

BOOK REVIEWS

MIKROKOSMOS UND MAKROKOSMOS IN RELIGIONSGESCHICHTLICHER SICHT.
By Cyrill v. Korvin-Krasinski. Düsseldorf: Patmos, 1960. Pp. 285.

That very ancient philosophy of man the microcosm was almost universally current in the East for millennia. It is the notion that man is "homologized" to the universe or macrocosm, that he sums up or recapitulates the universe and even, in Indian spirituality, immanentizes a god or a pantheon (p. 244). It is the author's thesis that only in the light of Christ, the "true Microcosm," does this philosophy become a reality and, in fact, a theology. Moreover, only in the light of the recapitulation of all things in Christ can we find the meaning, or at least some facets of the truth, in the varied religions of the past (p. 250).

With Scharl, K. distinguishes two main aspects of the recapitulation: the intentional and the instrumental-real (pp. 202, 250). Prior to the Incarnation, there could be no question of efficient causality on the part of the Sacred Humanity. But Col 1:15 ff. implies that the "divine idea" of the "first-born of all creatures" was the plan and gave meaning and direction to all creation and history (pp. 258 ff., 281). That is why Christ would call Himself the "Alpha and Omega," the very alphabet or recapitulation of all creatures. Sin and the need of redemption make Him the restorer of all things as well (pp. 205-8).

The intentional recapitulation involves exemplary and quasi-formal causality, which is in no sense efficient but normative or directive (pp. 260, 281). Though not identical with it, the recapitulation is intimately associated with the problem of participation, of which there are various kinds. The intentional aspect of recapitulation involves what K. calls participation by similitude. Real participation poses problems, if one accepts Gregory of Nyssa's ontological (in some sense) union with mankind (p. 276). Here we have the problem of Uncreated Grace, whose operation the author ascribes to quasi-formal causality (pp. 247-48). Christ's "inhabiting," or presence, in each soul in grace seems to create the problem of His ubiquity. The author is not one to shirk difficulties and in chap. 6, entitled "*Kyrios praesens*," he offers some very challenging solutions, which build upon but go beyond St. Thomas. They give plausibility to Odo Casel's theory on Christ's presence in our mysteries.

K.'s theology of the recapitulation is sure to provoke discussion, but his assay of selected religions of mankind for the repercussions of the recapitulation is bound to interest not only the theologian but the anthropologist as well. If the recapitulation means anything, this is a Christ-world. Every-

thing must be a Christ-imprint and have Christ-import (pp. 217-18, 230-31). Vast problems loom up here. Revelation itself has warranted certain events, such as the *OT* sacrifices, as prefigurements of the unique telescoping sacrifice of Christ. Our liturgy, especially the Easter liturgy, boldly indicates the Christ-focus of other events and things, such as water, light, etc. (p. 251). But the Christ-centeredness or intent may be very global. God remains free, and man can reject and distort. But certainly the microcosm idea attains fulfillment in the Incarnation. All other things, the cosmos, though immediately created for man, were thus ordered and created because the Word was to become man (pp. 250, 285). It would be interesting to present the evidence from the myths and cults of the religions of the past for this Christ-focus. One more will have to suffice. Some planter religions of the Pacific area have the myth of pre-existent culture heroes, whose death is decreed that their bodies may become the source of the staple foods of these cultures. K. sees here a prefigurement of the death decreed for the Son of Man, whose body becomes our food in the Eucharist (pp. 224 ff.). Whether we agree partly or wholly with K., this provocative study will certainly stimulate us.

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LE LIVRE DE LA CONSOLATION D'ISRAËL ET LES PROPHÈTES DU RETOUR DE L'EXIL. By J. Steinmann. *Lectio divina* 28. Paris: Editions du Cerf, 1960. Pp. 316. 15.30 fr.

This is the fifth volume of the series produced by M. Steinmann on the prophets. The title indicates the major topic of the book, the second part of Isaiah. The authorship of 2 Is is treated very briefly in an introductory note; S. spends little time on the critical arguments for diversity of authorship and seems more concerned with assuring the reader that the critical consensus is not in opposition to the response of the Biblical Commission of June 28, 1908.

The background is set spaciouly with a rather long historical summary of the events of ancient Near Eastern history from the reign of Nebuchadnezzar to the conquest of Babylon by Cyrus. This introduction is followed by the exposition of Lam, Is 13-14, and Is 40-55. The third part, after a brief historical review from Cyrus to Cambyes, treats Is 60-62, Hg, Za 1-8, Ezr 5-6, Mal, Neh, Ru, Jon, Is 56-58, 63:1-6, and 66. As in the preceding volumes of the series, S. attempts to set each passage as closely as possible in a definite historical context. This is the ideal of the exegete, of course, and the relation of the literature to the history should be set forth clearly; but one wonders at times whether there is a sufficient basis in history and literature for the associations which S. proposes.

For those who are familiar with the earlier volumes no description of the method is necessary; it is sound, and the material is presented lucidly and attractively. S. gives his own translation of the passages discussed, based upon a text which exhibits relatively few and carefully chosen emendations. The commentary is not line by line but an exposition of the themes of the passage, which S. always relates to other passages. The exposition is strongly historical and therefore realistic.

In a book of so wide a scope differences of opinion between interpreters are inevitable, and S. does not fear originality; I choose some points to raise a discussion rather than to attempt a demonstration of another position. A characteristic of S.'s treatment of Is 40-55 is the prominence which he gives to Cyrus as a figure often indicated obscurely in the background. Thus, Is 41:17-20 is referred not to the march of the exiles but to the march of the Persian troops through the desert. This fits his theory that 2 Is remained deliberately anonymous and published clandestinely. Actually, S. says, he was proclaiming the restoration of Israel not simply as the work of Yahweh but as the work of Yahweh through Cyrus, and therefore his writings were anti-Babylonian and seditious. One wonders whether a reference to "the police of Nabonidus" may not echo contemporary rather than ancient history; it is difficult to speak of these matters with assurance, and loyalty was taken very seriously in both Assyrian and Babylonian empires. 2 Is is, of course, frank in some passages about the success of Cyrus and the fall of Babylon; S. has arranged the passages so that the cryptic indications of Cyrus as the conqueror of Babylon appear early in the period, and the open proclamations after it was safe to utter them.

S., following Smith and Lindblom principally, has adopted a multiple approach to the Servant poems. The Servant in the first poem is Cyrus, in the second and third poems it is the prophet himself, and in the fourth poem it is the ideal man who symbolizes the people of Israel. The change in the identity of the Servant, as S. explains it, was due to the disappointment of the prophet when Cyrus the conqueror acknowledged Marduk instead of Yahweh. S. thus weaves the poems into the work of 2 Is.

The opinion that 2 Is was "the least gifted" of all the great prophets in literary qualities is sufficiently different from common opinion to cause some surprise; it is like hearing that the emperor has no clothes. This reviewer at least is not yet ready to admit that he has simply accepted uncritically the encomia given 2 Is, and I doubt that many of our colleagues will share S.'s opinion. Less violent and more defensible is S.'s statement that 2 Is is not eschatological, at least not in any proper sense of the word. Eschatological language and imagery are employed, but the prophet nowhere

clearly reveals a vision of anything which lies beyond a new Israel and a new Jerusalem.

It is difficult to form a considered judgment of S.'s theory of 2 Is without more study than it has been possible to give here. It must be conceded that he attaches the prophet's work much more closely to contemporary events than others have succeeded in doing; but we would like to be sure that the relation is well founded in the text and in events and is not of imagination all compact. Is it not characteristic of all other postexilic prophecy that it becomes more detached from particular points of space and time than pre-exilic prophecy, and is therefore on its way either to extinction or to transformation into apocalyptic writing? In this sense 2 Is, in spite of his greatness, represents the beginning of the decline of prophecy.

S.'s work is obviously stimulating and informing. The general reader whom he addresses will do well to note the hypothetical character of much which he reads; but prophecy speaks with richness and fulness, and we can scarcely hope to grasp even some of its message unless we read its utterances with some of the imagination with which they were delivered.

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LES DEUX ISRAËL: ESSAI SUR LE MYSTÈRE DU SALUT D'ISRAËL SELON L'ÉCONOMIE DES DEUX TESTAMENTS. By D. Judant. Paris: Editions du Cerf, 1960. Pp. 245. 10.80 fr.

The cataclysmic events of the late thirties and early forties, which swept millions of Jews to their death, have moved several theologians to take another look at "the mysterious destinies of Israel" (Journet). Their studies leave no doubt that the patina of age does not necessarily hide a treasure of truth. For instance, to speak of the Jews as deicides is hardly judicious, even though the term goes back many centuries. One must be grateful that theologians here and there felt the need of sifting true beliefs from mere opinions. For if a theologian's first requirement is an ear attuned to the voice of the magisterium, his second is an openness to new insights into the Church's teachings. That in the course of such scrutiny some awkward or even false statements should be made is the price a living theology must pay. Still, errors must be corrected.

It is this task Mme. Judant, a convert from Judaism, has taken upon herself. She makes a number of valuable points, but unfortunately, in wrestling with the unbalanced opinions of some unnamed authors, she herself is often thrown off balance. Early in her book she turns to Israel's election, only to call it conditional: "The fidelity of God is correlative to that of the chosen people" (p. 30). No doubt, in order to receive the blessings of

the covenant, the people had to do God's will, and this condition prevails in the New Dispensation as well. But is it not one of the great messages of prophets and apostles alike that, no matter how deeply Israel may fall, God's faithfulness remains unchanged? J. does not deny the mystery of divine fidelity but sees it manifest only in the superabundance with which the Church continues the vocation of the Israel of old.

Her approach has none of the subtlety of St. Paul's; the dialectics of Rom 9-11 are quite foreign to her. As she sees it, the Israel unbelieving in Christ has lost her privileges so completely that today she is no more than "one people among others, like the others" (p. 89). This is not merely theologically unsound but also empirically false. J. is, of course, right in insisting that the Israel according to the flesh is no longer the people of God, if "people of God" means the community of salvation, God's true witness, His channel of grace to the world. But "people of God" may have a more limited meaning; it may simply mean "people of divine predilection." True as it is that there are not two peoples of God if the term is used univocally, it is no less true that even after Israel's "misstep" (see the Greek of Rom 11:12) she remains "most dear [to God] for the sake of the fathers" (11:28).

Though J. explicitly states that the question, why the whole of Israel did not recognize Jesus, must be answered with delicacy and a sense of nuance (see p. 33), she fails to live up to her own demand. When looking at Jesus' castigations of Pharisees or the multitude around Him, she mistakes prophetic passion for the cold charge of a prosecutor. And because no one in the crowd before the governor's palace dared defend Jesus, she concludes that the *entire* people ratified His condemnation by the Sanhedrin. Quite apart from this indiscriminating treatment, is it salutary for a Christian author to assess Jewish culpability at great length while quickly passing over the faults of Christians?

A cloud of witnesses, patristic, Scholastic, and contemporary, testify to "the hope of unbounded boldness" (F. W. Maier) that at the appointed hour Israel as a people will turn to Christ. Not so, says J., faithful to her principle that the Jews are a people like all others and can therefore not be the beneficiaries of a special promise. All St. Paul meant in Rom 11:12-15, 25-27, she holds, is that in the course of history there would be individual conversions of Jews as there are those of Gentiles. The common interpretation, however, that in the end the people will be gathered into the unity of Christ, she declares, on no authority but her own, "the result of myth rather than of true theological tradition" (p. 200).

An even more incomprehensible note in J.'s book is her warning against "the concept of a Jewish-Christian church" (p. 218). Her words read, at least

to this reviewer, as if there was some movement afoot among Catholics in Israel that might compromise the oneness of the Church. Why signal a danger when there is none? I am sure her motives are the best, here and throughout the book, but zeal, however well-intentioned, is no substitute for theological toiling. And it is balanced judgment, the fruit of hard work, that I miss most in *Les deux Israël*.

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MARIAGE ET DIVORCE DANS L'ÉVANGILE: MATTHIEU 19, 3-12 ET PARALLÈLES. By Jacques Dupont. Bruges: Abbaye de saint André, 1959. Pp. 239. 150 fr.

Prescinding from Matthew's Gospel, it is indisputable that the *NT* forbids any divorce that would allow the parties to enter another marriage. It contains no hint of an exception made for adultery. Everyone knows, on the other hand, that Matthew's references to the subject of marriage have occasioned a great deal of discussion. For centuries the Matthean divorce clauses have constituted a real *crux interpretum*. In recent times new suggestions have been made and older positions have been restated. The pertinent texts are Mt 5:32 and 19:9, containing the obscure qualifying clauses *parektos logou porneias* and *mē epi porneia*. Many Protestants understand Matthew to mean that in the case of fornication (i.e., adultery) the marriage bond can be dissolved, thus leaving the parties free to enter subsequent unions. Some Catholics interpret these obscure restrictive phrases in Matthew as providing for irregular or illicit unions, i.e., incestuous marriages contracted within forbidden degrees of kindred, which should never have been entered in the first place. Such cases often arose when Gentiles were converted to Judaism or Christianity. According to a third interpretation, in a case of fornication (i.e., adultery) there may be a separation *a mensa et toro* but strictly without liberty to contract a new marriage. In other words, divorce is absolutely forbidden, but separation is explicitly allowed in Matthew in the case of infidelity. This latter is the "classical" solution, the common understanding of the exceptive phrase among Catholics, and the opinion which Dupont presents and defends as most reasonable.

D. begins his long treatment of marriage and divorce in the Gospel with a thorough exegesis of Mt 19:3-12 and its parallels (Mk 10:2-12; Mt 5:32; Lk 16:18; 1 Cor 7:10). The setting is a debate between Jesus and the Pharisees. In Mark's account the discussion centers around the legality of divorce, while according to Matthew the debate concerns the legitimate motives for divorce. The question about the reasons for divorce must be

seen in the light of the times. There were two rival schools of thought about sufficient motives for divorce. The disciples of Rabbi Shammai permitted a divorce only on the grounds of adultery, while the followers of the Hillel school condoned divorce for far less weighty reasons. The kernel of this whole controversy was the interpretation of Dt 24:1, which contains the much discussed phrase '*ervat dābār*'. This constituted a legitimate reason for divorce. The Matthean *logos porneias* is the '*ervat dābār*' of Dt 24:1, i.e., moral laxity, as Shammai understood it. According to D., the restrictive divorce clauses were added by the Evangelist himself (and are therefore secondary) in order to meet the needs of the Christian community, viz., to settle the Jewish controversy regarding sufficient motives for divorce. The Matthean version is not to be construed as a mitigation of Jesus' teaching on the indissolubility of marriage and the prohibition of divorce. Rather, it points up an exception to the general rule. Divorce is always condemned, but separation is allowed in the case of infidelity. The marriage bond perdures even in the exceptive case mentioned by Matthew. Neither party can again attempt marriage without committing adultery.

The husband who in this situation may not remarry becomes in practice "a eunuch for the sake of the kingdom of God." It should be pointed out here that in his treatment of the eunuch logion (Mt 19:10-12) D. departs from the traditional interpretation, which understands it primarily as an exhortation to the practice of voluntary celibacy for the sake of the kingdom. Many would not agree with D.'s understanding of "repudiation" in the sense of merely external separation. Elsewhere in the New Testament *apolyein* means to repudiate with the possibility of a second marriage, as opposed to that type of separation which leaves the marriage bond intact. It may also be objected that *separatio tori et mensae* which excluded the liberty to marry was unknown in the time of Jesus.

The well-known Benedictine NT scholar has presented a thorough exposition of the traditional interpretation, which he finds to be the most reasonable understanding of the much-discussed divorce clauses in Matthew. His defense will enlighten many, but it will not convince all. The last word is still to be pronounced on this *crux interpretum*, and those who will attempt to do so in the future cannot neglect D.'s valuable contribution. This monograph has brought together into a neat summary pertinent studies previously made. However, his exposition of other positions is sometimes less than adequate. His presentation is clear but at times repetitive. To say that the book under discussion is not equal to his other works is not to disparage, because such rare excellence is seldom achieved.

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LES SOURCES DU LIVRE DES ACTES: ETAT DE LA QUESTION. By Jacques Dupont, O.S.B. Bruges: Desclée de Brouwer, 1960. Pp. 168. 135 fr.

Dom Dupont had previously published a very useful little book entitled *Les problèmes du livre des Actes d'après les travaux récents* (Louvain, 1950), a survey of the literature of 1940-50 treating the major problems in Acts. Pp. 35-42 of that book dealt with the problem of the written sources of the first fifteen chapters of Acts, which the author was supposed to have used in his composition. It surveyed the writings of W. G. Kümmel, M. Dibelius, W. L. Knox, W. Michaelis, H. F. D. Sparks, and H. Sahlin and concluded: "In one way or another they refuse to look on Luke as a mere assembler of documents which it would still be possible to make out" (p. 42). D.'s earlier book has long been out of print; in the present work the subject of those few pages is taken up again and given a far more extensive treatment, being expanded to include all the modern studies dealing with the sources of both parts of Acts.

The survey of this material is presented in two main sections: (a) Source Criticism, (b) Form Criticism. The studies reviewed in the first section deal mostly with the sources of the first part of Acts (chaps. 1-15), while those discussed in the second section, though primarily occupied with a Form-Critical question, deal with sources underlying the second part of Acts (chaps. 16-28). For the most part D. merely allows the scholars to speak for themselves; his résumés are clear and succinct and he rarely interjects personal comments. From such an approach it is possible to derive an idea of how the inner dynamism of critical studies has brought about the abandonment of positions which were immature or lacking in solid foundation (e.g., the idea that Acts represents nothing more than a reworking of some earlier document, a unique source, or the opinion once put forth by A. Harnack that parallel sources were used for the composition of chaps. 2-5 or that complementary sources underlie chaps. 6-15). From the first section it emerges that only the hypothesis of an Antiochene source (espoused by H. H. Wendt, J. Jeremias, R. Bultmann, P. Benoit with varying nuances) has some probability for the first part of Acts. D. himself apparently inclines in the direction of Benoit's explanation of a Lucan composition, utilizing an earlier Lucan text, written at different times and dependent on Palestinian, Pauline, and Antiochene traditions.

