

BOOK REVIEWS

SACRA PAGINA: MISCELLANEA BIBLICA CONGRESSUS INTERNATIONALIS CATHOLICI DE RE BIBLICA. Edited by J. Coppens, A. Descamps, and E. Massaux. 2 vols. *Bibliotheca Ephemeridum theologicarum Lovaniensium* 12-1.3 Paris: Gabalda; Gembloux: Duculot, 1959. Pp. 579, 486.

It is unlikely that any readers who are not reviewers will sit down to read these two fat volumes through. This is entirely intelligible, yet in a way unfortunate; for the editors have assembled here perhaps the most massive consensus of Catholic biblical scholarship ever presented to the public. The Brussels Congress of 1958 was eminently successful in attracting Catholic exegetes; almost everyone was there, and those who were unavoidably absent are, as far as their published works are concerned, in full harmony with the Brussels chorus. If anyone wants to know what contemporary Catholic exegesis is and what it is doing, he can find it here. There are seventy-nine contributors from France, Belgium, Italy, Spain, Germany, Austria, the United Kingdom, Eire, the Netherlands, Switzerland, Poland, and North America, and no major Catholic university or institute of biblical studies is unrepresented.

It is impossible to review these contributions, and the purpose of a review will be better served if I describe the speculum of Catholic exegesis which the volumes reveal. First of all, there is a consensus: a consensus not of detailed conclusions, in which Catholic scholars differ with a joyous zeal for the fray, but a consensus in principles and methods. The principles and methods are those outlined in general in *Divino afflante Spiritu* and rendered concretely practical by the work of a generation of scholars. Catholic exegesis is critical: it does not treat the Bible as a homogeneous mass, but seeks the date, the context, the *Sitz im Leben* of the literature it discusses. Catholic scholarship is historical: it knows that no piece of literature is intelligible unless it is related to the historical and cultural situation in which it arose, and it is diligent in seeking a better understanding of the historical background of the Bible. Catholic exegesis is theological: it tries to synthesize the religious meaning of the texts it studies and to reformulate this meaning in language addressed to its contemporaries. Catholic exegesis is as tenacious of dogmatic tradition as it is careless of the traditions of antiquated erudition. Catholic exegesis is apostolic, believing that it can and must utter the word of God if it is to serve the Church at all. Catholic exegesis is creative: it does not shrink from original thinking and proposes new interpretations with vigor and courage joined with the humility which becomes the genuine scholar. This aspect of the volumes will not please

those Americans who believe that creative scholarship ought to be done only in Europe—a belief which happily is not shared by our European colleagues. In a word, Catholic exegesis is an activity with which one is at once proud and humble to be associated. Whoever wishes to repudiate contemporary Catholic exegesis is free to do so, but he ought to know what he is doing.

Of particular interest, I believe, will be the section on problems of introduction and hermeneutics; the articles by Benoit, Schildenberger, Levie, and Descamps are truly programmatic. Benoit expands his theory on inspiration and approaches an aspect of inspiration which I believe is very fruitful and on which I plan to publish an article in the near future: the "collective" nature of inspiration in Israel and in the Church. Levie outlines the theological function of the exegete as historian, a function which the exegete alone is qualified to fulfil. Schildenberger attacks the problem of inspiration as it touches doublets and etiological stories in the Bible. Descamps discusses the relations of historical criticism and faith in the construction of biblical theology. This reviewer finds it impossible to agree with Maximo Peinador when he asserts that the construction of biblical theology is impossible without an appeal to the *sensus plenior*; my own views on this problem have appeared more than once elsewhere, and it is well known that the *sensus plenior* is a problem on which Catholic exegesis has not reached a consensus.

Included in the contributions are addresses by Archbishop Alfrink of Utrecht and Bishop Charue of Namur, neither of whom, in the words of Archbishop Alfrink, is a stranger in Jerusalem at a biblical congress. The Archbishop of Utrecht, in urging Catholic exegetes to meet their unique responsibility of scientific work, takes occasion to warn them against premature popularization of novel hypotheses. Possibly not all readers of the book will understand as well as His Excellency that a warning against premature popularization is not a warning against all popularization, and that hypotheses widely accepted among exegetes, while they may be unknown to the general public, can scarcely be called "novel." No good is served by cherishing erroneous views, and a false opinion acquires no merit from the fact that it has been false for a long time. Bishop Charue discusses the office of bishop as authentic teacher in the diocese and the union of exegetes with the bishop in his teaching office. This is an encouraging address, for which exegetes will be grateful; it is not always remembered that they are officers of the Church who share in her mission.

A STUDY IN HEBREW THOUGHT. By Claude Tresmontant. Translated by Michael Francis Gibson. New York: Desclee, 1960. Pp. xx + 178. \$3.75.

This is a translation of *Essai sur la pensée hébraïque* (2nd. ed.; Paris, Editions du Cerf, 1956), which is no. 12 in the *Lectio divina* series. The English edition has a Foreword by John M. Oesterreicher.

Tresmontant is primarily a philosopher writing for philosophers, but the time he spent with Prof. Dhorme studying Hebrew and exegesis enables him to avoid the more serious errors one sometimes encounters in non-professionals. The Hebrew thought which T. studies may be more precisely denominated as biblical thought, since his references to nonbiblical Hebrew material (mostly to the cabala) are all but lost among the hundreds of biblical references. He wishes "to uncover the main lines, the organic structure of a metaphysics which is truly, though implicitly, contained in the Bible" (p. xix). The method is that of comparison and contrast, in that "the philosophy we wish to portray will be set beside the native tendencies of Greek philosophy, especially those tendencies which, throughout the history of thought, have proven incompatible with the metaphysics whose inspiration is biblical" (p. xix). The comparisons and contrasts are chiefly with the philosophies of Plato and Plotinus, with very considerable attention given Bergson as a meeting place of Hebrew and Neoplatonic thought.

The three main parts of the book, preceded by Foreword, Translator's Preface, and Introduction, and followed by a Conclusion and three Appendices, are: (1) "Creation and the Created," (2) "An Outline of Biblical Anthropology," and (3) "Understanding." The Hebrew response (creation) to the basic problem of the one and the many differs radically from that of the Greeks, notably of Plato and Plotinus. For them, any move from the one to the many, any generation, is essentially a degradation and a fall, whereas in the biblical tradition the genesis of reality is a truly positive act, an act of creation. Creation is a continuing process, and time—here Bergson's intuition of the importance of the *new* greatly influences T.—is to be thought of not spatially, as did the Greeks, but as implying a progressive and incessant creation of new reality. The cyclic movement favored by the Greeks within a static, complete cosmos is to be contrasted with the movement of evolution, of maturing, of genesis, of growth, which is biblical and opens out into a view of the universe in which history is maturation. Other related subjects treated in this first part are: "Creation and Fabrication," "The Sensible," "Israel," and "The Incarnation."

Part 2 discusses the differences between the Greek soul-body and the Hebrew flesh-spirit, while Part 3 shows that understanding is not, in the

Bible, an abstract, logical operation, but rather something richer, more affective, a "spiritual intelligence."

Three Appendices ("The Neo-Platonism of Bergson," "Care," and "Hebrew Thought and the Church") conclude this slim, stimulating volume. Philosophers, no doubt, would be much better pleased with T.'s work if he had managed to give the Greeks the same careful attention he gives to Bergson. It must be confessed that generalizations, whether philosophical or biblical (such as that comparing Platonic symbolism and biblical parable [pp. 59 ff.]), while striking, more than once ignore elements which do not fit the desired pattern. While, as said, stimulating, T.'s book is perhaps too sketchy to be satisfying. One suspects that his compatriots would describe his interpretation as *un peu trop simpliste*.

West Baden College

JOSEPH J. DeVault, S.J.

DIE ERHÖHUNG UND VERHERRLICHUNG JESU IM JOHANNESVANGELIUM.
By Wilhelm Thüsing. *Neutestamentliche Abhandlungen* 21, 1-2. Münster: Aschendorff, 1960. Pp. xiii + 303. DM 26.50.

This volume, dealing with the Johannine notion of the "being raised up" (*hypsōthēnai*) and the "glorification" (*doxasathēnai*), is worthy of the distinguished series in which it is published. A pupil of Max Meinertz and a graduate of the Catholic theological faculty of Münster, Fr. Thüsing has given us an example of the painstaking exegesis we have come to expect from Germany. He knows the German literature on Jn (his use of Bultmann shows discernment) and also—and this is refreshing—the important French and English contributions.

Briefly, his thesis is this. The "being raised up" of Jn 3:14, 8:28, and 12:32 refers to the Crucifixion and not to the Ascension. It is not simply to be equated with the glorification of Jesus (vs. Bultmann, Bertram); yet it is not to be as sharply distinguished from the glorification as some would have it (e.g., Dupont). The raising up of Jesus on the throne of the cross was the consummation of His earthly work and a supreme moment of revelation (8:28), for He was shown as a sign of salvation (3:14-15; 12:32).

"Glorification" consists in two stages: (a) the earthly work of Jesus, culminating in His "hour," i.e., His passion and death (12:23-24; 13:1, 31). This was a glorification of the Father through the obedient acceptance of the divine will or command by the Son. This glorification of the Father resulted in a glorification of the Son, who was seen as the revelation of the Father. The "being raised up" in crucifixion was part of this stage of glori-

fication. (*b*) The return of Jesus to the Father. During His earthly life Jesus saw the Father (5:19) and was united to Him (10:30), but was not with Him. After His life Jesus could go to the Father and be restored to the glory with the Father that He possessed before time (17:5). This glorification of Jesus includes His receiving all power from the Father, including that of sending the Spirit. The giving of the Spirit is characteristic of the second stage of glorification (7:39). The Spirit glorifies the Son (16:14), showing Him to be the true revelation of the Father. Thus, while in stage *a* the Son is glorified in the Father and in the Father's name (12:28a; 17:6), in stage *b* the Father is glorified in the Son (14:13). The Spirit's work of glorification is in and through the disciples, who by their love of one another to the point of death (15:12 ff.) bear fruit in converting many to faith in Christ and thus render glory (15:8; 17:10, 22).

These two stages of glorification are referred to in those strange passages of Jn where glorification is spoken of in the aorist and the future, e.g., 12:28: " 'Father, glorify your name.' Then a voice came from heaven: 'I did glorify it [stage *a*] and will glorify it again [stage *b*].'" Yet the two stages are not to be disassociated. The revelation of God's glory by the disciples in *b* is a continuation of the revelation by Jesus in *a*; their love unto death is patterned on His love unto death. The Resurrection is the bond between the two stages. It is part of Jesus' work, for it is part of the divine command (10:18: death was for the purpose of resurrection); yet it is part of *b* too, for the resurrected Jesus gives the Spirit (20:22) and is the object of faith (20:28). (T., however, does not hold that chap. 20 represents the complete giving of the Spirit promised at the Last Supper, but a Johannine pre-figuring of the full gift of the Spirit.)

A review cannot do justice to T.'s excellent exegesis of individual passages. His over-all thesis, to which we must confine ourselves, is sound and reasonable. The two stages are, perhaps, too sharply drawn. Personally, we prefer the image of a continuous ascent of Jesus to the Father by crucifixion, resurrection, and ascension, which form steps on the ladder. T. would object to our image, for he holds that "being raised up" (i.e., crucifixion) has no direct reference to being raised up to the Father or to heaven (p. 25). Yet—and this we do believe—T. would introduce into these concepts more Germanic precision than the Evangelist intended. And even T. must admit a parallelism between the "ascended into heaven" of 3:13 and the "being raised up" of 3:14 (pp. 260-61).

In comment on some minor points, the distinction between "glory" and "glorification" (p. 240; i.e., the latter is not used for a partial revelation of Jesus' glory by way of sign as in 2:11) may be coincidental. The use of

“glory” in 1:14 and perhaps elsewhere must be viewed in relation to the new-covenant idea, an aspect which T. does not adequately treat. Also, his exegesis of 4:34–38, in which he claims that the Father is the sower, is very doubtful. If we were to make one general criticism, it would be this. Jn is not a uniform work: while the traditions behind it may stem back to St. John, pieces of this Johannine tradition, formed at different times, have been amassed into an imperfectly edited whole. Therefore, the present context of a passage is not always a totally reliable guide to its meaning. The final editor of the Gospel fitted in sections wherever he could best connect the themes, but this does not guarantee a perfect sequence. While T. recognizes this, at times he does not make sufficient allowance for it. But these observations concern minor defects (or often, our differences of opinion) which cannot detract from the quality of this first-rate contribution to Johannine studies.

St. Mary's Seminary, Baltimore

RAYMOND E. BROWN, S.S.

JEAN LE THÉOLOGIE ET SON ÉVANGILE DANS L'ÉGLISE ANCIENNE. By F. M. Braun, O.P. *Études bibliques*. Paris: Gabalda, 1959. Pp. xviii + 428. 3500 fr.

This highly specialized study of the history of the fourth Gospel in the early Church is divided into three main parts: the relationship between the fourth Gospel and the other Johannine writings (pp. 3–63); the diffusion and reception of the Gospel during the second century in Egypt, at Rome, and in Asia Minor and neighboring countries (pp. 69–296); and the person of the fourth Evangelist (pp. 301–92). A short summary of general conclusions terminates the body of the work (pp. 393–97). We shall try to review the more important positions arrived at by Fr. Braun.

B. concludes that the fourth Gospel must be accepted as a literary unity (p. 12). Like many of the more recent Johannine scholars (Dodd, Barrett, and Lightfoot), he rejects the conclusions of those earlier twentieth-century commentators who attempted to identify the various strata alleged to be present in the text of the Gospel as it has come down to us. He is cautious and reserved with regard to the theories of the Gospel's mathematical structure as proposed by Colson, Boismard, and others (p. 15). B. joins the many more recent commentators on the fourth Gospel in rejecting suggested textual transpositions and prefers the present order of the text (p. 25).

Who wrote the various documents attributed to John? B. suggests that one author, aided by three disciple-secretaries (one for Ap, a second for the epistles, and a third for Jn), is responsible for Ap, 3 Jn, 2 Jn, 1 Jn, and

Jn—in that order of appearance (p. 59). As we shall see later, that one author is John, the son of Zebedee, the disciple whom Jesus loved. B. thinks that all five documents reached their final form by 95–100 A.D. Attention should be called to the fact that throughout this section (pp. 27–63) B. often argues cogently from pertinent Qumrân material to support his conclusions.

In his long second section, B. studies the history of the fourth Gospel's diffusion into various countries during the second century. In the works of this period, how much dependence upon Jn can we affirm? Must we attribute the diffusion of the Gospel at this period exclusively to the Gnostics, especially in Egypt? After studying the available material of the second century, B. concludes that the dependence of these works upon Jn was according to varying degrees: certain, very probable, probable, and possible. The following are examples taken from the author's chart (p. 291): *certain*: P. Rylands 457, Egerton 2, Ignatius of Antioch, Justin, Theophilus of Antioch, and P. Bodmer II; *very probable*: Marcion, the Gospel of Peter, the Letter to Diognetus; *probable*: Polycarp, the Didache, the Odes of Solomon, the Acta Johannis of Leucius; *possible*: Letter of Barnabas, Satornil, Basilides.

In the course of his investigations of the above material, B. came to other interesting conclusions. With respect to the history of Jn in Egypt, for instance, he thinks that during the second century the fourth Gospel was received there according to the diverse dispositions of the receivers, whether orthodox or Gnostic (p. 132). At Rome, the evidence points to a Johannine theological climate there when Clement wrote to the Corinthians (*ca.* 95) and the reading of the fourth Gospel by the middle of the second century (p. 180). B. feels sure that when Theophilus of Antioch (*ca.* 170) cites Jn 1:2–3 *ad litteram* in defense of apostolic teaching, he is but following a tradition of his church, which accepted the authority of the fourth Gospel (p. 294).

In the final section of his work, wherein he considers the person of the fourth Evangelist, B. concludes that John, the son of Zebedee and the disciple whom Jesus loved, wrote the Gospel which bears his name. He also suggests that John called himself simply "the disciple," while his own disciples added the clause "whom Jesus loved" (p. 306). John, the son of Zebedee and the disciple whom Jesus loved, was not, however, the disciple who accompanied Simon Peter to the gate of the high priest's courtyard and who was known to the high priest (Jn 18:15). B. suggests that this disciple was, perhaps, Nicodemus or Joseph of Arimathea (p. 308). The

evidence for John's stay in Asia is strong. If another John was there also, we know virtually nothing about him (p. 363).

In this work for specialists, B. has made a significant contribution to the study of positive theology. This careful, penetrating study of the history of the fourth Gospel in the early Church is surely the most excellent work of its kind ever published. He, better than most, knows the gaps in our knowledge of Gnosticism. Where the evidence for his conclusions is slight, he is cautious. This is the hallmark of a good scholar. He has made one thing, among many others, abundantly clear: the Gnostics must never again be thought of as the sole patrons of or first witnesses to Jn.

Providence College

THOMAS AQUINAS COLLINS, O.P.

LES IDÉES MAÎTRESSES DE SAINT PAUL. By François Amiot. *Lectio divina* 24. Paris: Editions du Cerf, 1959. Pp. 270. 960 fr.

This is more complete and cohesive a Pauline theology than its title may suggest. Of the two acceptable ways to present Paul's thought—by tracing its development chronologically through the epistles or by finding its key principles and following up their ramifications—Amiot has chosen the latter. He presents Paul's thought in an organic framework in such a way as to enlighten anyone who has struggled with the epistles themselves but has not been able to form a coherent theological picture from them. In constructing his synthesis of Paul's theology, A. has utilized Hebrews as a Pauline epistle, because it reproduces the Apostle's teaching, though it is the work of an unknown disciple. Use of Hebrews becomes significant in developing Paul's doctrine on the priesthood of Christ.

For A., Paul's theology is the echo of his religious experience, but it is not thereby reduced to subjective impressions, being founded on the activity of Christ. In a rectilinear development, Paul detects and formulates the consequences of his gospel, which he possessed in its most important points from his conversion.

Rarely does A. treat of Paul's teaching in other than Pauline categories of thought. When he does, as when he discusses the notes of the Church, it is to show what can be gathered from the writings of Paul about a subject which the Apostle did not treat *ex professo*.

The key concept of Paul's thought, as it is of the apostolic generation, is salvation. Founded in the divine initiative, salvation is universal and gratuitous. Adam and the Fall, Abraham and his faith, Moses and the Law, all precede Christ, the author of salvation, who redeems us by His

death, resurrection, and ascension. Salvation is not merely negative, liberation from sin. One is not preserved from sin and death without at the same time attaining to justice and life. The dead and risen Christ purifies us and sanctifies us.

Participation in this salvation has its individual and collective aspects. Justification comes through faith and baptism. For Paul, faith is not simply the adhesion of the mind to the gospel message. It is an unreserved, personal commitment to the service of Christ, a commitment governing one's whole life. Justification brings union with Christ, grace, and the gift of the Spirit. The one who is justified is joined to the glorified Body of Christ. As a member of Christ's Body, he receives nourishment from its Head, and he is united to the other members of that Body. This union with the Head and the other members of the Body of Christ is perfected by the Eucharist. The Church is the Body of Christ; more precisely, the Church is the visible society of the faithful in its organized and hierarchically constituted exterior unity, while the expression "Mystical Body" lays emphasis on the community of life between the members and the Head and between the members themselves, and emphasizes the interior unity of the Body of Christ.

The final achievement of salvation is the object of Christian hope. Death and judgment lead to the resurrection, and the Parousia will bring the final victory of Christ. In all this divine intervention in history, the final end sought is the glory of God.

Such a summary, while it sketches the basic outline of A.'s work, cannot do the book justice. All the various elements of Paul's epistles which bear on the matters above are discussed in their place. The reader is impressed with the unity of Paul's thought in A.'s presentation of it. The kerygmatic concerns of the apostolic age—the characteristic emphasis on the resurrection, for instance—also shine through, though Pauline concepts have been added to the basic pattern.

Since much is condensed in this closely written work, some things receive scant attention. Because of current theological discussion, the reviewer would have liked more development, e.g., of what the Body-Church distinction has to offer for the salvation of those outside the visible unity of the Church. But a survey such as this cannot explain everything. As a survey, and as an introduction to Pauline thought in all its richness, the book is excellent.

INDEX TO PERIODICAL LITERATURE ON THE APOSTLE PAUL. Compiled under the direction of Bruce M. Metzger. *New Testament Tools and Studies* 1. Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1960. Pp. xvi + 183. 14 gld.; \$4.00.

B. M. Metzger is both the editor of the new series, *New Testament Tools and Studies*, and the chief compiler of the admirable bibliography of articles on the Pauline writings which forms the first volume of the series. The index itself grew out of an exercise in bibliographic research engaged in by twenty of his students in a seminar on Paul. Listing 114 periodical titles and indexing articles in 14 languages, the bibliography covers the time from the first year of publication of each periodical until the end of 1957. The entries are catalogued under six general headings (Bibliographical Articles on Paul, Historical Studies on the Life of Paul, Critical Studies of the Pauline Literature, Pauline Apocrypha, Theological Studies, History of the Interpretation of Paul and of His Work). In the third section is found an extensive list of articles dealing with each of the thirteen Pauline epistles under the further subheadings: Textual Criticism, Historical and Literary Criticism, Theological Studies, Exegesis of Individual Passages. It is difficult to praise sufficiently the excellence of this *NT* tool prepared under the direction of a renowned bibliographer. This first volume augurs well for the rest of the series.

Though the reviewer fully realizes that the compilers have not made the claim of offering an exhaustive coverage of Pauline periodical literature, he feels that a few points concerning this index should be indicated. Confronted with the splendid coverage given, he recognizes fully the vast amount of work which has gone into the production of this otherwise splendid index. However, it should be pointed out to the eventual user that a number of theological magazines which have occasional articles on Paul have not been indexed (e.g., *Ephemerides theologicae Lovanienses*, *Nouvelle revue théologique*, *Revue des sciences religieuses* [Strasbourg], *Zeitschrift für Theologie und Kirche*, etc.). Further, in the periodicals canvassed there are occasional omissions (e.g., J. J. Collins, "Bulletin of the New Testament: The Pauline Epistles," *THEOLOGICAL STUDIES* 17 [1956] 531-48; J. T. Curran, "Tradition and the Roman Origin of the Captivity Letters," *ibid.* 6 [1945] 163-205; see further W. Parsons on Rom. 13, *ibid.* 1 [1940] 337 ff.; 2 [1941] 325 ff.; E. F. F. Bishop, "The Risen Christ and the Five Hundred Brethren (1 Cor 15.6)," *CBQ* 18 [1956] 341-44; C. Spicq, "Une réminiscence de Job XXXVII, 13 dans I Cor. IV, 21?", *RB* 60 [1953] 509-12; H. Riesenfeld, "La voie de charité: Note sur I Cor. XII, 31," *Stud. theol.* 1 [1948] 146-57; G. V. Jourdan,

"*Koinônia* in I Corinthians 10₁₆," *JBL* 67 [1948] 111-24; etc.). Such omissions scarcely fall in the group intentionally left out of the index according to the following statement: "All articles on Paul, except a few of purely homiletic nature, have been cited" (p. ix). Consequently, despite its wide coverage it is—as its title indicates—an index to a great deal of periodical literature on Paul. The *Bibliographie biblique* from Montreal, for all its "narrowly limited" scope (see THEOLOGICAL STUDIES 20 [1959] 480-81), nevertheless supplies many a Pauline title not found in this index. They should be used conjointly.

The present generation of Scripture students, however, should utter the name of B. M. Metzger with thanksgiving for this latest addition to his indispensable bibliographies.

The American edition from Eerdmans Publishing Co. mistakenly bears the date 1951 on the title page.

Woodstock College

JOSEPH A. FITZMYER, S.J.

IL PROBLEMA STORICO DELLA RISURREZIONE NEGLI STUDI RECENTI. By Carlo M. Martini, S.J. *Analecta Gregoriana* 104. Rome: Gregorian Univ. Press, 1959. Pp. 174. L. 1600.

Fr. Martini has contributed a fine sequel to *La résurrection de Jésus dans l'apologétique des cinquante dernières années* of Paul de Haes (cf. THEOLOGICAL STUDIES 15 [1954] 314-16). The most important recent works touching on the literary and historical analysis of the *NT* documents on the Resurrection are critically studied and evaluated to bring out the problems of the Resurrection and present an evaluation.

M.'s study is concerned chiefly with the sources of the Resurrection story and shows a thorough knowledge of Form-Criticism, Source-Criticism, and *Redaktionsgeschichte* in tracing the historical phases of the formation, development, and finished form of the *NT* tradition. After an introduction dealing with the problem of the Resurrection and recent exegetical methods, M. works through the sources of the primitive preaching as it touches the Resurrection, the literary conditions of the Gospel narratives on the Resurrection, the historical content of the primitive gospel message and of the Gospel narratives, and the results of recent research on the Resurrection.

Faith in the Resurrection is expressed in the primitive communities in varied forms from professions of faith to liturgical prayers, from catechetical formulas to narrative accounts. Recent research has shown the lines of development of the forms and the factors behind this development. This makes it possible to form a balanced judgment, supported by good evidence,

that there is a development in the tradition but not a distortion of the initial thought. It also warns against attempts at an overrigid material harmonization of all strata of the tradition.

