdom of God." This term frequently occurs in the Epistle and aptly designates its contents, which can be described as practical Christianity. Although dispensing with the ordinary introduction, footnotes, and excursuses, D. has assimilated the best of the commentaries of F. Godet, A. Schlatter, J. Weiss, W. Meyer, and J. Héring. Special tribute is paid to the work of Godet, whose spirituality was not smothered by his erudition. The viewpoint is devotional but solidly exegetical, and the interpretations usually are the traditional ones. Thus Paul agrees with Matthew and Mark on the question of divorce, and Matthew's exceptive clause permits separation but not divorce. In 7:36-38 it is a Christian father who is concerned about the marriage of his "superadulta" daughter. After proposing several interpretations of baptism for the dead, D. finally declines to opt for any of them and is content to argue from the assumption underlying all the interpretations. In discussing immortality and the resurrection, he proposes a position adopted by Cullmann and many others: the Christian awaits a regeneration of his entire person and not only a vague survival of his immaterial being. The doctrine of the immortality of the soul is the

result of a spiritualist thought incompatible with the religion of the Incarnation.

Weston College

John J. Collins, S.J.

ECUMENICAL COUNCILS IN THE CATHOLIC CHURCH. By Hubert Jedin. Translated by Ernest Graf, O.S.B. New York: Herder and Herder, 1960. Pp. 254. \$3.95. The noted historian of the Council of Trent has provided for the seminarian and student of college theology a compact, accurate, and readable summary of the twenty ecumenical councils. The relationship between each council and the politico-social environment in which it took place is outlined in excellent fashion. The issues before each council are presented clearly and the personalities involved in them are handled succinctly and judiciously. The treatment of Trent is, of course, masterful. The last chapter on the Vatican Council is clear, though perhaps somewhat oversimplified and too melodramatic. There is a good bibliography, a chronological table, and a summary. The absence of an index is unfortunate, because it militates against the use of this book for handy, rapid reference.

Woodstock College

Herbert J. Ryan, S.J.

THE CHURCH AND THE NATIONS. Edited by Adrian Hastings. London-New York: Sheed & Ward, 1959. Pp. xxii + 238. \$4.75. The Church must offer herself to all mankind as the divinely established means of salvation. The human race is a highly diversified entity. The constant challenge for the expanding Church, then, is to preserve both her unity and her catholicity or, to use words which create such tension in our times, authority and freedom. The editor of this collaborative work, in a vigorous introduction, defines the problem with some sharp observations from history about failures and successes. Christendom has been gone for centuries as a limited European fact. However, a nostalgia for it lingers on to our disadvantage. The Church is a minority in most of the nations of the world and so in its cultures as well. Should her attitude be one of insertion or withdrawal, courageous confrontation or self-protecting insulation? The chapters of the book attempt to discuss the experience of the Church in fourteen countries of Europe, the Middle East, Asia, Africa, and the Americas, as seen by authors who belong to these nations. The variety of cultures involved emphasizes the nature of the Church's task as well as the difficulties in performing it. The book is recommended as a helpful contribution toward understanding the goals and efforts of the Church in a universally changing society.

Jesuit Missions, New York, N.Y.

Edward L. Murphy, S.J.

DE SACRAMENTIS. By P. F. Ceuppens, O.P. *Theologia biblica* 5. Turin: Marietti, 1959. Pp. 446. C.'s posthumously published volume, after brief remarks on the term "sacrament" and on sacraments in each Testament, discusses the seven sacraments in order, following in each the classical series of dogmatic questions. His method is thus that of his previous, deservedly well-known books. Especially notable in this volume is the lengthy discussion of priesthood in the *OT* and *NT*. Question may well be raised whether C. presents a properly "biblical theology"; further, the non-Catholic writers referred to seem generally to be the adversaries of a former age, but doubtless they represent permanent or classical positions which have continued to exist in slightly modified guise. C.'s purpose is, in any case, a primarily constructive one; the volume is a fitting crown to his series.

Woodstock College

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

THE EUCHARIST-SACRAMENT. By Francis J. Wengier. Stevens Point, Wis.: The Author, 1960. Pp. xxii + 328. \$5.00. Readers who are acquainted with W.'s previous book, *The Eucharist-Sacrifice* (reviewed in THEOLOGICAL STUDIES 17 [1956] 598-99), will know what to expect, by way of style, idiom, and development, in this companion volume. The vocabulary is predominantly Scholastic, often rendered quite literally from the technically precise Latin. As chapter succeeds chapter, the procedure remains much the same: a thesis is set forth, carefully analyzed, demonstrated by recourse to evidence in Scripture and tradition, and discussed in accord with the thinking of great theologians of the past. In comparing his own views with those of diverging schools, W. belabors adversaries with more merciful blows than in his earlier work. He himself adheres faithfully to the Eucharistic teaching of St. Thomas, which he thoroughly understands and which he complements, as occasion offers, with clarifications contributed by Billot, de la Taille, and others. A long, detailed examination of the Scholastic doctrine on *sacramentum tantum*, *res et sacramentum*, and *res tantum* is the guiding motif of the treatment and pervades the book throughout. The chapters on the causality of the sacraments, with special attention to the Eucharist, and on the necessity of the Eucharist for salvation (necessity of means, involving at least an implicit desire for actual reception of the sacrament) are particularly notable. In Appendix 1, "Theologians and the Offerer of the Mass," in which he upholds de la Taille's teaching against the proposals of G. Filograssi and R. Garrigou-Lagrange concerning Christ's actual and formal oblation, W. is at his best and sheds new light on this question.