The Form Criticism of Acts has been occupied for the most part with the second part of Acts, the relation of the so-called "we-sections" (*Wirstücke*) to the rest and the determination of the literary form of that part. The "we-sections" (Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16 and perhaps 11:28D) emerge not as the remnants of some separate source (*Wirquelle*),

but are the composition of the same author as of the rest of Acts. While the identification of this author as Luke the companion of Paul is still the best substantiated, his vocabulary and style do not prove that he was a physician. Parallels in ancient literature, especially in diaries of trips, campaigns, etc., show the same change from the third person to the first, especially to mark the author's personal participation in a certain part of it. This accounts for the literary form of the "we-sections." Dibelius' hypothesis that the second part of Acts is an "itinéraire" has much to commend it.

It is only toward the end of the book, when D. discusses the "Characteristics of Luke," that he gives some indication of where the survey of all this material has led him. His investigation inclines him to "set aside the idea that the author to Theophilus used a source composed by some other author. . . . It remains quite possible, however, that in the final redaction of his work the author had at his disposal notes which he himself had previously composed" (pp. 156-57).

D. admits that the over-all picture of the critical research into the sources of Acts since the end of the last century is quite negative; no consensus of opinion has been arrived at among scholars as to the use of any one document. However, such labor has not been in vain; for it has served to eliminate tenuous opinions and to bring out the real, positive character of the text of Acts itself. Despite its obvious character as a work set together with crude, unsmooth joinings, summaries, and juxtaposed materials, the book cannot simply be written off as the work of some unknown compiler assembling previously-existing written documents.

The amount of work which has gone into the composition of this small, very readable, and extremely clear exposé is vast. One can only admire the thoroughness of D.'s treatment. It will not be a substitute for the personal study of this problem or of the writings of the scholars surveyed, but it will be a steppingstone to further research. For the great merit of the book lies in the perspective which one gets of the problem. At times some of D.'s remarks in the footnotes are precious, especially when he deals with the writing of someone who has not taken the pains to find out what has been written previously on the subject. As in all areas of study, a certain determinism is introduced into the research by the nature of the subject studied; private investigations, which go off on a tangent and ignore such a determinism, often bring to light interesting aspects, but they are rarely of any great value. A survey such as the one given in this book highlights the major areas of discussion and illumines them for the future. Similarly, such a survey shows clearly how sound critical biblical scholarship tends of itself to do away in time with the extreme views of a Loisy. This is a salutary by-

product of the research of D., one which he certainly did not suspect and one which should give those who are inclined to look with misgiving on modern scriptural studies something to think about.

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HEAVENLY SANCTUARY AND LITURGY IN THE EPISTLE TO THE HEBREWS: THE ACHIEVEMENT OF SALVATION IN THE EPISTLE'S PERSPECTIVES. By Aelred Cody, O.S.B. St. Meinrad, Indiana: Grail Publications, 1960. Pp. xiii + 227. \$5.00.

The question of the heavenly sanctuary and sacrifice in Hebrews has long occupied the thought of Fr. Cody, who in the present volume offers the fruits of years of study and reflection. First he exposes the thematic background, studying the heavenly sanctuary and liturgy in the *OT*, the extra-canonical literature, and the *NT*, especially Hebrews and the Apocalypse. Thus we are brought to the second part, the explicit treatment of Hebrews, which is developed in four chapters which discuss heaven and the heavenly, futurity and eternity, the two sanctuaries and the heavenly liturgy. Of these chapters the first two demand close and careful reading, particularly the pages on futurity and eternity. With the final two chapters we reach the heart of the book, and the main thesis has been established; there is a heavenly sanctuary and a heavenly sacrifice, but the terms must be clearly defined.

Crucial for the entire problem is the interpretation of "the tent through which Christ has gone" (Heb 9:11). C. Spicq, O.P., insisting upon the word *dia* as meaning "through," maintains that the "tent" cannot be the body of Christ, for the Saviour in heaven retains His glorified humanity. C. proposes a different interpretation of the preposition *dia*. Primarily it would have an instrumental meaning and secondarily a local one. Therefore, Jesus "goes not through an earthly Holy Place into an earthly Holy of Holies, but instrumentally through His historical humanity—and locally through the cosmos of His earthly passage—into the eternal place of the power and the glory of God" (p. 167). In this case the reviewer sides with C., but his explanation of the purification of the heavenly sanctuary (pp. 180–92) is quite involved, and Spicq's interpretation of 9:23, which takes *katharizesthai* as the dedication or inauguration of the sanctuary, seems preferable.

The bibliography is well done, and the reviewer has no books or articles to add to the list. In fine, the book is a definite contribution to a difficult subject and has well merited the honor conferred upon it by the Christian Research Foundation, which chose it as a prize-winning work for 1959–60.

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JOHN J. COLLINS, S.J.

JUDENTUM, URCHRISTENTUM, KIRCHE: FESTSCHRIFT FÜR JOACHIM JEREMIAS. Edited by Walther Eltester. *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft* 26. Berlin: Töpelmann, 1960. Pp. 259. DM 34.—

The friends, students, and colleagues of the eminent *NT* scholar from Göttingen have presented a fitting tribute to him at his sixtieth birthday in this splendid collection of seventeen essays. One might have wished to find a little more about Jeremias himself in the volume besides a picture and a four-line dedication—perhaps a bibliography or a *curriculum vitae*. But certainly the contributors and readers alike will hope to see another such *Festschrift* to celebrate another of his birthdays, and that might be the occasion for a more personal expression of honor.

What is important in dealing with a collective volume is to know what is in it. Since it is virtually impossible to give any detailed analysis or criticism of these seventeen essays in a manageable review, we shall be content for the most part with a general description of each article and only an occasional additional remark. The essays are divided into the three categories mentioned in the title, with the bulk of them dealing with the *NT* books themselves.

In the section on Judaism, (1) O. Michel and O. Betz collaborate in studying the notion of "begotten by God" or of divine sonship in the ancient Near East, the *OT*, Jewish writings, Qumrân, and the *NT*. In Qumrân especially they find preparation for the doctrine of the virgin birth of the Messiah and the meaning of sonship of God in the *NT*. Unfortunately, much of the case seems to rest on the highly problematical reading and interpretation of 1QSa 2:11. (2) K. G. Kuhn reopens the problem of the meaning of the words *glywnym* and *spry mynym* in the rabbinic texts. The first expression is found to mean "margins of scrolls." The *spry mynym* in the Tosephta are *OT* scrolls owned or copied by Jewish heretics; in the later bSabb the expression designates the writings of religions other than Judaism. (3) The editor of the volume, W. Eltester, again examines in detail the question of the authenticity of the Menorah representation on the Arch of Titus.

In the section of the book on early Christianity, six papers deal with the Gospels. (4) E. Lohse discusses the sayings on the Sabbath in all four Gospels and distinguishes authentic words of Jesus from *Gemeindebildungen*. Jesus' own assertion of His authority over the Law set the pattern for the community's attitude toward the Sabbath. (5) E. Schweizer suggests that the troublesome name *nazōraios* in Mt 2:23 (*nazarēnos*, Mk 1:24) is connected both with Nazareth and with the expression *n°zār 'lôhīm* in Jg 13:7; 16:17 (= *hagios theou*, LXX B; cf. *ho hagios tou theou*, Mk 1:24), and prob-

ably originally with the latter and only secondarily with the former. Almost at the same time this article appeared, F. Mussner suggested a play on words in Mk 1:24 along similar lines in the Nötscher volume (*Biblische Zeitschrift*, July, 1960, pp. 285–86). (6) In the only English contribution to the volume, K. Stendahl very effectively points out that, unlike Lk 1–2, the Matthean Infancy Narrative is not a genuine “birth narrative” at all, but rather an effort to “substantiate and defend the decisive Names (ch. 1) and the Locale (ch. 2) of the messianic event” (p. 104). (7) In a Form-Critical analysis of Matthew’s parable of the royal marriage feast (22:1–14), K. H. Rengstorff demonstrates that v. 7 corresponds to a literary device in wide use in ancient Near Eastern literature and the *OT*, as well as in the pseudepigrapha, Josephus, and rabbinical sources. The device is used to express vividly the sovereignty of the king; it is therefore not a reference to the destruction of Jerusalem nor consequently a means of dating Mt. Its centrality in the parable demands new investigations of the structure of the passage and of its relation to Lk 14:16 ff. Here again one might point out a new study of precisely these questions by W. Trilling which appeared almost simultaneously in the Nötscher *Festschrift*, pp. 251–65. (8) H. Hegermann inquires whether the motifs of the sea crossings and the crowds used as a framework for the events in Mk 4–8 are the work of Mark himself or already part of the traditions he used. He finds them traditional but indicates how Mark may have manipulated the traditions. (9) In distinguishing three levels of tradition in Jn 20:1–18 (and also in 19:31–42), P. Benoit sheds light on the complexity of the literary history of the fourth Gospel and its relationships to Synoptic traditions. At different levels in the long and reliable history of Jn, there are interdependences in both directions.

According to (10) E. Haenchen, source analysis in Acts and the Gospels is yielding to composition analysis, in which the author appears as a writer and theologian as well as a compiler. To illustrate this trend, Haenchen examines Acts 15:1–35 in detail and rules out recourse to the source theory (against Bultmann and ultimately Bousset). (11) Without implying the existence of a true ethical system in the *NT*, E. Käsemann sees in Rom 12 a new stage in the development of Christian parenesis, one which views all community action from the unified perspective of the response of faith to the call of grace in the everyday life of the world. (12) C. Colpe studies the origin of the Church–Body of Christ concept in Eph, for which he provides a bibliography from 1930 to 1960. Colpe criticizes the Gnostic savior-myth theory of Schlier (in 1930) and Käsemann and the purely Christian origin advanced by Mussner, seeking the concept in Jewish–Hellenistic speculation

used by Paul in his further development of the Son of Man Christology. (13) G. Bornkamm interprets Heb 12:5-11, not in the framework of the Greek notion of *paideia*, nor strictly in that of the theodicy problem latent in the Jewish wisdom literature to which this passage is related, but rather in relation to the suffering of the Son Jesus Christ, whose sonship gives a new dimension to the Father's *paideia*. (14) Rejecting the structures of Heb as proposed by Spicq and Michel, W. Nauck divides the letter into three parts, breaking at 4:13 and 10:31; the dominant theme is that of preaching, and the parts center about hearing, confessing, and obeying.

Finally, in the section of the volume entitled *Kirche*, (15) C.-H. Hunzinger suggests that the *Gospel of Thomas*, though Gnostic in its present form, drew upon authentic traditions independent of the Synoptics. This thesis is illustrated in the close analysis of two parables of *Thomas*. Despite a general agreement with the main conclusions, the reviewer would find it difficult to admit that the *Agrapha*, perhaps to be augmented by *Thomas*, "have the same claim to authenticity as the most reliable elements of the Synoptic traditions" (p. 211). (16) According to W. C. van Unnik, the early Christian principle, well illustrated in 2 Clement, that in their public lives Christians must take into consideration the reaction of non-Christians "in order that the name be not blasphemed," goes back to Paul himself. It is possible to observe the development from a predominantly missionary motive for good works to this theological one. (17) In the last article H. Dörries seeks a better understanding of the role of confession in early monasticism by examining, first, a series of statements in the sayings of the Fathers, and, secondly, a sort of "spiritual conference" of the monastic theologian Symeon (the Greek text of the selection appears here in an appendix).

Weston College

GEORGE W. MACRAE, S.J.

THE MONKS OF QUMRAN, AS DEPICTED IN THE DEAD SEA SCROLLS, WITH TRANSLATIONS IN ENGLISH. By Edmund F. Sutcliffe, S.J. Westminster, Md.: Newman, 1960. Pp. xvi + 272. \$5.50.

In accordance with the emphasis indicated by the title and stated in the Preface, S. has concentrated attention on the Qumrân Community and related questions, leaving aside such topics as details of the Scroll-discoveries and questions of paleography and philology. After a brief account of the contents of the main scrolls, a description of the Qumrân area and of the excavations, and a reconstruction (partly hypothetical) of the "economic life" of the Community, S. enters head-on into the widely controverted questions as to the date and general history of the Community, including the identification of the "Wicked Priest" and the Kittim. There follows a

study of the theology of the Scrolls, under the headings of the Law, God and free will, angels, man, and eschatology. The practices of the Community are then described: poverty, celibacy, government, noviceship, lustrations, calendar, and the like. A final chapter lists briefly some of the points both of similarity and of contrast between Qumrân and Christianity. The last main section of the book—over a third of its total length—is devoted to original translations of all of the main nonbiblical scrolls, with the addition of the pertinent Essene material from Josephus, Philo, and Pliny.

Although these subjects have by now been the object of countless studies, S.'s treatment is undoubtedly an important contribution. Among points of particular interest are the following. In describing the Qumrân area, S. has culled a sizable amount of interesting information from the detailed observations of E. Masterman over a period of years, recorded in numbers of the *Palestine Exploration Fund Quarterly Statement* beginning with 1902, and including details of climate, flora and fauna, variations of sea level, a description of Khirbet Qumrân as it then appeared, and especially a detailed description of the Qumrân aqueduct. This latter is "the more noteworthy," S. justly remarks (p. 19), "as, to the best of my knowledge, nothing more recent has been published."

As to the history of the sect, S. presents a well-documented hypothesis which would account for the indications in the Scrolls—especially those in the *Habakkuk Commentary* and the *Damascus Document*—and at the same time harmonize with the historical background of Maccabees and Josephus, as well as with the periods of settlement as indicated by the excavations. Some of his positions have, of course, been previously suggested, such as the identification of the Wicked Priest with Jonathan—for which, however, S. presents some impressive new reasons—keeping, at the same time, to the identification of the Kittim with the Romans. What is more distinctive here is the idea that the Teacher of Righteousness, a leader respected among the Hasidim, founded the Qumrân Community with a body of twelve laymen and three priests, all celibate, who after two years of training were to repair to the wilderness to prepare the way of the Lord. Thus began the first period (Ia) of occupation at Qumrân, which was soon brought to a rude conclusion by the invasion of the Wicked Priest on the Community's Day of Atonement. The Teacher of Righteousness, who is likewise the author of the *Hymns*, is to be identified neither with the expected prophet, nor with the Messiah of Israel, not with the eschatological high priest (who, according to S., is *not* a messiah). In line with the idea that the "fifteen" represent the original nucleus of the Qumrân Community, S. considers cols. 8 and 9 of 1QS as "the first draft of the Qumran Constitution." This hypothesis has the defi-

nite merit of making this section of the *Manual* more intelligible. Since, however, not all would aspire to membership in the strict, celibate community of Qumrân envisioned in the *Manual*, there would continue to be "settlements" of a less strict observance, including the married people presupposed in CD and 1QSa.

As to the theology of Qumrân, S.'s treatment is notable for its challenging of two commonly accepted interpretations: first, that the doctrine of the "two spirits" and the "two ways" (1QS 3 and 4) involves predestination and determinism; and second, that the hatred of enemies envisioned, e.g., in 1QS 1 and 2, would rule out a distinction between the sin and the sinner as object of hatred.

It is inevitable that not all of S.'s suggestions will find universal acceptance. Nevertheless, such weavings of hypotheses are indispensable to the co-operative progress of scholarship. S. has provided his suggestions with solid documentation, and the over-all impression is that of an increased intelligibility to the wide array of separate data, when set into the framework provided in this book.

Alma College

THOMAS W. LEAHY, S.J.

MARIUS VICTORINUS: TRAITÉS THÉOLOGIQUES SUR LA TRINITÉ 1: Text established by Paul Henry; introduction, translation, and notes by Pierre Hadot. 2: Commentary by Pierre Hadot. *Sources chrétiennes* 68-69. Paris: Editions du Cerf, 1960. Pp. 1160. 49.50 fr.

Two of the most significant volumes in the SC series offer a remarkable contribution to patristic scholarship by two outstanding authorities; these volumes are indisputably indispensable. The works here published (letter of the Arian Candidus to Victorinus *De generatione divina*, V.'s response, a second letter of Candidus, V.'s lengthy *Adversus Arium*, his much shorter *De hominousio recipiendo*, and three Trinitarian hymns) are of high importance for the story of Arianism and the history of Neoplatonism, for the formulation of Trinitarian dogma and the formation of the philosophical and theological vocabulary of the Middle Ages.

Philosopher and philologist, Plotinian scholar and patristic theologian, Paul Henry is uncommonly qualified to provide the first modern critical edition of V.'s theological works on the Trinity. He lists only the important readings, reserving the complete *apparatus criticus* for the CSEL reproduction of his text. Pierre Hadot's Introduction spells out cleverly and competently the successive phrases of Jerome's succinct vita: "Victorinus, African by birth, taught rhetoric at Rome when Constantius was emperor. Embracing Christianity in extreme old age, he wrote against Arius, after

the fashion of the dialecticians, books that are highly obscure, intelligible only to the learned. . . ." Vol. 2—detailed justification of the splendid French translation—is a strikingly rich commentary in which Hadot follows V. line by line for more than four hundred pages; it is distinguished by its mastery of ancient philosophies, philological acuity, familiarity with patristic ideas, and patient unraveling of V.'s obscurities.

I find unacceptable, however, the blunt, unrefined statement that "the tradition of the Greek Fathers distinguishes clearly between the fact of being 'to the image,' which is situated in the order of nature, of spiritual substance, and the fact of being 'to the likeness,' which is situated in the order of spiritual progress" (p. 764). Besides attributing an excessively harsh divorce between nature and supernature to those who did distinguish image and likeness, this summary disregards the post-Nicene Alexandrian orientation: many of the neo-Alexandrians (e.g., Athanasius, Didymus, Cyril of Alexandria; Gregory of Nyssa is a notable exception) abandoned the distinction between *eikōn* and *homoiōsis* advocated by Clement and Origen. In this connection, it is inadvisable to quote the fourth-century *De hominis structura* as a work of Basil the Great.

Woodstock College

WALTER J. BURGHARDT, S.J.

LES MISSIONS DIVINES SELON SAINT AUGUSTIN. By Jean-Louis Maier. *Paradosis* 16. Fribourg: Editions Universitaires, 1960. Pp. x + 226.

Maier's book explores further the area that Aeby began to investigate two years ago with his study of the divine missions from Justin to Origen. It is not, however, in strict continuity with Aeby's but concentrates on Augustine; about half of it is given to fourth-century writers (Athanasius, the Cappadocians, Didymus, and Epiphanius among the Greeks; Hilary, Marius Victorinus, Ambrose, and a few others among the Latins), but they are examined solely with a view to their influence on Augustine, whose doctrine is set forth in the second half under the headings: *OT* theophanies, visible missions, invisible missions, and the originality of Augustine. There are indexes of authors cited or referred to and a good select bibliography.