On the content of the Easter tradition, recent research has brought out the substantial homogeneity of the historical content as well as the motives of its development. The result is that the Resurrection does not appear as a projection of faith but is founded from the beginning on concrete historical data that the tradition preserves unaltered even in the successive *prises de conscience* of the event.

M. brings out the principal difficulty experienced by the historian in dealing with the Resurrection. We are dealing with mysterious and superhuman events which in their totality do not issue from a historical proof but are the object of faith. Some of the effects are perceptible and can be the object of testimony. The empty tomb and the apparitions are subject to some control by the historian. They illuminate each other and can be united in one coherent explanation which is the extraordinary event whose roots are supernatural and divine but whose visible effects have the value of a sign.

M.'s conclusions are sober and prudent, with a neat balance between a despair of any historical knowledge and overoptimistic conclusions that go beyond the evidence. Room for progress is indicated in continuing research on the history of the forms, on the specific plan and purpose of each Evangelist, on the theology of the apparitions, and on the historical attitudes of later writers, e.g., the Fathers. All this will bring out even more clearly the evolution of the Easter tradition as a homogeneous and organic development.

Fordham University

VINCENT T. O'KEEFE, S.J.

THE SECRET BOOKS OF THE EGYPTIAN GNOSTICS: AN INTRODUCTION TO THE GNOSTIC COPTIC MANUSCRIPTS DISCOVERED AT CHENOBOSKION. With an English translation and critical evaluation of *The Gospel according to Thomas*. By Jean Doresse. Translated by Philip Mairet. New York: Viking, 1960. Pp. xx + 445. \$6.50.

This is a "fully revised and augmented" translation of D.'s *Les livres secrets des gnostiques d'Egypte* (Paris: Plon, 1958), which forms the introductory volume to a projected series on the Nag'-Hammâdi MSS. Appendix 2, to be discussed below, contains a good deal of the material from D.'s second volume, *L'Évangile selon Thomas* (1959). Besides the added appendices and a splendid index of names and topics (nearly sixty pages),

the English edition incorporates the seven pages of additions and corrections for Vol. 1 which D.'s second French volume was compelled to print, thus going far to remove the impression of undue haste made two years ago. There remain corrections to be made: e.g., "New" instead of "Old" Testament on p. 95, top; "Bidez" instead of "Bides" on p. 10, n. 35, among other misprints; etc. The publishers of this edition merit the reader's thanks for placing the copious footnotes where they belong—at the foot of the page—instead of at the end of each chapter as in the French original.

Although sometimes awkward, especially in the Introduction, the translation seems to improve and becomes fairly smooth as the book proceeds. There are indeed errors or unhappy expressions. The reviewer may be permitted to note a few of these blemishes on a generally attractive presentation: "Where are we now with the Problem of Gnosticism?" is a quaint rendering of "Où en est le problème du Gnosticisme?" (p. 3); either *Contre Celse* (French) or *Contra Celsum*, but not *Contra Celse* (p. 7); l. 22 on p. 91 makes no sense; "Rufin" is Rufinus in English (p. 139); "justesse" is "accuracy," not "justice" (p. 158); etc.

This work furnishes a good deal more than a description of the Chenoboskion MSS and their contents. In chap. 1, D. introduces the concept of Gnosticism and offers a fairly detailed summary of the manifold varieties of it as we know them in the works of their adversaries, the Church Fathers, and historians. Here and throughout the work D. rightly emphasizes the importance of the Nag'-Ḥammâdi documents as furnishing an authentic corroboration or a corrective norm, as the case may be, to these necessarily biased accounts. The author then surveys what little we have had up to now of the writings of Gnosticism, such as the *Pistis Sophia* and the Berlin Codex, and the fragments, art works, and other ancient remains of this once widespread religion. He concludes his picture of Gnosticism prior to the Chenoboskion discovery with a useful summary of Gnostic doctrine (pp. 110-15), here as often elsewhere expressing his debt to the studies of H.-Ch. Puech.

In chap. 3, D. relates the fortuitous story of the MS discovery and the tortuous subsequent history of it. No one will dispute D.'s claim to write with authority on this subject or on what follows in the book. He was the first to examine (along with the late Togo Mina) and to catalogue the MSS and apparently one of very few to make any firsthand preliminary study of them. Once this fact is established, one wonders whether D.'s repeated (e.g., pp. xii ff., 117 ff., 122, 16 f., 338) insistence on his own role in this drama is in good taste. One can only interpret it as evidence of a deplorable rivalry among scholars that could add not a little to the difficulties

already besetting the publication of the codices (see the essay of W. Till in W. C. van Unnik, *Evangelien aus dem Nilsand* [Frankfurt, 1960]).

The author goes on to classify the codices themselves according to the scripts and to enumerate the works contained in them. The problem of reference continues to grow complicated: the numbering of the codices proposed here differs, for reasons given, from D.'s first inventory and from Puech's classification. In the longest chapter of the book D. describes the contents of the works—some in considerable detail—as his initial survey of them was able to reveal. He then resurveys our picture of Sethian Gnosticism (for such is the dominant type of Gnosticism in the works) in the light of both Nag'-Ḥammâdi and previous information. In general he finds that the writings tend to confirm the dependability of the ancient heresiologists' accounts. After wading through the multiplicity of the sects and works and their similar but extremely complex mythologies, one is grateful to D. for his effort to put some order into this confusion by tracing the lines of this one doctrine and its relationships to the religious and intellectual currents of the ancient world. No really clear picture emerges yet, of course, nor is the problem of Gnostic origins much clarified. While we wait—and we may have to wait a long time—for further publication and study of the documents from Nag'-Ḥammâdi, we will find D.'s book a valuable first presentation.

In the fifty pages of Appendix 2 we find an introduction to the *Gospel of Thomas*, a translation of it, notes, and a very useful index of references to the canonical Gospels. This part of the volume was ably translated from the French by L. Johnston in collaboration with the author. It is not intended as a translation of D.'s second volume, but it covers briefly much of the same ground. D.'s general views of *Thomas* in the Introduction are substantially unchanged; his estimate of its date (late second century or even earlier) and of its relationship to possibly authentic traditions appears to be somewhat more conservatively expressed. Even if some such relationship should be established, it remains unclear to the reviewer why "it will certainly be indispensable to turn to the parallel witness of the *Gospel according to Thomas*—however ambiguous it may be—for any critical work on many passages of the canonical gospels" (p. 351). There are some slight changes in this translation, and the notes are very sketchy as compared with the long commentary of D.'s French work.

D.'s numbering of the *Thomas* sayings differs from that of all the existing translations, as far as the reviewer knows; D. gives a total of 118 of them. He disclaims any definitive system, but it is regrettable that he has complicated reference to his work by not following, "simply for reasons of con-

venience," the system of the text recently published by Brill and Harper. The translation is fairly literal, but not without some interpretative renderings. Unfortunately, it is not always quite accurate. For one thing, D. often handles verb tenses with much too much freedom (e.g., Sayings 3, 12, 14, 92, etc.). It might be unfair to question the translation in the many details that come to mind, since D. has made no effort here to explain his readings of the text or his understanding of the Coptic. Nevertheless, a few of what seem to be mistranslations should be pointed out. In Saying 2, "those who seek to attract you" should be simply "those who lead you" (*netsōk hētteu' n*). The first clause of Saying 4 is not optative, nor do the words "it will be seen that" appear in the text of the last clause. In Saying 17, *tacha* (Greek) is "perhaps," not "indeed," and "they will be lifted up" is a far cry from "they will stand" (*senāōhe eratou*; cf. Saying 28 also). In Saying 33, *tenou setohe* cannot mean "let someone come who will correct them." In view of the Gospel parallels to Saying 50, "barn" seems a poor choice for *eho*, "treasure," and there is no reason whatever to read "he sows" instead of "he speaks" evil. Similarly in Saying 52, D. has ignored a clear case of proleptic word order to come up with "otherwise he will honor the one and the other will treat him harshly." It is regrettable that such instances as these are quite numerous in the translation.

Weston College

GEORGE W. MACRAE, S.J.

THE IDEA OF CATHOLICISM: AN INTRODUCTION TO THE THOUGHT AND WORSHIP OF THE CHURCH. Edited by Walter J. Burghardt, S.J., and William F. Lynch, S.J. New York: Meridian, 1960. Pp. 479. \$6.00.

"The purpose of this book is to provide the serious student of Catholicism, be he Catholic or non-Catholic, with those materials which will put him in basic and solid contact with the theology and prayer of the Church." So reads the opening sentence of the preface to this book; the experience and professional competence of its two learned editors, aided by their own scholarly contributions, guarantee a successful compilation. In line with their stated objective, the editors refuse to regard it as an anthology, preferring to consider their choice of material as dictated by a carefully established position on the meaning of Catholicism. Hence there is no casual culling out of interesting passages from the vast stores of Church literature. Rather, the editors have hit upon a well-formulated pattern and fashioned their selections accordingly. That pattern embraces the scope of the Church's thought and worship, the breadth of her traditional past, her doctrinal riches—terms which they have seen fit to condense in the one word "idea."

Any practitioner who has ever been called on to open up the inner significance of the Catholic religion will gratefully acknowledge that the professional theologians have with this volume saved him many a step. The value of their work becomes clear as one savors the depth and the range of their selections: Suhard, Newman, and Häring on the perennial sense of religion; Lynch on the Catholic "idea"; Charlier on Scripture; Adam, Leen, and Goodier on Christ; Salet on the Trinity; Congar on the Church; Burghardt on Mary; Roguet on the sacraments; D'Arcy and Benoit on the Eucharist; Adam and de Montcheuil on papacy and episcopacy; Vann's "vision of the way." Especially appealing are the fine essays of Salet and Charlier. The second section presents in English living texts which illustrate the idea of Catholicism: confessions and creeds, the Mass, the seven sacraments, prayers of the Church, spiritual documents, and modern papal pronouncements.

The paragraphs introductory to each section are skilfully composed. If the reader does not balk at the adjectival form "Christic," he will find them not only graceful connectives but instructive items in their own right. Those for whom certain selections are already familiar will enjoy a rereading in this new setting with its attractive layout and design—even though the small print may tax their vision. However, this too has ample compensation in view of the judicious care that made possible the inclusion of so much that is worth while.

The team of Jesuit seminarians who collaborated with the editors on this volume also deserve high praise for their part in arrangement and translation.

Fordham University

PHILIP S. HURLEY, S.J.

MODERN CATHOLIC THINKERS: AN ANTHOLOGY. Edited by A. Robert Caponigri. New York: Harper, 1960. Pp. xvi + 636. \$15.00.

Anthologies have become a necessary part of the modern world of books, because that world has become so vast and unmanageable. Most anthologies are selections of the best in a field, or of the best over a wide range of subjects for a given period. Caponigri's is perhaps unique in that it is conceived as a practical method of demonstrating, to many within the Church as well as to outsiders, a truth whose theoretical proof, often offered, usually leaves the doubter unmoved: the truth that Catholic thinkers enjoy true intellectual freedom. By this last phrase C. does not mean simply that their adherence to the faith does not impose upon them in all areas of human thought a ready-made set of opinions, nor that Catholic thinkers do indeed

submit passively to dictation in certain spheres but are "free" and untrammelled in others because their faith has nothing to say to them there. Rather, "their faith is the source and spring of their freedom. They are free because they believe" (p. xvi). Divine revelation not only opens up a realm of reality hidden to the unaided human mind; in its light alone the world of human experience itself unfolds its full breadth and depth.

Since it is primarily the modern Catholic thinker that C. is interested in and not a synthetic presentation of Catholic thought, he has been satisfied to group his thirty-eight entries (wherein only one writer, Hans Urs von Balthasar, is represented twice) under a few broad headings: God, Man, The Church, The Political Order, History, Religion and Culture, and Witness. For the same reason he has not hesitated to use sections of books as well as, and in fact much more than, separate essays from collections and periodicals. An itemization of the selections under the heading "Man" will show the breadth and quality of the anthology: Yves de Montcheuil, S.J., "The Ideal of Christian Humanism," from his *For Men of Action*; Gabriel Marcel, "My Life," from his *The Mystery of Being 1: Reflection and Mystery*; Jean Guittou, "Love as Oblation," from his *Essay on Human Love*; Karl Rahner, S.J., "The Theology of Death," from the *Zeitschrift für katholische Theologie* 79 (1957) 1-44, since published separately, with a long appendix on martyrdom, by Herder of Freiburg in its *Quaestiones disputatae* series; Joseph Nuttin, "The Unconscious and Freedom," from his *Psychoanalysis and Personality*; Pierre Teilhard de Chardin, S.J., "The Divinization of Activities," from his *Le milieu divin* (now available in English); and Emmanuel Mounier, "The Self amongst Others," from his *The Character of Man*.

From this enumeration—and the selections under the other six headings are of the same quality—it will be evident that C.'s anthology makes available in one place a great deal of first-rate modern Catholic thinking on subjects and problems very much on the order of the day. The above enumeration also shows, however, a practical disadvantage to the book, precisely for the type of Catholic who will be able and desirous to follow C. on this high level of intellectual interest: so much of what is contained here may well already be on such readers' bookshelves, even if they be restricted by linguistic limitations to books written in English. For of twenty-nine books by single authors from which selections are taken, twenty-four are indeed originally in a foreign tongue, but nineteen of these have already been translated; of eight essays from periodicals or collections, four are originally written in English. This fact, together with the volume's high price, will make many readers think twice about buying it.

Of the selections not hitherto available in English, the most valuable to many will be Karl Rahner's essay on the theology of death. It took courage to attempt the translation: the difficulty of Rahner's thought and the obscurity of his language and style make the reading of his work an *improbis labor* even for Germans, and in the Rahnerian corpus this essay on death is second to none in its demands upon the reader. Yet the translators have managed to produce a fluent and usually quite clear version.

An unusual and valuable anthology.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

THE NECESSITY OF THE CHURCH FOR SALVATION IN SELECTED THEOLOGICAL WRITINGS OF THE PAST CENTURY. By John J. King, O.M.I. Washington, D.C.: Catholic Univ. Press, 1960. Pp. xxvii + 363. \$6.00.

This is a comprehensive and balanced analysis of the doctrine *Extra ecclesiam nulla salus*, as found in Roman documents and theological writings on the subject from Perrone (1794-1876) to the present day. Its aim is to determine what elements have been established as absolutely necessary to an adequate explanation, what elements have been rejected as erroneous or inadequate, and what facets still require dogmatic elaboration.

Perrone may be said to have started the modern tradition by insisting that the doctrine on the Church's necessity was concerned only with those living culpably outside the Catholic communion. Later writers rested heavily on Perrone, while adding the familiar body-soul distinction or suggesting that the Church was indeed necessary but only as the ordinary means of salvation.

Pius IX's contribution was to elevate the issue to the level of an absolute principle. "He attaches no reservations or conditions. He maintains that a person completely separated from the Church, that is without any attachment to it, cannot be saved." As regards those outside the Church through invincible ignorance, "he is content to say that God will not punish them for their ignorance," which is a negative statement that "in no way excuses these same people from the necessity of establishing an attachment to the Church" (p. 28). This emphasis on the need for some attachment to the Church gave a new orientation to the scientific study of the problem.

Franzelin, whom K. believes had influenced the teaching of Pius IX, spoke of persons in good faith as members of the Church in the eyes of God, De Groot of members in desire, Hunter of invisible members, Schanz of moral and virtual members of the Church of Christ. With rare exception, therefore, theologians came to speak of union with the Church as necessary

to be saved, and so of a necessity of means and not only of precept, which ignorance of the law might excuse.

As the ontological and not merely psychological need of the Church came to be more recognized, writers like Caperan began to explore ways of bringing non-Catholics, and especially infidels, within the ambit of God's universal salvific will. Without pretending to answer precisely how, Caperan says there are extraordinary means of salvation, yet always *in ecclesia* and *per ecclesiam*. "The Church has received the order, the power, the exclusive right of leading souls to Jesus Christ." She does not know "how the superabundance of her riches is granted—extrasacramentally—to the number of children which she has among the infidels and who, although they are not reached by her preaching, are saved nevertheless because of her, by her and in her," through a special providence of God (pp. 126–27).

While granting value to their insights into the problem, K. takes issue with three major writers: Sertillanges, Karl Adam, and Congar. Sertillanges, he feels, changed the meaning of the term "church" in the axiom. He described the Church as "the society of those who are governed by the law of mankind." Consequently, his explanation scarcely went beyond the necessity of precept. Karl Adam appeared to make union with the Church in desire an effect rather than a cause of salvation. "His theological explanation equated the doctrine (*extra ecclesiam*) with the statement that the Church is the one true Church; his psychological explanation applied the doctrine only to those who are formal heretics. In fine, Adam painted the Church as merely the ordinary means of salvation; salvation can and does come without the mediation of the Church; and in such cases the most important role is played by the Catholic elements which are present in non-Catholic religions" (p. 169). In other words, his position represents a doctrinal retrogression.

Congar's study is admitted to be penetrating, notably in the stress he placed on the internal aspect of the Church viewed as a sharing in the life of God. Also with greater care than some of his predecessors he sought to identify the internal and external phases of the Church as merely two sides of a single reality. He likewise repudiated any concept of a visible and invisible Church. "Yet he later accepted it as obvious that 'Christendom or the Mystical Body is not coterminous with the visible reality of the Church.' An attempt to reconcile this with his earlier statement leads to the conclusion that 'visible ecclesiastical structure' and 'Church' signify two different realities for him. . . . This obscurity added to his view of the efficacy of the separated 'fibres' of the Mystical Body leaves little basis for establishing the necessary causal role of the Catholic Church" (pp. 245–46).

The Encyclical *Mystici corporis* authoritatively clarified several aspects of the problem: the Mystical Body and the Roman Catholic Church are identified; the visible Church is instrumental of salvation; there is a sharp distinction between real membership and being related to the Church by desire, though in a given case either could suffice for salvation. "These principles invalidated any reference to a large or invisible Church as well as any over-emphasis of the invisible spiritual reality of the Church; they confirmed the rejection of the body-soul explanation of the Church's necessity" (p. 286). Two other documents, the letter to Archbishop Cushing on the Boston Heresy Case and the Encyclical *Humani generis*, further emphasized the Church's necessity as objective, in the order of being, and her identification with the Mystical Body.

Since the publication of these documents, the doctrine has entered another and "final phase." Theologians now seldom consider the doctrine directly, but have narrowed their efforts to studying how different people (including non-Catholics) may be united with the Church. *De membris ecclesiae* is the dominant problem that needs to be solved.

K. has done a masterful work of synthesis, not only in making available the substance of more than a century of theology on an important subject, but in evaluating this mass of material for teachers and professional students.

West Baden College

JOHN A. HARDON, S.J.

CHRISTIAN COMMUNITY. By J. V. Langmead Casserley. London-New York: Longmans, 1960. Pp. 174. \$5.50.

Readers of this volume will be interested and puzzled by Prof. Casserley's estimate of the place and meaning of Anglicanism in the Christian world. They will be interested; for C. avoids any parochial or provincial starting point. He does not establish his case on a previously-accepted Anglican loyalty, but on a theology of the Church of Christ which is expounded in the first part of his book. Yet readers will be puzzled; for they are constantly advised to consider Anglicanism, not in terms of what it was at the Reformation, but in terms of "what it has become." Yet nowhere do we find a clear exposé of what it is that Anglicanism has become.

The Church, as described by C., is structured on the episcopate, which maintains the apostolic function of guiding the faithful. It is a biblical community, existing by reason of the fact that God has revealed Himself to man in the history to which the Bible witnesses. It is a liturgical community; for "our Lord the Holy Spirit" preserves the Church mainly through her worship, when she enters into communion with Christ her Saviour.

There would be little to object to in this more "catholic" section of the book, if C.'s desire to differentiate between himself and "Romanism" had not led him to establish rather artificial oppositions between a basic Catholicism and some aspects of the Roman Catholic system of faith and government. In particular, his criticism of infallibility seems totally illogical. Of Roman Catholics he asks: What are the means of infallibly knowing when the pope speaks infallibly and when he does not? This, to him, is the "present ridiculous impasse" of Roman Catholicism. Yet his own conception seems in no less ridiculous an impasse: there are in the Church "elements of infallibility. In no particular case can we say absolutely that it is one of these instances of infallibility. . . . The infallible is fallibly known" (p. 107).

The function of the Anglican communion, as described in the second part, would be to anticipate the future reunion of Christendom by showing that the Catholic synthesis and the Reformation are not incompatible. The gradual demonstration of this seems to form the "process" which is Anglicanism. Yet the demonstration is not yet perfect: Protestant (Evangelical) tendencies today coexist with Anglo-Catholic positions, each being represented by rival Anglican groups. The demonstration that C. is hoping for requires that these divergent interpretations coexist within each Anglican and all Anglicans. To reach such a synthesis would be the historical vocation of Anglicanism, as implied in C.'s volume. It will then remain for Protestants and Roman Catholics to reach the desired conclusion, that is, to work toward such a synthesis themselves.

As revealing in what light Anglo-Catholics today try to think of their Church, this is an important contribution to the ecumenical dialogue. It would be more important, had C. taken account of the existence of Eastern Orthodoxy, which is strangely absent in these pages. Yet a fundamental question remains—and in the nature of the thing must remain—unanswered by the author: How does he know that this is more than wishful thinking?

Mount Mercy College, Pittsburgh

GEORGE H. TAVARD

L'ORTHODOXIE. By Paul Evdokimov. Neuchâtel: Delachaux & Niestlé, 1959. Pp. 351.

The author of this book wishes, as he indicates in the Introduction, to portray "Orthodoxy" in a manner which will manifest its vital reality and faithful continuity with the faith, traditions, worship, and culture of the Church known to the apostles, Fathers, and writers of early Christianity. This is to correct the false and shallow opinion of Western writers, who look upon it as a static and formalized relic of national culture. To do this, he

ranges over a vast extent of theology, religious anthropology, asceticism, dogma, Scripture, tradition, liturgy, eschatology, and heterodoxy. His frequent references indicate that he has read rather extensively on many subjects. His style is engaging, often almost poetic. Many beautiful, profound, and stimulating ideas run through these pages, which manifest a deep love for God.

E. offers his picture of "Orthodoxy" as the solid core of traditional thought in the East. It is true that he cites many passages from traditional thought to confirm his thesis, but on many points his interpretation of this matter is not in conformity with his sources. It is many years since I had my course in Slavophile theology. In glancing over those old notes, I find practically all the general, essential viewpoints of our author enumerated. He speaks the language in theology of Khomiakov, Akvilonov, Malinovsky, Kolemin, Florensky, Bulgakov, and Berdiaev. This school of thought formally developed in the last century and, after the Russian Revolution, continued on in the Parisian school of Slavic writers. One of its characteristics is the almost total negation of the viewpoint of the Catholic Church in regard to the interpretation of the Christian data which was once common to East and West.

This explains the opposition which E. finds in almost every point of common contact between Catholicism and "Orthodoxy." Let us sample some of E.'s observations in this vein. The theology of the West is rationalistic, moralistic, and cataphatic. It tries to put God into the category of being and becomes a philosophical conceptualism of first cause, efficient cause, instrumental cause. It is a juridical system of satisfaction, authority, merit, and moral legalism. In the East, theology is ontologistic, apophatic, mystic, and sapiential. God transcends all conceptual knowledge and is known in the heart in the uncreated energies and the light of deification.

In the West, original justice and justification are explained by an external element, foreign to nature, a created grace that renders deification impossible. In the East, grace was not superadded to nature, but man was created in the image and likeness of God; the deformed man was naturally supernatural. When the fallen man is justified, he can freely go to the encounter of uncreated grace, because his nature has an innate exigency of grace.

The Church, in the East, is theandric, excluding all separation of the terrestrial and celestial Church. It cannot be defined but should be described from faith. It is not an organization but an organism. It is the Body of Christ, the Eucharistic family continued and perpetuated. The "people of God" are united not in a local place but in the Body of Christ; the whole

Church is present here and now in the local Eucharistic reunion with the bishop. All the bishops are equal; all their power is from the Eucharist, which is that of charity and mutual tenderness; all have equally received the Holy Spirit. Christ is the sole head of the Church; Peter had no universal jurisdiction, but was the first bishop celebrating the first Last Supper. Every bishop is the direct successor of Peter. Bishops are not juridically over the Church; in an ecumenical council they are only official witnesses whose testimony is accepted conditionally, until shown by the reception of the people to be *ex consensu ecclesiae*. All this is put in opposition to the external, institutional organization of the West, which is adorned with juridical elements of power, jurisdiction, authority, monarchy, geographical universality, and submissive unity.