St. Mary's College, Kansas

Cyril Vollert, S.J.

ENTRETIENS SUR LA GRÂCE. By Charles Journet. Bruges: Desclée de Brouwer, 1959. Pp. 216. 69 fr. These eight conferences bear the stamp of the accomplished theologian who is capable of putting aside, without loss of accuracy or penetration, the technical jargon and perpetual hesitations of his craft. In the first part, "The Essence of Grace," J. covers the teaching of the Church and the theologians on habitual grace and the divine indwelling, actual grace, predestination, justification, merit, and the consciousness of grace. The second part, "The Existential States of Grace," compares the grace of Paradise, of the regime of the natural and Mosaic laws, of the Christian in the Church, and of the various classes of mankind outside the Church who receive grace which is *christique de suppléance*. No brief summary can do justice to the skill with which difficult conceptions are put within the reach of the educated layman. A simple and familiar style, well-chosen comparisons, and allusions to classic and current literature make the reading a real pleasure. Theologians will recognize here and there Thomistic positions and formulations developed by the author in his more scholarly works. However, the general tone is serene and free from polemicalizing. An English translation of this splendid volume would enable priests to put into the hands of the laity a work of unusual theological excellence and spiritual charm. For priests themselves it offers a refreshing review of the theology of grace. Professional theologians may find in it an example of brilliant popularization.

Woodstock College

Thomas E. Clarke, S.J.

THE CONCEPT OF *DISCRETIO SPIRITUM* IN JOHN GERSON'S "DE PROBATIONE SPIRITUM" AND "DE DISTINCTIONE VERARUM VISIONUM A FALSIS." By Paschal Boland, O.S.B. Catholic Univ. of America Studies in Sacred Theology (Second Series) 112. Washington, D.C.: Catholic Univ. Press, 1959. Pp. x + 169. \$2.00. The Chancellor of the University of Paris, John Gerson, better known for his role in the Conciliar Movement, wrote two treatises on mystical theology during the controversy over the genuinity of the revelations granted to St. Bridget of Sweden. We are indebted to Fr. Boland for presenting us with the first English translation of Gerson's *De probatione spirituum*; the summary of Gerson's *De distinctione verarum visionum* is also quite useful. The best sections of this doctoral dissertation are B.'s own contribution in treating the origin and development of the concept, discernment of spirits, and in his commentaries on Gerson's treatises. The bibliography will certainly aid any person desiring to read more fully on the subject of discernment of spirits. An index makes for

ready reference for those who desire to confine their attention to some particular phase of the same subject.

Woodstock College

Edmund G. Ryan, S.J.

SAINT IGNATIUS LOYOLA: LETTERS TO WOMEN. By Hugo Rahner, S.J. Translated from the first German edition by Kathleen Pond and S. A. H. Weetman. New York: Herder and Herder, 1960. Pp. xxiii + 565. \$11.50. In his introduction to this remarkable volume R. issues an arresting challenge: "Only he who has taken the trouble to read and study the twelve volumes of Ignatius' letters in Spanish, Italian, or Latin, is qualified to say anything about the character of this man, which is so difficult to understand." He then proceeds to give a brilliant demonstration of his own high qualifications to speak of St. Ignatius with intimate understanding. Skillfully and convincingly he reveals the everyday holiness of Ignatius as he met the common and ordinary circumstances of life. The core of this volume is a series of 139 letters, 89 of Ignatius to women, 50 from women to Ignatius, the Saint's correspondents being divided into six categories: royal ladies, noble ladies, friends, benefactresses, spiritual daughters, and mothers of fellow Jesuits. With each of these six sections there is a detailed and informative introduction, and with each letter there is a lucid commentary that fits the correspondence within its historical setting. This admirable combination of Loyola's letters and R.'s observations throws a bright light on the attractive human qualities of Ignatius, his delicately refined courtly manner, his instinct for solidarity with the feudal nobility, his abiding sense of gratitude for material assistance, his strong masculine style, his motherly strain of concern for his fellow Jesuits, his openhearted delight in friendship. Ignatius comes to life not only in the external response to his everyday problems but also in the clearly discernible maturing of his own interior life. This is hagiography of the first class. Smoothly translated, neatly printed, and beautifully illustrated, this superlative work is certainly one of the best and most successful attempts to reach the humanity of Ignatius, "that humanity without which there is no holiness in the Church of God made Man."

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

William V. Bangert, S.J.