The doctrine of these Fathers shows a marked difference here from that of their predecessors in the first three centuries, the difference being due to Arianism, which made the subordination of the Son a clear and distinct idea, and to Nicaea, which unequivocally rejected the idea. Arianism attributed the theophanies to the Son (a traditional-enough view), and argued from this and from the Son's mission in the Incarnation to His inferiority to the Father. The orthodox writers admit the "fact"—it was the Son who appeared—but steadily deny the Arian conclusion of subordination, sometimes

resorting to clever footwork with the texts to save their position. The theology of the missions is, therefore, not their central interest; they have their eye continually on their opponents, and perhaps it is for this reason that, despite some good meat in which to set one's teeth in writers like Gregory of Nazianzus, Hilary, and Marius Victorinus, this part of Maier's book cannot altogether avoid a certain amount of repetition and tedium.

Aeby had found that with Origen the missions began to assume the status of a distinct theological question. If we regard the fourth-century phase as largely corrective of subordinationism, confusedly present even in the otherwise orthodox, brought to a term in Arianism, then perhaps we can say that with Augustine we resume the positive theological expansion introduced by Origen. Even now, however, the process is gradual, and the young Augustine has not moved far from the terms of debate he inherited. Sharing with his predecessors a strong sense of the invisibility of the divine nature, he was adamant that God could not appear except through the intervention of a creature. The Son did not differ from the Father in this respect, and in later life Augustine will not even concede that the theophanies are to be attributed to the Word, but will argue that the Person appearing is to be determined in each case by a prudent study of the text. The *De trinitate* opens the discussion in the usual context, the equality of the Three; but the argument, disengaging itself now from its origins in Arian controversy, is able to indulge in the free play of ideas proper to theology and winds its sinuous way through Books 2-4 to study the divine missions from almost every conceivable angle, penetrate at last to their ultimate foundation in the eternal relations of origin, and thus establish this "treatise" in the form it has ever since retained.

The theologian will be grateful to Maier for an interesting and useful piece of work. He will read Augustine more intelligently for having the state of the question defined and the history of its slow emergence as a distinct topic outlined. He will also read the Scholastics with a better sense of their continuity with Augustine, for having been shown that practically all the great questions raised on the divine missions by their wide-ranging curiosity, including the currently debated one of the presence of God in the soul, are already broached in the *De trinitate*.

There is one aspect of patristic theology which I should like Maier to have amplified: the subjective factors that bear on the thinking and methodology and, consequently, the conclusions of the Fathers. The inner necessities of a mind illuminated by faith seem to me to be as truly a factor in Augustine's theology of the divine missions as a still-surviving Arianism; and a

rather obvious a priori recurrent in the arguments Maier quotes from the Fathers is certainly relevant to their opinions on questions like this one. It is only, I suggest, an unacknowledged concession to the spirit of empiricism that leads positive investigators to exclude such factors as nonscientific.

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F. E. CROWE, S.J.

LE CHRIST, SACREMENT DE LA RENCONTRE DE DIEU: ETUDE THÉOLOGIQUE DU SALUT PAR LES SACREMENTS. By E. H. Schillebeeckx, O.P. Translated by A. Kerkvoorde, O.S.B. *Lex orandi* 31. Paris: Editions du Cerf, 1960. Pp. 270. 10.50 fr.

Theological treatises often lose sight of the important distinction between the proper mode of human existence and the simple presence of the things of nature. This neglect has had a deleterious effect in the matter of the sacraments and grace. The personal call of the living God to human existence often remains unrecognized because of this depersonalization of the religious life. Precisely in the explanation of the sacraments this attitude of mind has led to a description of the sacramental life of the Church as an impersonal cause-effect relationship. Whence comes the popular concept that our dispositions are a purely negative condition for the reception of the sacramental grace which is "infused" in the soul. In point of fact, however, the vital core of religion is personal communion with God (Trinity), who gives Himself. Religion is truly a dialogue between God and man. Such an encounter is not possible for man left with only his natural powers. By way of creatures he can attain knowledge of God as the author of creation; he can recognize the existence of a personal absolute. Yet he is left with only a powerless desire for personal intercourse with the divine. A personal encounter will, therefore, depend on God. This encounter involves revelation on the part of God, religiosity on the part of man. Revelation and religiosity, i.e., the reciprocal encounter of created man, placed in time, and the uncreated God, are essentially historical and so sacramental in the common understanding of that term.

Such are the main lines of the introduction to this remarkable study (here translated from the third Dutch edition) of E. H. Schillebeeckx, O.P., professor at the Catholic University of Nijmegen. He goes on to say that he intends to focus attention on the sacramentality in religion in order to arrive at the conclusion that the sacraments of the Church are the proper human way of encountering God. To this end, S. traces the progressive realization of the Church in history through three phases: (1) the church of "religious paganism," (2) the church of the Old Covenant, (3) the Church of the New Covenant. The visibility of God's presence, at first enveloped in anonymity,

became clearer in the special revelation made to Israel (sacrament of the divine presence) and reached its summit in the sacramental apparition of the Son of God made man. In Jesus the invitation of God to personal communion finds its perfect human resonance. In Him the alliance was definitively concluded and grace achieved its perfect visibility. Because He is the Son of God, an encounter with the earthly Christ is an encounter with God. His acts are signs and causes of grace. (Here sign and cause are not simply juxtaposed. S. sees a real coincidence of the two functions, while maintaining that philosophically the symbolic function is necessarily distinct and so separate from the causal function.) Moreover, the man Jesus, personal earthly manifestation of the grace of redemption, is the primordial sacrament, for the Father has desired that He be the unique way of salvation. It is only by participating in the mystery of worship of the earthly Christ, the Servant of Yahweh, and the celestial Christ, the *Kyrios*—the foundation of the infallible communication of grace, of the gift of the Spirit—that we will find salvation: personal communion with the Trinity.

After Christ's glorification it would seem that men could only encounter Christ in a purely pneumatic fashion. Yet Christ provided otherwise. The sacramental dimension of the divine encounter will yet remain. In accordance with our condition of body-spirit, the kingdom of God is still offered in earthly garments. A corporeal encounter with the divine remains possible in the sacramental Church, which is the earthly, visible redemptive organ of the living, invisible *Kyrios*. In the sacraments of the Church we encounter the salvific activity of the *Kyrios* in a visible form, in a corporeal way.

S. goes on to develop the notion of the Church as earthly sacrament of the celestial Christ. It is the prolongation of the mystery of worship and so the mystery of sanctification of the *Kyrios*. Being the earthly representative of the mystery of Christ, the Church may justly be called the primordial sacrament. It is the *sacramentum humanitatis Christi* and the custodian of the seven sacraments. This means that the seven sacraments before all else are visible, official acts of the Church, or better, the acts of worship and so of sanctification of the heavenly Christ, sacramentalized in the visible acts of the Church.

Now because the seven sacraments are the redemptive activity of Christ accomplished under earthly forms, the problem of the way in which the mystery of redemption is present in the sacramental action arises. This is the problem of *Mysteriengegenwart*. Without entering into a discussion of the various theories stimulated by the work of Dom O. Casel, S. contents himself with exposing his own view. The presence of the *mysterion* of the historic redemptive acts of Christ in the sacramental rites of the Church is a

datum of patristic tradition. However, an explanation of the precise nature of this presence is lacking in the Fathers. On these two points S. is in agreement with almost all who have studied this problem closely in recent years. The explanation he proposes bases the presence on the fact that the salutary human acts of Christ are personalized by the Logos. These acts are, consequently, divine acts, though they be acts of the humanity of Christ and so accomplished in a human way. They possess a *mystêrion* content which transcends time and so is able to be present in the sacramental celebration. In this view it appears that the *ephapax* and the sufficiency of the historical redemptive event is in no way threatened or destroyed by the Church sacraments. Such an explanation will require, as S. admits, a further amplification, which he promises to give in the second part of *De sacramentele heilseconomie*. Without dwelling too long on this point, this reviewer would like to make one observation. Is it possible that S., who decries the docetism of those who seem to remove the human action of Christ from a share in the irreversibility of time, has not himself taken too little account of the human aspect of Christ's redemptive work? It is true that the human actions of Christ are personalized by the Logos. But they are acts of a human nature which is not to be confounded with the divine nature and so with the operation of that nature. Though personalized by the Logos, the acts of the humanity of Christ follow the condition of this humanity characterized by its peculiar supernatural gifts. Perhaps one should seek the key to the *Mysteriengegenwart* in the human actions themselves, not precisely as personalized by the Logos, nor as possessing a permanent element due either to the beatific vision or to the divinization of Christ's soul prescinding from the beatific vision, but rather as efficacious signs by which God has shown and shows, has effected and effects, our salvation.

Besides being the visible manifestation of the saving action of Christ, S. looks on the sacraments as the visible manifestation of the mystery of worship and sanctification of the Church. From this point of view it follows that the cultic and sanctifying action which takes place in the sacramental celebration is never an individual affair. In and through the sacramental action Christ and the whole Church stand praying on behalf of the recipient. Hence, through the fruitful reception of each sacrament the believer enters more deeply into the life of the Church. The further development of the various aspects of the sacraments keeps this ecclesiastical characteristic in the foreground: the structure of the rite (words and action), the intention of the minister, the intention of the subject, the institution by Christ, the effects.

There is much to recommend this vigorous synthesis which exploits the

fundamental principle of intelligibility in theology: the relation of the mysteries to one another. The author, since the publication of his monumental work *De sacramentele heilseconomie*, has exercised considerable influence in the field of sacramental theology. As yet this volume has not been translated. However, some of his articles published in German and French as well as numerous references to his work have made S. well known even to those unacquainted with the Dutch language. In this present work S. sets down the main themes of the promised second volume of *De sacramentele heilseconomie*. (For those interested, a synthesis of the same type, but much briefer, may be found in the author's "Sakramente als Organe der Gottbegegnung," in *Fragen der Theologie heute*, edd. J. Feiner, J. Trütsch, and F. Böckle [Einsiedeln, 1957] 379-401.) Because of the extremely dense synthesis and S.'s personal, ingenious style, the theological reflections offered here will not be easily digested. Yet the effort will be amply rewarded. A. Kerkvoorde, O.S.B., has shown considerable care in rendering faithfully the thought and style of the author; he deserves the gratitude of all who would otherwise have only indirect contact with the thought of this truly outstanding theologian.

Weston College

EDWARD J. KILMARTIN, S.J.

PRO MUNDI VITA: FESTSCHRIFT ZUM EUCHARISTISCHEN WELTKONGRESS 1960. Edited by the Theological Faculty of the Ludwig Maximilian University, Munich. Munich: Max Hueber, 1960. Pp. 331. DM 23.—

AKTUELLE FRAGEN ZUR EUCHARISTIE. Edited by Michael Schmaus. Munich: Max Hueber, 1960. Pp. 196. DM 12.80.

The first of these two volumes has two parts: historical and speculative. In the leading essay Melchisedech is considered as a type. Next come studies of the teaching of Irenaeus and Augustine on the Eucharist. The remaining essays, being local in character, will interest chiefly Germans of Bavaria.

The second part of this *Festschrift* covers a wide field. In his "Transzendenz, Archetypus, Mysterium," W. Keilbach contrasts the religious outlook of Karl Jaspers and Carl Gustav Jung with the Christian concept of *mysterium*. Other essays consider the Eucharist and the unity of the Church, the sociological aspect of the Church and Eucharistic communion table, the celebrant of the Eucharistic feast, canonical questions such as *missa pro populo* and the location of church and tabernacle, the Eucharist as a pledge of the resurrection (an excellent study by the learned M. Schmaus) and as a salutary means of immortality; finally, R. Egenter studies the personal sacrifice of the Christian in its Eucharistic relationship.

From these many fine essays I select for comment the study by L. Scheffczyk (Tübingen) on the relation of sacrament and sacrifice. S. laments that most authors, both in their definition of the Eucharist and in the division of the treatise, begin with the doctrine of the Real Presence, considering it as the bond of union between sacrifice and sacrament and as the basis upon which are founded and the source from which flow both sacrifice and sacrament. (For similar complaints, cf. Karl Rahner, S.J., "Die Gegenwart Christi," *Catholica* 12 [1959] 127, and *Schriften* 1, 2, n. 2.) The author objects that this would be like beginning the treatise on baptism with a study of the sacramental character, the *res et sacramentum* of baptism, which corresponds to the Real Presence in the Eucharist.

While admitting that the twofold division of sacrament-sacrifice (set forth by Garrigou-Lagrange and other moderns) is better than the more common tripartite form of presentation, S. holds it to be insufficient. Better, he says, to begin with the Eucharist as sacrifice, and this for many reasons. He holds that the union between sacrifice and sacrament in the Eucharist is like the union between a substantial being and its positive real mode.

As sacrifice, the Eucharist aims at glorifying and appeasing God; as sacrament, its end is giving grace to man. The first aspect, clearly superior, does not depend upon or flow from the second; rather the opposite is true. Furthermore, all the sacraments, with their power to give grace, flow from the sacrifice of the cross. This is clearly true of the Eucharist, but the Real Presence is explainable only through the historical fact of the cross and what happened thereon. Because the Eucharist, as sacrifice, is in a real sense one with the unique cross-sacrifice from which all the sacraments stem, the sacrificial precedes logically and founds the sacramental character of the Eucharist. Again, each new real presence of Christ in the sacrament can be founded only in a new representation of the cross-sacrifice. Sacrament as source of grace is always consequent upon sacrifice: they are related as stream to source, as fruit to stem.

The Eucharist, on the one hand, is a true and proper sacrifice of the Church, and on the other, although not a physical repetition, it is not on that account a mere commemoration of Calvary. There is a certain essential identity between cross-sacrifice and that of our altars. The only way in which the unique sacrifice of Golgotha can be repeated is sacramentally. Hence, S. holds that the sacrament in the state of becoming is the existence-state of the sacrifice. This manner of existence (sacramental) is for the sake of the sacrifice, not vice versa.

The permanent state of the sacrament is not separable from the sacrificial

aspect. Reception of the sacrament is precisely the means ordained by Christ for sharing in the cross-sacrifice renewed and re-presented on our altars: Holy Communion is thus the full realization of the cross-sacrifice in men, not an end to which the cross is subordinated. Hence even in sacramental communion, the sacrificial aspect is always of first importance.

Few better than S. have shown how the same twofold consecration is both the bringing into being of the sacrament and the completion of the sacrificial action: sacrament and sacrifice are *tempore simul*, and the same act is the sacrament in becoming (*in fieri*) and the sacrament in being (*in facto esse*).

Only by insisting on the sacrificial aspect of the Eucharist, S. maintains, can one grasp the unity which contains and clarifies all the elements of the Eucharist. The coming into being of the sacrament is necessary for the peculiar type of being of the sacrifice (sacramental being) and is thereby related to the sacrifice. Holy Communion, Eucharistic adoration—all are related to the unifying sacrificial character of the Eucharist. Coming into being of the sacrament results from the completion of the sacrificial action and is dependent upon it.

Our second volume is the proceedings of the biannual meeting (1959 at Passau) of an association of German theologians. The book contains six essays and criticisms of them. K. Rahner writes on "Word and Eucharist," K. Mörsdorf on "The Celebrant of the Eucharistic Rite" (the same essay is also in *Pro mundi vita*), A. Winklhofer on "Eucharist as Sacrifice, Food and Adoration," J. Auer on "Unity and Peace as Fruit of the Eucharistic Community Supper," and L. Scheffczyk on "The Material World in the Light of the Eucharist." I shall here indicate some of the ideas expressed by Rahner and Winklhofer.

R. presents his theology of word in several "theses." Word is the word of God as preached by the Church, a word remaining in the Church as God's true word without substantial change. This word is not just something said about something, but is an intrinsic element and state in the salvation-activity of God with regard to man. God communicates Himself to man, enlightens his mind and inspires his will by actual graces. All of this is the word of God heard and received, considered as intrinsic to the believing, hoping, and loving elevated soul.

R. goes on to distinguish word in general from sacramental word. The two are not distinguishable merely by the qualification that sacramental word produces its effect *ex opere operato*, while extrasacramental word does not. An *ex opere operato* effect could be had in the case of a person's praying solely for God's glory and his own spiritual welfare. The effect, surely to be ob-

tained, would depend entirely upon the power of Christ. The prayer-action of man is a necessary condition, not the cause, of the effect.

For R., *opus operatum* is the highest degree of the Church's actuality, the act of her full self-realization. R. defines sacrament as the fundamental consummation of the essence of the Church in individuals in reference to decisive salvation-situations in the lives of these same individuals. The Church, being the primordial and principal sacrament, in that she contains virtually, signifies, and effects the permanence of Christ's work of redemption, will actuate her very being in these word-signs, the sacraments. Since the Church is not only indefectible in her being, but indestructible and unfrustratable in her power to sanctify, these sanctifying actions of hers (the sacraments) will without fail produce their effect. The sacraments are the sanctifying actions of the archsacrament, which is the Church. With the possible exception of Schillebeeckx, Rahner, to my knowledge, best explains the dependence of the sacraments on the Church for their power and efficacy.

Finally, R. applies his theory of word to the Eucharist. He shows that this sacramental-sacrificial word is pre-eminently the word of God and the Church, towards which all other word-symbols (sacraments) are directed and from which they have all their efficacy.

Winklhofer stresses Christ's becoming our food and drink through the words of consecration. This means a real, accidental change in the risen, glorified Christ. Christ, like the saints after the resurrection, can undergo accidental changes (p. 94). The substance of the bread as such and of the wine as such is changed into the substance of the body and blood of Christ, the physicochemical reality of the wine and bread remaining unchanged. The species of the consecrated bread and wine now serve as a means of letting us know that they are no longer species signifying bread and wine as food, but rather now signify that, beneath their sensible appearance, lie hidden the body and blood of Christ, our spiritual food and drink.

Just as a man assimilates to himself bread and wine without thereby undergoing any sort of multiplication of himself, so, similarly, does Christ assimilate the substance of the bread and wine to Himself and thus becomes our food and drink. W. then makes a statement that, at first reading, may startle one. For him, it is one and the same thing to say that the bread and wine are changed into the flesh and blood of Christ and that the flesh and blood of Christ are truly changed into food and drink. Transubstantiation of the bread and wine, changing of the body and blood of Christ into food and drink—these are but two formulations for one and the same process (p. 98).