E. continues with contrasts of opposites in the nature of the inspiration of the Scriptures, the organ of tradition, the doctrine of the *Filioque*, the Immaculate Conception, the Assumption, the operation of the sacraments, the nature of transubstantiation, and other matters. With this type of mentality, it does not suffice to justify the Catholic truth by solid theological argumentation from the sources of revelation. Their opposition to conceptual theology, to secondary efficient or instrumental causality, to human co-operation, to merit, to satisfaction, to the effect of the words of consecration, to jurisdiction and to magisterial infallibility and many other facets of Catholicism, lies in an implicit presupposition which, philosophically analyzed, seems akin to occasionalism. God is the transcendent One, the completely adequate cause: His action in the world is by theophanies, on the occasion of which He produces spiritual realities. Added to this there is an excessive tendency to the idealistic order along Platonic lines of thought. Only patient exposition of the validity of the universal laws of causality in the whole created world and of the correct interpretation of analogical conceptions can pave the way to a better understanding with sincere thinkers of this school. In the matter of their misconceptions of the Church, there is a defect of the full understanding of its theandric nature. Their attack leads logically to a type of Semi-Monophysitism and Docetism. A thorough discussion of this concept would be helpful.

Weston College

JAMES L. MONKS, S.J.

MOTHER OF THE REDEEMER: ASPECTS OF DOCTRINE AND DEVOTION.
 Edited by Kevin McNamara. New York: Sheed & Ward, 1960. Pp. xv + 258. \$4.00.

In what has since developed into an Irish Mariological Society, experts

from home and abroad were invited to the Maynooth summer session for priests in the Lourdes centenary year, 1958. Fr. Duncker, O.P., Dutch-born Scripture professor from the Angelicum, Rome, gave two lectures on our Lady in the *OT*, limited to Gn 3:15, Is 7:14, and Mi 5:1-3. He admits for these passages a Messianic and Mariological scriptural *sensus plenior*. Duncker also has the paper on "Our Lady in the Patristic Age," with acknowledged dependence on Jouassard.

H. Francis Davis of England contributes delightfully easy-to-read papers on the Immaculate Conception and the Assumption, using the latest historical researches to show in both cases "how Catholics were led to this doctrine." Ireland provides the other authors: C. Kearns, O.P., "Our Lady in the New Testament"; John J. McGreevy, "Divine Maternity"; Dermot Ryan, "Perpetual Virginity." Michael O'Grady, S.J., contributes "Mary's Role in Redemption" and "Mary's Mediation of Graces." Following what he calls the conservative school (H. Lennerz, G. D. Smith), O'Grady holds that the Blessed Virgin had no direct and proximate share in the objective redemptive work of Christ. He is not unaware of the force of papal texts: "were the doctrine elsewhere well-supported, these texts might be construed as giving it confirmation and sanction" (p. 147). Although O'Grady does not admit recent papal texts as favorable to a direct involvement of Mary in objective redemption, there are certainly other equally valid interpretations: e.g., S. Tromp, S.J., in his commentary on the Marian epilogue of *Mystici corporis*, brings out the difference between objective and subjective redemption and favors a stronger role in objective redemption than O'Grady (cf. *Litt. Encycl.: Pius Papa XII, De mystico Iesu Christi corpore*, 3rd ed., 1958, pp. 151-53).

Editor Kevin McNamara contributes "Our Lady, Queen of the Universe," a doctrinal treatment following closely *Ad caeli reginam*, with the assistance of earlier documents of Pius XII, as *Bendito seja*, May 13, 1946.

In "Our Lady and the Church," Noel D. O'Donoghue, O.D.C., concentrates on the background and meaning of the phrase, "Mary is a type of the Church." He admits his indebtedness to the unpublished (1957) thesis of Donal Flanagan, "Mary, Spouse of the Second Divine Person: The Usage and Meaning of a Marian Term in Tradition, with Special Reference to the Mariology of Matthias J. Scheeben." Along with Flanagan, O'Donoghue argues that "Spouse of Christ," for our Lady, though admittedly very rare in early writings and never a common phrase at any time, is rooted in the New Eve notion and should not be rejected as nontraditional. Fr. Flanagan's findings were partially set forth in Irish journals in the fall of 1958; it is hoped he may soon publish the full dissertation.

The most provocative article is by Dermot Ryan on virginity *in partu*. Dr. Albert Mitterer, Austrian priest who has made a special study of the influence of medieval science, especially biology, physiology, etc., on Scholastic theology, published in 1952 his *Dogma und Biologie der heiligen Familie*. From the standpoint of biology, as he explains, the normal bringing forth of a child pertains to the integrity of maternity. And biologically also, the nonuse of sex relations is sufficient to safeguard physical virginity, regardless of the rupture of the hymen (*sigillum virginitalis*) in parturition or by accident. Mitterer raised the questions: Does our "traditional" theological view of the virginity *in partu* as being miraculous (usually explained in terms of freedom from labor pains and the preservation of the virginal seal) sufficiently protect the reality of Mary's maternity? Are we dealing here with a handed-down misunderstanding of an aspect of our Lady's virginity, i.e., have we taken as "traditional" what really rests on an outmoded medieval view?

Mitterer makes a strong case, but his position, which has the most sympathetic and complete English treatment to date in Ryan, leaves out of the reckoning a whole world of values that go beyond biological definitions. For the Fathers and Schoolmen, virginity *in partu* is sacramental, i.e., it has the value of a sacred sign. The *signaculum* or *sigillum virginitalis* is referred to in words that do not come from a poverty of popular medical language, but rather from the consciousness of a deeper mystery. For them, as Laurentin has shown, virginity *in partu* is not a mere prodigy, not an apocryphal carry-over, but a sign indicative of divine intervention, and intended to convey a likeness of Christ's temporal generation, without loss of any kind to His mother, to the eternal generation of the Word from the Father. (McGreevy follows this view in his essay, p. 75.) Christ's birth is at the same time a type of the Church's spiritual bringing forth of the brethren of Christ through water and the Holy Spirit.

The corporeal integrity of Mary, miraculously preserved in some way beyond our exact knowledge, belongs to the same New Eve whose body was also spared the biological necessity of the dissolution of death; for in the actual economy of our supernatural world both labor pains and the tyranny of the tomb have an explanation more than biological. D. Ryan, like Mitterer, renders a real service in requiring of his fellow theologians a better explanation of virginity *in partu*. It is unfortunate that the range of his discussion did not cover the possible sign values of a miraculous virginity *in partu*. In fairness it must be said that Ryan is sensitive to the past: "One cannot lightly cast away 1500 years of tradition, and until cogent

arguments against its acceptance are produced, it would be unreasonable to reject it" (pp. 130-31).

It is regrettable that the American edition omits two excellent topical lectures from the original Irish edition (Dublin: Gill, 1959): C. B. Daly, "The Meaning of Lourdes," and Joseph Cunnane, "The Doctrinal Content of Irish Marian Piety."

Catholic University of America

EAMON R. CARROLL, O.CARM.

THE NOTION OF TRADITION IN JOHN DRIEDO. By John L. Murphy. Milwaukee: Seraphic Press, 1959. Pp. xiv + 321. \$3.00.

Fr. Murphy's book is eminently successful. It lucidly illuminates the life and thought of a theologian whom we can ill afford to let rest in obscurity. In many respects it may serve as a model to future writers who set themselves the task of bringing to light the other pre-Tridentine authors who should be studied if we are to be in a position to understand the historical developments which lie behind the commonly accepted present-day notions of tradition. Among the many excellencies of this book may be numbered, firstly, the brief but clear and amply documented presentation of the general problem in the Introduction; secondly, the generous citations from Driedo throughout the book; thirdly, the aptness and pertinency of the successive points of view from which Driedo's doctrine is examined; fourthly, the succinct summaries which follow each of the discussions, as well as the final summary; and lastly, the presentation of other authors' opinions concerning Driedo.

Among the opinions presented, only one receives M.'s unqualified approval: that of Robert Guelluy, "who points out that Driedo 'was persuaded that the ecclesiastical teaching was nothing but the explanation of the doctrine placed by God in Scripture. . . .'" In Driedo, the Church and Scripture, the Church of today and the Church of old, were intimately welded together. A point of special interest is M.'s discussion of Fr. Geiselmann's stand on Driedo. He rejects Geiselmann's contention that Driedo was among those who "separated Scripture and tradition into two completely separate entities." Indeed, M. goes further and includes Driedo among those "who consider Scripture and tradition as complementary parts of one living entity, and who hold that Scripture does contain in some fashion all of the truths necessary for salvation." To confirm his position, M. makes a comparison between Driedo and Johann Kuhn concerning the two points of originality attributed by Geiselmann to Kuhn. The second of these points is that Kuhn arrived at the formula *totaliter in scriptura—totaliter in tra-*

ditione. For Kuhn, according to Geiselman, there is no dogmatic statement in the whole compass of the ecclesiastical system which is without at least a "starting point" or "insinuation" in Holy Scripture. For Driedo, according to M., there is no dogma without its "foundations" and "beginnings" in Sacred Scripture. If M. is right—and his documentation does seem sufficient—the originality of Kuhn is somewhat diminished.

M. refutes the contention that Driedo was a *partim-partim* theologian as follows. He distinguishes "truths necessary for salvation" from "apostolic traditions" in Driedo's thought. The first are dogmatic truths and are not derived by Driedo from tradition alone. The second, "apostolic traditions," are disciplinary and liturgical practices. In the second chapter M. writes: "If we examine these 'apostolic traditions' in greater detail, we will find that they are not limited merely to dogmatic points, but concern various practices of a purely disciplinary or liturgical nature. Driedo groups them all together. . . ." Now if these apostolic traditions include traditions which according to Driedo are dogmatic and not contained in Scripture, it would seem that M. is forced to admit that Driedo held the *partim-partim* position. Murphy finds, however, that Driedo held that such traditions have at least a "beginning and foundation" indicated in Scripture. "Therefore, although certain things cannot be demonstrated in evident fashion from the Scriptures, they are nevertheless insinuated or indicated in them." Examples of such dogmatic "apostolic traditions" are the sacrificial nature of the Mass, the Real Presence, prayers for the dead, the invocation of the saints, the use of images, the fire of purgatory, the indissolubility of marriage, the virginity of the Blessed Mother, the baptism of infants, and the authenticity and canonicity of Scripture itself. One might perhaps be allowed to observe that the theologians who hold for a strictly constitutive tradition, and therefore are *partim-partim* proponents, proffer many of these same examples as instances of constitutive tradition. Perhaps such theologians, in view of the analogy of faith and the inexhaustible riches of both Scripture and tradition, would find no difficulty in admitting a class of truths contained in Scripture not demonstrably but by way of insinuation or indication.

In spite of the general persuasiveness of M.'s reasoning, there are some indications that he has at times minimized rather than answered objections against his theory. Thus, even though the words *partim-partim* do not occur in the translation of St. Basil quoted by Driedo, the meaning of the sentence (apparently quoted with approval by Driedo) is not altered: "Dogmata, quae in ecclesia praedicantur, quaedam habemus e doctrina scripto prodita, quaedam rursus ex apostolorum traditione in mysterio. . . ."

Again, in his Introduction, M. tells us that Driedo influenced Bellarmine and Cano. But when he deals with Geiselmann's reference to that influence, he tends to minimize it, admitting only that later theologians may well have been influenced by a rapid reading of Driedo's work. Again, in outlining the contents of Driedo's *De ecclesiasticis scripturis et dogmatibus*, M. tells us that the first chapter of Book 4 opens with four principal arguments which Driedo answers specifically in chapter 6. These arguments are given to us in a footnote. The first runs as follows: "Everything necessary for salvation seems to be in Scripture. . . ." An outline of Driedo's answer to this objection would have been extremely helpful.

Weston College

RICHARD G. PHILBIN, S.J.

PÉCHÉ D'ADAM ET PÉCHÉ DU MONDE. By Louis Ligier. Paris: Aubier, 1960. *Théologie* 43. Pp. 319.

This is the first part of a dissertation presented to the Gregorian University in 1952. It deals with the concept of sin in the *OT*; the second part of the dissertation, which is to appear later, will deal with the feast of Yom Kippur and the Eucharistic liturgy. The bibliography has been expanded to include a number of works published after 1952, but it has not been brought completely up to date.

The dissertation is theological rather than exegetical; but it is an encouraging effort to integrate the conclusions of recent biblical studies into theological writing, and for this reason alone it would deserve attention. But it has other merits to recommend it. The work exhibits a maturity and a command of the material which are not always found in dissertations. L. is well acquainted with the principles and practice of literary and historical criticism, and draws to a limited extent upon the religions and culture of the Ancient Near East. One is happy to see this material employed in theological writing.

The book falls into two nearly equal parts. The first part deals with the concept of sin in the *OT*, and specifically with the concept of collective guilt, the sin of Israel and the nations. In the *OT*, sin and guilt are often attributed to the people and the nation conceived as an individual person. This has created a classic theological problem concerning personal responsibility; but the concept is necessary background for the doctrine of original sin, with which the second part of the book is concerned. L.'s treatment of the concept of sin in the *OT* is full and not without originality; he has collected almost every one of the pertinent texts, which he analyzes in their historical and theological context, and he includes a number of other texts which are

not usually connected with this theme. The treatment elicits a number of questions; for instance, the relation proposed between Is 57 and Ps 51 seems to this reviewer to be a trifle forced.

It is a commonplace in works on biblical theology that the Eden story has left almost no definite traces elsewhere in the *OT*. The second part of L.'s book seeks traces of this influence where it has not been proposed by other writers. This is an original contribution, but it raises even more questions than the first part. I say nothing of L.'s rejection of the so-called "sexual" interpretation of Gn 2-3, with which this reviewer has elsewhere identified himself; I am well aware that this is a highly controversial opinion which many exegetes, if not most, have been unable to accept. But I believe that in a formal study of the passage a closer examination of the reasons alleged for this interpretation may legitimately be demanded. It is, I think, as well founded as most of the "influences" of the Eden story which L. proposes elsewhere in the *OT*. Can one, e.g., find in David a second Adam who conquers "the seed of the serpent," Hanunben Nahash, King of Ammon? Is the dynastic oracle of Nathan a restatement of the protevangelium? Does Eve reappear in the "virgin Israel" so often addressed by the prophets as the unfaithful spouse of Yahweh? Is the relation of king and nation the relation of espousal, suggesting the relation of the first man and the first woman? One asks whether the tracing of themes in this manner is not likely to follow mere verbal coincidence, and whether there is not danger of imposing a false unity upon the *OT*. These questions, of course, can be here no more than questions; they indicate the lines which a full examination of the dissertation might follow. It is also to be noted that L.'s original and imaginative treatment is often stimulating.

In any case, the dissertation cannot be judged before its publication in entirety. One can conclude now that it is a hopeful sign of a new era in creative theological writing, and convincing proof that the theologians can integrate modern biblical studies into their work. Most readers will agree that theological writing is thereby enriched.

West Baden College

JOHN L. MCKENZIE, S.J.

THE SIN OF THE ANGEL: A RE-INTERPRETATION OF SOME THOMISTIC POSITIONS. By Jacques Maritain. Translated by William Rossner, S.J. Westminster, Md.: Newman, 1959. Pp. xv + 106. \$3.00.

One of the most profound discussions in speculative theology in recent years has been concerned with the sin of angels (cf. *THEOLOGICAL STUDIES*

11 [1950] 377–80). There is unanimity that angelic sin *de facto* was a rejection of the supernatural. The discussion is focused on the question whether angelic sin would be possible in a purely natural order, and is largely confined to the problem of interpreting St. Thomas. The classical exegesis of Thomistic texts has maintained that in a purely natural state angels could not sin. The opposite view is the theme of M.'s present book.

Based on a background of numerous texts of St. Thomas concerning the nature of sin (pp. 5 ff.), the natural end (pp. 15 ff.), necessary love (pp. 18 ff.), love of free option (pp. 27 ff.), natural integrity and rectitude (pp. 48 ff.), M. builds up to and expands his thesis that according to St. Thomas sin would be possible for angels in a purely natural order (pp. 52–104). He argues chiefly from the frequent assertion of St. Thomas that every spiritual creature “. . . si in sua natura consideretur potest peccare” (*Sum. theol.* 1, q. 63, a. 1; cf. also *C. gent.* 3, 109, and *De veri.*, q. 24, a. 7). Despite the complete natural perfection of each angelic intellect from the instant of creation and despite the necessary movement of each angelic will toward a natural act of love of God, known through each angel's immediate intuition of its own essence as totally dependent on Him, M. maintains that, in order to obtain beatitude even in the natural order, each angel must submit to God freely as the supreme rule of morality; precisely here, he maintains, lies the possibility of a free choice for or against God. Such a choice, due to the completely spiritual nature of angels, would perdure forever, irreversible and inflexible.

The present reviewer is not convinced that M. presents the authentic doctrine of St. Thomas, who, writing always as a theologian, is interested mainly in existential angelic sin, which occurred only in the supernatural order. Having previously demonstrated the pre-eminence of angelic intellect and will, in theologizing on this point St. Thomas wishes to show how it is possible for such perfect beings to sin; in this endeavor he was acutely aware, however, of the historical background of Aristotelian and Platonic influences on Christian thought which could give rise to the danger of considering pure spirits *semper in actu* as divine, or at least as sharing divine attributes; this precise danger undoubtedly inclined many Fathers and early Scholastics to the view that angels are not pure spirits, but rather are composed of spirit and a sort of refined, ethereal matter. It was St. Thomas' faith-inspired but profoundly metaphysical insight into the Christian dogma of creation which convinced him that every finite being without exception is composed of essence and existence. This enabled him to show that angels, though they are pure spirits, are not pure act, that they receive their exis-

tence from God, and that their faculties of intellect and will are distinct from their substance, even as their operations are distinct from intellect and will.

It is this essentially finite condition of angelic life which St. Thomas wishes to stress in those series of texts where he states that no spiritual being is by its nature impeccable; in other words, there are conditions under which every creatable spiritual being could sin; absolute impeccability must be attributed uniquely to God. This general principle of indefectibility in the moral order destroys radically the pantheistic tendencies in both Aristotelian and Platonic comprehensions of "separate forms," which are not created but either emanate necessarily from the One or have an eternal and necessary (but unexplained) being. However, this general assertion of possible moral defectibility does not preclude the possibility that in certain conditions an angel could not sin; it seems to the present reviewer that this is the clear and firm position of St. Thomas, namely, that angels could not sin in a purely natural order.

To obtain a convinced adherence to his interpretation, M. should have reflected more on the following texts of St. Thomas. In *Sum. theol.* 1, q. 63, a. 1: "Utrum malum culpae potest esse in angelis?", the third objection is drawn from the natural immobility of angels in their love of God: "Id quod est naturale semper inest. Sed naturale est angelis quod moventur motu dilectionis in Deum. Ergo hoc ab eis removeri non potest. Sed diligendo Deum non peccant. Ergo angeli peccare non possunt." St. Thomas replies: "Ad tertium dicendum (a) quod naturale est angelo (b) quod convertatur motu dilectionis in Deum, (c) secundum quod est principium naturalis esse. Sed (b') quod convertatur in ipsum, (c') secundum quod est objectum beatitudinis supernaturalis, (a') hoc est ex amore gratuito, a quo averti potuit peccando" (divisions and emphasis added). The perfect opposition and the interior logic of the reply implies in (c): "a quo averti non potuit peccando." M. in quoting this text (p. 47, note) dismisses it with the following remark: "But such a natural dilection . . . does not by any means fix the angel's will on God in a necessary manner." One wonders whether M. would be so sure of this assertion, if he had reflected more on the following texts:

Naturale est intelligentiae, sive intellectui separato, quod cognoscat substantiam suam: et sic naturaliter cognoscebat quod esse suum erat ab aliquo superiori participatum . . . Unde relinquitur quod intellectus eius non poterat apprehendere aequalitatem sui ad Deum sub ratione possibilis. Nullus autem tendit in id quod apprehendit ut impossibile . . . Et simili ratione non poterat appetere quod absolute non esset Deo subiectus: tum quia hoc est impossibile, nec potuit in eius

apprehensione cadere quasi possibile: tum etiam quia ipse esse desineret, si totaliter non esset Deo subiectus.

Et quidquid aliud dici potest quod ad ordinem naturae pertinet, in hoc eius malum consistere non potuit: malum enim non invenitur in his quae semper sunt actu, sed solum in his in quibus potentia separari potest ab actu . . . Angeli autem omnes sic conditi sunt, ut quidquid pertinet ad naturalem perfectionem eorum, statim a principio suae creationis habuerint: *tamen erant in potentia ad supernaturalia bona*, quae per Dei gratiam consequi poterant. Unde relinquitur quod peccatum diaboli non fuerit in aliquo quod pertinet ad ordinem naturalem, sed secundum aliquod supernaturale (*De malo*, q. 16, a. 3).

Manifestum est autem quod motus angeli primo est in id quod est sibi connaturale, quia per id pertingit in id quod est supra naturam; et ideo oportuit quod angelus in primo instanti suae creationis converteretur ad naturalem sui cognitionem, *secundum quam non potuit peccare*, ut ex supra dictis patet; postmodum vero potuit converti in id quod est supra naturam, vel ab eo averti (*De malo*, q. 16, a. 4).

Et ideo sicut immobiliter nos habemus in cognitione primorum principiorum; ita intellectus eorum [angelorum] immobiliter se habet circa omnia quae naturaliter cognoscit. Et quia voluntas proportionatur intellectui, consequens est quod etiam *voluntas eorum naturaliter sit immutabilis* circa ea quae ad ordinem naturae pertinent. Verum est autem quod sunt in potentia respectu motus in supernaturalia, sive per conversionem sive per aversionem; unde *haec sola mutatio in eis esse potest*, ut de gradu naturae ipsorum moveantur in id quod est supra naturam, convertendo se vel avertendo (*De malo*, q. 16, a. 5).

Praeterea quod natura est tale, semper est tale. Sed angelus naturaliter habet quod possit converti in bonum. Ergo semper potest in bonum converti, sicut ante peccatum, sic et post peccatum . . . Ad decimum dicendum, quod *liberum arbitrium diaboli non est naturaliter vertibile* quantum ad naturalia sua; sed *solum* habet *vertibilitatem respectu supernaturalium*, ad quae potest converti vel ab eis averti; quod cum fecerit, immutabiliter in hoc perseverat, sicut dictum est (*ibid.*, obj. 10 et ad 10m).

Of these four texts, M. refers to (p. 49) but does not quote *De malo*, q. 16, a. 5, ad 10. He does quote the other three, but his manner of quoting them and particularly his omissions are significant. From *De malo*, q. 16, a. 4, he quotes only as far as “. . . cognitionem,” and ends the quotation with a period, whereas the same sentence continues “. . . secundum quam non potuit peccare . . .” (p. 70). From *De malo*, q. 16, a. 5, his quotation ends with “. . . pertinent”; how, one wonders, would he reconcile the next sentence, especially “. . . unde haec sola mutatio in eis esse potest . . .” with his position as representing an authentic doctrine of St. Thomas (p.

49)? From *De malo*, q. 16, a. 3, his citation begins "Malum non invenitur in his . . ." and concludes (punctuated by a period and not by a colon) with "... habuerint . . ." (p. 48), thus omitting the two statements italicized above, which, it seems, can hardly be reconciled with his interpretation.

Two brief conclusions: (1) M.'s conviction that, in a purely natural order, following upon a spontaneous movement of love toward God, each angel would then have to decide freely for or against God, seems to be contrary to the teaching of St. Thomas. (2) The solid and profound synthesis of St. Thomas on all aspects of natural angelic perfection, as opposed to the imperfection of human beings, seems to render M.'s position in itself untenable.

Weston College

PHILIP J. DONNELLY, S.J.

LITURGISCHE BEWEGUNG NACH 50 JAHREN: GESAMMELTE AUFSÄTZE. Edited by Theodor Bogler, O.S.B. Maria Laach: Ars Liturgica, 1959. Pp. 128.

This symposium reviews the history of the liturgical movement of the last fifty years and discusses its progress, goals, and influence. In an initial essay on the meaning and viewpoint of the liturgical revival, Emmanuel Severus insists that the central questions which must be faced are how to bring about an active participation of the faithful and what is the most effective form of such participation—the obvious intent of the pastoral reforms of Pius X and Pius XII. The author is in wholehearted accord with F. Antonelli: "The liturgy is not a museum in which archeological relics are preserved, but rather the immediate expression of the life of the Church The liturgy is not only worship before the Majesty of God, but also the school of life, and in school the pupil must be able to understand and follow the teaching. The liturgy is also a religious instructor, and the faithful must, through rite and prayer, be brought to grasp and live more deeply the mysteries of redemption."

A second contribution, written by Olivier Rousseau, centers on the role played by Dom Lambert Beauduin in the origins of the liturgical movement. Without denying the extraordinary influence of the work of Prosper Guéranger, the author seeks in Beauduin's conference on the liturgy given at the Malines *Congrès des oeuvres catholiques* in 1909 the immediate launching of the pastoral liturgical apostolate. The rest of the article is given over to a discussion of Beauduin's ideas on the relationship of liturgy and the spiritual life—which should be familiar to American readers through the translation of his work *La piété de l'église*, published by the Liturgical Press, Collegeville, Minn.

Basilus Ebel then discusses the starting point and purposes of the liturgical revival, concentrating most of his attention on the thought of his predecessor as abbot of Maria Laach, Ildephons Herwegen. Benedikt Reetz of Beuron sets forth the goals of the liturgical movement of our own day and is very insistent on the functionalism of liturgical rites—which he apparently esteems less when he comes to discuss the vernacular. In his endeavor to plumb the nature and reality of Christian cult, Altfrid Kassing considers the liturgy as contact with the history of salvation, in this case a history that is ever unfolding in and through us. Three final contributions concern the liturgy and the liturgical movement as related to society and history, the liturgical movement and modern art, and the Liturgical Conference held at Montserrat in 1958.