LA NATURE DU DROIT CANONIQUE. By Germaine Lesage, O.M.I. Ottawa: Editions de l'Université d'Ottawa, 1960. Pp. 224. Society and law are correlative realities, so canon law is indispensable to the Mystical Body, pertaining to the intimate nature of the Church. The supernatural destiny

of the Mystical Body gives the law of the Church its characteristic qualities of charity, stability, and flexibility. Its peculiar stability occasions within and without the Church criticisms of rigidity, of a "legalism" which stifles the riches of the supernatural life; because of its peculiar flexibility, critics doubt whether it really deserves the name of law, so abundantly does it provide for the needs of the individual soul, through dispensations, indults, and like exceptions. The author of this Gregorian dissertation combats these two extremes in an investigation into the nature of canon law in the light of theology—demonstrating that canon law is true law, though unique, as the Church is unique. The basic plan of the dissertation is simple (end, author, structure, and content of canon law), but the unity and coherence of the whole are somewhat marred by the inclusion of some material which is not entirely pertinent to the theme. No little confusion is caused the reader by the fact that chapter and section headings at times have little relationship to chapter and section contents.

Weston College

Maurice B. Walsh, S.J.

L'OFFICE DIVIN: HISTOIRE DE LA FORMATION DU BRÉVIAIRE. By Pierre Salmon, O.S.B. *Lex orandi* 27. Paris: Editions du Cerf, 1959. Pp. 256. 990 fr.

This volume originated in a series of articles on the reform of the Roman Breviary which the author had already published over a period of ten years in *Maison-Dieu*, *Ami du clergé*, *Vita cristiana*, and other periodicals. This small work with its many excellent pages on the historical development of the Divine Office does not surpass the monumental achievements of Dom S. Bäumer and Msgr. Batiffol in this field, but discusses the problem of the Breviary in terms of the actual state of the question. The author poses the question: What is the Roman Breviary in the light of its historical origin and evolution? The answer is developed through five chapters: (1) the historical genesis of the obligation to recite the Office; (2) the Office in the great urban churches of the Middle Ages; (3) the interpretation of the liturgical psalms; (4) the *lectio* in the Office and the principal phases in its evolution; and (5) a synthesis of the history of the Office and the breviary. This work is worthy of the careful study of all who wish to find clarity and understanding in fulfilling their obligation of canonical prayer, the liturgical prayer of the Church.

Woodstock College

Robert E. McNally, S.J.

THESE LAST DAYS: TIME SEEN THROUGH CHRISTIAN EYES. By a Religious of C.S.M.V. London: Faith Press, 1959. Pp. 101. 9s 6d. A view of God's history with men in three phases: the immense period before the Incarnation

in which God was already preparing for Christ and teaching man His purpose for him; the Messianic age in which first Christ, then His Body pass through the birth pangs of the kingdom; and the consummation (the prevenient signs, Second Coming and resurrection, general judgment and the life of the world to come). Most interesting to this reviewer were the chapters (2-4) of the first part. In chap. 2, "The Creature Man," the author conveys some of her own enthusiasm for this "incredibly exciting . . . creature man" (p. 16), as she suggests an analogy, on the basis of Lk 3:38, between the human origins of Christ and Adam; how the image of God was realized in Adam; and the significance of Adam's being put in charge of the earth. In chap. 4, "God and the Pleistocene," the sparse evidence of geology and paleontology affords a basis for projecting back into the experience of prehistoric man the patterns of salvation-experience given in the *OT* and *NT*, on the principle that man was from the beginning under the salvific providence of God and that God's education of the race for the coming of Christ began immediately after the Fall. In chaps. 5 and 6 ("The People and the Pattern," and "The Days of Messiah") the Scriptures seem at times to be somewhat forced in the attempt to show at the major points of the history of salvation the chaos-conflict-cosmos pattern which is first verified in creation itself as the latter is presented, not in Genesis, but in fragmentary passages of the Psalms and prophets. But the author is always worth listening to for her stimulating ideas and happy formulations.

Woodstock College

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

TRANSFIGURER LE TEMPS: NOTES SUR LE TEMPS À LA LUMIÈRE DE LA TRADITION ORTHODOXE. By Olivier Clément. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 219. 5.75 fr. An essay full of insights and perceptive comparisons, on the conception of time in the light of Orthodox theology. After preliminary chapters on cyclic time (in archaic religions [repetition as return to paradise] and in the higher religions of India and the West [repetition as a sign of hell: here an amazing similarity, in mood and expression, between these religions and some streams of current existentialism]), C. studies the new structures of temporality according to revelation: (1) God's eternity is not defined in opposition to time; (2) time is created, therefore good and meaningful; (3) the value of time is connected with the revelation of the person and of love; (4) time, in the eternal kingdom, will not disappear but be transfigured. In the light of these structures, C. then considers the linear conception of time in the *OT*, time as liberated and "recapitulated" in the economy of the Son, and time as deified in the economy of the Spirit (the time of the Church) with the various paradoxical tensions that mark this

period which is both of the "eon to come" and yet of "this eon" as well. C. is rather less familiar with the inner life (as opposed to the formulas) of Western tradition than with the Orthodox, but his occasional misdirected criticisms do not mar a fine book.