So closely is Communion connected with the twofold consecration that, W. holds, if the priest had the intention neither of receiving communion himself nor of communicating to those assisting at Mass, there would be no valid consecration or sacrifice (pp. 105-6).

W., in my opinion, unnecessarily insists on a change in Christ when, through the double consecration, He becomes present as our food and drink in the Mass-sacrifice. I believe it much simpler, and truer, to say that by the consummation of His cross-sacrifice and by His *transitus* Christ, through His resurrection and ascension, has been eternally accepted by the Father as the eternal Priest-Victim. As such, without undergoing any accidental change, Christ becomes present under the species. And, because of the liturgy of the Supper, He becomes present there in the way that He meant to be present, namely, as our food and drink. Thus there is no need of postulating any kind of accidental change occurring in Christ. Furthermore, W., to maintain the perfect identity between Christ in heaven and Christ in the Eucharist, would have to admit that this accidental change occurs in Christ, precisely as He is in heaven. Otherwise, the Eucharistic Christ would be accidentally different from the heavenly Christ; Christ would be divided from Himself—something, since contradictory, quite unthinkable. I highly recommend these two fine books.

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MALACHI J. DONNELLY, S.J.

LA TRADITION DANS L'ÉGLISE. By Henri Holstein, S.J. Paris: Bernard Grasset, 1960. Pp. 299. 9.60 fr.

Fr. Holstein, a pupil of de Lubac, has written several articles on tradition before, and here he sits down to the subject in earnest. A historical survey, starting with the *OT* and *NT*, proceeds by way of Irenaeus and Tertullian to Trent, and thence to Möhler, Newman, and Blondel. The latter half of the book is devoted to a dogmatic study of the place of tradition in the Church of today and its relation to the teaching authority of the Church and to Scripture. In this part the position of Cullmann is taken into account and recent discussions on the development of doctrine. The whole topic is obviously of great importance at the present time, and H. deals adequately with it from a French point of view, but one could wish that he had widened his horizon. Thus, to take a salient example, the problem of what is meant by the mind of the Church could have been much illuminated if notice had been taken of the paper of Cardinal Newman, published by Fr. Dessain in 1958, in which this problem was discussed. Newman is given some place in the book, but it is Newman as seen through the eyes of Bouyer and Walgrave, who wrote before the event. "The Church is not a person,

as an Apostle is, but is merely made up of Fathers and theologians, and how can they altogether have one mind, which is not the mind of each?" That is the question Newman put to himself, and no amount of rhetoric about the Church gradually becoming conscious of what is in her mind can stifle it. Some modern theologians have begun to speak of the created soul of the Church (as distinct from the Holy Spirit who is her soul), but that notion needs a great deal of careful handling.

On the disputed question of Scripture and tradition at Trent, H. notes that the only time that the Council uses the word *fons* in its decree is to refer to the gospel message, and therefore Scripture and tradition are to be understood as two channels rather than as two sources. This is a valuable observation, but one can scarcely agree with him that when the Council voted in favor of retaining the phrase *pari pietatis affectu* (as against *simili*), this was simply a quarrel about words. The bishops themselves who forced the matter to a vote did not think so; it was for them the crux of the matter. Was Scripture to be put on the same footing as tradition, or was it of greater dignity? Not everyone will find H. convincing about Trent.

In examining the beginnings of Christian tradition, H. is careful to show that the apostles were not taught by Christ to reject tradition as such, but only certain malformations of it. He does not go on to notice the sweeping attack that was made in 1957 at an Oxford conference by Harald Riesenfeld on the whole mental construction of the Form Critics, an attack which has not so far been countered. "The people or the synagogue community," said Riesenfeld, "were of course instructed in the Scriptures and in the traditions of the Law, but such instruction never made a community as such bearers of the tradition. On the contrary, those who performed this task were an exactly defined group within the community." In saying this, Riesenfeld was reiterating in another way what an Anglican bishop had remarked long ago, that if what the Form Critics told us about the formation of the Gospels were true, then one would have to suppose that our Lord took all the apostles with Him to heaven at the Ascension. Form Criticism is but a poor substitute for the Catholic notion of tradition. It is more important, now that Qumrân has presented us with the picture of a closely-organized community (entry into which was controlled by a strict noviceship), that the place of the catechumenate in the early Church should be studied once more. H. glances at the catechumenate as it was in the days of Irenaeus or Augustine, but what is needed is to grope for its origins in the first century. The pioneer work done by the late Dean Selwyn in the essay appended to his commentary on 1 Peter seems to be unknown to H., though it has been before the world for fifteen years. The use at Qumrân of the "Two Ways"

catechesis (which appears again in the *Didache*) suggests that the early Church was far more exact in her dealing with catechumens than most scholars have hitherto supposed. At this early stage tradition was largely what was taught to the catechumens, and Scripture was used (both OT and NT) to check and corroborate what they had been taught from the first. "Without Scripture we declare nothing," Peter is made to say in the Apocrypha; but he did not begin with Scripture.

London, England

J. H. CREHAN, S.J.

THE MYSTERY OF THE CHURCH. By Yves Congar, O.P. Translated by A. V. Littledale. Baltimore: Helicon, 1960. Pp. xii + 186. \$4.75.

This is a collection of essays which in the original French were published in two volumes. The first and longest essay, "The Church and Pentecost" (pp. 1-58), contains deeply theological meditations preached for the annual pilgrimage of young French intellectuals to Chartres in 1956. The other essays date from a much earlier period. "The Church and Its Unity" is a paper that was given at an ecumenical meeting of Catholics at Oxford in 1937. "The Idea of the Church in St. Thomas Aquinas" was a 1939 lecture to the London Aquinas Society. "The Mystical Body of Christ," a summary presentation of the doctrine, appeared first in *Vie spirituelle* in 1937.

Theologically, the most interesting and original essays are the two last. "The Life of the Church and Awareness of Its Catholicity" (first published in *Bulletin des missions* in Sept., 1938) faces the formidable difficulty that, for the Church as it exists today (universalism, primacy, sacraments, etc.), there is no formal justification in explicit words and statements of Christ or of the primitive apostolic tradition. C.'s solution follows Newman's genial insight: "it was in the course of becoming actually universal, that the Church became aware of its universality" (p. 141); "the Church's own life is an indispensable locus theologicus" (p. 145; cf. also pp. x-xi). The last essay, "The Holy Spirit and the Apostolic Body, Continuator of the Work of Christ" (first published in 1952 in *Revue des sciences philosophiques et théologiques*), is a splendid piece of sharp, original theological thinking. C. distinguishes in ecclesiology the Christological (apostolic-institutional) and pneumatological (based on the personal mission of the Holy Spirit) lines.

One remark is in place. C. is rather adamant in his view that the works of grace are attributed to the Holy Spirit by appropriation, but at the same time he insists that grace depends on the personal mission of the Spirit (cf. p. 156). He even states: "In the effects of grace, common indeed to all three persons, there is something that corresponds mysteriously to what is

proper to the Incarnate Word and the Holy Spirit respectively" (p. 152). In spite of his remark (cf. n. 2 *ibid.*), I wonder if this insight does not already mean an opening towards the views of Passaglia, Schrader, and Scheeben.

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CHARLES H. HENKEY

L'ECCLÉSIOLOGIE AU XIX^e SIÈCLE. By M. Nédoncelle *et al.* *Unam sanctam* 34. Paris: Editions du Cerf, 1960. Pp. 393. 21.90 fr.

It is now generally recognized that the nineteenth century witnessed a renewal, and one of major interest and importance, in ecclesiology; a number of recent studies provide ample proof of this. It was this conviction which prompted the faculty of Catholic theology at the University of Strasbourg to organize a colloquium on various aspects of the theology of the Church in the last century. The present volume, a reprint of nos. 2-4, 1960, of *Revue des sciences religieuses*, gives us the text of the papers read at the gathering (Nov. 26-28, 1959) and a résumé of the discussions which followed. It is a welcome and distinguished addition to the growing library of publications which are meant to provide background for the work of the coming ecumenical council.

M. Nédoncelle's preface disclaims any pretensions to a complete *tour d'un siècle*, but the colloquium did cover much ground, some of it very expertly; the names of the participants make up an impressive list.

The communications include a number of survey articles. Roger Aubert sketches the "ecclesiological geography" of the period, situating the principal centers of research and the more important focal points of influence relative to the development of the theology of the Church. The report, a model of its kind, provides an excellent briefing on the major trends and the more noteworthy names and places, and serves as a frame of reference for the other contributions. Paul Evdokimov writes on the principal currents in Orthodox ecclesiology. A. Latreille, discussing Catholic thought regarding the state, argues that Leo XIII's *Immortale Dei* and *Libertas* mark a turning point in the development of Catholic teaching on this subject. Dom O. Rousseau's concluding paper on various movements toward Christian unity serves, obliquely at least, as a sort of summary of the entire conference. Yves Congar contributes a cross-section study of the ecclesiology of the period, viewing its development with the affirmation of the authority of the Church (more specifically, the affirmation of the authority of the Supreme Pontiff) as point of reference. His analysis is a remarkably informative and instructive one, taking up in turn the principal factors which contributed to the elaboration of the "hierarchiology" (the term is Congar's) of the epoch: the traditionalist current; various elements in the properly theological and

canonical orders (the Catholic-Protestant debate on the *regula fidei*, the positions taken up against the Gallican theses and against the "liberal" and laicist views on the nature of religion and the Church); the ultramontane tendencies, especially in Rome and France; the restoration of the sacramental idea of the Church (Möhler, the Roman College theologians, Scheeben); the teaching of the Vatican Council.

The rest of the papers are studies-in-detail. Witness to J. R. Geiselmann's remark that Johann Adam Möhler's influence has never been more alive than it is today are the two essays on his ecclesiology. (Incidentally, no name appears more frequently in this volume than that of the great Tübingen theologian, and Dom Rousseau's concluding words speak of him as incontestably the greatest ecclesiologist of the last century.) Geiselmann writes on the variations of the definition of the Church in Möhler's thought, with special reference to the relationship between primacy and episcopate. In the second of the two papers, B. D. Dupuy gives a detailed account of Möhler's treatment of the question of the development of the idea of the primacy; Dupuy believes that no theologian has studied this particular problem as deeply as Möhler. The review of Newman's thought on the roles of the hierarchy and laity, especially with regard to the Church's prophetic office, is from the capable hands of Msgr. H. F. Davis. W. Bartz presents the key points of his own longer work on Scheeben's theological thought regarding the magisterial mission of the Church, underlining Scheeben's interesting distinction between the *Lehrzeugnis* (which Scheeben assigns to the sacramental-sacerdotal order) and the *Lehrgebot* (which, he holds, belongs to the jurisdictional-pastoral order)—a distinction, Bartz notes, favored by some theologians and canonists today (e.g., Schmaus, Grabmann, Mörsdorf). V. Conzemius' study of the evolution of Döllinger's views on the Church is interesting especially for its perceptive and not unsympathetic portrait of the celebrated Munich historian. Other papers deal with the *De ecclesia* treatise as taught at St. Sulpice in 1810, the Vatican Council's teaching on the *subiectum infallibilitatis ecclesiae*, and the development in theories of the Church-State relationship during the Restoration period in France.

This run-through of the contents indicates sufficiently the value and interest this work should have for the student of ecclesiology. The various studies make abundantly clear that the beginnings of much that distinguishes our contemporary theology of the Church are to be looked for in the nineteenth century: e.g., the return to patristic perspectives on the dynamic character of tradition within the living Church and on the sacramental (Christological, pneumatological, Eucharistic) aspects of the Church;

attention to the role of the laity in the ecclesial community, to the whole problem of the development of doctrine. They also bring into sharper relief the truth, of more obvious validity in the domain of ecclesiology, that the theological life (understood in a narrower sense) of the Church at any given time lives by symbiosis with almost every other phase of the total ecclesial life. Theology, as Nédoncelle notes in his foreword, touches all the forms, all the aspects of religious life, often serving to manifest, sometimes to precede them. The meaning of this, in the concrete, comes alive in almost every one of these papers. This truth is not without its consequences. "We would like to believe"—to cite the Foreword again—"that a backward glance on a past century can be useful for our present tasks, can help spare us its hesitations and mistakes." Lastly, these studies chart, for the theologian of the Church, an entire program for the future. What this program is, is suggested by the ideas with which Congar concludes his paper: to complete the theology, developed by the ecclesiologists of the nineteenth century, of the structures of mediation, by integrating into and filling out in our treatises *De ecclesia* at least two major themes: that of the actuality of the working of the Spirit in the Church, and that of men as subjects and beneficiaries of the new creation which is the universe of the redemption; also, by "opening out" to the eschatological dimension of the Church, a dimension which places the situation of the *ecclesia in terris* in proper perspective and reveals its essentially apostolic and missionary meaning.

Some of the best things in the book will be found in the summary of the discussions which makes up the final chapter. The interchange of views, often lively and illuminating, makes one wish they had been reported at greater length. One observation, more by way of question than objection, might be made apropos of a remark of Congar (in the discussion following Davis' paper) that the movement of nineteenth-century ecclesiology seems to run in two nonconvergent directions: the Roman line, and the line represented by German and English theologians, the elements of this latter line (what is most characteristic in Möhler's and Newman's thought, for instance) playing hardly any role in the theology taught at Rome. This is perhaps an accurate-enough description of the general pattern of the period, but is the particular contribution of the Roman College theologians, despite what is generously enough said by Aubert (pp. 36 ff.) and by Congar himself (pp. 106 ff., 113), a little too one-sidedly viewed in function of the "hierarchiology" which dominated the ecclesiology of the last century? Perhaps a paper by Msgr. Schauf or Dom Kerkvoorde, devoted to a fuller exploration of the teaching of the "Roman school," could have helped fill

out the picture. This is not said merely to find fault; one is more than grateful, really, for the many good things we are given in this work.

To sum up: the wealth of its information and the competence of its contributors make this a valuable reference work on the theological currents of the last century. It also opens up new directions for further study and research in a period which, in spite of its proximity to our own, has already proven itself one of unusual interest and fruitfulness for the student of the theology of the Church.

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LE CONCILE ET LES CONCILES: CONTRIBUTION À L'HISTOIRE DE LA VIE CONCILIAIRE DE L'ÉGLISE. By B. Botte *et al.* Paris: Editions du Cerf, 1960. Pp. xix + 348.

The articles in this volume (with one exception, Yves Congar's "La primauté des quatre premiers conciles oecuméniques") were originally presented as lectures at the annual conference for ecumenical studies in 1959 at the Belgian Benedictine monastery of Chevetogne, a center for the study of obstacles towards reconciliation between the Catholic Church and other Christians. The summons of a forthcoming general council by the present Pope has naturally focused interest on the place of the council in the Church, and the present volume, all the contributions to which reach a high standard of scholarship, seems to be the most useful survey for the general reader which has so far been published.

The two first articles, "La collégialité dans le Nouveau Testament et chez les Pères apostoliques" by Dom Bernard Botte, and "Conciles anténicéens et conciles oecuméniques" by Dom Hilaire Marot, fall naturally together as describing two parts of a continuous process of doctrinal and disciplinary formulation by the infant Church. It is interesting to note that the first instance of synchronized local councils was because of a disciplinary rather than a doctrinal issue: the Easter controversy of the second century. No ecumenical gathering of the later familiar type was known in the first two centuries of Church history; but what emerges clearly from the material collected here is that the episcopal order was accepted over the whole Church as a guarantee of evangelical and apostolic orthodoxy, and that the later formal conciliar assemblies were a crystallization of the sense of collaboration and common status ("collegiality") of the bishops. Dom Marot points out the importance of the second Council of Antioch in 268 as "une première ébauche du concile de Nicée" (p. 34). The bishops of Syria

and Asia Minor were, in fact, to form the staple geographical basis of the earliest formally ecumenical councils.

P.-T. Camelot, "Les conciles oecuméniques des IV^e et V^e siècles," carries the story into the "classical" period from Nicaea to Chalcedon. In this period a new factor enters the picture: the Christian emperors, who from Constantine onwards claimed to exercise a presidency and even authority over the councils; there could be no better example of the caesaropapist view implied in their attitude than the letter from Theodosius II to St. Cyril and the bishops which Père Camelot quotes on p. 51. Despite the continued Oriental predominance in the membership of these councils, they were considered as ecumenical by both East and West because they were accepted as representing the whole Church. The presence of Roman papal legates, particularly at Chalcedon, was already decisive; these Roman representatives, Camelot argues, were regarded as the virtual presidents over the assemblies. Though no explicit right of confirmation of conciliar decrees was claimed by the papacy, it reserved the right to quash conciliar enactments in such cases as canon 28 of Chalcedon, challenged by Leo the Great because it seemed to him that the canon contravened the previous decision of Nicaea. An important postscript is provided by Congar (*art. cit.*), who establishes the special authority recognized to the early councils by Catholic, Orthodox, and Protestant tradition.

A Greek Orthodox scholar, H. Alivisatos, deals with "Les conciles oecuméniques V^e, VI^e, VII^e, et VIII^e." Prof. Alivisatos is quite frank in his exposition of the differences between what he calls "le principe démocratique de l'Orient et monarchique de l'Occident" (p. 122). He is particularly concerned to show that the Eastern Church was no more a prey to caesaropapism than was the West, and he is very definite that the intervention of Popes such as St. Leo was no more than "un renforcement de la décision du concile, en qui seul reposait l'autorité suprême de l'Église" (p. 116). According to Alivisatos, a council can only be truly ecumenical when both Eastern and Western Christendom is represented; he cites this as the principal reason for the Eastern Orthodox refusal to accept any but the first seven general councils. Alivisatos accepts without question the traditional view that the definitive breach between East and West can be dated to the mutual excommunications of Leo IX and Michael Cerularius in 1054, though a number of scholars would now claim the schism to be later and more gradual. In the following article, that of G. Fransen, "L'Ecclésiologie des conciles médiévaux," mention of the presence of a Greek abbot Nectarius at the third Lateran Council of 1179 seems to show that the Greeks were

still admitted to some degree of participation in the counsels of the Western Church.

Prof. Fransen's own article is a workmanlike, if rather dry, assessment of the medieval councils and their status, particularly vis-à-vis the papacy. The conclusion to be drawn from the texts, according to Fransen, is that "... le pape lui-meme légifère. Le concile est son conseil, mais jamais le concile n'a la parole" (p. 132). Furthermore, the cardinals from the end of the twelfth century onwards often take the place of the council in being associated with papal pronouncements. This papal authority, however, seems to be regarded by the canonists of the period as being primarily concerned with Church order and discipline; in matters of faith the pope must judge in accordance with the canons of the first eight general councils.