All in all, this is an excellent summary of the history of the modern liturgical apostolate and a clear and forthright statement of its aims today.

University of Notre Dame

JOHN H. MILLER, C.S.C.

THE CONVERSION OF AUGUSTINE. By Romano Guardini. Translated by Elinor Briefs. Westminster, Md.: Newman, 1960. Pp. xviii + 258. \$3.95.

This volume first appeared in German in 1935 (2nd ed., 1950). Despite considerable scholarly advances made in the intervening decades, its value has, if anything, grown, and the decision to translate it has notably enriched the library of English-language studies of history's most celebrated conversion.

The work aims "to reveal Augustine as the struggling, growing Christian endeavoring to understand himself in faith" (p. xviii). The first part pursues this goal by analyzing, with frequent citations from the *Confessions*, some of the principal ingredients which went into the making of A.'s thought and personality. Chapters on the notion of confession, the memory, interiority, beatitude, etc., seek to suggest by phenomenological description rather than by rational argument the very essence of Augustinianism. The effect might be compared to that produced by a Leonard Bernstein analysis of the several strands, complexly interwoven, which go into the making of a great symphony. The second part again turns to the *Confessions*, now more conventionally and chronologically, and comments on the successive stages of the drama of A.'s conversion from childhood in Tagaste to the vision of Ostia.

Many recent works of a scholarly and sometimes technical character have sought to increase our knowledge of the *Confessions*. Msgr. Guardini

aims not at knowledge but at understanding, that insight into the thought and personality of another which is less dependent on the plausible ordering of historical and literary evidences than on the perceptions of a sympathetic heart. It is his deep love for and affinity with the sensitive heart of A., together with his rare gift of expression, that provides a work throbbing with delicate passion, reverence, and joy. One is tempted to quote sentences and sometimes whole paragraphs which brilliantly epitomize the treasures of Augustinianism. For example, in speaking of the danger, inherent in A.'s thought, of a neglect of created values: "Here lies the threat of a religious short-circuit, of the religious-unconditional depriving the finite of its power, a threat from which Christian thought protects itself by making Augustine guardian of the inner sanctuary, but Thomas Aquinas its guide" (pp. 102 f.). Chap. 6 is a remarkable defense of Augustinian "eudaimonism" against modern Kantian contempt. The only lengthy footnote in the book (pp. 242-44) is a devastating reply to attempts to reduce the "tolle, lege" incident to a purely subjective experience.

Where so much depends on a good translation, the presence of an excellent one should be signalized. In the present case a gross or mechanical verbal fidelity would have destroyed a whole atmosphere of meditateness and restraint. The translator, allowing herself a certain freedom, chooses her expressions in a manner perfectly suited to the genre of the work. This is one instance where the hyphen is other than a necessary evil for the translator from the German; its rather frequent use helps the total effect, and only rarely is it overplayed, e.g., "(Self-)being . . . (self-)living" (p. 27), and "law-ful and duti-ful" (p. 209). The choice of Frank Sheed's translation for the frequent and lengthy excerpts from the *Confessions* was also a happy one. There is an index, and this is one case where the more common criticism may have to be reversed: for this kind of book an index may be both superfluous and impossible (there was none in the German).

The reviewer would suggest that the second part of this book should be read first by anyone approaching the *Confessions* for the first time; the penetrating observations of the first part will be better appreciated thereafter. The reader already familiar with A.'s masterpiece can read Guardini's work as written. It will undoubtedly send him back to the *Confessions* for the second, fourth, or tenth time with increased capacity for sounding once again their almost unfathomable depths.

THE LIFE OF GIROLAMO SAVONAROLA. By Roberto Ridolfi. Translated from the Italian by Cecil Grayson. New York: Knopf, 1959. Pp. x + 326. \$7.50.

This book is a translation of the author's two-volume biography, *Vita di Girolamo Savonarola*, published in Rome in 1952. In the original, over three fourths of the second volume was devoted to closely printed notes, bibliographies, and critical essays. These have been omitted from the English translation. For scholarly use, the Italian version remains indispensable.

Ridolfi's book enjoyed enthusiastic critical approbation in Italy. The author's strength as a biographer is his wide and deep familiarity with the works of Savonarola (of which he has been the most recent editor) and the contemporary and near contemporary literature alluding to him. To work through this mass of literature, to solve or suggest solutions to numerous questions of attribution or dating, has represented, for R., the labor of over twenty years. That labor (most of which hardly emerges in the English translation) lends the biography, and the many works which preceded it, an authority not lightly challenged. The biography itself substantially takes the form of an extended and learned commentary upon Savonarola's works, especially his letters and sermons. This soundly grounded study should lay to rest forever the hoary misinterpretations that have clustered around the figure of the tumultuous Dominican. Savonarola was not a Protestant before Protestantism. Nor was he a cloud of medievalism, for the moment obscuring the bright sun of the Renaissance. Savonarola was fifteenth-century Italy; not all of it, surely, but as much of it as the Renaissance princes and prelates he forcefully denounced.

Still, while R.'s work remains solid and standard for all scholars interested in Savonarola, the total picture of the friar and of the friar's career that emerges from these pages is somewhat disappointing. The book is perhaps too narrowly focused on Savonarola the writer. This is a "life" and not a "history." Not a chapter attempts to reconstruct the broad historical, social, intellectual, or religious context within which the friar's career unfolded. We are not introduced into the problems, the social or political situation, of the city that first welcomed and then slew him, or of the Church which he would have reformed. R. is an enthusiastic supporter of his hero. The motives of Savonarola's enemies, from Pope Alexander VI to the fickle Florentine mob, emerge, if they can be said to emerge at all, as totally black. R. not merely believes that Savonarola was justified in his defiance of ecclesiastical authority; he hardly seems to admit that in that defiance the friar faced serious ethical issues. In this the book invites comparison with

Michael De La Bedoyère's *The Meddlesome Friar and the Wayward Pope*, published in 1957—a work which, if it hardly can claim scholarly pretensions, contains in this reviewer's eyes a much keener appreciation of the great ethical and human dilemmas involved in the friar's uncompromising demand for reform.

Nor do the friar's relations with the secular powers emerge much more clearly. It would seem pretty evident that the success of Luther, for example, was importantly due to his separation of the cause of ecclesiastical reform from the cause of political and social reform. Luther's tactical genius was his turning of reform demands from a threat to princely power to a reinforcement of that power. Savonarola was not that discerning. He denounced powerful laymen and prelates without pausing for breath. He was not the one to write an address "To the Christian Nobility of the Italian Nation." This may perhaps be a reflection of the friar's sincerity—some might say stupidity. At any rate, the vital question of Savonarola's relations with the powers that were in Florence is not vigorously discussed in R.'s pages, so narrowly occupied is he with the person and writings of his hero.

One critic, Giovanni Papini, has said of this book: "This will be, for all time, the definitive and classic biography. . . ." It is hardly that. It is a scholarly book, a sound book, an immensely useful book. But Savonarola, already one of the most written-about figures of the Renaissance, will have still more biographers, with more to say. And to their efforts R. has made a contribution which, if not definitive, is still invaluable.

Bryn Mawr College

DAVID HERLIHY

THE RELIGIOUS ORDERS IN ENGLAND 3: THE TUDOR AGE. By David Knowles. Cambridge: Cambridge Univ. Press, 1959. Pp. xiv + 522. \$10.00.

In 1940 Dom David Knowles published his *The Monastic Order in England*, in which he gave us a complete survey of the history of the older monastic orders (Benedictine, Cluniac, Cistercian, and Carthusian) from St. Dunstan to Pope Innocent III. Since then he has published three volumes on *The Religious Orders in England*, carrying the story down to the suppression of all monastic houses, friaries, and nunneries by Henry VIII. The change of title indicates a wider scope in these three later volumes, which deal not only with the strictly monastic orders but also with the canons regular (Augustinian, Premonstratensian, and Gilbertine) and with the four orders of mendicant friars. These volumes have established their author's reputation as a fine literary artist as well as a trained critical historian.

Soon after 1940 he became a Fellow of Peterhouse, Cambridge, and was elected to the Chair of Medieval History in the University. Today, as for some years past, he holds the senior post of Regius Professor of Modern History.

If in my review I deal mainly with the problems connected with the suppression, that must not be taken as showing unawareness of the chapters in which K. deals with the external history of the monasteries in the early years of Henry VIII; with the interest shown by some of the Black Monks (especially at Canterbury, Oxford, and Evesham) in the new humanism of which Erasmus was the chief spokesman; and with a few outstanding personalities such as Abbot Kidderminster of Winchcombe (a scholar, though not a humanist) or the landlord-prior of Worcester, William More, who survived the suppression of his priory which his high social connections had failed to avert.

Three quarters of this large volume deals with the story of the suppression, from the first stage of Cardinal Wolsey's commission of inquiry in 1521 which led to the suppression in the next few years of almost thirty small houses, through the sharp struggle to win reluctant acceptance of the new royal supremacy, to the final suppression of a large number of smaller houses in 1535-36 and the fall of the surviving great houses in 1538-39. Were it not for the heroic group of young monks of the London Charterhouse who followed their prior, John Houghton, to martyrdom in 1535, it would be indeed a sorry tale. K. is himself a monk of Downside Abbey, and every page of this volume reveals a mind that has been trained in monastic traditions and is unusually sensitive to the appeal of fervent religious life. But this Benedictine scholar, turned academic don in Cambridge, is too honest and too critical a student of the surviving records to have any doubt as to the failure of the older monastic orders, and (with the notable exception of the Observant Friars Minor) of the mendicant orders, to stand firm in the hour of crisis. Thomas More was a layman, John Fisher a member of the secular clergy. Richard Reynolds, the "angel of Syon" (a Bridgettine community near London), and the London Carthusians under Prior Houghton are the equals of these two. But how many fall by the way!

The chapter on the northern Pilgrimage of Grace is notable for the frankness with which K. points the contrast between these sturdy layfolk of Yorkshire, Lancashire, and Northumberland, who risked and lost their lives and property for the sake of old Catholic traditions, and the monks and friars whose cause they were espousing and who for the most part stayed ingloriously at home. So, too, there is little comfort to be found in the long

story of weak resistance and final surrender, when community after community was compelled to face the dread issue of yes or no to the royal supremacy.

In each of the four volumes which he has now published K. has shown himself not only deeply interested but also exceedingly competent as a student of monastic economic history. In 1914 Miss E. S. Fegan edited the *Journal of Prior William More* for the Worcestershire Historical Society. The text of this journal was thus made available for study almost fifty years ago; but the skill with which K. analyzes all this detailed evidence and thus brings to life all the day-to-day activities from 1518 to 1536 of a prosperous and very worldly-minded, though soundly conventional landlord and prior, is a model of biographical reconstruction. So, too, the chapter on the liturgical ceremonies and devout prayers of monks and layfolk at Durham as recorded by an old man, probably a former keeper of the priory register, who writes from memory under Queen Elizabeth I of what he had known as a young man, almost sixty years after the extinction of all this pomp and ceremony and beauty of shrines and vestments by Cromwell's visitors.

Of Cromwell himself and of his typically opportunist policy, which began by a full-scale inquiry into the wealth of the monasteries and was soon developed into a swift and ruthless attack by a minister who was sure of his royal master's greed and lack of scruple, this volume shows a fine understanding. On the vexed question of the fate of the dispossessed monks, K. is willing to concede the validity of the evidence published by Baskerville in 1935-37 which makes it plain that most of the former monks and friars were able to live in reasonable comfort, either as pensioners or as clergymen of the new Anglican regime. But on the value of the scandalous reports sent in to Cromwell by his agents during the visitation of 1535-36, and the complete ruthlessness of the methods employed by these men who had no care for religious discipline but were eagerly seeking to advance their own interests by pleasing their unscrupulous master, the long chapter on this visitation is decisive in its severe judgment. This chapter is the work of a scholar who knows from personal experience of community life what defects are bound to need correction, and understands the wisdom of the Church's canon law which provides for a careful and fair-minded judicial inquiry, very different from the procedure revealed in the injunctions and *comperta* of Cromwell's visitors.

I must end this review with a reminder that the reader will find in these pages many admirable passages of description, which disclose a keen eye for the beauty of the landscape in which so many generations of monks

were formed to the monastic tradition, and which explain, if they do not justify, so much human frailty. The account of the trial and martyrdom of the London Carthusians is perhaps the finest piece of writing in this book; but I commend also to those who love good writing and who can appreciate the beauty of the landscape in so many English counties, the pages in which K., himself a monk of Downside in Somerset, tells the story of the last days and journey to death on Tor Hill in Somerset of Richard Whiting, the last abbot of Glastonbury. Abbot Whiting had not the high courage needed to die as a martyr for the faith; but he fell a victim to Henry VIII's ever-growing cupidity and (so we are told by a contemporary) "took his death patiently, asking pardon of God and the King for his offences."

Dublin, Ireland

AUBREY GWYNN, S.J.

THE SCOTTISH REFORMATION. By Gordon Donaldson. Cambridge: Cambridge Univ. Press, 1960. Pp. 242. \$5.50.

The fourth centenary of the Reformation in Scotland was marked at Oxford University by the publication of Moderator J. H. S. Burleigh's *A Church History of Scotland* and at the sister university by the appearance of the Birkbeck Lectures in the form of the volume under review.

Dr. Donaldson is Reader in Scottish History and Palaeography in the University of Edinburgh. His book, based as it is upon wide acquaintance with both archival and printed sources, is a significant accomplishment. Though surely not pro-Catholic, it is fair to the ancient Church. In 1560, it observes, "the issue was not reform or no-reform, but rather reform or revolution. And revolution came only after a series of earnest but ineffective attempts at reform" (p. 31). Much is properly made of growing royal control over the pre-Reformation Scottish Church in the years following 1535 (pp. 37-46), but that in practice this involved "the virtual elimination of papal authority in many fields" and "an almost universal tendency to disregard the papacy even in theory" must be balanced against the fact that it is precisely this period which saw in Scotland the wide supplanting of the Sarum Use by the Roman Rite (cf. David McRoberts, *Catalogue of Scottish Medieval Liturgical Books and Fragments* [Glasgow: John S. Burns, 1953] nn. 98, 112, 121, 123, 124, 127-33, 135, 138, 139, 141).

The penetrating survey of the crucial years 1560-67 (pp. 53-75), while recognizing the dubious legality of the 1560 parliament which banned Holy Mass and abolished papal jurisdiction, clearly depicts the strength of Protestant determination and the incredibly small resistance offered by the Catholic bishops. Ultimately, in December 1567, an end was put to the

bestowal of church benefices upon any but Reformed ministers, and Protestant establishment became a reality (pp. 68, 152-54). However, it is D.'s singular merit to have stressed that down until 1567 the Catholic ecclesiastical structure remained intact alongside the Kirk organization which was abuilding. Note is taken of the disservices to the Catholic cause of which Queen Mary was guilty (pp. 138-39, 151-52, 155-57); mention might also have been made of the violent hatred which sears through George Buchanan's *Tyrannous Reign of Mary Stewart* (ed. W. A. Gatherer; Edinburgh Univ. Press, 1958) and to which she fell victim.

The common view, currently reflected in A. M. Renwick, *The Story of the Scottish Reformation* (Edinburgh-Grand Rapids, 1960) pp. 7, 109-14, holds that the Reformed Kirk was presbyterian in polity from its beginnings. D.'s evidence (pp. 102-29, 167-70, 183-202) that propaganda for Scottish presbyterianism commenced only with Andrew Melville in 1575 and that prior to that date the early Reformers had not objected to the episcopal structure given the Kirk with the superintendents in 1561 marks, therefore, a major revision. In D.'s companion volume, *Scotland: Church and Nation through Sixteen Centuries* (London: SCM Press, 1960) pp. 70-94, it is possible to follow the alternating triumphs of the two opposing polities within the Kirk: the victory of episcopacy in 1561, 1584, 1610, and 1661, and that of presbyterianism in 1578, 1592, 1638, and 1690.

Some will wonder that so little notice is taken of John Knox in these pages. No doubt the author thus deliberately provides counterbalance to the popular belief that Knox was the Reformation. There is, however, this disadvantage, that Knox's narrow hatred of Rome and deep detestation of Holy Mass, both integral to the Scottish Reformation, are dropped from the story. That throughout the religious upheaval in Scotland "theology is marvellously little in evidence" (quoted p. 76) must be taken only in the sense approved by D., namely, that the late date of the Scottish Reformation excludes the likelihood of theological novelties. It does not at all imply that the early doctrinal standards employed in Scotland, e.g., the 1560 Confession of Faith (ed. W. C. Dickinson: *John Knox's History of the Reformation in Scotland 2* [New York, 1950] 257-72), Craig's Catechism of 1581 (ed. Thomas F. Torrance: *The School of Faith* [London, 1959] pp. 97-165), and the Palatine Catechism first circulated in 1591 (Torrance, pp. 69-96), are anything else than Protestant in character.

Immaculate Conception Seminary
Darlington, N.J.

HENRY G. J. BECK

SAGESSE ET SAINTETÉ DANS LA PENSÉE DE JEAN CALVIN: ESSAI SUR L'HUMANISME DU RÉFORMATEUR FRANÇAIS. By Jean Boisset. *Bibliothèque de l'Ecole des Hautes Etudes, Section des sciences religieuses* 71. Paris: Presses Universitaires de France, 1959. Pp. 454. 24 fr.

This book is a veritable gold mine of Calvin texts, not only on "wisdom" and "sanctity," but also on "predestination," "church," "sacraments," "revelation." Unfortunately, however, Boisset has not been able fully to master his material. The last four ideas mentioned have not been treated satisfactorily. In the discussion of predestination there is no mention of Calvin's view of Christ as the mirror of election (cf. *Institutes* 3, 24, 5). In dealing with "church" it is only "the pure preaching of the Gospel and the administration of the sacraments according to the teaching of Christ" that are mentioned, not the practice of ecclesiastical discipline, even though the latter belongs, if not to the essence, at least to the integrity of the Church according to Calvin himself (cf. *Inst.* 4, 1, 11-12; "Responsio ad Sadoleti epistolam," *Corpus reformatorum* 33, 394; "Brieve instruction contre les Anabaptistes," *CR* 35, 68). As to the sacraments, the significance for Calvin of communion with Christ is not adequately dealt with. It must be conceded that only with difficulty can the element of "communion with Christ," mainly derived from Martin Bucer, be reconciled with Calvin's doctrine on extrinsic justification; yet he strongly insists upon it (cf., e.g., *Inst.* 4, 17, 7; *CR* 77, 487; 43, 723; etc.). Finally, apropos of the idea of revelation, a full section is indeed given over to the proposition that "The Bible is God's revelation," but insufficient justice is done to Calvin's interpretation of it, which rightly avoids both a narrow biblicism and a latitudinarianism concerning God's words, and, for that matter, maintains a sane distance from the Barthian "God's Word in the Bible."

These shortcomings, however, do not impair the value of the rich collection of Calvin texts, for B.'s main concern, after all, is with the concepts of "wisdom" and "sanctity." His object is to synthesize Calvin's views on these two ideas by successively discussing man's situation in the economies of creation, of the Fall, of redemption. This first part is followed by a very short, in fact too short, section on Jesus Christ as the mediator of wisdom and sanctity. A third part, on wisdom and sanctity in God, deals with the Bible as proclamation of God's wisdom and vocation to sanctity and with predestination as the supreme decision of God's wisdom. Finally, there is a fourth part consisting of a well-elaborated inquiry into the humanistic sources of Calvin's views, particularly into the influence of Renaissance Platonism on his theology. It is not so much in the description of the hu-

manistic circles in which Calvin grew up that the author's originality lies—these circles have been so often described—as in his analysis of Platonic influence on Calvin's theology. Plato's distinction between the sensible and intelligible worlds finds, B. says, a remarkable application in Calvin's doctrine on the Church and the sacraments. The author's exposition here seems to us to contribute substantially to a better understanding of the unity of Calvin's doctrine on Church and sacraments.

The composition of the work as a whole is decidedly weak. Calvin himself always starts from the knowledge of God to come to the knowledge of man, and it might be expected that B. would start from the wisdom and sanctity of God (expounded especially in Calvin's biblical commentaries) to come to the wisdom and sanctity of man. Instead, he follows the reverse order, and his reason for this (p. 13) is not convincing. Christ's part in the acquisition of Christian wisdom and sanctity is treated very briefly in the ten-page second section of the book, thereby being given even less significance than it had in Calvin himself. Very little attention is paid to the Holy Ghost, even where wisdom and sanctity are concerned, which surely goes contrary to the substance and spirit of Calvin's theology. (Recommended in this connection is W. Krusche, *Das Wirken des Hl. Geistes nach Calvin* [Göttingen, 1957], which is not mentioned in the otherwise excellent bibliography.) The third part of the book, "God, Wisdom, and Sanctity," contains a long chapter entitled "Predestination and Free Will" and consisting of a historical outline and an attempt to explain psychologically the doctrine of predestination. Both outline and explanation are defective, irrelevant in this section, and, if treated at all, should have been put into the final section, "The Sources of Calvin's Ideas."

The rather arbitrary way in which the numerous quotations from Calvin are distributed—some in the text, others in the footnotes, others again in a ninety-six-page appendix—does not contribute to a clear understanding of the book. But meanwhile we are grateful for the rich material collected from Calvin's works.

Gregorian University, Rome

J. L. WITTE, S.J.

CONSTITUTIONALISM AND STATECRAFT DURING THE GOLDEN AGE OF SPAIN: A STUDY OF THE POLITICAL PHILOSOPHY OF JUAN DE MARIANA, S.J. By Guenter Lewy. Geneva: E. Droz, 1960. Pp. 204. 20 fr.

This is a thorough and interesting investigation of the thought of Mariana (1535–1624). Lewy is informed, fearless, sympathetic, and just, his work well organized and amply documented. His erudition, though broad, shows limited acquaintance with questions such as Philip II versus religious orders.

Philip did not dislike them; he simply liked his own will too well, and he had a mordant fear of outsiders tampering with his patronal rule of the Church. Yet his orders drew incorporation directly from Rome.

His General, Laynez, sent Mariana to teach in the Roman College (1561–65), where Bellarmine was among his disciples. Following upon four years at Messina, he lectured on the *Summa theologica* at the Parisian Collège de Clermont (1569–74). During this term he earned the doctorate at the Sorbonne. Later years were passed largely at the professed house in Toledo, though he spent nine months (1609–10) as a prisoner of the Inquisition, of which he had formerly been an active member. At the hands of Clio he has fared badly. He lived in an age when his ideas (the common Scholastic, and also Protestant, teachings on princes) brought sharp pain to the many then regnant absolutists. He labored mightily to stem the drift away from medieval concepts of constitutionally protected liberties.

These liberties he had come to value during researches for “his literary masterpiece,” the *Historia general de España*. Now, with his brethren, he endured under Philip II the pinch of autocracy. This study, and stress, influenced his compositions—all of them except his posthumous work fully approved by his censors. Two of these caused him subsequent humiliation: *De rege et regis institutione libri III*, written for Prince Philip (III), and *Discurso de las enfermedades de la Compañía*, published after his death. His work kept things Spanish foremost in perspective. Spain had far more attraction for him than heretics.

In political theory he stood alongside, though somewhat inferior to Suarez. Both based their approach on the historical present. Neither was a democrat in our current thinking, yet both rejected the autocrat. Suarez the teacher dealt in philosophical thinking. Mariana, historian, criticized such government as he currently witnessed; and in Spain he had full view of what men like Baltasar Gracián, friend of absolutists and of the fawning ways of courtiers, could do to institutional life. Too, he had seen the eminently superior rule of Philip II give way to the lack of ideals and seriousness in the unkingly Philip III. He longed for the days of Isabella and Ferdinand and of their powerful *cortes*.

His indictment of the Jesuit constitution took no account of the origin of religious jurisdiction—nor does Lewy’s—and this allowed him to confound the person with the office. Any alert witness among his fellows could have presented a catalogue of mistakes in fact or outlook matching his poignant complaints. But a religious takes vows for better or for worse, and disputes within the order are not matter for the roadside.

When Lewy deals with Acquaviva, he shows something less than scholarly

objectivity, notably regarding the Congregation of 1593–94. This reviewer would like to see direct documentation for the statement (p. 119, n. 31) that the General threatened Clement VIII with a general council. The author's understanding and tolerance here reflect a tension, possibly due to unfamiliarity with the intellectual background. Factual knowledge calls for the help of theoretical mastery, and the constitution in question still awaits its evaluation as a political structure.

The bibliography will satisfy anyone able to appreciate the merit of the book.

Xavier University, Cincinnati, Ohio

W. EUGENE SHIELS, S.J.

THEIR RIGHTS AND LIBERTIES. By Thomas O'Brien Hanley, S.J. Westminster, Md.: Newman, 1959. Pp. xv + 142. \$2.75.