Woodstock College

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

ETUDES SUR LA VALEUR 2: LE RÈGNE DES FINS; L'ESSENCE DE LA CIVILISATION. By Jean Pucelle. *Problèmes et doctrines* 17. Lyons: E. Vitte, 1959. Pp. 457. Pucelle served an honorable apprenticeship as the interpreter of Louis Lavelle and other French spiritualist philosophers. Loyal to their training, he is now engaged in writing a major work of his own. The present volume marks the midway point in a trilogy devoted to the question of value. His first volume dealt with the intersubjective sources of value, and he hopes to continue the investigation with a study of value as displayed in our spiritual life. But the present book focuses precisely upon one phase in the life of values, namely, when they become embodied in the institutions of civilization. There are two reasons why P. finds this phase of the value problem a crucial one. The first difficulty lies in the pluralism of civilizations, which are not only distinct but often pitted against each other. To save the order of values from a threatened disintegration, there must be an analysis of the civilizing act itself. In examining this constitutive act for a common pattern, P. finds an affinity with the phenomenologists. But his second difficulty is that the very act of embodying values may prove to be an alienation of them from their human source and significance. Yet he suggests boldly that values can be objectified without thereby becoming degraded and dehumanized. It is good to find a spiritually oriented philosopher who does not scare easily at the word "objective," and who has the competence to persist in the analysis of social institutions. Because he admits the transcendent source of values in the personal God, P. carries his study of civilization to the point where it gives internal birth to man's personal quest for salvation.

St. Louis University

James Collins

POLITICAL THOUGHT: MEN AND IDEAS. By John A. Abbo. Westminster, Md.: Newman, 1960. Pp. xv + 452. \$5.75. We have here a textbook which "attempts to present, through a survey of the great political books from antiquity to the present day, the essential landmarks in the development of Western political thought." For those who prefer to teach the history of political philosophy by the survey method, this textbook can be recommended. The general public will also find it easy and informative reading. The volume is divided into five parts covering five major epochs in

the history of political thought. Each part has its own introductory chapter, followed by chapters on individual writers such as Plato, St. Augustine, Machiavelli, and Marx. The chapters are brief, sometimes indeed a little too brief, and confine themselves to a presentation of the ground lines of a writer's thought, with a criticism of it from a Catholic point of view. The quality of these individual studies is high, but not uniformly so. The chapter on Locke, for instance, is rather superficial and credits that writer with a sounder doctrine than in fact he had; I refer in particular to the apparent confusion between Locke's "law of nature" and the traditional "natural law." The chapters on Burke and Tocqueville, on the other hand, are excellent. In general, A.'s analysis is acute and his comments measured and fair. The portrait of the critic himself which emerges through his comments is that of a Christian constitutionalist and democrat, a man with a mind that is broad both in sympathy and in learning. Unfortunately, however, A. also reveals himself as a cleric somewhat fussily concerned lest the faith of young and immature readers suffer harm from exposure to heretical and false ideas. Faith, of course, is the pearl of great price and must be protected. But one wonders whether an overtly protective attitude in the writer or teacher is the one best calculated to achieve the desired result. To illustrate: it is quite true that several of the "great books" discussed in this work have been placed by the Church on the Index; but it seems neither necessary nor desirable to warn the reader of that fact on the very first page of what should be an intellectual adventure.

St. Peter's College

Francis Canavan, S.J.

REVOLUTION UND KIRCHE: STUDIEN ZUR FRÜHGESCHICHTE DER CHRISTLICHEN DEMOKRATIE (1789–1850). By Hans Maier. Freiburg: Rombach, 1959. Pp. 250. The success of the Mouvement Républicain Populaire in France, the Democrazia Cristiana in Italy, the Christlich-demokratische und Christlich-soziale Union in Germany, and similar parties in the Benelux countries prompted Dr. Maier to study the beginnings of Christian Democracy, when only a few advanced thinkers refused to identify Christianity with monarchical government. His study begins with the struggle between the Church and the French revolutionary government, in which he demonstrates how mutual hostility developed between the Church and the French Revolution, which was first liberal and later democratic. The second section analyzes the traditionalist reaction to the French Revolution as expressed by de Maistre, de Bonald, and the early Lamennais. The third and longest section analyzes Liberal Catholicism and Christian Democracy as expressed

from 1830 to 1850, especially by the later Lamennais, Buchez, Montalembert, Lacordaire, and Ozanam. A concluding section sketches the main outlines of the story through the Third Republic and the reception of Leo XIII's *Ralliement* policy. A good bibliography is appended. This volume presents nothing entirely new on the problem, but it is valuable for showing how hostility developed between the Church and Liberalism and Democracy, and how several French thinkers saw that this hostility was accidental rather than necessary and permanent. It also reveals how, again because of the contingencies of history, their solution was premature and had to await further social and political development. This story, which centers around Lamennais, is told objectively and dispassionately, and it is helpful for those who want to understand the historical development of the problem rather than endorse or condemn the attempt to "baptize" Liberalism and Democracy.