An interesting contribution on a thorny subject is Dom Paul de Vooght's "Le conciliarisme aux conciles de Constance et de Bâle." The great merit of this article is that it does not try to avoid awkward questions, like Martin V's adhesion to conciliarist decrees such as *Sacrosancta* or Eugenius IV's temporary acceptance of Basel in 1433. The main conclusion which emerges is that there were large moderate blocs on both papalist and conciliarist sides whose positions were not very far distant from each other. It should be noted that some of Dom de Vooght's incidental statements do not seem to be historically accurate. It is not now generally accepted that Marsiglio of Padua was a leading influence on the main current of conciliar thought; Gerson, for example, flatly denounces him as a heretic (*De auferibilitate papae ab ecclesia*, in E. du Pin, *Gersonii Opera omnia* 2 [Antwerp, 1706] 213C) for denying papal supremacy over the episcopate. The phrase, "les théologiens, de Marsile de Padoue à Nicolas de Cuse, ne cessèrent de répéter que l'évêque de Rome, successeur de Pierre, est le chef de l'Église" (pp. 178-79), reads, as far as Marsiglio is concerned, rather oddly. An examination of Dictio 2 of Marsiglio's *Defensor pacis* will certainly show that the nub of his argument is that the papacy may not claim any legitimate supremacy over the rest of the episcopate or the Church, just as St. Peter did not, according to Marsiglio, possess any supremacy over the other apostles.

Joseph Gill's article, "L'Accord gréco-latin au Concile de Florence," is in effect an excellently succinct exposé in miniature of the conclusions of his book, *The Council of Florence* (Cambridge, 1959). As readers of that book will already know, Fr. Gill's contention is that the assent of the Greeks to the Union of Florence was not forced by physical or economic pressure but was a genuine recognition of the fact that the Western position was in accordance with patristic tradition. One wishes, incidentally, that Fr. Gill

or another contributor had been asked to deal with the other attempted union of East and West at the Second Council of Lyons in 1274. The Council of Vienne is another strange omission from the whole volume.

It is difficult to sum up one's reactions to A. Dupront's chapter, "Le Concile de Trente." It is full of aperçus (some of them profound) and paradoxes, some in an almost Chestertonian vein (such as the assertion that the Council was most truly ecumenical *because* its composition was largely Italian), and is written in the decorated rhetorical style favored by many French historians. Yet it leaves a curiously unsatisfying impression. One feels the lack of clear-cut information on the course of the proceedings, the doctrinal decisions taken, and the details of the way they were arrived at.

By contrast, R. Aubert's "L'Ecclésiologie au Concile du Vatican" is a carefully factual analysis of its subject and will remain a fundamental contribution to it. The schema *De ecclesia Christi*, which was never promulgated, is discussed in detail and its excessively juristic character pointed out; Prof. Aubert remarks: "Aujourd'hui, après un demi siècle de progrès en ecclésiologie, accompli dans une atmosphère de renouveau scripturaire et patristique, un nouveau concile pourra reprendre dans de bien meilleures conditions la formulation à la fois précise et harmonieuse de la doctrine catholique sur l'Église" (p. 262). On the only definitive doctrinal pronouncement by the Council, the Constitution *Pastor aeternus*, defining the papal headship of the Church, Aubert points out that the finally-approved text was the result of considerable concessions by the majority at the Council to the minority, e.g., the recognition in paragraph 3 of chapter 4 that the bishops are to be considered as "veri pastores," not as mere papal agents. In summing up the effects of the Constitution, Aubert holds that the recognition of the "truly episcopal" role of the papacy towards the entire Church was as important as the much more frequently discussed definition of infallibility. The author indicates the further problems to which the definition of the pope as "vere episcopalis" gives rise, particularly in relation to the ordinary jurisdiction of the episcopate.

In a characteristically thought-provoking "Conclusion," Père Congar sketches the conditions under which future theological dialogue between Catholic and Orthodox as well as Catholic and Protestant might take place. He sees the authentic tradition of Catholic ecclesiology as being one where "les deux rôles, *Ecclesia (Concilium)* et *Papa* restent à la fois réels et vivants dans leur distinction, mais impliqués l'un dans l'autre" (p. 334).

GERSON AND THE GREAT SCHISM. By John B. Morrall. New York: Barnes and Noble, 1960. Pp. x + 132. \$5.00.

In this small volume Mr. Morrall presents a significant contribution to the study of the Great Schism and the Conciliar Movement. It has long been recognized that John Gerson was an important figure in the development of many of the conciliar notions which received their classic statement in *Sacrosancta* and *Frequens* during the Council of Constance. There has been a need for a study of Gerson's ecclesiology. Such a study has never been done, in spite of the interest aroused by Gerson. The result has been that Gerson has, so to speak, fallen into the hands of the Gallicans and the Reformers, and orthodox theologians have often viewed him with some suspicion. M. has done us and Gerson a service by presenting Gerson's ecclesiology as it developed during the period of the Great Schism.

M. seeks to put Gerson's thought in its proper setting. His examination of Gerson's writings has convinced him that in these works we have not systematic and abstract treatises, but statements of doctrine conditioned by the crisis which engulfed the Church during the confused days of the Schism. M.'s presentation is, therefore, chronological rather than topical. He shows how, over a period of thirty years, Gerson's ecclesiology changed and developed.

The first section traces briefly Gerson's career and background. The influence of the Burgundian and Orleanist parties on the Schism, and Gerson's commitment to the Burgundian party, are explained. His educational ideas, his philosophical and theological principles are explored, and his relationship to Ockhamism is explained. The next four chapters move chronologically through the development of Gerson's ideas on the Church from 1391 until the Council of Constance. The final chapter deals with his relations with other writers, principally Pierre d'Ailly and Marsiglio of Padua.

At the beginning of his public career Gerson did not present any specific proposals for ending the Schism. He merely appealed to the King of France to do all he could to end the Schism, without, however, resorting to force as the Duke of Orleans proposed. His appeal was summarized in the question: "What is a greater good than the union of Christendom; who can better achieve that union than the Most Christian King?" In the disputation *De iurisdictione spirituali*, written in 1392, he presented the arguments which would justify the *via cessionis*, i.e., a solution to the Schism by mutual resignation by the papal claimants. By 1396 the policy of withdrawing obedience from the Avignon line had received support in France, but Gerson opposed this chiefly because he felt that it would produce more disunity

and that it would also give too much power to secular princes. At this stage of his development he argued against attempting to solve the problem through a general council.

As time went on, Gerson explored the various problems surrounding the relationship of the pope to the general council. Especially as the hopes of mutual resignation grew dim, he shifted his original position more in favor of conciliar supremacy. "With the assembling of the Council of Pisa in 1409, and the support which it received from most of Western Europe, Gerson finally made his own breach with the theory of Papal supremacy over the Church. From now onwards he becomes a convinced Conciliar supporter." His treatises which appeared at the Council of Constance clearly supported this position, but he was still not willing to go to the extreme of admitting the possibility of replacing the papacy. "Like most innovators, he saw himself as a conservative. He is even far from admitting himself to be anti-Papal; for him the Papacy is of Divine institution and cannot '*lege stante*' be permitted to disappear from its rightful place in Church government. At the same time, his desire to place the Council in clear superiority to the Papacy makes him reduce Papal power to a point where, as he admits, the question of the necessity of the institution might legitimately be raised." The final picture which emerges is an ecclesiology not founded on great theoretical principles but determined by the exigencies of present problems. As M. points out, his fundamental loyalty is neither to the pope nor to the council, but to the Mystical Body of Christ. Gerson's advocacy of either supremacy of pope or council is just a means to the attainment of the unity and prosperity of this body.

M.'s study helps us to understand more fully the thinking of sincere men who were struggling desperately with the problem of the Schism. Even those who were wrong in their theological conclusions deserve sympathy for their genuine love of the Church rather than censure for their wrong theological positions.

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GERARD J. CAMPBELL, S.J.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 28-29 (*Episcopat—Etats de vie*). Paris: Beauchesne, 1960.

These two fascicles contain the conclusion of the first part of Vol. 4 and begin its second part. Consistently this series upholds the high scholarly standards that have signalized each section since its inception; it attests as well the unified and devoted spirit of its contributors. Among the many notable articles to be found in these 511 columns, the following may be cited:

"Eschatologie," "Essence de Dieu," "Erémétisme," and "Esclave." In the article "Epreuves spirituelles," Philip of the Trinity, O.C.D., presents a profound examination of the relationship between suffering, mortification, and spiritual growth; working from the dictum *per crucem ad lucem*, he points out the necessary concordance of trial, as witness and instrument, with the virtue of love. Commenting on the required subordination of mortification to the exercise of the infused virtues and the virtue of prudence, he emphasizes the immediate and intimate relation of trials, freely elected or humbly accepted, to the infused virtue of hope; thereby apparent negation assumes a positive valence. An apt and clear exposition of "Espérance" by J.-H. Nicholas, O.P., serves also as a further elaboration of Fr. Philip's article.

In "Espagne," Spanish spirituality, as it developed under the impact of history, is lucidly explained; this article is the combined effort of C. Baraut, O.S.B., C.-M. Garcia Gambin, O.S.B., A. Rayez, Adolfo de la Madre de Dios, O.C.D., R. de la Immaculada, O.C.D., J.-M. de la Cruz Moliner, O.C.D., and F. Mateos, S.J. Ranging from the conversion of the Iberian peninsula to the Spanish colonization of South America and up to the twentieth century, the vigor and devotion of Spanish faith emerges clearly. Of particular interest is the section dealing with the medieval period, wherein the effects of the Moorish occupation are discussed, with special reference to the intellectual milieu prevailing at the time of Avicenna, Averroes, and Maimonides. The article "Esprit Saint" is most noteworthy; also, the article "Etat de vie (choix)," by Fr. Roustang, S.J., tracing the growth of the methods for choosing one's vocation from the popular acclaim of Ambrose as bishop to the evidences of elemental "method" found in the works of Lullus, Groote, and Kempf, and then to the more exact "Method of Election" elaborated by St. Ignatius. This article, taken together with "Episcopat" by J. Lecuyer, C.S.Sp., and "Etats de vie" by R. Carpentier, S.J., to be concluded in the next fascicle, will indeed provide an excellent source for the study of the theology of vocation. Ample bibliographies contribute greatly to the usefulness of these excellent studies.

Shadowbrook, Lenox, Mass.

WILLIAM J. BURKE, S.J.

LES LEÇONS D'UN CONTEMPLATIF: LE TRAITÉ DE L'ORAISON D'EVAGRE LE PONTIQUE. By I. Hausherr, S.J. Paris: Beauchesne, 1960. Pp. 199. 9.90 fr.

In 1934 there appeared in *Revue d'ascétique et de mystique* a study from Hausherr's pen under the title "*Le Traité de l'oraison* d'Evagre le Pontique (Pseudo Nil)." Now in 1960 we have this book. In each we have the translation of the same little treatise and in each the sentences of the treatise are

set in clusters of explanation which are simply tissues of texts drawn from other works of Evagrius. What, then, is new about this book? Is it just the earlier work in book form?

A quick sounding of the book gives a rather unimpressive yield. In the translation, some changes of wording; in the explanation, some additions and some omissions, bare references replaced at times by complete quotations, an occasional rearrangement of the order of the words in a phrase; the last section of the conclusion is omitted, and the part retained is printed for emphasis after the pattern of free verse; the arguments for Evagrian authorship are collected in the Introduction and suggest by their sharper outline and softer tone that the thesis nowadays needs less urging; a constant concern to compare the translation with an earlier French translation has vanished. All of which says pretty much that for practical purposes the two publications are the same.

The review (*RAM*) is sufficiently accessible to scholars. Why, then, the book? The question brings us into full view of what is new here. It is not the book; it is the readers. This publication is evidence by its very existence that in France Evagrius Ponticus is no longer confined to the scholar's shelf but is enjoying a vogue with the intelligent reader of spiritual literature. The book is not creating, it is meeting, a demand.

There is space for three brief reflections: on the work of Hausherr, on the work of Evagrius, and on the utility of the book. H.'s work resembles nothing so much as the archeologist's uncovering and partial restoration of an ancient and mystifying mosaic. "Mosaic" brings us to the work of Evagrius. An hour's reading of this dense little list of mere maxims will bring a slow reader through the *De oratione*, but it risks leaving any reader with the impression that he has swallowed whole a tiny bottle of mite-sized and very potent spiritual vitamin pills. It is a distressing sensation, and it is a question whether the distress is much relieved by having each little maxim in a setting of more maxims of the same sense drawn from other works of Evagrius.

What, then, of the utility? This is a mysticism, hard at times to distinguish from Neoplatonism, involving an outmoded psychology, and so completely a thing of the intellect as to deserve to be described as an effort, by taking thought, to add a cubit to one's spiritual stature. On the other side of the balance, its very strangeness is a help to keep us from rigidity in assessing our habitual spiritual generalizations. Besides, it has had an immense and undeniable influence in both the East and West. One chapter of its history is a startling instance of God's writing straight with crooked lines. It was, of all spiritualities, this highly intellectual spirituality which held such fruitful

sway among such fideistic anti-intellectuals as the Nestorian monks and the prepantheistic Mohammedan Sufis. Finally—and this must not be lost sight of—this book presents a real and immensely vigorous phenomenon in the life of the Mystical Body of Christ.

Boston College

JOSEPH A. DEVENNY, S.J.

LE SENS DE L'EXISTENCE SELON SAINT JEAN DE LA CROIX 1: PROBLÉMATIQUE; 2: LOGIQUE. By Georges Morel. *Théologie* 45, 46. Paris: Aubier, 1960. Pp. 255 + 349. 18 fr., 21 fr.

The first volume of this challenging work contains, first, a biographical survey which reveals the considerable lapse of time between the first and last stages of the spiritual journey of St. John of the Cross and is designed to aid the reader in understanding the doctrine contained in his writings; second, a verification of the unity of the work of the great Spanish mystic against those who, like Baruzi, would have us look upon it as a series of more or less disconnected writings; finally, a penetrating analysis of the privileged themes developed with varying emphasis in the three prologues found in the works of John of the Cross. The problematical element in this first volume seems to consist mainly in the significance of the life and work of John of the Cross for us who live in an age and in circumstances so vastly different from his own. In the second volume M. seeks to discern and reconstruct, as accurately as possible, the rigid logic which he believes must underlie the mystical experience of the Spanish saint, although it is evident that no such logical discourse was ever committed to writing by John of the Cross himself. A third volume, to be published at a later date under the same title, will, M. tells us, describe the experience of John of the Cross as above and beyond the logical order and yet admitting of a logical justification. The two published volumes reveal M. as a well-informed, systematic, and enthusiastic writer who is evidently not entirely averse to vagueness. Pervading his work, especially in its speculative sections, is a certain aura of mystery that is not without its own peculiar fascination.

In general, it can be said that this work seeks to answer the question, what is the meaning of man for the great Spanish mystic and doctor of the Church? In seeking the answer, M. observes that in all stages of the mystical process—which he evidently regards as identical with his peculiar version of the metaphysical process—the concept of movement is in evidence and that, for John of the Cross, movement constitutes finite reality. Accordingly, man is said to be reality in the form of becoming. No doubt, a number of theologians will be disturbed by M.'s conclusion (2, 245) that man is scientifically definable, in the spirit of John of the Cross, as God by participation.

As M. sees it, one and the same logical discourse applies to both the premystical and mystical phases of human experience. Premystical or discursive experience involves the presentation of the Absolute to man by way of separation, whereas mystical or metadiscursive experience involves the presentation of the Absolute to man by way of communion. The two movements analyzed in this work are designated as the phenomenal movement and the mystical movement in the proper sense. However, these are not to be regarded as two movements but as only one movement having a double modality which, to M.'s way of thinking, constitutes human existence from all eternity. The phenomenal movement starts from contingency and goes to the Absolute. The mystical movement goes from the Absolute to contingency.

M. points out that entrance into the domain of the real or properly mystical does not involve the destruction of the phenomenal itself. The object of destruction here is only what is unreal about the phenomenal movement.

Such language may appear to have a modern ring, but M. contends that its use is justified in view of the experience of John of the Cross. Furthermore, he regards it as better suited for defining the structure of mystical experience than the traditional Scholastic terminology. Without suggesting any direct influence, M. observes that Kant, Spinoza, Hegel, and modern phenomenologists are all in agreement with John of the Cross with reference to the basic themes to be pursued: God and things themselves.

M. sees the structure of the mystical movement summed up in one sentence of the *Living Flame* (4, 5) in which John of the Cross asserts that it is the supreme delight of man "to know creatures through God, and not God through creatures; for it is to know the effects through their cause and not the cause through the effects; this latter knowledge is second, the other is essential."

The meaning of existence according to the mind of St. John of the Cross is thus profoundly and concisely stated by M. at the end of his second volume: "The movement of human existence in its mystical flowering forth admits then of three moments at once simultaneous and differentiated: the properly phenomenal or inessential moment, that is to say the necessary experience of the nonmeaning of the phenomenon as such; the acknowledged integration of the phenomenon by the Presence: the transition from the inessential to the essential; finally, the third and essential moment, the recognition in the phenomenon of the Presence in and for itself. It is by the completion of the movement in this third moment that the first two are justified.

"Such is the serious game of Love: it makes itself other than self in order to surrender itself as self in the human universe."

Assumption University of Windsor
Windsor, Ontario

LEONARD A. McCANN, C.S.B.

THE SACRED CANONS. By John A. Abbo and Jerome D. Hannan. 2 vols. 2nd rev. ed.; St. Louis-London: Herder, 1960. Pp. xxii + 871, 936. \$19.00.

It is not surprising that this commentary, issued first in 1952, is already in a third printing, in view of its American orientation (provisions of the Baltimore Councils, American usage in fast and abstinence, etc.), its clear, uncomplicated order (marginal numbers correspond to the canons of the Code in sequence), and the well-balanced reliability of its doctrine—though the classification of opinions as "common," "more common," etc., is always hazardous and sometimes debatable. In this edition the bibliography has been considerably improved and enlarged. The conspicuous preponderance of American canonical writings, particularly the doctoral dissertations of the Catholic University of America, is perhaps explained by the work's being intended for a specifically American circulation. There do not seem to be significant changes of opinion; the revision consists principally in adding the content of the most recent documents.