The seventeenth century was the age of national religions with establishments in almost every European country. In the New World the early colonies established the Dutch Reformed, or the Puritan, or the Church of England. Church and state were united. In 1634 Maryland was founded with a new concept of religious freedom. There would be separation of Church and state; each would be free to worship according to his conscience so long as he was loyal to the civil government. Such a novel concept would be destroyed before the end of the century, but not until the statute books had been indelibly marked with the Ordinance of 1639 and the Toleration Act of 1649, and the court dockets had recorded the cases of William Lewis and Jacob Lumbrozo. The precedent had been set and would rise again to assert itself in a new glory in the American Constitution of 1789.

The settlers of Maryland had a tradition to guide them in separating the Church from the state. It is the burden of Fr. Hanley's book to trace these traditions which inspired the beginnings of religious and political freedom in colonial Maryland. To know their origin is to understand them better; to study their history is to strengthen our grasp of their soundness.

Even before the issue of Henry VIII's divorce from Catharine of Aragon, Thomas More and Henry had disagreed upon the power of the Church. Thomas More would distinguish between the pope in his temporal power and in his spiritual power; Henry spoke of the temporal princes as receiving their power, in some way, from the pope. Henry swung from one extreme to the other, rendering first everything to the Church and then everything to Caesar. Thomas More, as expressed in his *Utopia*, refused to mix the temporal and the spiritual. He lost his life insisting on their separation and on rendering each its separate homage. More's concept of the Two Powers

had a long history going back to Pope Gelasius in 494. With the Act of Supremacy in 1534, England repudiated the Two Powers philosophy, but the tradition lived on in those who could not accept the subjection of the spiritual to the temporal.

For the next hundred years the separation of the Two Powers was the only defense for Catholics who held fast to their faith, and yet maintained they were loyal to their king. This was the era of the papal Bull *Regnans in excelsis* excommunicating Elizabeth, and the reasoned statement of Cardinal Allen in his *Defense of English Catholics*. This great prelate guided the Catholics of England through stormy years of persecution with the tradition handed down by Thomas More. The great Cardinal Bellarmine contributed his share to quiet the troubled waters with his political philosophy of Church and state.

It was against this background that George Calvert, first Lord Baltimore and secretary of state, became a Catholic. He had proven himself loyal to the Stuart kings, and they did not turn upon him. Charles I granted a charter to Calvert with the rights and prerogatives of a palatinate which, in effect, made him free from the laws of England. The colony that he founded in the New World would be free from the strife and turmoil of England on the religious issue. "I will not by myself nor any person directly or indirectly molest or discountenance any person whatsoever . . . for in respect of his or her religion." Thus the tradition of Gelasius and Thomas More was brought to the shores of Maryland.

The struggles to implement the new-found religious and political freedom consume the last two chapters of this book. It is fascinating reading in the English tradition of Magna Charta, the struggle between the parliament and the crown, the maxim that the king rules "sub Deo et sub lege." All of these came into play with the early colonists and their Lord Proprietor. Catholics, Protestants, and Jews were summoned before the courts, ordered to live in peace in spite of their religious differences, and some of them were fined. The struggle continued even under the Puritan Revolution, and their rights and liberties were not permanently lost until the Protestants William and Mary of the Netherlands ascended the throne of England. But the memory of what was once possessed survived to blossom anew in the First Amendment of our Constitution.

This book is excellent history and well written. The footnotes are reserved to the end of the book for more enjoyable reading. The bibliography is extensive, and the index adequate. It is "must" reading for all who would understand their rights and liberties.

SHORTER NOTICES

LE ROYAUME DE DIEU ET SA VENUE. By Jean Héring. 2nd. ed.; Neuchâtel: Delachaux & Niestlé, 1959. Pp. 292.

The first edition of this book appeared in 1937. Since then, "nothing has been said in recent publications to alter [H.'s] opinion." The thesis advanced may be briefly stated. Jesus taught that the kingdom of God already existed, although only germinally and invisibly, from the start of His preaching. For its full realization, a future cosmic transformation was necessary. While Jesus did not believe in the coming of a Messiah, He did believe in the coming of a heavenly Man, described by Daniel and Enoch, with whom He would be identified. Such a conception was incompatible with Jewish Messianism, which was of an earthy, political character; hence, Jesus could not have claimed to be the Messiah. It was the Church that gave Him this title, and Paul combined it with the idea of a celestial, pre-existent Man. Pauline soteriology is eschatological. Not that Paul denies the present possession of certain spiritual goods to the Christian, but he does insist that salvation can only be perfectly realized by the resurrection. To combat Gnosticism, Paul considers the new Adam as provisionally invisible. The sacraments are a foretaste and preparation of the definitive salvation. The idea of Jesus' Messianic enthronement at His baptism is a late invention, which shows that Marcan Christology (and, a fortiori, that of the other Evangelists) is later than Paul's. Four appendices have been added to this new edition. In the first, H. agrees with Preiss that the fourth Gospel contains a primitive tradition regarding the Son of Man as a central figure which complements the Synoptic theme. Appendix B asserts, with Cullmann and Dodd, that the Suffering Servant is sometimes implicitly present in the Gospels, but it does not explain the hope of the Saviour's resurrection on the third day, a notion foreign to Isaiah. Appendix C denies that there is anything like a Messianic expectation in the Qumrân literature. Appendix D takes note of the work of Lohmeyer, Bultmann, Stauffer, and Cullmann concerning Jesus' "Messianic consciousness," work which is in partial agreement with H.'s own thesis. In brief, the book is an interesting example of Christology which today cannot but appear somewhat dated.

Jesuit Seminary, Toronto

David M. Stanley, S.J.

CREDO 2. By Peter Lippert, S.J. French adaptation by Yves Becker, O.F.M. Paris: Editions du Cerf, 1959. Pp. 320. 9.90 fr.

Credo was written in German in six small brochures from 1916 to 1923 and has gone through many editions (Herder published a one-volume edition in 1951).

The first part of the French adaptation (God, Trinity, creation) appeared in 1955; the second part deals with the Saviour, the graces of God, and the sacraments of Christ. *Credo* is not, as the title might suggest, either a glorified catechism or a watered-down didactic presentation of systematic theology. The informing spirit that molds the work and gives it its distinctive cachet is indirectly indicated in Hans Urs von Balthasar's recent statement: "La philosophie chrétienne de Peter Lippert a donné à l'idée [of 'encounter,' of the 'I-Thou' relationship of Buber] une présence efficace dans le monde catholique, en élevant aussi simplement que possible la rencontre avec le Dieu personnel dans le 'Tu' humain de Jésus-Christ au rang de type parfait de la connaissance" (*Dieu et l'homme d'aujourd'hui* [Paris: Desclée de Brouwer, 1957] pp. 80-81). What emerges, however, is neither a selective, one-sided "Christian existentialism" nor a vague "approach" to God, but a rounded presentation of classic doctrine. Here are essays on truths that have been deeply penetrated and "lived" (one need only read *Job the Man Speaks with God* or the unfortunately untranslated *Briefe in ein Kloster* [there does exist a French version, *Lettres à un jeune moine*; Bruges: Beyaert, 1953] to glimpse something of an extraordinary interior life), combined with the sensibility of a poet and beauty of style. Rather than attempt direct translation of Lippert's first-rate prose into so alien a language as French, B. has wisely chosen to do an adaptation which is at times a close version, at times a freer paraphrase involving, e.g., a shift in metaphors, but always faithful to the sense and spirit of the original and not without a certain lyric breath of its own.

Woodstock College

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

ELEMENTARY PATROLOGY. By Aloys Dirksen, C.P.P.S. St. Louis: Herder, 1959. Pp. xiii + 314. \$4.00. Seminarians and others beginning the study of patrology will find this a useful and relatively inexpensive text. D. states in a modest preface that there is little in his book which cannot be found elsewhere; this is true, but it does not mean that the work is without value. Names, dates, biographical and bibliographical material, theological movements, heretical literature—all the essential information is here. The compilation is brief, clear, and for the most part accurate. In some places oversimplification is responsible for statements which are false or misleading. Thus, it is incorrect to say that in the treatise *De pudicitia* Tertullian "denies the Church the right to forgive sins" (p. 67). Rather, he condemns his Catholic opponents for pardoning the sin of adultery, but explicitly asserts that the bishop is authorized to forgive less serious sins. Nor does St. Jerome "date Tertullian's death as late as 240" (p. 64). He says no more

than that Tertullian "fertur vixisse usque ad decrepitam aetatem." And it is surprising to see Arianism, Nestorianism, and Pelagianism included in a list of "less known heresies" along with such exotic groups as the Basmotheans, the Hypistarians, and the Ophites, or Brethren of the Snake. The usefulness of the book would have been increased immeasurably by the addition of an index.

West Baden College

William Le Saint, S.J.

SAINT CYRILLE DE JÉRUSALEM CATÉCHÈTE. By Antoine Paulin, W.F. *Lex orandi* 29. Paris: Editions du Cerf, 1959. Pp. 250. Originally a Gregorian University thesis, prepared under the direction of H. Schmidt, S.J., this study of the *Catecheses* of St. Cyril in their dogmatic, moral, and liturgical aspects looks at the fourth-century catechumenate with one eye on the present. The author, of the White Fathers, notes that Cardinal Lavignerie, before he began his missionary work, was the author of a thesis, presented to the Sorbonne, on the Christian school of Edessa; he himself follows that example. He accepts the five postbaptismal *Catecheses* as being by Cyril, and in a judicious page gives reasons why he cannot accept as definitive the attempt of Swaans to transfer them to John of Jerusalem. He is not so wise when he takes Abbot Capelle's work of 1933 on the origins of the catechumenate as final, for the discovery of a highly organized system of initiation at Qumrân makes it now reasonable to ask for a much earlier date for the origin of the Christian catechumenate than the Abbot was prepared to admit in 1933. Similarly, in setting the stage for the *Catecheses*, P. would have been helped by the valuable reconstruction (with plans) of the Jerusalem basilica by K. Conant in *Speculum* 31 (1956) 1-48. The author is primarily interested in Cyril's method, and considers catechetics as an art, whereas theology is a science. Being an art, catechetics can select and thus can be primarily Christological, whereas theology is primarily Trinitarian. It will be seen from this that P., as befits his missionary calling, is not lost in the archeology of catechetics but can face its modern problems.

London, England

J. H. Crehan, S.J.

SAINT AUGUSTINE ON PERSONALITY. By Paul Henry, S.J. New York: Macmillan, 1960. Pp. viii + 44. \$2.25. Last year the distinguished Plotinian scholar inaugurated at Villanova University the annual lecture series, "Saint Augustine and the Augustinian Tradition." He pays tribute to the sympathy, independence, and creativity with which Augustine turned to the then unfashionable Aristotle for the starting point of his pro-

found Christian theory of the person. H. develops his thesis in four steps. First, he explores the vacuum existing in Greek thought on man as a personal being, and associates this vacuum with a similar one concerning the conceptions of creation, history, and freedom. (One hopes that the author will one day develop in detail this intriguing fourfold contrast with Christian thought.) Secondly, he deals with Augustine's central treatment of the person in *De trin.* 5, and shows how these celebrated speculations, which were ultimately to issue in the Thomistic *relatio subsistens*, drew upon and transformed Aristotle's doctrine of relations. Thirdly, he affirms that it was under the pressure of the Christian revelation of the Trinity that Augustine turned from the cosmos to the soul of man for his fundamental analogy (or analogies). Finally, he discerns the influence of the Augustinian conception of person as essentially relational not only in subsequent Trinitarian development but in the modern philosophy of the person, which recognizes, as it must, the paradox that person, an absolute, is also and essentially defined as person by its relativity. Notes at the end of the volume include two or three pertinent and lengthy passages from *De trin.*, in Latin and English. One important slip should be noted: "quality" for "relation" on p. 11, l. 12. This genial and suggestive little volume should delight Augustine's many devotees.

Woodstock College

Thomas E. Clarke, S.J.

DER RELIGIONSDISPUT DER BARLAAM-LEGENDE, EIN MOTIV ABENDLÄNDISCHER DICHTUNG. By Hiram Peri (Pflaum). *Acta Salmanticensia* 14/3. Salamanca: Univ. of Salamanca, 1959. Pp. 274 + xvi. In 1859 it was discovered that the *Edifying Story of Barlaam and Joasaph*, usually ascribed to St. John Damascene, was, in Christian dress, the story of the awakening of Gautama, Prince Siddhartha, and his becoming the Enlightened One or Buddha (probably Barlaam = Baghavan = "The Lord," one of Buddha's names; while behind Joasaph lies Bodhisattva = "Future Buddha," the European form "Josaphat" arising from assimilation to the name of the biblical king). P. reviews the hypotheses offered to explain the authorship, and the relation to parallel Georgian and Arabic stories, of this Greek novel which was the source, chiefly through the twelfth-century Latin "Vulgate" translation, of more than a hundred versions, as well as of many poetic and dramatic retellings, in all Western languages. His chief interest is in a specifically Christian and quantitatively large part of the Greek story: the theological dialectics, and in particular the "dispute," in which Christianity is defended, all other religions routed, and Christian

dogma expounded at length (part of the dispute being taken almost verbatim from the second-century *Apology* of Aristides). In the rest of the book P. traces the use of the dispute in the Old French and Middle High German Barlaam epics, the Middle English and Late Medieval Italian versions, the Medieval French dramas, and the dramas of the Spanish Baroque period, presenting (pp. 125–222) ten texts, all but two previously unpublished, to illustrate the discussion. There is a bibliography of 383 items (pp. 225–62, 272), aiming at a complete listing of all books and articles published since 1894 on the novel and its versions; there are thirteen plates, chiefly of MSS, and a chart showing the interrelation of all versions. (“Peri” is the Hebrew equivalent of the German name of the author, now teaching at Hebrew University, Jerusalem.)

Woodstock College

M. J. O’Connell, S.J.

THE GENERAL COUNCILS OF THE CHURCH. By John L. Murphy. Milwaukee: Bruce, 1960. Pp. ix + 193. \$3.50. Anticipating the Second Vatican Council, the present volume offers the average lay reader or busy priest a summary description of the twenty ecumenical councils from Nicaea to Vatican. Its aim is to answer the questions, where, for what reason, under what circumstances, and with what effect the councils were held. Suggesting that the true history of the Church is spiritual, M. stresses the need for seeing this history from within, specifically in the struggles with error, to recognize that here is something more than a mere human institution. There has been growth and development, but “the faith and the sacraments have remained untouched. The power of the Holy Spirit has triumphed over the trials of time.” Central in this internal history have been the councils, “Christian landmarks, serving as guides for the future. In every instance, they endeavored to sum up the teaching of the past and to blot out doctrinal errors” (p. 2). Yet their essential purpose was always constructive, to reinvigorate the life of the faithful by clarifying and deepening the resources of Christianity. About ten pages are given to each council, always in a historical context that makes for interesting reading and proving an unformulated thesis that runs through the volume: the dogmatic and moral problems which occasioned the councils were human creations, with a traceable ancestry in a complex of persons and events. But the book is more than a sketchy compilation of historical facts. It is a careful synthesis of the main features of doctrine in dispute or practice under tension, which makes the book useful beyond the immediate purpose of giving information to the lay reader. Teachers especially will find it practical either as a textbook

in class (upper high school or college) or as a reference source for accurate data on the dogmatic and moral issues which the councils handled and defined.

West Baden College

John A. Hardon, S.J.

L'EUCCHARISTIE. By Marie-Joseph Nicolas, O.P. *Je sais—Je crois* 52. Paris: Fayard, 1959. Pp. 128. 350 fr. In keeping with the aim of the collection *Je sais—Je crois*, N. endeavors to present a synthesis of the Church's Eucharistic teaching in a popular fashion. One should not, therefore, expect to find anything more than a starting point for further study. The author divides his material into three major sections: the faith of the Church in regard to the Eucharist, the theology of the Eucharist, and the Eucharistic practice of the Church. After a brief study of the scriptural and traditional basis for the dogma, a classic theology of the Eucharist is presented in an effort to integrate the different aspects of this mystery. In the third part, the most typical forms of actual Eucharistic devotion are treated: cult of the Real Presence, participation of the faithful in the Mass, frequent Communion. The theological section takes up most of the book—a clear, adequate presentation of a Thomistic approach. The summary of the scriptural and patristic witness is somewhat disappointing—unfortunate, in view of the fact that so much pertinent material is available.

Weston College

Edward J. Kilmartin, S.J.

JAKOBITISCHE SAKRAMENTENTHEOLOGIE IM 13. JAHRHUNDERT: DER LITURGIEKOMMENTAR DES GREGORIUS BARHEBRAEUS. Edited by Radbert Kohlhaas, O.S.B. *Liturgiewissen schafliche Quellen und Forschungen* 36. Münster: Aschendorff, 1959. Pp. xii + 118. DM 12.50. Gregory Abu'l Faradj, better known by his surname Barhebraeus, was a most prolific writer and the last great theologian of the Jacobite Syrian Church. In his many works he treats of the sacraments three times: in the sixth part (fundament) of the *Book of the Lamp of the Sanctuary*, his chief theological work; in the seventh treatise of the *Book of the Rays*, a summary of the previous work; in the *Book of Directions* (*Barhebraei Nomocanon*). In this volume K. publishes for the first time the text, translation, and a commentary on the sixth part of the *Book of the Lamp of the Sanctuary*, which is entitled *Concerning the Earthly Priesthood*. Although Barhebraeus does not attempt a theological penetration of the sacraments along the lines of western Scholasticism, his work does manifest an inclination to systematization and a fondness for Aristotelian philosophy. True to his background,

however, he concentrates on the liturgical aspect of the sacraments and endeavors to incorporate into his treatise the important commentaries on the individual sacraments which he had at his disposal. Barhebraeus, through his endeavor to preserve and systematize the thought of his predecessors, remains the chief interpreter of his Church tradition.

Weston College

Edward J. Kilmartin, 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 nations. But the human race is a greatly diversified entity in histories, cultures, and religions. The constant challenge, then, for the expanding Church is to preserve her unity and continuity and to reveal her catholicity. The editor, in a vigorous introduction, defines the problem of the minority Church with some sharp observations about inadequacies, failures, and successes. As a minority in most nations, should the effort of the Church be directed toward insertion or withdrawal, outspoken confrontation or self-protecting isolation? The authors discuss the experience and status of the Church in fourteen countries of Europe, America, Africa, the Middle East, and Asia. For a quick look at the problems and condition of the Church Universal, the book will certainly satisfy. For some it will be provocative; for others, stimulating. Self-appraisal is beneficial if we seek positive solutions to problems and are not content to point up defects. The authors have tried to be as objective as possible in their descriptions.

Jesuit Missions, N.Y.

Edward L. Murphy, S.J.

PIONEER THEORIES OF MISSIOLOGY. By Ronan Hoffman, O.F.M. Conv. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. xiv + 182. A study in the history of dogmatic teaching about the missionary activity of the Church as formulated by four authors in the early years of the modern missions. The procedure is a comparative investigation of the ideas of these men with the intention of presenting the hitherto unknown mission theory of Cardinal Brancati de Laurea, O.F.M. Conv. The magnificent upsurge of missionary work with the discoveries of the sixteenth century had an impact on the theologians. The Franciscan Cardinal was one of these theologians. H. has done the service of recovering his thought and thus has added to our knowledge of the evolution of missionary thought, which in our times has reached a high degree of formulation. By comparison with these earlier ideas one is able to see what progress has been made in the theological definition of mission objectives by present studies in missiology.

Jesuit Missions, N.Y.

Edward L. Murphy, S.J.

THE MISSIONARY CHURCH IN EAST AND WEST: STUDIES IN MINISTRY AND WORSHIP. Edited by Charles C. West and David M. Paton. London: SMC, 1959. Pp. 133. One of the most promising areas of Protestant theological investigation concerns the nature of the Church, to which primary emphasis has been given by ecumenical discussion. The problem discussed in these essays is the acute one of the Church's relation to and apostolate in a world which has undergone such unprecedented changes. The chapters reflect on the religionless atmosphere of the West, the new status of the missionary in Asia, the reaction of Islam to the West, the movement of the world to a new experience of unity, the necessity of flexibility in the Church. There are many sharp insights into the world situation and challenging suggestions as to how the Church is to confront it. There are a number of statements with which the Catholic theologian could not agree. It is encouraging, however, to discover many points of view with which we can agree. One likes to think that the Catholic theology on the Church and the world has not been a closed book to modern Protestant theologians. Protestant theological research should not be a closed book to us. That is why this group of essays is valuable for the theologian and the missionary.

Jesuit Missions, N.Y.

Edward L. Murphy, S.J.

L'OEUVRE DES SIX JOURS: SOMME THÉOLOGIQUE 1: Qq. 65-74. By St. Thomas Aquinas. Introduction and notes by H.-D. Gardeil, O.P. Paris: Editions du Cerf, 1960. Pp. 338. 8.10 fr. This latest volume of the well-known pocket edition of the *Summa* follows the established pattern: brief foreword, Latin text and French translation, explanatory notes, several lengthier notes, brief bibliography, subject and author indices. In these questions St. Thomas is treating of the hexaameron and is content for the most part to follow traditional explanations, heavily dependent on the cosmology of antiquity. The longer notes deal with the Genesis account, general problems regarding the creation of the corporeal world, the conception of the hexaameron entertained by theologians from patristic times to the present, and the seventh day.

Woodstock College

Thomas E. Clarke, S.J.

EXPERIMENTAL KNOWLEDGE OF THE INDWELLING TRINITY: AN HISTORICAL STUDY OF THE DOCTRINE OF ST. THOMAS. By John F. Dedek. *Dissertationes ad lauream* 30. Mundelein, Ill.: St. Mary of the Lake Seminary, 1958. Pp. 167. A very compact, extremely interesting, but rather inaccurately named book investigating Scholastic doctrine on *cognitio (quasi) experimentalis* of the divine Persons dwelling in the soul and of infused char-

ity. The first chapter reviews the work of Gardeil, Galtier, and Garrigou-Lagrange on the first question, and of Landgraf, Auer, and Mouroux on the second. Chaps. 2-5 (pp. 12-123) study the history of these two points in the century preceding St. Thomas, and chap. 6 studies the doctrine of St. Thomas himself, concluding that for him "experimental or quasi-experimental knowledge of the divine persons is the knowledge that is accompanied by the affective experience of love and spiritual taste" (p. 147). D.'s chief contribution lies, I think, in the four central chapters, where we are spectators at initial Scholastic inquiries into the meaning and implications of the Pauline "Ipse enim spiritus testimonium reddit spiritui nostro quod sumus filii Dei," and the Augustinian "Magis enim novit dilectionem qua diligit quam fratrem quem diligit." Chap. 6, too, is solid work but seems disproportionately short. D. is quite right to grant full importance to the prior history of the question, but there is no substitute, if we would ascertain the ideas of St. Thomas himself, for a prolonged examination of his works: *sanctus Thomas sui interpres*; and I should like to see here a much more leisurely study of the general theory behind *cognitio experimentalis* and of the qualification implicit in the *quasi*, than the excellent but crowded paragraphs devoted to those questions. In short, we are in debt to D. for some laborious, intelligent, and sober work. I hope he will increase our debt by expanding his investigation of St. Thomas.

Jesuit Seminary, Tororito

F. E. Crowe, S.J.

THE NATURE OF THE PRACTICAL INTELLECT ACCORDING TO SAINT THOMAS AQUINAS. By John E. Naus, S.J. *Analecta Gregoriana* 108. Rome: Gregorian Univ. Press, 1959. Pp. 220.

With the world of science becoming daily further removed from that of ordinary experience, the problem of relating thought to action, theory to practice, becomes increasingly critical. N. has done a valuable service by collecting and interpreting the important texts of St. Thomas on this difficult question. The four chapters of his work take up the distinction between the speculative and the practical, first as it concerns the intellect itself, next as a classification of different types of sciences, then in the realm of virtues, and finally as it enters into separate acts of knowing. In this last chapter, which is the most psychological of the four, the aim is to show how and at what point the will inserts itself in the process of reasoning to render it practical rather than speculative. The result is some interesting observations on the connection between "election" and practical truth. Also, in the preceding chapter, N.'s remarks on the function of con-natural knowledge are worthy of note. But although the author, in addition

to having a firm grasp of St. Thomas' doctrine, reveals a knowledge of contemporary Thomist literature on the subject—and, in all truth, his purpose is a historical study of St. Thomas—still it seems regrettable that in so important a matter he has not also availed himself of the insights of more recent philosophical developments. For if modern thought has discovered anything, it is the extreme limitations of the purely speculative, which would ultimately seem to make it a derivative of the practical rather than its source.

Loyola Seminary, Shrub Oak, N.Y.

Robert O. Johann, S.J.

LA DEVOCIÓN EN EL ESPÍRITU DE SAN IGNACIO. By Alfonso de la Mora, S.J. Mexico City, 1960. Pp. 102. The published excerpt from a doctoral dissertation can be expected to include a justification of the author's method, the central chapters of his investigation, a brief presentation of his final conclusions, and a complete bibliography. The work in hand (Gregorian Univ. diss.) meets each of these requirements. Although scholars had long recognized the importance of devotion in the life and spirituality of St. Ignatius, hitherto no specific study had been devoted to an analysis of this subject. Unfortunately—or perhaps fortunately—the Saint did not provide his followers with a treatise on his theory concerning the nature of devotion. For him devotion was a lived experience. To an eminent degree he incarnated the ability to encounter the Divine Majesty with ease, not only during time of formal prayer but throughout all of his activities and undertakings as well. Accordingly, M. used as the principal font of his analysis the Spiritual Diary of St. Ignatius, with passing references to pertinent passages in the Spiritual Exercises and the Constitutions of the Society of Jesus. In brief, M. finds therein a unique dialogue between man seeking God and God manifesting Himself in His gifts and spiritual graces. This is the Ignatian meaning of devotion: a contemplative activity which aways leads to the Giver of all gifts directly or indirectly. The excerpt is sufficiently complete to warrant consideration.