St. Louis University

Thomas P. Neill

TSA'AR BA'ALE HAYIM—THE PREVENTION OF CRUELTY TO ANIMALS: ITS BASES, DEVELOPMENT AND LEGISLATION IN HEBREW LITERATURE. By Noah J. Cohen. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. xvii + 208. \$2.50. The purpose of this essay is to prove that, far from denying to the lower animals the right to humane treatment, the Hebrew Scriptures as well as rabbinic jurisprudence, which is based on biblical law, urges kindness toward the mute beasts. The fact that, notwithstanding William E. H. Lecky's reference to the tenderness evinced in the *OT* to animals, a thinker and scholar of the caliber of Arthur Schopenhauer could still permit himself to remark that the cruelty and barbarism displayed towards animals in the Occident had its roots in Judaism, underscores the necessity of the development of the thesis undertaken by Mr. Cohen. On the whole it can be said that the author has succeeded in convincing the reader of the validity of his thesis. He seems in full command of the pertinent literature, and the evidence he adduces in favor of the doctrine of humaneness towards the lower forms of animal life advocated from its very inception by Jewish law is indeed impressive. The traditional Jewish method of slaughtering aims to reduce the suffering of the victim to the minimum. Jewish thought recoiled from torturing or killing animals for sport. Their flesh was, according to the Bible, permitted to man for food, not to satisfy his craving for excitement. If there are faults to be found with C.'s dissertation, it is in his sins against idiomatic English, his introduction into his argument of extraneous material, which detracts from its effectiveness, and his ascrip-

tion to the teachers of the Talmud of a naïveté in their conception of the psyche of the lower animals which Maimonides already regarded as unwarranted.

Johns Hopkins University

Samuel Rosenblatt

ORIGÈNE: ESPRIT ET FEU 1: L'ÂME. Texts chosen and presented by Hans Urs von Balthasar. Translated by the Dominican Nuns of Unterlinden. Paris: Editions du Cerf, 1959. Pp. 166. B.'s single volume, *Origenes: Geist und Feuer* (Salzburg, 1951), will appear in French dress as four small brochures (Soul, Word, Spirit, God). Vol. 1 contains the Introduction to the whole. B.'s purpose in his organized presentation of texts is to try to recapture from the fragmentary and difficult work of Origen the latter's *véritable visage*, what is permanently valid in his thought, by bringing out the spiritual bond which gives cohesion to it. B.'s concern therefore is not purely historical, but neither is it to separate out the orthodox from the unorthodox elements in O.'s work, but rather to give a faithful spiritual portrait of the man who influenced so much of patristic thought, consciously in the East, in the West unwittingly through Ambrose and Augustine. The basic outlook of Origen is that of the *theologia gloriae*, which sees all creation as returning upwards to God, from the darkness of matter to the Transfiguration of Tabor. In this there is no denial of the cross, but it is seen as a heroic struggle, a part of the victorious ascending movement. It is this Origen of the *ascensiones in corde* who so deeply influenced later Christian theology. The three main divisions of *L'Âme* are: the world and the soul; the image of God; fall and return. Each section within these divisions is preceded by a brief summary which organizes in advance the ideas in the passages presented. *Esprit et feu* will provide a companion piece to B.'s *Parole et mystère chez Origène* (Paris: Editions du Cerf, 1957 [= "Le mystèrion d'Origène," *Recherches de science religieuse* 26 (1936) 513-62; 27 (1937) 38-64]).

LE GOUVERNEMENT DIVIN: SOMME THÉOLOGIQUE, I: QUESTIONS 103-19. By St. Thomas Aquinas. Vol. 2 (Qq. 110-19). Introduction and notes by Réginald-Omez, O.P. Paris: Editions du Cerf, 1959. Pp. 299. 750 fr. Vol. 1 (cf. THEOLOGICAL STUDIES 21 [March, 1960] 165-66) presented the general questions concerning how God governs the world and realizes His providential plan, and more particularly concerning the interrelationships of the angels. Vol. 2 studies the role of creatures in the government of the world. St. Thomas tries to determine in the light of theological principles whether and in what measure creatures—pure spirits and corporeal beings (stars and men)—can concur in the carrying out of God's plan for other

creatures or resist either the divine action or human freedom. The notes and essays are inevitably concerned, in large measure, with separating out the valid theological conclusions of St. Thomas from his dated scientific world-picture.

CUSANUS-KONKORDANZ. By Eduard Zellinger. Munich: Hueber, 1960, Pp. xvi + 331. 23.80 DM. Nicholas of Cusa has drawn much attention in recent decades as an important figure in the history of European ideas, but the fact that much of his work is in essay form and unsystematized makes it difficult to obtain a balanced view of his thought. Z.'s unusual and valuable concordance, based on C.'s philosophical and more important theological works, will help to overcome this difficulty. Under twenty-two key words (*Analogia entis increati et creati, Andersheit . . ., Gott als coincidentia oppositorum . . . Substanz, Universale*), there are a number of topical headings, and under these in turn a series of propositions (more than 300) which provide an outline of C.'s thought. Each proposition is justified by excerpts from C.'s works (from a line to a paragraph in length), with references to parallel passages. A valuable tool for working in an important thinker.