For the most part, the inclusion of new matter without disturbing the pagination in general or even the numeration of the footnotes has been effected successfully, not to say ingeniously; but it is inevitable that some points (not all new ones) are disappointingly undeveloped: e.g., the law of fast and abstinence, the Sunday obligations of Mass and abstention from servile work, the obligation of the Divine Office, the new law of secular institutes, and the whole section on the particular penalties of the fifth book. These are, of course, matters of selection and emphasis.

On certain other points a more objective issue is involved. That chrism is used in the ceremonies of holy orders is an inadequate description (1, 742): this is true of the consecration of bishops, but in the ordination of priests the hands are anointed with the oil of catechumens. The S. Penitentiary did not simply say, in the reply of July 5, 1930, that six Our Fathers, etc., for the intention of the pope, were required with every *toties quoties* indulgence (2, 56, n. 25), but that they were to be said with every *toties quoties* plenary indulgence for which the visitation of a church is prescribed ("de omnibus Indulgentiis plenariis *toties quoties* lucrandis, pro quibus alicuius ecclesiae visitatio est iniuncta": *AAS* 22 [1930] 363). Especially, it does not seem wise to assert without qualification that in the second consecration of the Mass the only words required for validity are "Hic est calix sanguinis

mei" (1, 810). Even those authors who admit this speculatively may be unwilling to reduce it, with its implications, to practice. Cappello, for instance, writes: "In praxi certe graviter peccaret qui [cetera verba] omitteret, et si prima tantum dixisset, integram formam sub conditione repetere deberet. Quidam tenent *licere* quidem formam conditionate repetere, at eiusdem repetendae obligationem statui non posse, 'cum consecratio videatur moraliter certo valida.' Id speculative admittimus; practice vero, ob dissensum DD., formam esse omnino repetendam arbitramur" (*De sacramentis* 1 [6th ed.; Turin-Rome, 1953] n. 288).

Finally, it is interesting that of the two fields in which the Code requires candidates for the episcopacy to be proficient—theology and canon law (can. 331, § 1, 5°)—A.-H. declare it the more common opinion that skill in the latter is preferable (1, 358, n. 17).

Woodstock College

JOHN J. REED, S.J.

NEW ACCENTS IN CONTEMPORARY THEOLOGY. By Roger Hazelton. New York: Harper, 1960. Pp. 144. \$3.00.

At a time when there is a considerable re-evaluation of theology and its procedures among both Catholics and Protestants and an increasing conversation between the two groups of theologians, this slim but compressed volume provides a real service. In rapid succession Dean Hazelton describes the present-day encounter of theology with the arts and with science, the development of Scripture studies, the growth of ecumenism, and the role of theology as invitation to faith. Such a listing of subject matter might well give the impression that H. is superficial in his treatment. Actually it is quite striking to see how much depth and thoroughness he manages to bring to a book that is admittedly a survey of trends. It is not an easy task to give a coherent picture of a thought movement as vast and complex as is contemporary theology; this book does remarkably well.

While H. does make some mention of Catholic scholarship, the book concentrates—quite understandably—on contemporary non-Catholic scholarship. If this book is an index, H. is not aware of much of the best present-day Catholic work. But for this very reason it is notable that the areas of theological advance to which he points are the same areas that would be mentioned by one making a survey of Catholic theologizing. Such a clear coincidence of theological interest bodes well for the fruitfulness of future theological discussion between Catholic and Protestant scholars.

Reading this book, a Catholic theologian feels a great sense of community with many of the developing thought patterns of Protestant theology. Yet, even apart from those clear doctrinal positions that separate us,

there is a certain lack of precision that is disconcerting. To give but one example: one begins to get the impression, in reading pp. 80-84, that the doctrine of the Trinity really refers to *aspects* of God's being and action, yet one would hesitate to say that H. subscribes to a modalist explanation of the Trinity.

A book of this type inevitably leaves a reader wishing that he could sit down with the author and ask for expansion or clarification of many of the points mentioned. On a point central to the whole discussion of the book, the relation of theology to other knowledges, this reviewer cannot but feel fundamentally dissatisfied with H.'s approach. One might quarrel with his suggestion that theology be regarded as maidservant of the sciences: since theology cannot contribute to the intelligible content of any of the sciences, it cannot serve them but must rather depend upon what they give. To so quarrel would be to quibble over the use of a metaphor. There is something more fundamental at stake: the true basis for the comprehensiveness of theology lies in the fact that it is the investigation of a *supernatural* revelation; yet it is hard to see how theology in H.'s view of it is dealing with more than the naturally religious dimension of man.

Because the book makes one aware of how close Catholic and Protestant are in their theological pursuits, it is just a bit disappointing to find how far apart we still are. Yet such discovery is salutary; it can pave the way for a clearer discussion between us, provide hope for a better understanding of the other's position. H. has accomplished this in his volume, and he has also achieved something that is subtly important in preparing Catholic thinkers for theological discussion with non-Catholics: his book gives eloquent witness to the vitality and profundity of contemporary Protestant theologizing. One cannot read this book carefully without gaining added respect for the knowledge and intellectual integrity of present-day Protestant theologians.

Marquette University

BERNARD COOKE, S.J.

THE ZADDIK: AN INSPIRED STUDY OF THE MYSTICAL SPIRITUAL LEADER OF EIGHTEENTH-CENTURY HASIDISM. By Samuel H. Dresner. New York: Abelard-Schuman, 1960. Pp. 312. \$6.00.

Towards the end of the seventeenth century the spiritual life of the Jews in the territorially still large kingdom of Poland had reached a low ebb. Formally Polish Jewry, which had lifted the study of the Talmud and the cultivation of Jewish law to the highest point of refinement, was still loyally attached to its religious traditions. Except for the comparatively small number of adherents of the Sabbatian heresy, the overwhelming majority followed the precepts of Pharisaic Judaism. However, the piety of even the

learned elite had by this time become mostly a matter of habit, from which the spirit was lacking, while the masses, impoverished intellectually as well as materially as a result of the massacres by the Cossacks that began in the year 1648, were giving way to despondency and despair. It was then that a mystical religious movement arose among the Jews of southern Poland that was destined to revitalize Judaism in western Europe, infusing new life into its desiccated bones.

Hasidism, notwithstanding its innovations, did not constitute a real break with Jewish tradition, as did Christianity at the time of its emergence. It served rather as an intensification and an increased emphasis on the accepted values. In one respect, however, it did introduce an idea that was alien to the Jewish tradition. It substituted, for the previous insistence on the study of Torah as the chief means of salvation, the life of piety, the inspiration for which was to be not the dead letter of a book but the personal example of a saintly leader, the living embodiment of God's law.

What the qualifications were of this central figure, who was to lead his flock to true piety and serve also as the intermediary between them and their Father in heaven—this was, according to Rabbi Dresner, the burden of the writings of one of the earliest disciples of the founder of Hasidism. Humility and presumable, though not actual, descent to the level of the common man in his sinfulness were, in the opinion of Rabbi Yaakov Yosef of Polnoy, the means whereby the true Zaddik would be able to elevate his generation morally and bring it closer to God.

Rabbi Dresner presents within the 242 pages of his monograph, to which are added an appendix and 57 pages of notes, an outline of the thesis of Rabbi Yaakov Yosef, besides an introduction and the few details of the life of the Hasidic thinker that have been recorded. On the whole, the account is clear and readable and reveals a mastery of the subject matter and related literature. Instead of the repetitions, some of them unnecessary, in which this first study of its kind abounds, it would have been interesting to the student of Hasidism to learn to what extent the ideal projected by Rabbi Yaakov Yosef was realized in practice, to find out how large a proportion of the Hasidic leaders lived up to the high moral standards set for them. But this may have been outside the purview of Rabbi Dresner's essay.

Johns Hopkins University

SAMUEL ROSENBLATT

THE CRISIS OF WESTERN EDUCATION. By Christopher Dawson. New York: Sheed & Ward, 1961. Pp. vi + 246. \$3.00.

Since I am going to discuss this work from the exclusively educational standpoint in an article for the *Harvard Educational Review*, I will confine

myself in this review to those aspects of the book which fall within the scope of this journal.

For nearly a decade, D. has been advocating the introduction of a program in "Christian Culture" as the integrating element in higher education. The present book is made up largely of articles published in American Catholic periodicals during this period, and contains an appendix by John J. Mulloy outlining a "Christian Culture" curriculum. In a little over a hundred pages D. with great skill and insight sketches the history of Western education from its origins in the Hellenic world to its present development. That this overview contains a few errors of fact (e.g., p. 78, read 1849 for 1840; p. 73, read 1754 for 1752) in no way dims its brilliance as a masterpiece of historical synthesis.

Much discussion has been generated by D.'s proposals, and it is regrettable that he did not take the occasion of this book to reply more fully to his critics. I have in mind not only the extensive critique, based on the requirements of the educational order, which Herbert Musurillo, S.J., developed a few years ago in *Thought*, but also such expressions of doubt as to the validity of the entire conception of "Christian Culture" which James M. Campbell and Robert C. Hartnett, S.J., among others, have voiced.

There is, in fact, considerable imprecision in the use of the word "culture" throughout the book. It is sometimes used in its fullest sense as signifying the entire moral and intellectual achievement of a people, and at other times it seems to be descriptive of a measurable and ponderable, clearly delimited lump of knowledge. "... Protestant churches have gradually abandoned the field of culture to the State and have confined their activities to the purely ecclesiastical sphere. . . ." But is not this sphere also an aspect of "the field of culture"? The word sometimes has its richest sociological meaning and sometimes seems to be used in the manner in which the Victorian gentry would have characterized someone as "cultured." "Some cultural education is necessary if Western culture is to survive"; but all education, no matter how technological or scientific, is "cultural education." "The democrat . . . has no use for authority either in the State or in the school or in the sphere of cultural activities." One wonders why the particle "or," since the activities of the state and the school are also "cultural activities." Similarly with the following: "... though they were far inferior to the great medieval thinkers as metaphysicians and theologians, they were highly successful in the field of culture"

But more confusing than this ambiguity with regard to the word "culture" is the use of the phrase "Christian Culture" itself. The thesis of all of D.'s historical work has been that religion is the informing element in any cul-

ture: the Gifford Lectures are the monument of this concept. But it seems to this reviewer that it is precisely because we can speak of Hindu or Islamic culture that we cannot speak of "Christian Culture." These two religious societies may represent high spiritual achievements, but they remain substantially human and temporal. Christianity, however, is the only true religion in the unique revelation of the one God and will be fully meshed with the temporal order only in the final recapitulation of all in Christ: on the eve of the Parousia we may have, strictly speaking, a Christian culture. This is the point of view I maintain in *The Catholic Dimension in Higher Education*; it is the point of view more recently set forth in Matthias Vereno's *Menschheitsüberlieferung und Heilsgeschichte*; and it is definitely the point of view of Newman in his lecture on Christianity and literature. Newman defines "literature" as the reflection of "nature moral and social"; D. defines "culture" as "essentially a moral order." Newman, with his profound sense of the relation of nature and grace, of the profane and the sacred, concluded: "You cannot have a Christian literature." It would still seem to be in order, then, for educators and academic administrators to request of D. a fuller development of the educational program which this book so briefly sketches.

St. Xavier College, Chicago

JUSTUS GEORGE LAWLER

SHORTER NOTICES

AN INTRODUCTORY BIBLIOGRAPHY FOR THE STUDY OF SCRIPTURE. By George S. Glanzman, S.J., and Joseph A. Fitzmyer, S.J. *Woodstock Papers* 5. Westminster, Md.: Newman, 1961. Pp. xix + 135. \$1.50. *O fortunatos nimium!* Students of Scripture are indeed blessed these days with a multiplicity of bibliographical aids. The (paper) cover of this excellent compilation by two Woodstock College professors describes it as "an annotated guide to the basic works of the Old and New Testaments . . . for the student who is beginning theology or the study of Scripture." Yes, and many a postbeginner will want to keep a copy at hand, to add a favorite or two which has been omitted (*quot capita . . .*) and especially to insert references to English translations and new editions as they appear. The short Preface makes an excellent suggestion which every teacher will long to implement: the authors believe "that their efforts will be rewarded, if the 'beginner' were to take two weeks out of his life, bury himself in a good library, and browse through the books listed here. Any professor would be happy to find such a 'beginner' in his class." Amen! Materials are listed and briefly evaluated (often with references to reviews) under the following headings:

Periodicals; Series; Introductions to the Biblical Texts and Ancient Versions; Biblical Texts and Ancient Versions; English Versions; Lexica; Grammars; Concordances; Introductions to the Bible; Commentaries in Series; Dictionaries; Biblical Theology, Archaeology, Geography; History; Intertestamental Period; Dead Sea Scrolls; *NT* Apocrypha; Rabbinical Literature (pertaining to *NT*); Miscellany; Bibliography. An Index of Modern Authors concludes this very valuable little book, which should be within easy reach of every student of theology and the Bible. The next printing will doubtless correct the mistake in the first line of no. 267.

West Baden College

Joseph J. DeVault, S.J.

THE CHURCH AND THE BIBLE. By Christopher Butler, O.S.B. Baltimore: Helicon, 1960. Pp. 111. \$2.95. Prudently, popularly, perceptively, B. presents the Church-Bible interrelationship in three up-to-date chapters (originally his three 1958 Lauristone Lectures). The first, "A View from the Outside," balances two ideas: (a) the close association between the Church and the Bible, and yet (b) the Church over the Bible (since a stream cannot rise higher than its source). Public revelation, tradition (corporate memory), and man's social nature are thus intrinsically linked. Scholarly research has been of service, e.g., a search for the "historical Jesus" has led to the discovery of tradition and the primitive Church. (B. now admits the priority of Mk, "written perhaps about A.D. 67.") The second chapter, "Inspiration and Criticism," deals with problems of historicity, canonicity, *Scriptura sola* (an unsolved problem, but B. leans towards unwritten tradition as a separate, but especially as a dynamic, source), moral and dogmatic "errors." The basic solution to many of these problems is the historical method: "All revelation . . . is a divine self-disclosure within human experience, and therefore subject to the limitations of the human recipient" (p. 71). The third chapter, "The Bible and Christ," stresses the unity of the two Testaments in Christ. Psychologically, Christ as man read His own Messianic vocation in the pages of the *OT*, which fed and gave form to His personal human piety (and He is our model). Theologically, *OT* revelation was summed up and re-expressed in Him. Throughout the book there are recurring themes: the divine meaning of Scripture is found less through criticism and scholarship (necessary and enriching though it be) than through prayerful meditation on the word (in the Word); a cross-fecundation is going on between the written and the unwritten streams of tradition (i.e., the current teaching of the Church's living voice).

St. Joseph's Seminary, Washington, D.C.

Francis Schroeder, S.S.J.

WITNESSES TO GOD. By Leonard Johnston. New York: Sheed & Ward, 1960. Pp. 174. \$3.50. J. has wisely understood that one of the more effective ways of capturing and holding the popular imagination is to dangle personalia before it. This he has done here, in what may be described as a review of the Bible story as seen through the filter of the great personalities that figured in it. In the course of eighteen chapters, J. ranges widely over the terrain: all the way from Adam and Eve to John the Divine. In his delineation of each personage, he sets out the salient facts that cluster about that figure in the biblical narrative. This is done with uncommon wit and grace of style and with the full flare of modern biblical scholarship as a background. The biographical approach to the Bible is obviously not new; it has been used with variations before. J.'s book, however, is far from being a banal retread of work done before; it has several twists and purposes all its own that more than justify its existence. Though the book as a whole has come off felicitously, the first chapter is deserving of special commendation; it fills a gaping need in popular biblical literature. In recent years, as a result of intensified Catholic biblical scholarship, there has been a rich accumulation of new material, changed viewpoints, redefinitions. Some people are greatly exercised as to how all this is to be carried down from the scholar's desk to the layman's pew. J. brilliantly points the way in this chapter. He undertakes a discussion of biblical historiography and accomplishes his chore gently and with frequent shock-absorbing reassurances that the Bible does unquestionably contain history. In measured terms he lays bare the differences between the biblical concept of history as against the more modern viewpoints. The book is an immeasurable service to Catholic lay readership.

Darlington Seminary, N.J.

James C. Turro

ON THE TRIAL OF JESUS. By Paul Winter. *Forschungen zur Wissenschaft des Judentums* 1. Berlin: De Gruyter, 1961. Pp. 216. DM 22.— In this first volume of *Studia Judaica* Paul Winter defends the thesis on Jesus' trial which he espoused in a series of articles published in 1959 in *Zeitschrift für die neutestamentliche Wissenschaft*. Jesus was condemned and executed by the Roman procurator as a rebel against Roman authority. The Gospel story of His trial and condemnation for blasphemy by the Sanhedrin is a fiction invented by Christians in the interest of their apologetics. The high priest may have suggested to Pilate that he arrest Jesus "as a precautionary measure to prevent further disturbance." He may also, perhaps, have interrogated Jesus after His arrest. But since the Sanhedrin was competent

to execute capital sentence, the crucifixion of Jesus by the Romans is proof positive that He was never tried and sentenced by a Jewish court. The Gospel story of Jesus' conflict with the Pharisees is pure fiction, reflecting the Christian-Jewish controversies of the first century. Jesus Himself was "devoid of revolutionary ambitions." He was executed as a rebel because of the misguided enthusiasm of His followers and their misunderstanding of His teaching. "There is no evidence that he [Jesus] equated or identified himself with a messiah, or with the Messiah, or the Son of Man, or the suffering Servant, or with a combination of all three figures . . . he neither identified nor equated himself with anyone except Jesus of Nazareth." The capricious interpretation of the Gospels in this first monograph will leave the reader suspicious of the scientific competence and integrity of future numbers of the series.

Passionist Monastery
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Richard Kugelman, C.P.

THE POWERS THAT BE: EARTHLY AND DEMONIC POWERS IN ROMANS 13:1-7. By Clinton Morrison. *Studies in Biblical Theology* 29. Naperville, Ill.: Allenson, 1960. Pp. 144. \$2.25. A valuable addition to this generally good series in biblical theology. The author is Associate Professor of New Testament Studies at McCormick Theological Seminary, having studied principally under Oscar Cullmann at the University of Basel. In this important contribution to the study of Church and state he examines Rom 13:1-7, especially the meaning of the verse "Let every person be subject to the governing authorities (*exousiais*)."