Rome, Italy

Dominic Maruca, S.J.

APOSTLE AND APOSTOLATE ACCORDING TO THE GOSPEL OF ST. MATTHEW. By Lucien Cerfaux. Translated by Donald D. Duggan. New York: Desclée, 1960. Pp. v + 184. \$2.75. This is a translation of *Discours de mission* published in Belgium in 1956. Subject matter of the book, as the English title indicates, is the missionary instruction given by Christ in Mt 9:35—10:42. Contrary to what one might expect from C., who is so well known for

his scientific treatment of biblical topics, the present work is more of a spiritual application of the texts in question than exegesis properly so called. Perhaps for that very reason it will have greater impact upon the readers for whom intended: apostles of Christ, priest and lay alike. Every priest, and every layman devoted to Catholic Action, will find here an abundance of matter for meditation on what it really means to be an apostle for Christ. Frequently quoting from the Fathers and other writers, and using the concrete examples of St. John Vianney, St. Francis of Assisi, and St. Benedict Labre, C. explores the depths of meaning behind the words of Christ. This little book would seem to deserve a place beside classics like *The Soul of the Apostolate*. Unfortunately, the translation at times is overliteral and therefore somewhat stilted.

*Mary Immaculate Friary
Garrison, N.Y.*

Eric E. May, O.F.M.Cap.

THE QUEST FOR GOD. By I. Ryelandt, O.S.B. Translated by Matthew Dillon, O.S.B. London—St. Louis: Herder, 1959. Pp. 207. \$3.25. While the Rule of St. Benedict was undoubtedly written for religious living a monastic life, its masterful teaching need not be confined within that framework. Many of its principles can be adapted to all Christian souls. In the present work R. has applied key Benedictine principles to the spiritual needs of those souls who are trying to meet the problems of life in the world with a truly Christian spirit. There are three main sections, and each keeps clearly in view that which is the heart of Benedictine spirituality, the quest for God. The first section, "Fundamentals," emphasizes the primary importance in human life of an awareness of God, of a seeking for Him, and a desire to belong to Him. But the soul can find God and belong to Him only by belonging and giving itself to Christ. Thus, one should prefer nothing to the love of Christ, since Christ leads men to the full possession of God. But, whatever be one's condition of life and state of soul, the best soul-atmosphere for seeking God is a firm faith in His love joined with a deep humility. In the second part, "Piety," R. presents the importance, in one's quest for God, of the liturgy, the Mass, and prayer, especially of praise and thanksgiving. The central element in the third part is fidelity in carrying out one's quest for God. R. makes no attempt to treat any of this matter exhaustively. In fact, he explicitly states that he does not intend to expound points of doctrine which may be found in the excellent books of Dom Marmion. But this does not keep it from being an interesting, although incomplete, study of Benedictine spirituality.

Weston College

Thomas G. O'Callaghan, S.J.

ESSAI SUR LA CONNAISSANCE DE DIEU. By Claude Tresmontant. Paris: Editions du Cerf, 1959. Pp. 216. A brilliant synthesis of Christian philosophy, foreshadowed in T.'s previous studies: *Essai sur la pensée hébraïque*, *Etudes de métaphysique biblique*, *Introduction à la pensée de Teilhard de Chardin*, *Saint Paul et le mystère du Christ*, and *La doctrine morale des prophètes d'Israël*. Although a work of *haute vulgarisation*, every page manifests T.'s wide erudition and firsthand knowledge of sources. T. considers three ways by which the human mind in our actual historical order may reach a secure knowledge of God: (1) the way of metaphysical reason, (2) the acceptance of God's revelation of Himself in the *OT*, and (3) the acceptance of God with us, revealing our call to divine Trinitarian life, in the *NT*. Thoroughly familiar with all recent trends in philosophical thought from Kant to the various facets of modern existentialism, T.'s exposition of the validity of true metaphysical thought is superb in its vitality, thoroughness of analysis, and well-balanced conclusions; this first part of T.'s essay is warmly recommended to the increasing number of religious-minded men, whose discontent with the fideism and agnosticism of many non-Catholic theologians springs from a growing awareness that the God of faith is the Creator of human intelligence, which is open not only to beings but to Being. The second and third parts are outstanding for their demonstration of the unity of the two Testaments. T. stresses cogently the transcendence of the Spirit of Yahweh, which is the Spirit of Christ, the Spirit of love: "There can be no metaphysic of creation without a theology of love" (p. 151). One may hope that T.'s essay will soon be translated into English; it would be immensely valuable not merely to Catholics but to the many Protestants who are intensely interested not only in the revealed but also in the rational claims of Catholic belief.

Weston College

Philip J. Donnelly, S.J.

ALL LOST IN WONDER: SERMONS ON THEOLOGY AND LIFE. By Walter J. Burghardt, S.J. Westminster, Md.: Newman, 1960. Pp. xi + 220. \$3.50. The distinguished author of these thirty-seven splendid sermons has achieved his avowed purpose: "authentically Catholic doctrine presented intelligibly and attractively." The author had more than eight years of radio preaching behind him. His sermons have been tested on live audiences and found extremely effective. Every sermon is direct, addressed to a definite audience. The purpose and main idea of each talk is clearly stated in the very beginning, and the audience is referred to frequently. Dogma is translated into understandable language. Scripture is plentifully and aptly used. There is an engaging freshness in language and illustration. Fr. Burghardt

believes in practicing what he preaches to all preachers: give your audience concise but fully developed sermons, weighty truths in understandable language, no empty exhortations just for the sake of exhorting, but accurate theological truth moving listeners to live the faith. Many priests find it difficult to preach a dogmatic Christmas sermon, often contenting themselves with a weak "Christmas greeting." The Christmas sermons in *All Lost in Wonder* are a joy to read. B. shows us how to preach a dogmatic Christmas sermon; they are excellent models. The seven sermons in the section entitled "The Eucharist and the Passion" are highly persuasive, brilliantly presented, and undeniably intelligible. They teach the priest how to compose Lenten sermons that are fresh in their approach, forceful and effective in presentation of the truths. Every active priest should read, study, and imitate B.'s method, style, and purpose.

Chicago, Ill.

Thomas V. Liske

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. No two books of Franciscan lore have attracted in recent years more attention or evoked greater criticism than the *Fiorelli* and the *Speculum perfectionis*. Sabatier erred egregiously when he stated that the *Speculum* had been written by Brother Leo as early as 1227. In reality, as the author rightly attests, it was compiled about 1318 by a member of the Spiritual party at Portiuncula who copied it from pre-existing manuscripts. But what the author fails to say is that, whereas many of the original stories may have been based on Brother Leo's notes (*cedulae* or *rotuli*), all show, as Msgr. Faloci Pulignani exposed already in 1901 (*Miscellanea Francescana* 8, 133), that the *Speculum* has rather "a thesis to prove than a story to tell." In reality, the purpose of the book is to condemn the life led by the Community at the beginning of the fourteenth century as opposed to that led by the Spirituales. Therein lies its *raison d'être*; also, the source of its anachronisms. Nevertheless, the *Speculum* has its merits. It demonstrates the poor and simple life preferred personally by St. Francis. The stories are delightful and "charming." But to insinuate that Francis was opposed to study and preaching so often intimated by the *Speculum* is contrary to chaps. 2 and 9 of the Rule of 1223. Nevertheless, all will appreciate the time and labor that Fr. Sherley-Price has devoted to this excellent English translation of the *Mirror of Perfection*, which will ever remain dear to all lovers of Franciscana, no matter what aspect of the book they prefer—the critical, the literary, the legendary. But the *raison d'être* must not be

underestimated, to understand the true philosophical purpose of the compilation.

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

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

LE BIENHEUREUX PIERRE FAVRE, PREMIER PRÊTRE DE LA COMPAGNIE DE JÉSUS (1506-1546). By Georges Guitton, S.J. Lyons: Vitte, 1959. Pp. 246. This work is substantially the same as *L'Ame du bienheureux Pierre Favre*, which G. published in 1934. It is divided into two parts: a very brief outline of Favre's external life, and an analysis of his spirituality as reflected in his *Memorial* and correspondence. The thirty-seven pages, in four chapters, of the first part are a slightly expanded treatment of what appeared in the two chapters of the original work. It is unfortunate that G. perpetuates some legends, now discredited, that have grown up about Favre, such as the story that Peter, prostrate with sickness in Spain in the spring of 1546 and under orders to proceed to the Council of Trent, exclaimed that, while it was not necessary that he live, it was necessary that he obey; and the story that St. Francis Xavier could have known of Peter's death only by supernatural means. The second part is the more important. Chapter headings such as "Une âme de prière" and "Charisme de la conversation" suggest G.'s orderly method of depicting Favre's interior life. His chief source is the *Memorial*, the diary in which Peter occasionally recorded his spiritual experiences, especially during his apostolic labors in Germany and Spain. One of the treasures of early Jesuit history, the *Memorial* is at the same time a moving revelation of a soul of delicate sensitivity to the actions of the Holy Spirit and a clear demonstration of how thoroughly Peter had comprehended St. Ignatius' spiritual teaching. With the exception of a few minor changes in occasional words and phrases, this part is the same as that of the earlier work. Three appendixes are new. The bibliography is very inadequate: it does not include the considerable literature published on Favre during the past twenty-five years.

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

William V. Bangert, S.J.

FRIEDRICH SPEE VON LANGENFELD: EINE STIMME IN DER WÜSTE. By Emmy Rosenfeld. Berlin: W. de Gruyter. 1958. Pp. 399. DM 45.— The Jesuit Friedrich Spee von Langenfeld (1591-1635) combined many vocations during his religious life. He was in turn a teacher, missionary, and military chaplain. He came near to being a martyr of blood when a dis-

grunted Lutheran hacked at him eight times with a dagger and ultimately became a martyr of charity in taking care of sick and wounded French soldiers. But the two talents for which he is best known are the seemingly opposing ones of moral theologian and lyric poet. His fame as a moral theologian rests on his *Cautio criminalis*, a treatise inveighing against the frightful witch burnings of his time. The work, composed by him and circulated among his friends, was printed without his approbation. It raised such a storm that Vitelleschi, General of the Society of Jesus at the time, was about to dismiss Spee for presuming to publish without permission. His book of poetry, *Trutznachtigall*, and especially the lyrics in *Güldenenes Tugendbuch*, rank him as one of the foremost poets of his century. Like the works of his fellow Jesuit Gerard Hopkins, they were not published until many years after his death. R.'s work on Spee is an excellent treatise on his life and endeavors. It handles his work as a director of souls, as a poet, and as a moral theologian. It is a complete treatment of this priest-poet, whose life and accomplishments are, with the brief exceptions of encyclopedia articles, almost unknown to the English-speaking world.

Woodstock College

Gerard F. Giblin, S.J.

THE PRIMACY OF CHARITY IN MORAL THEOLOGY. By Gérard Gillemann, S.J. Translated by William F. Ryan, S.J., and André Vachon, S.J. Westminster, Md.: Newman, 1959. Pp. xxxviii + 420. \$5.50. The purpose of this study is "to look for a method that will permit us to apply to the formulation of each and every question of moral theology the universal principle of St. Thomas: *Caritas forma omnium virtutum* . . . to work out a method of exposition in which charity will play the role of a vital principle. . . ." The most successful part of the book is the second, in which, as a foundation for the methodological enterprise, G. presents a thoroughgoing speculative study of the place and function of natural love and of infused charity in human and Christian activity. The rationale of the method adopted is briefly this: Since the most basic tendency of the human spirit is a tendency of love, or, in the redeemed, of "charity love," "the role of moral theology will be to discover in each virtue, in what way it can contribute to the orientation of the soul toward charity"—to enable the activity of man to mediate the basic tendency of his nature and supernature. The third part is an extended demonstration of the application of the method adopted, and provides, for most areas of moral theology properly so called, clear and fairly detailed indications for the application of his method. The chapter on chastity has an exaggerated dualist tone that is belied by the explicit

doctrine of the chapter. The style of the translation (from the 2nd French ed.) is rather Gallican and Latin, and quite opaque at times.

Menninger Foundation, Topeka, Kansas

Robert J. Kelly, S.J.

PROBLEMS IN THEOLOGY 2: THE COMMANDMENTS. By John McCarthy. Westminster, Md.: Newman, 1960. Pp. xiv + 588. \$7.50. For many years McC., while a professor in Maynooth, answered questions on moral theology in the *Irish Ecclesiastical Record*. The first compilation of these answers, on the sacraments, appeared several years ago and received enthusiastic praise in theological circles. This second volume is devoted mainly to questions on the commandments of God and of the Church, though it also contains a section on human acts and one on dogmatic-moral problems, such as the possibility of salutary penance for mortal sin after death and the total withdrawal of grace from obdurate sinners. In the main portion a wide range of important and up-to-date problems is discussed, e.g., a thorough and detailed study of such practical subjects as the Sunday observance, the assistance of Catholics as witnesses in non-Catholic marriages, organic transplantations from one living person to another, the use of rhythm, vivisection, narcoanalysis, artificial insemination, duties of priests regarding dances and motion picture shows, etc. The author is fair in his presentation of the views of theologians who differ from him, and proposes judicious and logical arguments for his own conclusions. In general, he follows a sound middle course between rigorism and laxity, though some might regard him as too severe in his decisions on the use of the hydrogen bomb (p. 181) and on the morality of vaginal tampons (p. 261). But such instances are rare. The work should be found in every theological library and will prove immeasurably helpful to any priest who is seeking clear and reasonable solutions to the many problems he is sure to encounter in the confessional at the present day.

Catholic University of America

Francis J. Connell, C.S.S.R.

EL PATRIMONIO ECLESIASTICO EN LAS ESPAÑA VISIGODA: ESTUDIO HISTÓRICO JURÍDICO. By Gonzalo Martínez Díez, S.J. Publicaciones anejas a *Miscelanea Comillas*, serie canónica 2. Comillas, Spain: Univ. Pontificia, 1959. Pp. 200. The study of the juridico-ecclesiastical institutions of Spain, especially in the Middle Ages, has not kept pace with the history of its secular institutions. Hence, Spain receives only slight attention in the histories of canon law. D. aspires to help fill the vacuum. The present monograph investigates the ecclesiastical patrimony in the Visigothic period; it is

intended as the groundwork for a study of the early *Reconquista*. In seven heavily documented chapters D. treats the formation of the ecclesiastical patrimony, the exercise of proprietorship, the destiny of the Church's goods, their administration, their alienation, of the monastic patrimony, and of the private goods of the clergy. Only his main conclusions can be summarized here. He denies the existence of any obligatory tithe in Visigothic Spain. Every church and basilica, whatever its age, possessed and administered its own patrimony; each was also an autonomous center of Christian life, subject only to the bishop's jurisdiction. The "parish" in the strict sense was not known. The *iglesia propia* did not exist, despite the exertions of founders in this direction. Two thirds of the revenues of the rural churches belonged to the local clergy; the bishop, who received the remaining third, was obliged to see to the upkeep of the buildings. Only the monastic churches were exempt from paying the episcopal third. The Visigothic Church seems not to have known the precaria system. On p. 178 the Third Council of Toledo is incorrectly dated; it was held in 589. No index is provided.

Belmont Abbey Nullius
Belmont, N.C.

Anselm G. Biggs, O.S.B.

DE FIDELIUM ASSOCIATIONIBUS. By Seraphinus De Angelis. 2 vols. Naples: M. D'Auria, 1959. Pp. xxxii + 342, xx + 493. \$9.65 (unbound), \$11.62 (bound).

Some seventy initial pages are dedicated to a commentary on the canons of the Code of Canon Law governing associations of the faithful in general and in particular: secular third orders, confraternities, sodalities, pious unions (can. 684-725). There follows a section of thirty pages on the law of secular institutes. The remainder of the two volumes is devoted to descriptions and statistics of specific third orders, secular institutes, and associations. The usual format is to present the organization's nature, structure, obligations, and privileges. In the latter respect the work is somewhat uneven, concrete information on secular institutes being considerably less satisfactory than on the other two species, the coverage of which is very extensive and generally quite thorough. A number of documents are appended (pontifical constitutions, particular rules, etc.), and ample bibliographies are provided at the beginning of each section as well as for the work as a whole. The typography deserves special commendation.

Woodstock College

John J. Reed, S.J.

THE SURRENDER OF PROPERTY RIGHTS BY RELIGIOUS. By Kevin O'Rourke, O.P. River Forest, Ill.: Aquinas Library, 1959. Pp. x + 116. \$2.00. A doctoral dissertation from the Angelicum, the content of

which is perhaps more clearly indicated in the subtitle, "A canonical study of the cession of administration of property and the disposition of use and usufruct of property." There is a historical section of two chapters, and a juridical section comprising chapters on the notion, matter, agent, recipient, and circumstances of the cession and disposition. This clear and orderly structure, together with further subdivisions in the table of contents, facilitates the locating of any particular problem, and conclusions at the end of each chapter provide a quick general view of O'R.'s opinions and discoveries. Careful organization and efficiency of expression have enabled the author to present a useful and fairly thorough commentary in a relatively short space.

Woodstock College

John J. Reed, S.J.

THE JURIDICAL ASPECT OF INCORPORATION INTO THE CHURCH OF CHRIST—CANON 87. By Albert A. Reed, C.P.P.S. Carthage, Ohio: Messenger Press, 1960. Pp. xix + 123. \$2.50. While there is no single standard or ideal for doctoral dissertations, one is expected to make some kind of contribution to the field rather than simply to edit the fruits of one's own basic studies. It is difficult to find any respect in which this thesis has advanced the science of canon law. For that, of course, the principal responsibility lies with the directors. The writer has probably done as well as anyone could with a title so vague and diffuse. But the result is an extensive and repetitious coverage of such familiar points as the necessity of baptism of water for incorporation into the Church, the necessity of valid baptism, the conditions of valid baptism, the sufficiency of all valid baptism toward the effect at issue, etc., etc. If R. had been advised to concentrate his researches more exclusively (and much more thoroughly) on the question of excommunication and membership in the Church, or even on the more general problem of "subject" versus "member" of the Church, the outcome might have been something more easily recommended to libraries and students of canon law.

Woodstock College

John J. Reed, S.J.

THE EXCLUSION OF WOMAN FROM HOLY ORDERS. By Joseph A. Wahl, C.O. *Catholic Univ. of America Studies in Sacred Theology* (Second Series) 110. Washington, D.C.: Catholic Univ. of America Press, 1959. Pp. x + 69. \$1.00. An abstract of a doctoral dissertation, with two very summary chapters on the social role of woman in general and on the participation of woman in the Christian ministry historically, and one complete chapter entitled "The Catholic Doctrine on the Exclusion of Woman from Holy Orders," as derived from documents of the magisterium, Scripture (1 Cor 14:34-35; 1 Tim 2:11-12), tradition, and theological reasoning (cf. *Sum.*

theol., Suppl. 39, 1, and *In 4 sent.* 4, 25, 2, 1). W.'s contribution consists principally in the compiling and editing of existing comment on the subject.

Woodstock College

John J. Reed, S.J.

ALCOHOLISM: A SOURCE BOOK FOR THE PRIEST: AN ANTHOLOGY. Anonymous. Indianapolis: National Clergy Conference on Alcoholism, 1960. Pp. x + 685. \$6.95. Woefully unknown is the work of the National Clergy Conference on Alcoholism. Since 1949 it has convened annually to alert the clergy to the problem of alcoholism and to equip them with the knowledge needed to cope with this plague. The NCCA has campaigned to have hospitals open alcoholic clinics, encouraged the establishment of hospices for rehabilitation, provided lecturers on request to interested groups, sponsored AA groups for the clerical victim of this disease, and in general battled the ignorance and defeatism attendant upon the problem of excessive drinking in this country. The proceedings of the annual convention of the Conference have been published each year in separate volumes under the title *The Blue Book*. The supply of the earlier volumes of this series is now exhausted. Wisely, the Conference directors have decided to reprint here in a single volume the best articles from the first ten numbers. The resulting book is encyclopedic in its presentation of its subject matter: the latest medical opinion on alcoholism, the pastoral counseling of the addicted parishioner, psychiatric therapy, the work of AA, alcohol education in the school and seminary, etc. But *Alcoholism* is primarily directed to the priest, whether as exercising the pastoral ministry, as a seminary superior educating his students, a bishop or religious superior dealing with an alcoholic subject. A hundred pages are devoted to the institutions and therapeutic programs for the rehabilitation of the alcoholic cleric. An appendix lists nine AA groups existing exclusively for this purpose. The apostolate of the dedicated priests and lay experts who have made the NCCA deserves to be better known. More important, every priest should make his own the information they here set down for him.

Loyola Seminary, Shrub Oak, N.Y.

Robert H. Springer, S.J.

CATECHISM OF CATHOLIC SOCIAL TEACHING. By Amintore Fanfani. Translated by Henry J. Yannone. Westminster, Md.: Newman, 1960. Pp. xxviii + 208. \$2.95.

The inspiration for this serviceable volume was Fr. C. C. Clump's *A Catholic Guide to Social and Political Action*, published by the Catholic Social Guild of Oxford in 1939. While in wartime exile F., internationally noted Italian professor of social science and presently Prime Minister of his country's government, was attracted by its catechetical form and

citation of papal sources, and translated it for the use of his fellow exiles. Since 1944 he has several times revised, expanded, and updated the book, while retaining its question-and-answer and documentary features. Its main value is the logically structured, though quite simple, series of chapters and questions, with the now conveniently available compilation of papal statements. Little need be reported of the book's substance for anyone conversant with the popes' social teachings from Leo XIII to Pius XII. Unfortunately, such words as "instinct" (p. 15) and "state" (*passim*) are not used with precision. This makes for the usual confusion, particularly since the role of the "state" is the subject of so many controversies. Gilson pointed out some years ago that papal Latin includes many antonyms translated in English by "state," which is itself equivocal. The confusion is serious when we discuss the "state's" obligations—educational, religious, and others—and its relations with the Church, general society, and individuals. The translator inserts a reference to Cardinal Lercaro's recent essay on "Religious Tolerance and Catholic Tradition," but unaccountably the text makes no mention of Pius XII's address to Italian jurists in December, 1953, on Catholic co-operation and world community. Msgr. George Higgins says aptly in his brief introduction: "It would be difficult to name another publication which provides as good a summary of Catholic social teaching and as much pertinent documentation from papal sources within such a limited number of pages."

Loyola Seminary, Shrub Oak, N.Y.

Joseph B. Schuyler, S.J.

CITIES IN CRISIS: THE CHRISTIAN RESPONSE. By Dennis Clark. New York: Sheed & Ward, 1960. Pp. x + 177. \$3.50. A motivation piece. C. addresses himself to American Catholics, reminding them that the social plight of modern cities demands a Christian response. The route of this response is indicated only generally. "The outlines of Catholic approaches to the new cultural conditions of urbanism . . . have yet to be synthesized for the sincere inquirer" (p. 21). No specific synthesis emerges from this book. However, the reader is offered reflective chapters on the social damage done to man, family, and parish by modern urban life. Inspired by the doctrine of the Mystical Body and a vital liturgy, Catholic people, who compose such a large sector of the urban body politic, will provide a congenial climate for the work of needed Catholic specialists in architecture, city planning, urban studies, social science, housing, and transportation. Deploring, with Pius XII, the depersonalization of man, C. views it as a specifically Catholic concern to insist that limits be placed on urban growth. Details in this regard, as in the matter of housing, must be left to specialists. Grounded

in Catholic concern, filtered through the minds of Catholic specialists, the principles of a Christian response will become available to the policy makers. The reader of this book will meet a competent social commentator who feels that "Catholicism has . . . a clearly expressed, comprehensive and bold program for the 'reconstruction of the social order'" (p. 71). Even those who argue that Catholics have no bold or clear answers for social problems in the U.S. (indeed, that the American situation is unique and we have not even asked the right questions), will look expectantly for more intensive and particularized studies from this specialist on racial and urban problems.

Woodstock College

William J. Byron, S.J.

1859 IN REVIEW: A SINGLE YEAR'S EFFECT ON THE MODERN WORLD. By Thomas P. Neill. Westminster, Md.: Newman, 1959. Pp. xxx + 203. \$2.75. "For . . . those who desire a more penetrating understanding of the factors which made the world what it is in 1959, it is helpful to have a description of the life course of these ideas and forces which are now a hundred years from their launching. . . ." According to N., these ideas are seven: Darwinism, Marxism, Liberalism, Individualism, Nationalism, Imperialism, and Trust in Education. At first sight the book would seem to be an ingenious tour de force, but the year 1859, the *annus propheticus*, is a unifying point, because either the books containing these ideas were published or their future authors were born. A chapter is devoted to each idea from Darwinism, which he finds "was the right tune played in the right key in 1859 and for decades afterwards," to Education, wherein he contrasts Spencer's Utilitarianism, Newman's Liberalism, and Dewey's Progressivism. He classifies Liberalism as either Classic in 1859, Welfare Liberalism of the present, or Democratic. Nationalism spelled the doom of Liberalism and Individualism, by substituting the worship of the state for the dignity of the individual, and security for liberty. Nationalism sowed the seeds of its own death in Europe in the excesses of Hitlerism, only to be awakened in the exploited "colonies" by an unbridled Imperialism. The last chapter, "Speed and Space," is both a summing up and a prophecy. Christianity, while dwarfed by the other forces, has not abandoned the field, and the human spirit has a toughness which has seen some of the ideas die, and will survive or at least modify the extremes of the others.