BOOKS RECEIVED

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

Scriptural Studies

- The Book of Exodus, Part 1.* Commentary by Roland E. Murphy, O.Carm. New York: Paulist Press, 1960. Pp. 96. \$.75.
- The Book of Leviticus.* Commentary by Carroll Stuhlmueller, C.P. New York: Paulist Press, 1960. Pp. 96. \$.75.
- Burgard, Charles. *Scripture in the Liturgy.* Translated by J. Holland Smith. Westminster, Md.: Newman, 1960. Pp. x + 163. \$3.00.
- Cerfaux, Lucien. *Apostle and Apostolate according to the Gospel of St. Matthew.* Translated by Donald D. Duggan. New York: Desclée, 1960. Pp. 184. \$2.75.
- Childs, Brevard S. *Myth and Reality in the Old Testament.* Studies in Biblical Theology 27. Naperville, Ill.: Allenson, 1960. Pp. 112. \$2.00.
- Hessler, Bertram. *The Bible in the Light of Modern Science.* Translated by Sylvester Saller. Chicago: Franciscan Herald Press, 1960. Pp. xiii + 87.
- Ligier, Louis. *Pêché d'Adam et pêché du monde. Bible-Kippur, Eucharistie 1: L'Ancien Testament.* Théologie 43. Paris: Aubier, 1960. Pp. 332. 19.80 fr.

- Sacra pagina: Miscellanea biblica congressus internationalis catholici de re biblica.* 2 vols. Edited by J. Coppens, A. Descamps, and E. Massaux. Bibliotheca Ephemeridum theologicarum Lovaniensium 12-13. Paris: Gabalda; Gembloux: Duculot. Pp. 580, 488.
- Schebiit (Vom Sabbatjahr).* Die Mischna 1/5. Text, translation, and notes by Dietrich Correns. Berlin: Töpelmann, 1960. Pp. viii + 181.
- Thüsing, Wilhelm. *Die Erhöhung und Verherrlichung Jesu im Johannes-evangelium.* Neutestamentliche Abhandlungen 21, fasc. 1/2. Münster: Aschendorff, 1960. Pp. xiii + 304. DM 26.50.
- Tresmontant, Claude. *A Study of Hebrew Thought.* Translated by Michael Francis Gibson. New York: Desclée, 1960. Pp. xx + 178. \$3.75.
- The Word of Life: Essays on the Bible.* Dublin: Gill, 1959. Pp. viii + 123. 8/6d.

Doctrinal Theology

- Buschmiller, Robert J. *The Maternity of Mary in the Mariology of St. Albert the Great.* Carthage, Ohio: Messenger Press, 1959. Pp. 106.
- Dedek, John F. *Experimental Knowledge of the Indwelling Trinity: An Historical Study of the Doctrine of St. Thomas.* Mundelein, Ill.: Saint Mary of the Lake Seminary, 1958. Pp. 167.
- Every, George. *The Baptismal Sacrifice.* Studies in Ministry and Worship 14. London: SCM Press; Naperville, Ill.: Allenson, 1959. Pp. 112. \$2.00.
- Gélinas, Jean-Paul. *La restauration du thomisme sous Léon XIII et les philosophies nouvelles: Etude de la pensée de Maurice Blondel et du Père Laberthonnière à la lumière d' "Aeterni Patris."* Catholic Univ. of America Studies in Sacred Theology (Second Series) 111. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. 392. \$4.00.
- Genevois, M.-A. *Entre dans la joie: Catéchèses sur l'au-delà.* Paris: Editions du Cerf, 1960. Pp. 268. 9 fr.
- Gutwenger, Engelbert, S.J. *Bewusstsein und Wissen Christi.* Innsbruck: Rauch, 1960. Pp. 200. \$3.70.
- Héris, Ch.-V. *Le mystère de Dieu.* 2nd ed.; Paris: Editions du Cerf, 1960. Pp. 300. 10.50 fr.
- King, John J., O.M.I. *The Necessity of the Church for Salvation in Selected Theological Writings of the Past Century.* Catholic Univ. of America Studies in Sacred Theology (Second Series) 115. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. xxvii + 363. \$6.00.
- Laurentin, René. *Court traité de théologie mariale.* 4th rev. ed.; Paris: Lethielleux, 1959. Pp. 170.
- Lefebvre, Gaspar, O.S.B. *Redemption through the Blood of Jesus.* Translated