Part 1 gives a history and evaluation of a recent interpretation of Rom 13:1-7, that of Cullmann and Barth, which has been severely attacked in many quarters. This opinion holds that between the first and second coming of Jesus the demons are subject to Christ but not destroyed by Him, and that behind the pagan government there were spiritual powers of the same sort that operated in the death of Jesus. This view, to which the author subscribes, is based on a study of Jewish and pagan background material, early Christian thought, and a study of the text. M. then considers the objections to the new thesis on linguistic, exegetical, historical, and dogmatic grounds, and gives answers and remaining problems. Part 2 is his own exegetical contribution to the interpretation of Rom 13. The difference in the two opposing views rests in an interpretation of *exousiai*. Only in understanding the Greco-Roman conception of the state can we have a proper understanding of what Paul intended by the word. M. concludes in favor of the Cullmann thesis and

presents additional theological insights. The book is an excellent though not exhaustive study of a difficult and controversial problem.

St. Mary's Seminary, Baltimore

Lawrence Dannemiller, S.S.

PAPYRUS BODMER XIII: MÉLITON DE SARDES, HOMÉLIE SUR LA PÂQUE. MANUSCRIT DU III^e SIÈCLE. Edited by Michel Testuz. Cologny-Geneva: Bibliotheca Bodmeriana, 1960. Pp. 153. In 1940 Campbell Bonner published one of the most remarkable patristic discoveries of the century, Melito's *Homily on the Passion*, a fairly complete fourth-century Greek papyrus of a work composed in the second half of the second century. The identity of the document was established from a sentence which Anastasius Sinaita (d. shortly after 700) quoted as from Melito's *Eis to pathos*. Now Michel Testuz publishes a second Greek MS, preserved in the Bibliothèque Bodmer (located at Cologny, near Geneva in Switzerland), copied probably at the end of the third century. It is the first published MS to attest the title of Melito's work: not *On the Passion* but *On the Pasch* (*Peri pascha*). Though one leaf of the papyrus has been lost, nevertheless in T.'s edition we can read (with French translation) the complete work for the first time: the missing sections (1 into 6) are supplied by T. from the facsimile of the Bonner papyrus published by F. G. Kenyon (1941), whose own lacunae T. fills from the Latin text critically established by H. Chadwick (1960). At this point we are awaiting the publication, by Prof. W. H. Willis, of a third-century Coptic papyrus of the same work, in the possession of the University of Mississippi (= Mississippi Coptic Codex I), which begins with §49 of the Bonner edition; the title is given as *Peri pascha*, and the author as Melito. In the meantime I would point out that very recently the distinguished patristic scholar F. L. Cross has asserted: "So far from Melito's work being a homily, the key to its understanding, unless we are mistaken, lies almost certainly in the fact that what we have here is nothing else than a Christian Paschal Haggadah. As such it is unique in Christian literature. . . . [Melito's tract] is a primary document for the history of the primitive Easter" (*The Early Christian Fathers* [London, 1960] pp. 107, 109).

Woodstock College

Walter J. Burghardt, S.J.

EUSÈBE DE CÉSARÉE: HISTOIRE ECCLÉSIASTIQUE 4. Introduction by Gustave Bardy; Index by Pierre Périchon, S.J. *Sources chrétiennes* 73. Paris: Editions du Cerf, 1960. Pp. 329. 24 fr. Highly useful complement to the three SC volumes of Greek text and French translation of Eusebius' *Church History*: 31 (1952), 41 (1955), 55 (1958). Comprises two

sections: (1) Introduction to *Hist. eccl.* by Bardy (pp. 9-135), deliberately planned for this final volume and completed shortly before his death; makes no claim to originality; gathers up the desirable data on E.'s life and work, and specifically on *Hist. eccl.* (purpose and plan; division; citations and documents; editions and MSS). (2) Seven indexes by Périchon (pp. 137-328): names of historic persons and places; *rerum et doctrinarum*; biblical citations and allusions; citations of ancient authors; titles of written works mentioned by E.; Greek words; modern authors cited in the Introduction and notes.

Woodstock College

Walter J. Burghardt, S.J.

LÉON LE GRAND: SERMONS 3. Translation and notes by René Dolle. *Sources chrétiennes* 74. Paris: Editions du Cerf, 1961. Pp. 320. 15.60 fr. Third volume of scheduled four-volume presentation (Latin text of Ballerini-Migne and French translation) of Leo's sermons, planned as follows: (1) homilies for Christmas and Epiphany: SC 22; (2) Lent and the collections: SC 49; (3) Paschaltide; (4) Ember days, saints, anniversary of election. Vol. 3 comprises the *sacramentum paschale*, the work of man's redemption by Christ humbled and Christ triumphant: nineteen sermons on the Passion, two on the Resurrection, two on the Ascension, three on Pentecost (= Ballerini-Migne 51-77; present edition 38-64). Dom Dolle continues to cling closely to Leo's Latin, without abandoning the genius of French style. The footnotes—in nature liturgical, scriptural, patristic, historical, theological, and juridical—are sparing but helpful. These paschal homilies, like all Leo's sermons, can be of profit for high-level spiritual reading and day-to-day homiletics, because they wed with uncommon success brevity and warmth, grandeur and balance, dogmatic accuracy and rhythmic beauty. Two splendid examples are Leo's lyric apostrophe to the cross of Christ (Sermon 8 on the Passion) and his compendium of the Trinity (Sermon 3 on Pentecost).

Woodstock College

Walter J. Burghardt, S.J.

READINGS IN CHURCH HISTORY 1: FROM PENTECOST TO THE PROTESTANT REVOLT. Edited by Colman J. Barry, O.S.B. Westminster, Md.: Newman, 1960. Pp. xx + 633. \$7.50 (cloth), \$2.95 (paper). A collection of historical documents judiciously selected for their value in tracing the development of the history of the Church from Pentecost to the Protestant Revolt. The general character of the source material here gathered is best described by the five general headings under which it is subsumed: the Church and the Pagan World; the Church and the Christian Roman Em-

pire; the Church in the Early Middle Ages; the Church and the Medieval Synthesis; the Church and the Rise of Humanism. In almost all cases the translations have appeared elsewhere, e.g., *Ancient Christian Writers, Fathers of the Church, Church and State* (Ehler and Morrall), etc. Each section is introduced by a short, pointed discussion of the general historical area which the documents illustrate. The whole work, which in its careful execution forms a useful book for Church history and certain aspects of the history of dogma, certainly responds to a real need at a time when most students have lost the facility in reading original sources. Wherever there is question of selecting documents to demonstrate the course of history or development of culture, differences of opinion arise in accord with divergences of taste, specialties, and viewpoints. If, therefore, I suggest that the editor has not sufficiently represented the intellectual element in Part 3, "The Church in the Early Middle Ages, 604-1122," it is only to offer observations which might prove helpful in the preparation of a new edition at some future date. I note that the editor passed over Gregory's *Moralia in Iob*, the great Franciscan controversy of the fourteenth century, the papal bulls on the theological faculty at Paris, and medieval biblical exegesis. Note should also be taken of the fact that there is a new translation of Columbanus' *Regula* by G. S. M. Walker, in *Scriptores latini Hiberniae* 2. The value of this work would have been further enhanced had B. more precisely situated each document in its historical frame, added a few bibliographical notes to each section, and cited the edition of the original source. At the end of the volume is a useful Reference Table to Standard Text-books in Church History to which the volumes of Fliche-Martin's *Histoire de l'église* which have already been translated might profitably have been added. *Readings in Church History* should be available to all students of theology, history, and patristics.

Woodstock College

Robert E. McNally, S.J.

MAN AS CHURCHMAN. By Norman Sykes. Cambridge: University Press, 1960. Pp. xi + 203. \$4.00. In four chapters S. presents as many lectures given in May, 1959, under the auspices of the Wiles Lectures at Queen's University, Belfast. Church historian that he is, he aimed at treating main issues of ecclesiastical history in relation to their contemporary context, especially ecumenism and totalitarianism. In the first chapter he deals with the craft of the Church historian. Drawing heavily from Catholic scholars, particularly Baronius, he insists that Christ's Church is a Church of history, not of myth; the ecclesiastical historian must make use of the

sound principles of historical criticism; and yet he deals not with ordinary events, but with such as often involve matters of faith. He must therefore be well versed also in theology. Well said! However, though aware of the Catholic notion of divine tradition, S. does not grasp its real nature, nor does he appreciate the infallible teaching authority of the Church to safeguard that tradition. So, in the second chapter on the Petrine primacy, he concludes that the witness of Irenaeus and Cyprian, to whom appeal was made in the discussions of the Council of Trent and of the Vatican, is inconclusive; the conciliar definition rests on insecure grounds. In his third chapter, on the relative authority of Scripture and tradition, he holds the view that Scripture contains all the revealed truth; tradition cannot be taken as an infallible criterion of revelation, and has in some cases been proved false, and in others it is not uninterrupted. In the fourth chapter he passes in review the history, since the French Revolution, of the relationship between Church and state, particularly in regard to the key function of education. His own opinion calls for tolerance of all religions within a state, not merely as an expedient but as a rule, "as an integral element of the Gospel."

*Capuchin College
Washington, D.C.*

Dominic J. Unger, O.F.M.Cap.

AU SEUIL DE LA THÉOLOGIE: INITIATION EN TROIS ANNÉES 1. By A.-M. Henry, O.P., *et al.* Paris: Editions du Cerf, 1960. Pp. 448. 18 fr. The editor of the well-known series, *Theology Library*, now undertakes a theology text adapted to the formation of Sisters. Two volumes, corresponding to the second and third years, are promised. H. has contributed the Preface and the chapters, "The Spirit of Religious Life" and "The Theology of Witnessing." The other chapters, contributed by various authors, deal with the Bible, the Fathers, Church history, the liturgy, the spiritual life according to the NT, Christ as the Epiphany of God, the formation of religious women in sacred art, choral education, and the religious formation of children. The work has the advantages and disadvantages of a textbook. It will be a godsend to smaller communities that lack an organized program and staff. The areas of the Bible, liturgy, etc., are seen each year, that is, in each of the three volumes. Thus, it may not be readily adaptable to Sister formation programs which devote whole semesters, over four or five years, to courses of collegiate level. It cannot be dismissed for this reason. The gradual initiation into the sources, including one much neglected in this country, the Fathers; an integration of theology and its adaptation to

the religious whether destined for classroom or sickroom; a certain unction and fresh approach—all promise to make this series, when complete, most deserving of use and emulation.

Alma College

William M. Hagen, S.J.

L'ÉGLISE SACREMENT DU MONDE. By Pierre Charles, S.J. *Museum Lessianum, section théologique* 55. Bruges: Desclée de Brouwer, 1960. Pp. 260. 140 fr. A valuable collection of C.'s essays, providing a good introduction, if such be needed, to a man who combined in rare measure apostolic zeal and efficacy, theological depth and penetration, and great gifts of personality accompanied by unusual talents as writer and lecturer. Only two of the essays have not previously been published ("Grâce et vie spirituelle," a student's record of a classroom lecture on the ascetical and spiritual applications of the treatise on grace; and "La méditation du Règne," from a course on the theology of the Spiritual Exercises); the other twelve are all from the *Nouvelle revue théologique*, among them such well-known pieces as "Raisons de l'incroyance," "Créateur des choses visibles," "Spes Christi" (the 1934 essay of exposition; the 1937 complement, on the history of the doctrine, has not been included), "Réflexions sur la théologie du sermon," and "Doctrine et pastorale du sacrement de pénitence." J. Masson, in his introduction, shows how the Church was the center on which C.'s many interests converged, and summarizes in four phrases the basic themes of all of C.'s writing: all that God has made He loves, and we too must love it; nothing is saved except in Christ, but in Him all is saved; only the Church, which is Christ continued, can effect the redemptive integration of men and things; each Christian ought actively share in the Church's work. (Another posthumous volume of essays, *Etudes missiologiques*, was published by the Museum Lessianum in 1956.)

Woodstock College

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

CÉLIBAT ET SACERDOCE. By the Comité d'études doctrinales de Lille. Paris: Editions du Cerf, 1961. Pp. 250. 3 fr. Why has the Church imposed celibacy on her priests? How well established is the law itself? And now that the dignity and holiness of the married state is more clearly appreciated, will not the celibate ideal appeal less and less to those who might be drawn to the priesthood? These questions are real and are being urged by many in France today. By way of reply, a committee, following the directives of Cardinal Liénart of Lille, who writes the Preface, considers the origins of clerical celibacy and the doctrinal significance of sacerdotal celibacy, and offers some practical suggestions on how a priest can and

should live in this state. The chapter on origins is accurate and well documented. The ascetical advice is wise in its realism and inspiring in its idealism. The chapter on the doctrinal significance of sacerdotal celibacy goes to the heart of the matter and deserves comment. Every vow of chastity expresses without reserve the individual's total surrender to Christ. But the priest's vow of chastity has ecclesiological overtones. This is seen particularly in the celibacy of the bishop and will explain why from the earliest times a bishop was not to remarry after his wife's death; why, if married, it was later decreed that he separate from his wife; and why, even, in the East today, a bishop is drawn from the unmarried clergy. The bishop is in effect the image both of God as Father and of Christ as Spouse of the Church. As image of the Father, his only children will be the members of the Church entrusted to his care. As the image of Christ, his only bride will be the Church to which he is wedded. When simple priests began to share more fully in the functions of the bishop, it is understandable why in the West, if not in the East, the priest too was called upon to give himself completely to the Church in the service of God. In this context—and the authors establish it briefly but well—it would appear that celibacy is not simply peripheral to the Christian priesthood and that the authors can speak, as they do, of the doctrinal significance of sacerdotal celibacy.

Woodstock College

Paul F. Palmer, S.J.

IN SILENCE WITH GOD. By Benedict Baur, O.S.B. Translated by Elizabeth Corathiel-Noonan. Chicago: Regnery, 1960. Pp. x + 235. \$3.75. This book might well be called a textbook of the spiritual life. It is a series of essays developing a theme and synthesizing the various aspects of the spiritual life under the reality of a Christian's vocation to live the life of God "in Christ Jesus." B., Archabbot of Beuron in Germany, has been for many years a well-known spiritual writer and director. This book, translated from the fourth German edition, is introduced to English-speaking readers by Placid Jordan, O.S.B., the former American journalist Max Jordan. Starting from the meaning of the vocation of a Christian through the grace of baptism, B. states in a challenging way the Christian's progress toward the realization of his vocation. The negative problems of the spiritual life (sin, temptation, purification, etc.) are discussed in the positive setting of the Christian's true vocation. Charity, humility, prayer, and conformity to God's will are the topics of a positive nature which receive special attention. Benedictine dedication to the liturgy is also a source of some fine insights, especially in the two chapters on the Mass. It is in the nature of the broad approach adopted by B. that many topics must be mentioned only

briefly. Others are restatements of truths found in most spiritual books. In the sections on charity, humility, and prayer the author is at his most original.

San José Seminary, Manila

Neil J. Quirke, S.J.

THE CHRISTIAN TODAY. By Jean Daniélou, S.J. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclée, 1960. Pp. 150. \$2.75. D. continues his efforts to restate and clarify the meaning of Christianity in the setting of modern life. Written for the laity, the essays teach the attitudes and activities of true Christian engagement in the temporal city of man. Technological success, economic achievement, political and social experiments, all find a philosophical reaction and interpretation which influence modern man's thinking about his own nature and destiny, the meaning of the Church, and the very existence of God. To this modern man D. directs essays on eight Christian virtues and attitudes: holiness, love of God, obedience, liberty, certitude, faith, hope, and poverty. These words summon up in the mind of modern man meanings which span the spectrum from anti-Christian existentialist or Marxist philosophies to unfortunate distortions of the true Christ and His revelation. D.'s method throughout is to deal first with the most predominant of the false notions and then to restate the Gospel truth in this setting. He calls to his aid a wide and deep acquaintance with modern thinkers, especially in France, with the Fathers of the Church, and, especially in the essay on poverty, with the latest developments in scriptural exegesis. One could say that this book is a summons to a better and deeper prayer-life. For a most common deviation in the thinking of the modern humanist takes the form of a new kind of human self-exaltation. But no approach to man can be truly Christian without a previous right relation to God. Without the insight of faith a Christian is exposed to the danger of forming idols unto himself by making into ends what the Gospel judges to be means. A deep love of God and His will provides the Christian in God's world with the incentive to accept the difficult task of finding his place and doing his work as a Christian. Obviously, D.'s book has its place in the formation of apostolic lay leaders.

San José Seminary, Manila

Neil J. Quirke, S.J.

ON CHARITY (DE CARITATE). By Saint Thomas Aquinas. Translated with an introduction by Lottie H. Kendzierski. Milwaukee: Marquette Univ. Press, 1960. Pp. 115. English translation of the *Quaestio disputata de caritate*, written during the latter part of the Saint's life (1269-72). A compact and informative introduction provides, among other things, a descrip-

tion of the genre of *quaestiones disputatae* as well as a doctrinal summary which compares the teaching of the *Summa* with that of the present work. A list of books used and an index complete the work. The translation appears to be generally satisfactory. Some slips were noted. On p. 20 the sentence "It was the excellence . . ." does not render the sense of the original. The same is to be said of the translation, on p. 23, of "competit" by "strive after." "Not" is omitted from the last line of p. 26. At the top of p. 36 ". . . idem specie actus . . ." is rendered by "in species, the same act . . ." and on the same page the sentence "Even though . . .," including the translator's parenthetical remarks, is inaccurate, because "speciei" has been read for "spei." On p. 37 the answer to the fifth objection puts a relative clause of the Latin with the wrong substantive.

Woodstock College

Thomas E. Clarke, S.J.

MEDITATIONS ON THE LOVE OF GOD. By John N. Grou, S.J. Translated by the Benedictines of Teighmouth. Westminster, Md.: Newman, 1960. Pp. x + 172. \$3.50. A re-edition of the 1928 translation of G.'s *Méditations en forme de retraite sur l'amour de Dieu* (1796). Also in English are G.'s *Manual for Interior Souls* and *Spiritual Maxims*. The *Meditations* are in the form of an eight-day retreat. While there is some development of topics that obviously derive from the Spiritual Exercises of St. Ignatius, the structure of these meditations, their finality, etc., is not that of the Exercises. G. gathers his thoughts under various headings that provide motivation, clarify the meaning of the love of God, and point out forcefully the nature of the great enemy to love of God, self-love. The last day of the retreat is given over to the question of self-love; for "after so many meditations on the love of God, we are now in a position to recognize love of self, and see clearly the necessity of hating and destroying it." The retreat is supplemented by a forty-page instruction on the "Gift of Self to God." G.'s profound insight and plentiful experience make the *Meditations* a work of permanent value.