St. Peter's College, N.J.

Edward J. Dunne, S.J.

THE SCIENCE OF THE CROSS. By Edith Stein. Translated by Hilda Graef. Chicago: Regnery, 1960. Pp. xxii + 243. \$4.75. G., who has published a biography of Edith Stein, *The Scholar and the Cross* (Westminster, Md.:

Newman, 1955), and has exercised her talents as a translator in a selection of S.'s essays, *Writings of Edith Stein* (Westminster, Md.: Newman, 1956), presents here S.'s last book. The German original, *Kreuzeswissenschaft*, was reviewed in this journal (12 [1951] 589-90). The translation omits the editorial appendices of the original insofar as these deal with the state of the manuscripts and with editorial methods; it incorporates the other elements of the appendices (a biographical note; the origin and aim of the book; S.'s personality) in the form of prefaces by the editors of the original.

BOOKS RECEIVED

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

Scriptural Studies

- Allegro, John Marco. *The Treasure of the Copper Scroll*. Garden City, N.Y.: Doubleday, 1960. Pp. 191. \$4.95.
- Biard, Pierre. *La puissance de Dieu*. Travaux de l'Institut Catholique de Paris 7. Paris: Bloud & Gay, 1960. Pp. 208. 19.80 fr.
- De Vaux, R., O.P. *Les institutions de l'Ancien Testament 2*. Paris: Editions du Cerf, 1960. Pp. 544. 19.50 fr.
- Doresse, Jean. *The Secret Books of the Egyptian Gnostics: An Introduction to the Gnostic Coptic Manuscripts Discovered at Chenoboskion. With an English Translation and Critical Evaluation of the Gospel according to St. Thomas*. New York: Viking, 1960. Pp. xvii + 445. \$6.50.
- Lebreton, Jules, S.J. *The Spiritual Teaching of the New Testament*. Translated by James E. Whalen. Westminster, Md.: Newman, 1960. Pp. 382. \$5.50.
- Metzger, Bruce M. *Index to Periodical Literature on the Apostle Paul*. New Testament Tools and Studies 1. Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1960. Pp. 183. 14 gld.; \$4.00.
- Morrison, Clinton D. *The Powers That Be*. Studies in Biblical Theology 29. Naperville, Ill.: Allenson, 1960. Pp. 144. \$2.25.
- Robert, A., and A. Tricot. *Guide to the Bible 1*. Translated by Edward P. Arbez and Martin R. P. McGuire. 2nd ed.; N.Y.: Desclee, 1960. Pp. xxvi + 812. \$8.00.
- Schweizer, Eduard. *Lordship and Discipleship*. Studies in Biblical Theology 28. Naperville, Ill.: Allenson, 1960. Pp. 136. \$2.25.
- Van Unnik, W. C., *Newly Discovered Gnostic Writings*. Studies in Biblical Theology 30. Naperville, Ill.: Allenson, 1960. Pp. 96. \$1.75.
- Vuilleumier-Bessard, R. *La tradition culturelle d'Israël dans la prophétie*

d'Amos et d'Osée. Cahiers théologiques 45. Neuchâtel: Delachaux & Niestlé, 1960. Pp. 93. 4.75 fr.

Doctrinal Theology

- Aktuelle Fragen zur Eucharistie*. Edited by Michael Schmaus. Munich: Hueber, 1960. Pp. 196. DM 12.80.
- Bernard, R., O.P. *The Mystery of Mary*. St. Louis: Herder, 1960. Pp. 304. \$4.95.
- Chirico, Petro F., S.S. *The Divine Indwelling and Distinct Relations to the Indwelling Persons in Modern Theological Discussion*. Rome: Gregorian Univ., 1960. Pp. 143.
- Chrosiecchowski, Julian, M.I.C. *Divine Mercy in the Doctrine and Prayers of the Church*. Stockbridge: Marian Fathers, 1960. Pp. 92. \$.50.
- Chrosiecchowski, Julian, M.I.C. *God's Infinite Mercy*. Stockbridge: Marian Fathers, 1960. Pp. 150. \$2.00.
- Congar, Yves, O.P. *The Mystery of the Church*. Translated by A. V. Little-dale. Baltimore: Helicon, 1960. Pp. xii + 186. \$4.75.
- Dewar, Lindsay. *The Holy Spirit and Modern Thought*. New York: Harper, 1960. Pp. xi + 224. \$4.50.
- Frisque, Jean. *Oscar Cullman: Une théologie de l'histoire du salut*. Cahiers de l'actualité religieuse 11. Tournai: Casterman, 1960. Pp. 280. 135 fr.
- Gelin, Albert, et al. *Son and Saviour*. Translated by Anthony Wheaton. Baltimore: Helicon, 1960. Pp. 151. \$2.95.
- Morris, Raymond P. *A Theological Book List*. Naperville, Ill.: Allenson, 1960. Pp. 242. \$6.00.
- Pozo, Candido, S.J. *La teoría del progreso dogmático en los teólogos de la escuela de Salamanca*. Madrid: Consejo Superior de Investigaciones Científicas, 1959. Pp. xviii + 269.
- Pro mundi vita: Festschrift zum Eucharistischen Weltkongress 1960*. Edited by the Theological Faculty of Ludwig Maximilian University, Munich. Munich: Hueber, 1960. Pp. 331. DM 23.—
- Rahner, Karl. *Marie mère du Seigneur: Méditations théologiques*. Translated by Roger Tandonnet. Paris: Editions de l'Orante, 1960. Pp. 132.
- Rondet, Henri, S.J. *Introduction à l'étude de la théologie du mariage*. Théologie, pastorale et spiritualité: Recherches et synthèses 6. Paris: Lethiel-leux, 1960. Pp. 202. 9.60 fr.
- Rovira Belloso, José M. *La visión de Dios según Enrique de Gante*. Colectanea San Paciano, serie teológica 7. Barcelona: Editorial Casulleras, 1960. Pp. 264.
- Saint Thomas Aquinas. *On Charity*. Translated and introduced by Lottie H.

- Kendzierski. *Mediaeval Philosophical Texts in Translation* 10. Milwaukee, Wis.: Marquette Univ. Press, 1960. Pp. 115.
- Saint Thomas d'Aquin. *Somme théologique: L'Eucharistie* 1. Translated and annotated by A.-M. Roguet, O.P. Paris: Editions du Cerf, 1960. Pp. 444. 9.90 fr.
- Saint Thomas d'Aquin. *Somme théologique: L'Oeuvre des six jours* 1. Translated and annotated by H.-D. Gardeil, O.P. Paris: Editions du Cerf, 1960. Pp. 338. 8.10 fr.
- Tod und Leben: Von den Letzten Dingen*. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum, Laacher Hefte 25. Maria Laach: Ars Liturgica, 1959. Pp. 126.
- Woroniecki, H., O.P. *The Mystery of Divine Mercy*. Stockbridge: Marian Fathers, 1960. Pp. 129. \$1.75.

Moral Theology, Canon Law, Liturgical Questions

- Adams, Donald E. *The Truth Required in the Preces for Rescripts*. Canon Law Studies 392. Washington: Catholic Univ. of America Press, 1960. Pp. 275. \$3.00.
- Atomare Kampfmittel und christliche Ethik*. Discussionsbeiträge deutscher Katholiken. Munich: Kösel, 1960. Pp. 196. DM 6.80.
- Carré, A.-M., O.P. *Le sacerdoce des laïcs*. Conférences de Notre-Dame de Paris, Carême, 1960. Paris: Editions du Cerf, 1960. Pp. 184. 6 fr.
- Dee, Dacian, O.F.M.Cap. *The Manifestation of Conscience*. Canon Law Studies 410. Washington: Catholic Univ. Of America Press, 1960. Pp. 102. \$3.00.
- Eucharistiefiern in der Christenheit*. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum, Laacher Hefte 26. Maria Laach: Ars Liturgica, 1960. Pp. 139. DM 3.—
- Love, Paul L. *The Penal Remedies of the Code of Canon Law*. Canon Law Studies 404. Washington: Catholic Univ. of America Press, 1960. Pp. xii + 179. \$3.00.
- McCarthy, John. *Problems in Theology 2: The Commandments*. Westminster, Md.: Newman, 1960. Pp. xiii + 588. \$7.50.
- Miller, John H., C.S.C., *Fundamentals of the Liturgy*. Notre Dame, Ind.: Fides, 1960. Pp. xviii + 531. \$6.00.
- Morality and Modern Warfare*. Edited by William J. Nagle. Baltimore: Helicon, 1960. Pp. 168. \$3.95.
- Reifenberg, Hermann. *Messe und Missalien im Bistum Mainz seit dem Zeitalter der Gotik*. Liturgiewissenschaftliche Quellen und Forschungen 37. Münster: Aschendorff, 1960. Pp. 127. DM 12.50.

- Reinhold, H. A. *Bringing the Mass to the People*. Baltimore: Helicon, 1960. Pp. 114. \$2.95.
- Vann, Gerald, O.P. *Morals and Man*. New York: Sheed & Ward, 1960. Pp. 223. \$3.50.
- Welty, Eberhard, O.P. *Man in Society*. A Handbook of Christian Social Ethics 1. New York: Herder and Herder, 1960. Pp. 395. \$6.95.
- White, Victor, O.P. *Soul and Psyche: An Enquiry into the Relationship of Psychiatry and Religion*. New York: Harper, 1960. Pp. 312. \$5.00.

History and Biography, Patristics

- Clément d'Alexandrie. *Le pédagogue* 1. Sources chrétiennes 70. Paris: Editions du Cerf, 1960. Pp. 295. 16.80 fr.
- Corwin, Virginia. *St. Ignatius and Christianity in Antioch*. New Haven, Conn.: Yale Univ. Press, 1960. Pp. xiv. + 293. \$5.00.
- Kahles, Wilhelm. *Geschichte als Liturgie*. Aevum christianum 3. Münster: Aschendorff, 1960. Pp. 242. DM 12.50.
- Origène. *Esprit et feu 2: Le Christ, Parole de Dieu*. Texts chosen and presented by Urs von Balthasar. French translation by the Dominicans of Unterlinden. Paris: Editions du Cerf, 1960. Pp. 268. 9.90 fr.
- Selmer, Carl. *Navigatio sancti Brendani abbatis*. Mediaeval Studies 16. Notre Dame, Ind.: Univ. of Notre Dame Press, 1960. Pp. 132. \$4.75.

Pastoral and Ascetical Theology, Devotional Literature

- Burghardt, Walter J., S.J. *All Lost in Wonder: Sermons on Theology and Life*. Westminster, Md.: Newman, 1960. Pp. xi + 220. \$3.50.
- Camelot, Th., O.P. *Spiritualité du baptême*. Collection du Centre de Pastorale Liturgique 30. Paris: Editions du Cerf, 1960. Pp. 281.
- Cuttat, Jacques-Albert. *The Encounter of Religions*. New York: Desclee, 1960. Pp. 159. \$3.50.
- Daniélou, Jean, S.J. *The Christian Today*. Translated by Kathryn Sullivan, R.C.S.J. New York: Desclee, 1960. Pp. 150. \$2.75.
- Grou, John Nicholas, S.J., *Meditations on the Love of God*. Translated by the Benedictines of Teignmouth. Westminster, Md.: Newman, 1960. Pp. 172. \$3.50.
- Guardini, Romano. *The Conversion of Augustine*. Translated by Elinor Briefs. Westminster, Md.: Newman, 1960. Pp. xviii + 258. \$3.95.
- Knox, Ronald, and Ronald Cox, C.M. *Waiting for Christ*. New York: Sheed & Ward, 1960. Pp. 282. \$3.50.
- Mora, Alfonso de la, S.J. *La devoción en el espíritu de San Ignacio*. Mexico City, 1960. Pp. 102.

- Van Zeller, Hubert, O.S.B. *Approach to Monasticism*. New York: Sheed & Ward, 1960. Pp. viii + 182. \$3.00.
- Young, Guilford. *Pastoral Letter on the Worship of God*. Hobart, Australia: Catholic Centre, n.d. Pp. 28. 8s6d.

Philosophical Questions

- Coleburt, Russell. *The Search for Values*. New York: Sheed & Ward, 1960. Pp. 135. \$3.00.
- Schopenhauer, Arthur. *Essay on the Freedom of the Will*. Library of Liberal Arts 70. New York: Liberal Arts Press, 1960. Pp. 103. \$.80.
- Smith, Ronald Gregor. *J. G. Hamann: A Study in Christian Existentialism*. New York: Harper, 1960. Pp. 270. \$5.00.
- Versfeld, Martin. *The Mirror of Philosophers*. New York: Sheed & Ward, 1960. Pp. 301. \$5.75.

Special Questions

- Attwater, Donald. *A List of Books in English about the Eastern Churches*. Newport, R.I.: St. Leo Shop, 1960. Pp. 22. \$1.75.
- Brown, Robert McAfee, and Gustave Weigel, S.J. *An American Dialogue*. New York: Doubleday, 1960. Pp. 216. \$2.95.
- Carrillo de Albornoz, A. F. *Roman Catholicism and Religious Liberty*. Geneva: World Council of Churches, 1959. Pp. 95.
- The Guide to Catholic Literature* 6 (1956-59). Edited by Walter Romig. Villanova, Pa.: Catholic Library Association, 1960. Pp. 725. \$17.50.
- Lloyd, Roger. *The Borderland: An Exploration of Theology in English Literature*. London: Allen & Unwin, 1960. Pp. 111. 16s.
- McCarthy, Mother Maria Caritas, S.H.C.J. *The Rule for Nuns of St. Caesarius of Arles: A Translation with a Critical Introduction*. Studies in Mediaeval History, New Series 16. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. viii + 230. \$3.75.
- Meseguer, Pedro, S.J. *The Secret of Dreams*. Westminster, Md.: Newman, 1960. Pp. viii + 232. \$4.75.
- Murty, K. Satchidananda. *Revelation and Reason in Advaita Vedānta*. New York: Columbia Univ. Press, 1959. Pp. xix + 365. \$7.50.
- Sagués, José, S.J., et al. *Miscelanea Antonio Perez Goyena*. Estudios Eclesiásticos 35. Madrid: Ediciones "Fax," 1960. Pp. 478.
- The Soul of the Nations*. Proceedings of the International Congress of Universal Christian Humanism. Collected by Gabriel Boutsen, O.F.M. Milwaukee: Bruce, 1960. Pp. 166. \$3.95.
- Technology and Christian Culture*. Edited by Robert Paul Mohan. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. 144. \$3.95.

Sacra pagina: Miscellanea biblica Congressus Internationalis Catholici de re biblica
(ed. J. Coppens et al.)

TRESMONTANT, C.: *A Study in Hebrew Thought* (tr. M. F. Gibson)

THÜSING, W.: *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium*

BRAUN, F. M., O.P.: *Jean le théologien et son évangile dans l'église ancienne*

AMIOT, F.: *Les idées maitresses de saint Paul*

METZGER, B. M.: *Index to Periodical Literature on the Apostle Paul*

MARTINI, C. M., S.J.: *Il problema storico della risurrezione negli studi recenti*

DORRESSE, J.: *The Secret Books of the Egyptian Gnostics* (tr. P. Mairet)

The Idea of Catholicism (ed. W. J. Burghardt, S.J., and W. F. Lynch, S.J.)

Modern Catholic Thinkers: An Anthology (ed. A. R. Caponigri)

KING, J. J., O.M.I.: *The Necessity of the Church for Salvation in Selected Theological Writings of the Past Century*

CASSERLEY, J. V. L.: *Christian Community*

EVDOKIMOV, P.: *L'Orthodoxie*

Mother of the Redeemer: Aspects of Doctrine and Devotion (ed. K. McNamara)

MURPHY, J. L.: *The Notion of Tradition in John Driedo*

LIGIER, L.: *Péché d'Adam et péché du monde*

MARITAIN, J.: *The Sin of the Angel: A Re-interpretation of Some Thomistic Positions*
(tr. W. Rossner, S.J.)

Liturgische Bewegung nach 50 Jahren: Gesammelte Aufsätze (ed. T. Bogler, O.S.B.)

GUARDINI, R.: *The Conversion of Augustine* (tr. E. Briefs)

RIDOLFI, R.: *The Life of Girolamo Savonarola* (tr. C. Grayson)

KNOWLES, D.: *The Religious Orders in England 3: The Tudor Age*

DONALDSON, G.: *The Scottish Reformation*

BOISSET, J.: *Sagesse et sainteté dans la pensée de Jean Calvin*

LEWY, G.: *Constitutionalism and Statecraft during the Golden Age of Spain: A Study of the Political Philosophy of Juan de Mariana, S.J.*

HANLEY, T. O'B., S.J.: *Their Rights and Liberties*

SHORTER NOTICES 680

BOOKS RECEIVED 701

Published in March, June, September, and December at Mt. Royal and Guilford Avenues, Baltimore 2, Md. Second-class postage paid at Baltimore, Md. Indexed in *Bibliographie der fremdsprachigen Zeitschriftenliteratur*, *Catholic Periodical Index*, and *The Guide to Catholic Literature*.

Yearly subscription: United States, \$5.00; Canada and foreign, \$5.50. Current single copy: United States, \$1.25; Canada and foreign, \$1.40. List and cost of back issues on request.

New subscriptions and changes of address should be sent to: Circulation Department, THEOLOGICAL STUDIES, Woodstock, Md. Address manuscripts to: The Editor, THEOLOGICAL STUDIES, Woodstock, Md. Address books for review to: Book Review Editor, THEOLOGICAL STUDIES, Woodstock, Md.

Cum permissu Superiorum.

INDEX TO VOLUME 21

AUTHORS

BURGHARDT, W. J., S.J., The Literature of Christian Antiquity: 1955-1959.	62
COOKE, B., S.J., Synoptic Presentation of the Eucharist as Covenant Sacrifice.	1
CREHAN, J., S.J., The Typology of Episcopal Consecration.	250
CUSKELLY, E. J., M.S.C., Mary's Coredemption: A Different Approach to the Problem.	207
DULLES, A., S.J., The Protestant Preacher and the Prophetic Mission. .	544
DUNNE, J. S., C.S.C., Two Contemporary Approaches to Theology. . .	45
ELLARD, G., S.J., Recent Publications in Liturgy.	454
ELLARD, G., S.J., Sidelights of Recent Gelasian Study.	271
FARRAHER, J. J., S.J., Notes on Moral Theology.	581
LYNCH, J. J., S.J., Notes on Moral Theology.	221
MCCOOL, F. J., S.J., The Preacher and the Historical Witness of the Gospels.	517
McKENZIE, J. L., S.J., The Word of God in the Old Testament.	183
McNALLY, R. E., S.J., The History of the Medieval Papacy: A Survey of Research, 1954-1959.	92
NOVAK, M., Newman on Nicaea.	444
O'CONNELL, M. J., S.J., The Concept of Commandment in the Old Testament.	351
O'DONNELL, T. J., S.J., Intravaginal Instruments: A Medico-Moral Evaluation.	460
O'DONNELL, T. J., S.J., Moral Principles of Anesthesia: A Re-evaluation.	626
REED, J. J., S.J., The Mass Server and Canon 29.	256
VOLLERT, C., S.J., The Eucharist: Quests for Insights from Scripture. .	404

ARTICLES

The Concept of Commandment in the Old Testament. M. J. O'Connell, S.J.	351
Mary's Coredemption: A Different Approach to the Problem. E. J. Cuskelly, M.S.C.	207
The Preacher and the Historical Witness of the Gospels. F. J. McCool, S.J.	517
The Protestant Preacher and the Prophetic Mission. A. Dulles, S.J. .	544

Synoptic Presentation of the Eucharist as Covenant Sacrifice. B. Cooke, S.J.....	1
Two Contemporary Approaches to Theology. J. S. Dunne, C.S.C....	45
The Word of God in the Old Testament. J. L. McKenzie, S.J.....	183

CURRENT THEOLOGY

The Eucharist: Quests for Insights from Scripture. C. Vollert, S.J....	404
The History of the Medieval Papacy: A Survey of Research, 1954-1959. R. E. McNally, S.J.....	92
The Literature of Christian Antiquity: 1955-1959. W. J. Burghardt, S.J.....	62
Notes on Moral Theology. J. J. Farragher, S.J.....	581
Notes on Moral Theology. J. J. Lynch, S.J.....	221

NOTES

Intravaginal Instruments: A Medico-Moral Evaluation. T. J. O'Donnell, S.J.....	460
The Mass Server and Canon 29. J. J. Reed, S.J.....	256
Moral Principles of Anesthesia: A Re-evaluation. T. J. O'Donnell, S.J.....	626
Newman on Nicaea. M. Novak.....	444
Recent Publications in Liturgy. G. Ellard, S.J.....	454
Sidelights of Recent Gelasian Study. G. Ellard, S.J.....	271
The Typology of Episcopal Consecration. J. Crehan, S.J.....	250

BOOK REVIEWS

<i>Adamnan's De locis sanctis</i> (ed. D. Meehan) (R. E. McNally, S.J.)....	479
Ahlström, G. W., <i>Psalm 89: Eine Liturgie aus dem Ritual des leidenden Königs</i> (tr. H.-K. Hacker and R. Zeitler) (J. J. DeVault, S.J.)....	280
<i>American Catholics: A Protestant-Jewish View</i> (ed. P. Scharper; afterword by G. Weigel, S.J.) (J. A. Hardon, S.J.).....	490
Amiot, F., <i>Les idées maternelles de saint Paul</i> (N. J. McEleney, C.S.P.)	641
Barth, K., <i>Protestant Thought: From Rousseau to Ritschl</i> (J. A. Hardon, S.J.).....	154
Baur, B., O.S.B., <i>The Light of the World 3: Time after Pentecost</i> (tr. E. Malone, O.S.B.) (W. G. Topmoeller, S.J.).....	146
Beaucamp, E., O.F.M., <i>La Bible et le sens religieux de l'univers</i> (J. L. McKenzie, S.J.).....	465
Boisset, J., <i>Sagesse et sainteté dans la pensée de Jean Calvin: Essai sur l'humanisme du réformateur français</i> (J. L. Witte, S.J.).....	675

Bosch, J. van den, O.S.C., <i>Capa, Basilica, Monasterium et le culte de saint Martin de Tours: Etude lexicologique et sémasiologique</i> (R. E. McNally, S.J.).....	478
Bouwman, G., S.V.D., <i>Des Julian von Aeclanum Kommentar zu den Propheten Osee, Joel und Amos: Ein Beitrag zur Geschichte der Exegese</i> (E. O. O'Doherty, S.S.C.).....	304
Braun, F. M., O.P., <i>Jean le théologien et son évangile dans l'église ancienne</i> (T. A. Collins, O.P.).....	639
Buckley, M. J., <i>Morality and the Homosexual: A Catholic Approach to a Moral Problem</i> (J. F. Harvey, O.S.F.S.).....	491
Calvez, J.-Y., and J. Perrin, S.J., <i>Eglise et société économique: L'Enseignement social des papes de Léon XIII à Pie XII (1878-1958)</i> (R. H. Springer, S.J.).....	156
Casserley, J. V. L., <i>Christian Community</i> (G. H. Tavard).....	653
Cerfaux, L., <i>The Church in the Theology of St. Paul</i> (tr. G. Webb and A. Walker) (J. J. Collins, S.J.).....	288
Cloran, O. M., S.J., <i>Previews and Practical Cases on Marriage 1: Preliminaries and Impediments</i> (J. D. Fitzgerald).....	312
<i>Confirmatio: Forschungen zur Geschichte und Praxis der Konfirmation</i> (ed. K. Frör) (M. J. O'Connell, S.J.).....	485
Connell, F. J., C.S.S.R., <i>Father Connell Answers Moral Questions</i> (ed. E. J. Weitzel, C.S.V.) (J. J. Farragher, S.J.).....	311
Copleston, F., S.J., <i>A History of Philosophy 4: Descartes to Leibniz; 5: Hobbes to Hume</i> (J. I. Conway, S.J.).....	322
Cranfield, C. E. B., <i>The Gospel according to Saint Mark: An Introduction and Commentary</i> (J. A. Fitzmyer, S.J.).....	285
<i>Der Prophet Hesekiel, Kapitel 1-18</i> (tr. and ann. W. Eichrodt) (J. J. DeVault, S.J.).....	282
<i>Dictionnaire de spiritualité, fasc. 26-27: Eglise-Episcopat</i> (T. G. O'Callaghan, S.J.).....	306
Donaldson, G., <i>The Scottish Reformation</i> (H. G. J. Beck).....	673
Doresse, J., <i>The Secret Books of the Egyptian Gnostics: An Introduction to the Gnostic Coptic Manuscripts Discovered at Chenoboskion</i> (tr. P. Mairé) (G. W. MacRae, S.J.).....	645
Ehrhardt, A. A. T., <i>Politische Metaphysik von Solon bis Augustin</i> (H. A. Rommen).....	149
Eissfeldt, O., <i>Die Genesis der Genesis: Vom Werdegang des ersten Buches der Bibel</i> (G. S. Glanzman, S.J.).....	138
Evdokimov, P., <i>L'Orthodoxie</i> (J. L. Monks, S.J.).....	654
Fraine, J. de, S.J., <i>Adam et son lignage: Etudes sur la notion de "personnalité corporative" dans la Bible</i> (J. L. McKenzie, S.J.).....	277