- by Edward A. Maziarz, C.P.P.S. Westminster, Md.: Newman, 1960. Pp. xiv + 233. \$4.00.
- Lexikon für Theologie und Kirche 4: Faith and Order—Hannibaldis.* Edited by Josef Höfer and Karl Rahner. Freiburg: Herder, 1960. Pp. 11* + 1351. \$21.60 (cloth); \$24.25 (halfleather). (Distributed in U.S. by Herder Book Center, 7 W. 46th St., New York 36.)
- McGrath, Mark G., C.S.C. *The Vatican Council's Teaching on the Evolution of Dogma.* Santiago, Chile: The Author. Pp. 134 + Appendices.
- Monden, Louis, S.J. *Le miracle, signe de salut.* Museum Lessianum, Section théologique 54. Bruges: Desclée de Brouwer, 1960. Pp. 328. 210 fr.
- Nicolas, Marie-Joseph, O.P. *L'Eucharistie.* Je sais-je crois 52. Paris: Fayard, 1959. Pp. 128.
- Przywara, Erich. *Résurrection dans la mort.* Paris: Editions du Cerf, 1960. Pp. 128. 3.90 fr.
- Sacraments and Forgiveness: History and Doctrinal Development of Penance, Extreme Unction, and Indulgences.* Edited with commentary by Paul F. Palmer, S.J. Sources of Christian Theology 2. Westminster, Md.: Newman, 1960. Pp. xxv + 410. \$6.00.
- Troisfontaines, Roger, S.J. "*Je ne meurs pas...*" Paris: Editions Universitaires, 1960. Pp. 250. 99 fr.

Moral Theology, Canon Law, Liturgical Questions

- Colson, Jean. *La fonction diaconale aux origines de l'église.* Bruges: Desclée de Brouwer, 1960. Pp. 152. 90 fr.
- Diez, Gonzalo Martínez, S.J. *El patrimonio eclesiástico en la España visigoda: Estudio histórico jurídico.* Publicaciones anejas a Miscelanea Comillas, serie canónica 2. Comillas, Spain: Universidad Pontificia, 1959. Pp. 200.
- Flood, Peter, O.S.B. *New Problems in Medical Ethics 4.* Translated by Malachy Gerald Carroll. Westminster, Md.: Newman, 1960. Pp. iv + 225. \$4.50.
- Jakobitische Sakramententheologie im 13. Jahrhundert: Der Liturgiekommentar des Gregorius Barhebraeus.* Edited by P. Radbert Kohlhaas. Liturgiewissenschaftliche Quellen und Forschungen 36. Münster: Aschendorff, 1959. Pp. xii + 118. DM 12.50.
- Jungmann, Josef Andreas, S.J. *Liturgisches Erbe und pastorale Gegenwart: Studien und Vorträge.* Innsbruck: Tyrolia, 1960. Pp. viii + 560.
- Reed, Albert A., C.P.P.S. *The Juridical Aspect of Incorporation into the Church of Christ—Canon 87.* Carthage, Ohio: Messenger Press, 1960. Pp. xix + 123. \$2.50.

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- Daloz, Lucien. *Le travail selon saint Jean Chrysostome*. Théologie pastorale et spiritualité, Recherches et synthèses 4. Paris: Lethielleux, 1959. Pp. viii + 198.
- Donaldson, Gordon. *The Scottish Reformation*. New York: Cambridge Univ. Press, 1960. Pp. viii + 242. \$5.50.
- Entretien d'Origène avec Heraclide*. Introduction, text, translation, and notes by J. Scherer. Sources chrétiennes 67. Paris: Editions du Cerf, 1960. Pp. 132. 9.60 fr.
- Itinerarium Symonis Semeonis ab Hybernia ad terram sanctam*. Edited by Mario Esposito. Scriptores latini Hiberniae 4. Dublin: Dublin Institute for Advanced Studies, 1960. Pp. 127.
- Lewy, Guenter. *Constitutionalism and Statecraft during the Golden Age of Spain: A Study of the Political Philosophy of Juan de Mariana, S.J.* Geneva: E. Droz, 1960. Pp. 204. 20 fr.
- Stupperich, Robert. *Melanchthon*. Sammlung Göschen 1190. Berlin: de Gruyter, 1960. Pp. 139 + 24.
- Vandenbergh, Bruno H. *Onze vaders in het geloof*. Antwerp: Groeit. Pp. 172.
- William of St. Thierry *et al.* *St. Bernard of Clairvaux*. Translated by Geoffrey Webb and Adrian Walker. Westminster, Md.: Newman, 1960. Pp. 130. \$2.75.