Fuchs, E., <i>Die existentielle Interpretation: Zum hermeneutischen Problem in der Theologie</i> (M. M. Bourke)	466
Gärtner, B., <i>John 6 and the Jewish Passover</i> (R. E. Brown, S.S.)	144
Gill, J., S.J., <i>The Council of Florence</i> (J. Songster, S.J.)	480
<i>The Gospel according to Thomas</i> (ed.-tr. A. Guillaumont et al.) (J. A. Fitzmyer, S.J.)	297
Gottwald, N. K., <i>A Light to the Nations</i> (J. L. McKenzie, S.J.)	136
Graef, H., <i>The Light and the Rainbow: A Study in Christian Spirituality from Its Roots in the Old Testament and Its Development through the New Testament and the Fathers to Recent Times</i> (T. G. O'Callaghan, S.J.)	145
Graham, R. A., S.J., <i>Vatican Diplomacy: A Study of Church and State on the International Plane</i> (H. A. Rommen)	317
Grant, R. M., <i>Gnosticism and Early Christianity</i> (J. A. Fitzmyer, S.J.)	294
Guardini, R., <i>The Conversion of Augustine</i> (tr. E. Briefs) (T. E. Clarke)	667
Gurr, J. E., S.J., <i>The Principle of Sufficient Reason in Some Scholastic Systems 1750-1900</i> (R. O. Dates, S.J.)	325
Hagmaier, G., C.S.P., and R. Gleason, S.J., <i>Counselling the Catholic: Modern Techniques and Emotional Conflicts</i> (J. R. McCall, S.J.)	309
Hanley, T. O., S.J., <i>Their Rights and Liberties</i> (J. J. McGrath)	678
Hardon, J. A., S.J., <i>Christianity in Conflict: A Catholic View of Protestantism</i> (G. H. Tavard)	314
Häring, B., C.S.S.R., <i>La loi du Christ: Théologie morale à l'intention des prêtres et des laïcs 1: Théologie morale générale; 2: Théologie morale spéciale: La vie en communion avec Dieu</i> (R. J. Kelly, S.J.)	157
Hennecke, E., <i>Neutestamentliche Apokryphen in deutscher Übersetzung 1: Evangelien</i> (J. A. Fitzmyer, S.J.)	292
<i>The Idea of Catholicism: An Introduction to the Thought and Worship of the Church</i> (ed. W. J. Burghardt, S.J., and W. F. Lynch, S.J.) (P. S. Hurley, S.J.)	648
<i>Index to Periodical Literature on the Apostle Paul</i> (ed. B. M. Metzger) (J. A. Fitzmyer, S.J.)	643
<i>Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete 5</i> (1956-57) nos. 1-2. (ed. F. Stier) (G. S. Glanzman, S.J.)	133
<i>Introduction à la Bible 2: Nouveau Testament</i> (ed. A. Robert and A. Feuillet) (J. L. McKenzie, S.J.)	283
Kaam, A. L. van, C.S.Sp., <i>A Light to the Gentiles: The Life-Story of the Venerable Francis Libermann</i> (F. G. McManamin, S.J.)	495
King, J. J., O.M.I., <i>The Necessity of the Church for Salvation in Selected Theological Writings of the Past Century</i> (J. A. Hardon, S.J.)	651

Knowles, D., <i>The Religious Orders in England 3: The Tudor Age</i> (A. Gwynn, S.J.)	670
Koch, G., <i>Die Auferstehung Jesu Christi</i> (V. T. O'Keefe, S.J.)	299
Koren, H. J., C.S.Sp., <i>The Spiritans: A History of the Congregation of the Holy Spirit</i> (F. G. McManamin, S.J.)	495
Ladner, G. B., <i>The Idea of Reform: Its Impact on Christian Thought and Action in the Age of the Fathers</i> (H. Musurillo, S.J.)	472
Lawler, J. G., <i>The Catholic Dimension in Higher Education</i> (W. J. Ong, S.J.)	320
Lewy, G., <i>Constitutionalism and Statecraft during the Golden Age of Spain: A Study of the Political Philosophy of Juan de Mariana, S.J.</i> (W. E. Shiels, S.J.)	676
Ligier, L., <i>Pêché d'Adam et pêché du monde</i> (J. L. McKenzie, S.J.)	661
<i>Liturgische Bewegung nach 50 Jahren: Gesammelte Aufsätze</i> (ed. T. Bogler, O.S.B.) (J. H. Miller, C.S.C.)	666
Maritain, J., <i>The Sin of the Angel: A Re-interpretation of Some Thomistic Positions</i> (tr. W. Rossner, S.J.) (P. J. Donnelly, S.J.)	662
Martini, C. M., S.J., <i>Il problema storico della risurrezione negli studi recenti</i> (V. T. O'Keefe, S.J.)	644
Maur, Ivo auf der, O.S.B., <i>Mönchtum und Glaubensverkündigung in den Schriften des hl. Johannes Chrysostomus</i> (T. R. O'Connor, S.J.)	303
McCluskey, N. G., S.J., <i>The Catholic Viewpoint on Education</i> (J. G. Lawler)	319
<i>Modern Catholic Thinkers: An Anthology</i> (ed. A. R. Caponigri) (M. J. O'Connell, S.J.)	649
Moore, T. V., <i>Heroic Sanctity and Insanity: An Introduction to the Spiritual Life and Mental Hygiene</i> (M. B. Arnold)	308
<i>Mother of the Redeemer: Aspects of Doctrine and Devotion</i> (ed. K. McNamara) (E. R. Carroll, O.Carm.)	656
Murphy, J. L., <i>The Notion of Tradition in John Driedo</i> (R. G. Philbin, S.J.)	659
<i>Now We Are Catholics</i> (ed. K. Hardt, S.J.; tr. N. C. Reeves) (A. Dulles, S.J.)	316
Ohm, T., <i>Asia Looks at Western Christianity</i> (tr. I. Marinoff) (E. L. Murphy, S.J.)	159
Pollet, J. V., O.P., <i>Martin Bucer: Etudes sur la correspondance</i> (M. J. O'Connell, S.J.)	152
Prigent, P., <i>Apocalypse 12: Histoire de l'exégèse</i> (C. P. Ceroke, O.Carm.)	290
Rahner, K., S.J., <i>Sendung und Gnade: Beiträge zur Pastoraltheologie</i> (C. H. Henkey)	487

<i>Regula Pauli et Stephani: Edició crítica i comentari</i> (ed. J. E. M. Vilanova, O.S.B.) (Mother Maria Caritas, S.H.C.J.)	151
Ridolfi, R., <i>The Life of Girolamo Savonarola</i> (tr. C. Grayson) (D. Herlihy)	669
Robertson, E. H., <i>The New Translations of the Bible</i> (J. Bligh, S.J.)	276
<i>Sacra pagina: Miscellanea biblica Congressus Internationalis Catholici de re biblica</i> (ed. J. Coppens, A. Descamps, and E. Massaux) (J. L. McKenzie, S.J.)	634
<i>La sainte Bible: L'Épître aux Hébreux</i> , etc. (L'Ecole biblique de Jérusalem) (R. Kugelman, C.P.)	141
<i>La sainte Bible: L'Exode</i> , etc. (L'Ecole biblique de Jérusalem) (G. S. Glanzman, S.J.)	135
<i>Some Schools of Catholic Spirituality</i> (ed. J. Gautier; tr. K. Sullivan, R.S.C.J.) (T. G. O'Callaghan, S.J.)	307
Stamm, J. J., <i>Le décalogue à la lumière des recherches contemporaines</i> (tr. P. Reymond) (B. Vawter, C.M.)	278
Steinmann, J., <i>Le prophétisme biblique des origines à Osée</i> (J. L. McKenzie, S.J.)	140
Stelzenberger, J., <i>Conscientia bei Augustinus: Studie zur Geschichte der Moralthologie</i> (R. J. Kelly, S.J.)	151
Tavard, G. H., <i>Holy Writ or Holy Church: The Crisis of the Protestant Reformation</i> (M. Bévenot, S.J.)	484
<i>Tertullian, Treatises on Penance: On Penitence and On Purity</i> (tr.-ann. W. P. Le Saint, S.J.) (C. B. Daly)	474
Thüsing, W., <i>Die Erhöhung und Verherrlichung Jesu im Johannesevangelium</i> (R. E. Brown, S.S.)	637
Tresmontant, C., <i>A Study in Hebrew Thought</i> (tr. M. F. Gibson) (J. J. DeVault, S.J.)	636
Van Zeller, H., O.S.B., <i>Approach to Christian Sculpture</i> (T. R. O'Connor, S.J.)	161
Vischer, L., <i>Die Auslegungsgeschichte von I. Kor. 6, 1-11: Rechtsverzicht und Schlichtung</i> (E. May, O.F.M.Cap.)	470
Vischer, L., <i>La confirmation au cours des siècles: Contribution au débat sur le problème de la confirmation</i> (tr. J. Carrère) (M. J. O'Connell, S.J.)	485
Wilckens, U., <i>Weisheit und Torheit: Eine exegetisch-religionsgeschichtliche Untersuchung zu I. Kor. 1 und 2</i> (J. A. Fitzmyer, S.J.)	468
Wiles, M. F., <i>The Spiritual Gospel: The Interpretation of the Fourth Gospel in the Early Church</i> (R. E. Brown, S.S.)	142

SHORTER NOTICES

Abbo, J. A., <i>Political Thought: Men and Ideas</i> (F. Canavan, S.J.)	505
Adam, A., <i>Die Psalmen des Thomas und das Perlenlied als Zeugnisse vorchristlicher Gnosis</i> (J. A. Fitzmyer, S.J.)	165
Aeschimann, A., <i>Le prophète Jérémie: Commentaire</i> (J. E. Bruns)	163
<i>Alcoholism: A Source Book for the Priest: An Anthology</i> (R. H. Springer, S.J.)	698
Angelis, S. De, <i>De fidelium associationibus: Tractatus ratione et usu digestus</i> (J. J. Reed, S.J.)	696
Baciocchi, J., S.M., <i>La vie sacramentaire de l'église</i> (P. F. Palmer, S.J.)	333
Bawden, F. C., et al., <i>Symposium on Evolution</i> (H. J. Bihler, S.J.)	331
Binzler, J., <i>The Trial of Jesus</i> (tr. I. and F. McHugh) (G. S. Sloyan) . .	328
Bocxe, W., O.E.S.A., <i>Introduction to the Teaching of the Italian Augustinians of the 18th Century on the Nature of Actual Grace</i> (T. E. Clarke, S.J.)	170
Boland, P., O.S.B., <i>The Concept of Discretio spirituum in John Gerson's "De probatione spirituum" and "De distinctione verarum visionum a falsis"</i> (E. G. Ryan, S.J.)	501
Breton, S., <i>Situation de la philosophie contemporaine</i> (J. J. McNeill, S.J.)	340
Brooke, R. B., <i>Early Franciscan Government</i> (R. M. Huber, O.F.M. Conv.)	168
Burghardt, W. J., S.J., <i>All Lost in Wonder: Sermons on Theology and Life</i> (T. V. Liske)	691
Casoria, J., <i>De matrimonio rato et non consummato</i> (J. J. Reed, S.J.) . . .	171
Cerfaux, L., <i>Aposile and Apostolate according to the Gospel of St. Matthew</i> (E. E. May, O.F.M.Cap.)	689
Cerfaux, L., <i>Christ in the Theology of St. Paul</i> (tr. G. Webb and A. Walker) (J. A. Fitzmyer, S.J.)	164
Ceuppens, P. F., O.P., <i>De sacramentis</i> (M. J. O'Connell, S.J.)	500
<i>The Church and the Nations</i> (ed. A. Hastings) (E. L. Murphy, S.J.) . . .	686
Clark, D., <i>Cities in Crisis: The Christian Response</i> (W. J. Byron, S.J.)	699
Clément, O., <i>Transfigurer le temps: Notes sur le temps à la lumière de la tradition orthodoxe</i> (M. J. O'Connell, S.J.)	504
Cohen, N., <i>Tsa'ar Ba'ale Hayim—The Prevention of Cruelty to Animals: Its Bases, Development and Legislation in Hebrew Literature</i> (S. Rosenblatt)	507
<i>Courants religieux et humanisme à la fin du XV^e et au début du XVI^e siècle</i> (A. Levi, S.J.)	170
Daniélou, J., <i>The Presence of God</i> (tr. W. Roberts) (J. Huesman, S.J.)	498

<i>Death: A Book of Preparation and Consolation</i> (ed. B. Ulanov)	342
Dedek, J. F., <i>Experimental Knowledge of the Indwelling Trinity: An Historical Study of the Doctrine of St. Thomas</i> (F. E. Crowe, S.J.)	687
Deluz, G., <i>La sagesse de Dieu: Explication de la 1^{re} Epître aux Corinthiens</i> (J. J. Collins, S.J.)	498
Dibelius, M., <i>Die Formgeschichte des Evangeliums</i> (3rd ed. by G. Bornkamm) (V. T. O'Keefe, S.J.)	328
Díez, G. M., S.J. <i>El patrimonio eclesiástico en las España visigoda: Estudio histórico jurídico</i> (A. G. Biggs, O.S.B.)	695
Dirksen, A., C.P.P.S., <i>Elementary Patrology</i> (W. Le Saint, S.J.)	681
Divine, T. F., S.J., <i>Interest: An Historical and Analytical Study in Economics and Modern Ethics</i> (B. W. Dempsey, S.J.)	339
Doronzo, E., <i>De ordine 2: De institutione (cont.): De materia et forma</i> (P. F. Palmer, S.J.)	334
Dougherty, J. J., <i>Searching the Scriptures</i> (J. S. Nelson, S.J.)	326
Ellis, J. T., <i>A Guide to American Catholic History</i> (F. X. Curran, S.J.)	339
Fanfani, A., <i>Catechism of Catholic Social Teaching</i> (tr. H. J. Yannone) (J. B. Schuyler, S.J.)	698
Gardiner, H. C., S.J., <i>Norms for the Novel</i> (rev. ed.) (J. D. Boyd, S.J.)	341
Gay, R. M., <i>Vocation et discernement des esprits</i> (E. Hagemann, S.J.)	335
Gilleman, G., S.J., <i>The Primacy of Charity in Moral Theology</i> (tr. W. F. Ryan, S.J.) (R. J. Kelly, S.J.)	694
Gleason, R. W., S.J., <i>Christ and the Christian</i> (J. F. Conwell, S.J.)	166
<i>God Speaks</i> . By a Group of French Priests (ed.-tr. B. Murchland, C.S.C.) (M. J. O'Connell, S.J.)	497
Gorman, R., C.P., <i>The Last Hours of Jesus</i> (E. J. Linehan, S.J.)	329
Greeley, A. M., <i>The Church and the Suburbs</i> (J. H. Fichter, S.J.)	173
Guitton, G., S.J., <i>Le bienheureux Pierre Favre, premier prêtre de la Compagnie de Jésus</i> (W. V. Bangert, S.J.)	693
Hanssens, J. M., S.J., <i>La liturgie d'Hippolyte: Ses documents, son titulaire, ses origines, et son caractère</i> (J. H. Miller, C.S.C.)	335
Hardon, J. A., S.J., <i>All My Liberty: Theology of the Spiritual Exercises</i> (D. J. M. Callahan, S.J.)	169
Henry, P., S.J., <i>Saint Augustine on Personality</i> (T. E. Clarke, S.J.)	682
Hering, J., <i>Le royaume de Dieu et sa venue</i> (2nd ed.) (D. M. Stanley, S.J.)	680
Hirschbrich, E., <i>Die Entwicklung der Moraliologie im deutschen Sprachgebiet seit der Jahrhundertwende</i> (J. J. Farragher, S.J.)	338
Hoffman, R., O.F.M.Conv., <i>Pioneer Theories of Missiology</i> (E. L. Murphy, S.J.)	686

Hudon, G., O.M.I., <i>La perfection chrétienne d'après les sermons de saint Léon</i> (F. X. Murphy, C.S.S.R.)	166
<i>Jakobitische Sakramententheologie im 13. Jahrhundert: Der Liturgiekommentar des Gregorius Barhebraeus</i> (ed. R. Kohlhaas, O.S.B.) (E. J. Kilmartin, S.J.)	685
Jedin, H., <i>Ecumenical Councils in the Catholic Church</i> (tr. E. Graf, O.S.B.) (H. J. Ryan, S.J.)	499
Journet, C., <i>Entretiens sur la grâce</i> (T. E. Clarke, S.J.)	501
Jungmann, J. A., S.J., <i>Handing on the Faith</i> (tr. A. N. Fuerst) (V. M. Novak, S.J.)	172
Jungmann, J. A., S.J., <i>The Mass of the Roman Rite: Its Origins and Development</i> (tr. F. A. Brunner, C.S.S.R.) (P. F. Palmer, S.J.)	334
Kaiser, O., <i>Die mythische Bedeutung des Meeres in Ägypten, Ugarit und Israel</i> (R. E. Murphy, O.Carm.)	162
King, P. J., <i>A Study of Psalm 45 (44)</i> (M. Dahood, S.J.)	326
Konus, W. J., <i>Dictionary of the New Latin Psalter of Pope Pius XII</i>	343
Le Blond, J. M., <i>et al.</i> , <i>Le coeur du Christ et le désordre du monde</i> (M. J. Donnelly, S.J.)	167
Leen, E., C.S.Sp., <i>Retreat Notes for Religious</i> (ed. R. F. Walker, C.S.Sp.) (D. J. M. Callahan, S.J.)	173
Lesage, G., O.M.I., <i>La nature du droit canonique</i> (M. B. Walsh, S.J.)	502
<i>Life after Death</i> (ed. Earl of Wicklow)	343
Linden, J. V., S.J., <i>The Catholic Church Invites You</i>	175
Lippert, P., S.J., <i>Credo 2</i> (French adaptation by Y. Becker) (M. J. O'Connell, S.J.)	680
Maier, H., <i>Revolution und Kirche: Studien zur Frühgeschichte der christlichen Demokratie (1789-1850)</i> (T. P. O'Neill)	506
Malevez, L., S.J., <i>The Christian Message and Myth: The Theology of Rudolf Bullmann</i> (tr. O. Wyon)	342
McCarthy, J., <i>Problems in Theology 2: The Commandments</i> (F. J. Connelly, C.S.S.R.)	695
<i>The Missionary Church in East and West: Studies in Ministry and Worship</i> (ed. C. C. West and D. M. Paton) (E. L. Murphy, S.J.)	687
Mora, A. de la, S.J., <i>La devoción en el espíritu de San Ignacio</i> (D. Maruca, S.J.)	689
Mouroux, J., <i>I Believe: The Personal Structure of Faith</i> (tr. M. Turner) (J. W. Healey, S.J.)	331
Murphy, J. L., <i>The General Councils of the Church</i> (J. A. Hardon, S.J.)	684
Naus, J. E., S.J., <i>The Nature of the Practical Intellect according to St. Thomas</i> (R. O. Johann, S.J.)	688

Neill, T. P., <i>1859 in Review: A Single Year's Effect on the Modern World</i> (E. J. Dunne, S.J.)	700
<i>Neue Zeitschrift für systematische Theologie</i> (ed. P. Althaus and C. H. Ratschow) (M. J. O'Connell, S.J.)	168
Nicolas, M.-J., O.P., <i>L'Eucharistie</i> (E. J. Kilmartin, S.J.)	685
<i>Origène: Esprit et Feu 1: L'Âme</i> (ed. H. U. von Balthasar; tr. Dominican Nuns of Unterlinden)	508
O'Rourke, K., O.P., <i>The Surrender of Property Rights by Religious</i> (J. J. Reed, S.J.)	696
Paulin, A., W. F. <i>Saint Cyrille de Jérusalem catéchète</i> (J. H. Crehan, S.J.)	682
Peri (Pflaum), H., <i>Der Religionsdisput der Barlaam-Legende, ein Motiv abendländischer Dichtung</i> (M. J. O'Connell, S.J.)	683
Porubcan, S., S.J., <i>Il patto nuovo in Is. 40-66</i> (F. L. Moriarty, S.J.) . .	162
<i>Proceedings of the 1958 Sisters' Institute of Spirituality</i> (ed. J. E. Haley, C.S.C.) (D. J. M. Callahan, S.J.)	172
Pucelle, J., <i>Etudes sur la valeur 2: Le règne des fins; L'Essence de la civilisation</i> (J. Collins)	505
Rahner, H., S.J., <i>Saint Ignatius: Letters to Women</i> (tr. K. Pond and S. A. H. Weetman) (W. V. Bangert, S.J.)	502
Ranwez, P., S.J., <i>et al., Together toward God: Religious Training in the Family</i> (tr. P. Barrett, O.F.M.Cap.)	175
Reed, A. A., C.P.P.S., <i>The Juridical Aspect of Incorporation into the Church of Christ</i> (J. J. Reed, S.J.)	697
Régamey, P. R., O.P., <i>et al., Redécouverte du jeûne</i> (R. Arbesmann, O.S.A.)	336
A Religious of C.S.M.V., <i>These Last Days: Time Seen through Christian Eyes</i> (M. J. O'Connell, S.J.)	503
Riaza, J. M., S.J., <i>El comienzo del mundo: Exposición a la luz de los avances científicos actuales</i>	343
Rosenfeld E., <i>Friedrich Spee von Langenfeld: Eine Stimme in der Wüste</i> (G. F. Giblin, S.J.)	693
Ruffini, E., <i>The Theory of Evolution Judged by Reason and Faith</i> (tr. F. O'Hanlon) (C. Vollert, S.J.)	332
Runes, D. D., <i>Pictorial History of Philosophy</i> (M. J. O'Connell, S.J.) . .	174
Ryelandt, I., O.S.B., <i>The Quest for God</i> (tr. M. Dillon, O.S.B.) (T. G. O'Callaghan, S.J.)	690
<i>Sacred Music and Liturgy: The Instruction of the Sacred Congregation of Rites concerning Sacred Music and Sacred Liturgy</i> . . . (tr. J. B. O'Connell) (J. M. Hamernick, S.J.)	337

<i>St. Francis of Assisi: His Life and Writings as Recorded by His Contemporaries</i> (tr. L. Sherley-Price) (R. M. Huber, O.F.M.Conv.) . . .	692
<i>St. Peter Damian: Selected Writings on the Spiritual Life</i> (tr. P. McNulty) (W. J. Read, S.J.)	337
Salmon, P., O.S.B., <i>L'Office divin: Histoire de la formation du bréviaire</i> (R. E. McNally, S.J.)	503
Schubert, K., <i>The Dead Sea Community: Its Origins and Teachings</i> (tr. J. W. Doberstein) (T. W. Leahy, S.J.)	163
Shannon, W. H., <i>The Church of Christ</i> (V. T. O'Keefe, S.J.)	330
Stein, E. <i>The Science of the Cross</i> (tr. H. Graef)	700
Steinmann, J., <i>Saint John the Baptist and the Desert Tradition</i> (tr. M. Boyes) (J. S. Nelson, S.J.)	327
Thomas Aquinas, [Saint], <i>L'Oeuvre des six jours: Somme théologique I: Questions 65-74</i> (ed. H.-D. Gardeil, O.P.) (T. E. Clarke, S.J.) . . .	687
Thomas Aquinas, [Saint], <i>Le gouvernement divin: Somme théologique I: Questions 103-19. Vol. 1: Qq. 103-9</i> (ed. Ch.-V. Hérés) (M. J. O'Connell, S.J.)	165
Thomas Aquinas, [Saint], <i>Le gouvernement divin: Somme théologique I: Questions 103-19. Vol. 2: Qq. 110-19</i> (ed. Ch.-V. Hérés)	508
<i>La tradition sacerdotale: Etudes sur le sacerdoce</i> (P. F. Palmer, S.J.) . . .	333
Tresmontant, C., <i>Essai sur la connaissance de Dieu</i> (P. J. Donnelly, S.J.)	691
Wahl, J. A., C.O., <i>The Exclusion of Woman from Holy Orders</i> (J. J. Reed, S.J.)	697
Weiger, J., <i>Mary, Mother of Faith</i> (tr. R. M. Bethell) (C. P. Costello, S.J.)	330
Wengier, F. J., <i>The Eucharist-Sacrament</i> (C. Vollert, S.J.)	500
Wheelwright, P., <i>Heraclitus</i> (T. J. Tracy, S.J.)	340
Zellinger, E., <i>Cusanus-Konkordanz</i>	509

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		