Pastoral and Ascetical Theology, Devotional Literature

- Alcoholism: A Source Book for the Priest: An Anthology*. Indianapolis, Ind.: N.C.C.A., 1960. Pp. x + 685. \$6.95.
- L'amour qui choisit*. Par un Bénédictin et un Chartreux. Lyons: Vitte, 1959. Pp. 264.
- Baur, Benedict, O.S.B. *In Silence with God*. Translated from the fourth German edition by Elisabeth Corathiel-Noonan. Chicago: Regnery, 1960. Pp. xii + 235. \$3.75.
- Burke, Thomas J. M., S.J. *Sinews of Love: The Face of the World as Seen by Men of God*. New York: New American Library, 1959. Pp. 160. \$1.95.
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- Faithful Servant: Spiritual Retreats and Letters of Blessed Claude La Colombière*. Translated by William J. Young, S.J. St. Louis: Herder, 1960. Pp. viii + 450. \$6.50.
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- The Pastoral Sermons of Ronald A. Knox*. Edited with an introduction by Philip Caraman, S.J. New York: Sheed & Ward, 1960. Pp. xvi + 532. \$8.50.
- Provera, Paulo, C.M. *Live Your Vocation*. Translated by Thomas F. Murray. St. Louis: Herder, 1959. Pp. 260. \$3.75.
- Rahner, Karl, S.J. *Encounters with Silence*. Translated by James M. Demske, S.J. Westminster, Md.: Newman, 1960. Pp. 87. \$1.95.
- Rosier, Irenaeus, and Enrique Esteve. *The Tertiary in the Modern World*. Fatima: Carmelite Publications, 1959. Pp. 132.
- St. Francis of Assisi: His Life and Writings as Recorded by His Contemporaries*. Translated by Leo Sherley-Price. New York: Harper, 1959. Pp. 234. \$4.50.
- The Sermons of the Curé of Ars*. Translated by Una Morrissy. Chicago, Regnery, 1960. Pp. xxii + 195. \$4.00.
- Simeon, Mother Mary, S.H.C.J. *Simon Called Peter*. Westminster, Md.: Newman, 1959. Pp. 111. \$2.25.
- Stein, Edith. *The Science of the Cross: A Study of St. John of the Cross*. Translated by Hilda Graef. Chicago: Regnery, 1960. Pp. xxii + 243. \$4.75.
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- Adler, Joshua. *Philosophy of Judaism*. New York: Philosophical Library, 1960. Pp. 160. \$3.00.
- A Concise Dictionary of Existentialism*. Compiled and arranged by Ralph B. Winn. New York: Philosophical Library, 1960. Pp. 122. \$3.75.
- Dutt, K. Guru. *Existentialism and Indian Thought*. New York: Philosophical Library, 1960. Pp. 92. \$2.75.
- Gilson, Etienne. *Elements of Christian Philosophy*. Garden City, N.Y.: Doubleday, 1960. Pp. 358. \$6.95.
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- Keilbach, Wilhelm. *Einübung ins philosophische Denken*. Munich: Hueber, 1960. Pp. 180. DM 9.80 (cloth), 7.80 (paper).
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- Muñoz, Vicente. *El influjo del entendimiento sobre la voluntad según Francisco Zumel mercedario (1540-1607)*. Madrid: Padres Mercedarios, 1950. Pp. xxv + 273.
- Polanyi, Michael. *Beyond Nihilism*. New York: Cambridge Univ. Press, 1960. Pp. iv + 37. \$.75.
- Seely, Charles S. *Modern Materialism: A Philosophy of Action*. New York: Philosophical Library, 1960. Pp. 83. \$2.50.
- Wyman, Mary A. *The Lure for Feeling in the Creative Process*. New York: Philosophical Library, 1960. Pp. xiii + 192. \$4.75.

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- Casserley, J. V. Langmead. *Christian Community*. New York: Longmans, Green, 1960. Pp. x + 174. \$5.50.
- Chauchard, Paul. *L'Être humain selon Teilhard de Chardin: Ses aspects complémentaires dans la phénoménologie scientifique et la pensée chrétienne*. Paris: Gabalda, 1959. Pp. 240.
- Déchanet, J.-M., O.S.B. *Christian Yoga*. New York: Harper, 1960. Pp. vi + 196. \$3.75.
- Fanfani, Amintore. *Catechism of Catholic Social Teaching*. Translated by Henry J. Yannone. Westminster, Md.: Newman, 1960. Pp. xxvii + 208. \$2.95.
- Frye, Roland Mushat. *God, Man, and Satan: Patterns of Christian Thought and Life in Paradise Lost, Pilgrim's Progress, and the Great Theologians*. Princeton: Princeton Univ. Press, 1960. Pp. x + 184. \$3.75.
- Harvest 1960: A Selection of the Best Articles from the Catholic Press Published during the Past Year*. Edited by Dan Herr and Paul Cuneo. Westminster, Md.: Newman, 1960. Pp. xiv + 289. \$3.50.
- Hegel: Highlights: An Annotated Selection*. Edited by Wanda Orynski. New York: Philosophical Library, 1960. Pp. xxi + 361. \$4.75.
- Hock, Alfred. *Reason and Genius: Studies in Their Origin*. New York: Philosophical Library, 1960. Pp. 138. \$3.75.
- Hoffman, Ronan, O.F.M.Conv. *Pioneer Theories of Missiology*. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. xiv + 182. \$3.25.

- Kelly, Bernard J., C.S.Sp. *Missionary Spirituality*. Dublin: Gill, 1960. Pp. x + 165. 15s.
- Lynch, William F., S.J. *Christ and Apollo: The Dimensions of the Literary Imagination*. New York: Sheed & Ward, 1960. Pp. xvii + 267. \$5.00.
- Modern Catholic Thinkers: An Anthology*. Edited with a preface by A. Robert Caponigri. New York: Harper, 1960. Pp. xvi + 636. \$15.00.
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SIGLA

OLD TESTAMENT

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

NEW TESTAMENT

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

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1, 2 K	1, 2 Kings	Na	Nahum
1, 2 Chr	1, 2 Chronicles	Hb	Habakkuk
Ezr	Ezra	Zeph	Zephaniah
Neh	Nehemiah	Hg	Haggai
Est	Esther	Za	Zechariah
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