San José Seminary, Manila

Neil J. Quirke, S.J.

IUS SACRAMENTARIUM. By Eduardus F. Regatillo, S.J. 3rd ed.; Santander: Sal Terrae, 1960. Pp. xi + 963. 140 ptas. A quite new edition of an indispensable work, necessitated by the extensive developments in this field since the second edition of 1949. Apparently all adaptations postulated by acts of the Holy See through 1959 have been made: e.g., the Eucharistic fast and evening Masses, participation in the Mass as of the Instruction of 1958, dissolution of marriages contracted with a dispensation from disparity of cult, etc. A number of points have been amplified in the light of current dis-

cussion: e.g., common error, double vasectomy and impotence, the primary end of marriage, etc. For the most part R. has not changed his stand on matters still subject to debate; but he now holds the need of applying another Mass, in the case of a stipend or *pro populo* obligation, when invalid matter has been used for one of the species, though not admitting that the necessity of both species for the existence of the sacrifice should be qualified as "Catholic doctrine" on the basis of *Mediator Dei* (n. 178). Above all, R. retains his characteristic willingness to stand alone, or nearly so, in defending such singular positions as the moral computation of the hours for the Eucharistic fast (n. 135), the efficacy of delegation without the knowledge or acceptance of the subject ("fere certo" indeed: n. 1378), the invalidity of extreme unction repeated in the same infirmity (n. 812), the limitation of the Leonine prayers to Masses celebrated in a church or public oratory (n. 182), and a number of other points. Particularly disconcerting, because of its great practical import, is the opinion that when stipends have been given by a number of unknown donors, it is sufficient to offer "ad intentionem dantis" as many Masses as there were stipends received, without further determination (as, for instance, the intention of applying them according to the order of reception), which he calls "applicatio in confuso" (n. 142). This proposal is not altogether new, of course (cf. Hürth-Abellán, *De sacramentis*, n. 139); but in view of the preponderance of doctrine requiring an objectively determined intention, as indeed the nature of the matter seems to demand, it is difficult to see how the single, private reply of the S. Penitentiary cited to the contrary (Dec. 7, 1892) could provide the sort of security one must have in satisfying grave obligations of justice. The case was a very singular one, to say the least, and the indefinite language of the response ("orator acquiescat," etc.) could scarcely justify any such sweeping conclusion in principle, even if the reply itself be accepted as authentic. Looking forward to the anticipated revision of the Code, R. hopes for a still wider concession of the faculty to confirm in danger of death, to a uniform one-hour's Eucharistic fast, computed for all from the moment of Communion, and to the elimination or modification of certain irregularities with a view to practicality and timeliness.

Woodstock College

John J. Reed, S.J.

HANDBOOK FOR THE NEW RUBRICS. By Frederick R. McManus. Baltimore: Helicon, 1961. Pp. 203. \$4.50.

Although many periodicals have carried articles giving summaries or discussing one or more aspects of the new code of rubrics, this is the first book in English to give a commentary on the whole rubrical code. It has no index but only a table of contents. For the most part

it follows the sequence of topics set down in the code, although occasionally M. passes over certain articles in their proper place so as to give them a special section later, e.g., Holy Communion. The book is a commentary on the code, not a translation of it. While M. says he will not enter into disputed points, there are a few occasions when he departs from that rule, e.g., anticipation of Lauds (pp. 93-95) and the omission of the Leonine prayers after dialog Mass (pp. 134-35). Both these points have since been given responses by the Holy See (cf. Bouscaren-O'Connor, *Canon Law Digest: Supplement* through 1960, canon 2). Despite the severity of the *Motu proprio* of the Holy Father and many of the articles of the code as well as some of its strong recommendations, all of which are emphasized in this book, there is already a very notable derogation to some of this in the new formula of decennial faculties for mission countries, e.g., three requiem Masses per week, even on third-class liturgical days (n. 16); ordination to sacred orders on ferial days (n. 27); anticipation of both Matins and Lauds from noon of preceding day (n. 55). The new formula was issued shortly before the promulgation of the code of rubrics but has since been explicitly confirmed in its entirety by the Pope, notwithstanding the new code of rubrics (cf. Bouscaren-O'Connor, *op. cit.*, can. 66). Very often through this book are found summaries, lists, comparative tables, etc., all of which make the book very helpful to everyone for a better understanding of the new rubrics.

West Baden College

James I. O'Connor, S.J.

LA PRÉDICATION DE BOSSUET: ETUDE DES THÈMES. By Jacques Truchet. 2 vols. Paris: Editions du Cerf, 1960. Pp. 369, 346. 29.70 fr. Though B. was not a professional preacher, his sermons not only are the most widely known of his works but form a large corpus that reflects almost all his varied interests and activities (the sermons range in time from 1643 to 1702). A "study of themes" too often means that the writer chooses to indulge in high-flown clichés while avoiding the less attractive and more demanding task of careful text analysis. This is not true of T.: his choice of the term "theme" is well grounded in the special nature of the literary genre "sermon"; for in sermons ideas are not usually presented in rigorous abstract fashion but are adapted to audience and circumstance and are present as "key motifs, continually repeated but susceptible of complex variation" (1, 9-10). T.'s goal is "to study carefully the content of [Bossuet's] preaching, from the viewpoint of its doctrine and from that of its manifold implications, philosophic, moral, psychological, historical, polemic, social, and political" (1, 9). The Introduction places B.'s sermons in the context of

seventeenth-century French preaching and of B.'s own lifework, and defines their spirit. The body of the book deals first with "universal themes: doctrine, spirituality, morality" (two main headings: man in the divine plan; the Christian life), then with "particular themes: controversy, apologetics, duties of states of life" (two main headings: the defense of the truth; the sanctification of various human situations). The last chapter and a conclusion analyze the psychology of B.'s oratory and the place of the preacher in seventeenth-century France. An important if not eye-catching contribution to the current renewal of Bossuet studies.

Woodstock College

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

THE SERMONS OF THE CURÉ OF ARS. Translated by Una Morrissey. Chicago: Regnery, 1960. Pp. xxii + 195. \$4.00. Seventy-five of the sermons from the early years of the Curé's parochial ministry. During these years he was striving mightily for the conversion of his parish, yet had time to write his sermons word for word. They are on moral rather than dogmatic topics, and contain his words of condemnation, in direct and vigorous style, of the evils that had undermined the morals of Ars: frequenting of cabarets, dancing, gambling, idle gossip, pride, neglect of Sunday worship, etc. The terrors of final judgment and of hell-fire are vividly portrayed. The Curé's famous modern biographer, Msgr. Trochu, has written an Introduction detailing the history of the discovery of the sermon MSS, and an "Afterword" explaining the Curé's sources for sermons and their influence on the composition. Lancelot Sheppard has a special Foreword for the English edition in which he too comments on the sources and also explains, by some comments on the socioreligious attitudes of the time, the sermons' severity of style and manner. Jansenism as a heresy had been condemned, but it had injected a rather rigorist attitude and outlook into the minds of the religious leaders of the Church. The Curé studied, read, and composed in this milieu. A modern reader of the sermons should keep this in mind, not to soft-pedal the reality of the abuses against which he preached, but to avoid being taken by surprise at a severity of tone which may sound strange to the twentieth-century Catholic.

San José Seminary, Manila

Neil J. Quirke, S.J.

MAN AND MORALS. By D. J. B. Hawkins. London: Sheed & Ward, 1960. Pp. vii + 104. \$3.00. The author of *A Sketch of Mediaeval Philosophy*, *The Essentials of Theism*, and *Crucial Problems of Modern Philosophy* here sets his hand to general ethics. The attempt comes off handily. Though es-

sentially in the Scholastic tradition, H. borrows liberally from the thought of Plato, Aristotle, Kant, Hobbes, G. E. Moore, and others. Far from constructing a patchwork, he weaves together the many strands of thought into a harmonious whole, using the historical approach of the growth of ideas in time. *Philosophia perennis* is the best description of his approach. In a book of this brief compass one must not expect comprehensive coverage or detail. Nor is detail needed, since H. legitimately supposes the reader to be familiar with the readily available textbooks. What he does is show what Kant or Aquinas contributed to, say, the relation of law and morality, and where the progress of human thought finds them wanting. Though a number of topics pertinent to general ethics are omitted, the essentials are here. The early chapters set forth the epistemological and psychological presuppositions of ethics: the difference between sensation and thought, the composite nature of man, free will. In another chapter H. makes extensive use of Kant's analysis of "ought"; understandably so, since apart from Kant and the Scholastics obligation is nowhere firmly established. Noteworthy is the chapter explaining the necessity of casuistry to an authentic ethic and delineating the area of the legitimate use of double effect. Other chapters treat the indispensability of intelligence in morality, the role of the virtues, the retributive, deterrent, and reformative ends of sanction, private ownership and communism. Thus the book covers familiar ground. Yet it is useful for the insights it provides; they are such as come only from long converse with the great philosophical minds of the past.

Loyola Seminary, Shrub Oak, N.Y.

Robert H. Springer, S.J.

CLASSICS IN PHILOSOPHY AND ETHICS. By C. E. M. Joad. New York: Philosophical Library, 1960. Pp. 313. \$6.00. An oddly conceived book of readings apparently done by the late C. E. M. Joad. He must have had some definite audience in mind, perhaps a correspondence-school public, but all traces of the original intention and setting are carefully deleted by the publisher. The materials are divided into three parts, the first of which covers the theory of knowledge, man, and God in 125 pages of brief selections from a broad range of modern philosophers. The second and third parts are respectively entitled "Ethics" and "Practical Philosophy." The distinction seems to be that there are some general questions about the foundation of ethics and other questions touching us more personally. Under this last heading can be found some essays on the Sermon on the Mount, Buddha and Socrates, gentleness and suffering, and Julian Huxley's answer to the question of why he is a scientific humanist ("the idea of God is entirely

man-made"). I cannot recommend this book to any group of readers within my acquaintance.

Saint Louis University

James Collins

ON THE ETERNAL IN MAN. By Max Scheler. Translated by Bernard Noble. New York: Harper, 1960. Pp. 480. \$10.00. Scheler's aim in *On the Eternal in Man* (translated here from the fourth German edition) is to defend the autonomy of the religious act and its object against any philosophical attempt to reduce them to the acts and objects pertaining to lower spheres of reality. Religious knowledge has its own object and its own evidence; cognitive acts intentionally ordered to essences in other realms of reality cannot attain to them. Using the phenomenological method, derived from Husserl but interpreted in a realistic sense, S. severely criticizes the subjective philosophies of religion which, in the Kantian tradition, reduce religious reality to an object of experience constituted by the a priori functions of the knowing or feeling subject. The subject does not "constitute" the objects of his intentions à la Husserl; he disposes himself morally and spiritually in the Augustinian tradition to see the divinely holy, the real essence which is the highest in the sphere of values. S.'s "phenomenological Augustinianism" has made *On The Eternal in Man* a book in which are found some of the most penetrating analyses of religious knowledge and its moral prerequisites to appear in modern times; it has led also, less happily, to the denial that metaphysics can provide the solid basis required for religion and to the rejection of the *quinque viae* as effective ways of establishing the existence of God. *On The Eternal in Man* is a difficult book; it is not always clear; nor are all the insights which are "self-evident" to its author self-evident to others. Yet, despite these reserves, and despite Scheler's own subsequent apostasy, the book is rightly considered, forty years after its first appearance, as one of the monuments in the literature of Christian phenomenology.

Loyola Seminary, Shrub Oak, N.Y.

Gerald A. McCool, S.J.

MYSTICISM AND PHILOSOPHY. By W. T. Stace. New York: Lippincott, 1960. Pp. 349. \$6.00. The striking similarity in accounts of mystical experiences in different times and places and in widely differing cultures suggests the possibility that such differences as do exist are not owing to the experiences but result rather from the subjects' interpretation of them in terms of their own religious beliefs. After analyzing excerpts from Oriental, Western, and modern mystical writing, but chiefly on the basis of his professed empiricism, S. is satisfied that all report the same basic experience differently interpreted. What of its objective reference? So far as Christian

mysticism is concerned, the solution is negatively predetermined in the initial chapter, "Presuppositions of the Enquiry," where it is stated that the genesis of mystical states results from such purely natural causes as psychological and physiological make-up. While this "naturalistic principle" allows for supermaterial and even divine causalities, these must operate within a rigid economy of nature and law. Properly supernatural experiences are excluded on principle as "meddlesome interferences of a capricious personal God" (p. 28) who is in no circumstance permitted to "interrupt the causal sequence of the natural order" (p. 25). Of course, a purely philosophical and psychological method is the only one available to the rationalist, who is nonetheless within his rights in examining works of such deep human interest which are there for all to read. The fact remains, however, that if there should indeed be a supernatural order—that is, an order of grace—and an Absolute unembarrassed by rationalist prohibitions against trespass, then a systematically rationalist approach to these complex documents can only result in systematically misunderstanding them. And so it will come as almost no great surprise to have John of the Cross rated a second-class intellect and Teresa of Avila repeatedly found "un-self-critical" and lacking in good judgment (p. 54). So much for methodology. S.'s general and tentative resolution of the problem of objectivity is that mystical experience is neither objective nor subjective but transsubjective. The elaboration of this thesis closely involves his notions of God, person, substance, infinity, and individuation. Remaining chapters take up the relation of mysticism to logic, language, and ethics.

Fordham University

Joseph V. Dolan, S.J.

PSYCHO-SOCIOLOGIE DE L'APPARTENANCE RELIGIEUSE. By Hervé Carrier, S.J. Rome: Gregorian Univ. Press, 1960. *Studia socialia* 4. Pp. 314. \$3.50. Although social scientists have long regarded religion and its various manifestations as legitimate objects for empirical investigation, their contributions have tended to be disparate rather than cumulative. Owing to the peculiar nature of religious phenomena, interested social scientists have found it difficult to define the dimensions of their field of research and consequently to agree on a uniform methodology. The present study focuses on the contributions of social psychology to an understanding of religious affiliation and commitment, so that the primary area of concern is the formation and differentiation of religious attitudes. Following good thesis form, C. first reviews the current situation in the field, defines his approach, and then proceeds to discuss pertinent findings relating to conversion, education and teaching, group affiliation, and the development, maturing, or modifica-

tion of religious attitudes throughout the life cycle. He prudently confines his analysis to religions stemming from the Judeo-Christian tradition, yet even within this restricted area he finds it necessary to distinguish between sect and church, for the personal and social significance of both conversion and affiliation differs in each type. Students will find this work a highly useful survey and evaluation of pertinent research. Because the scientific study of religion has not yet developed into a clearly-defined discipline, there was need to take stock of current progress, and C. has displayed scholarly competence in handling this task.

Saint Louis University

John L. Thomas, S.J.

THE HISTORIC REALITY OF CHRISTIAN CULTURE. By Christopher Dawson. New York: Harper, 1960. Pp. 124. \$3.00. The first of a new series, *Religious Perspectives*, which will present essays searching for a "rediscovery of God" by a new and better understanding of man. D. gives reflections on the relevance of Christian culture in this new understanding. A summary discussion of the significance of Christian culture in the past two millennia prompts D. to speak of the six ages of the Church. We live in the sixth age, but D. stops short of analysis of the present age, although he contributes to our perspective in trying to grasp the deeper meaning of the present crises. The relativities of Christian participation in civilization stand out clearly from the survey, but the reader is left unenlightened about the legitimate expectations of the current historical moment. However, D. offers a salutary reminder of the transcendence of the Church whatever her particular involvement may be, and neatly posits the bases for hope amid the conflicts which grip the peoples of the world.

Woodstock College

Carroll J. Bourg, S.J.

WORLD CATHOLICISM TODAY. By Joseph Folliet. Translated by Edmond Bonin. Westminster, Md.: Newman, 1961. Pp. 214. \$3.25. The first three chapters read like a John Gunther survey: an adequate report on the principal developments in Church history in the last century, a geographical survey of the Church today, and a sociological picture of Catholics in various parts of the world. The last half of the book is considerably more rewarding, although the last chapter, "Catholicism and World Needs Today," is quite platitudinous and exhortatory. The two most valuable chapters are "The Problems of Contemporary Catholicism" and "The Spirituality of Contemporary Catholicism." Despite such occasional bald statements as "Her [the Church's] philosophy of war and peace answers the needs and calms the fears of today's world," F. usually adheres to a more balanced line epit-

omized in this sentence: "There is no use announcing the glad tidings of Christ if we look sad and soured; no use averring that ours is the noblest system of morality if we do not practice it; no use pretending we know the answer to every problem if we never solve any; no use insisting we hold the key to the interpretation of history if we are always one or two revolutions behind." Laymen will find the suggestions in the chapter on lay spirituality especially helpful and suggestive. F.'s thesis is that laymen should not try to be third-rate clerics but rather saintly laymen by sanctifying themselves in and through the temporal, by doing the little things perfectly for the love of God.

Saint Louis University

Thomas P. Neill

LES ORIGINES DE L'HOMME: BIOLOGIE ET CULTURE. *Cahiers d'études biologiques* 6-7. Paris: Lethielleux, 1960. Pp. 204. A symposium on evolution with contributions by scientists, philosophers, and a theologian. *Biologie* is a quite comprehensive term here: there are articles on evolution in the narrow sense (prefaced by a synthetic study, "Apparition de l'homme: Géologie et paléontologie. Vues d'ensemble," by René Mouterde), others on the art, religion, and intelligence of prehistoric man, three on the philosophy of language, and a final essay, "L'Homme comme parole et Dieu comme révélation," by G. Martelet, S.J.

DICTIONNAIRE DE THÉOLOGIE CATHOLIQUE: TABLES GÉNÉRALES (HEFNER—INNOCENT XII). Paris: Letouzey et Ané, 1960. As in previous sections of these *Tables*, three broad types of entry can be distinguished: (1) short notices of latter-day philosophers (Hegel, Heidegger, Husserl . . .) and theologians (Herbigny, Huby . . .), but also of a number of medieval figures (e.g., Heiric, Herbert, and Heribald, all of Auxerre). Here we can classify such historical notices as already existed but are now brought up to date, e.g., Heracleon the Gnostic. (2) Tables of references organized into a detailed outline for the study of some historical figure or of a dogmatic or canonico-moral subject, and thus enabling the user to have the whole of the *Dictionnaire* at his command. These tables are invaluable and deserve the gratitude of every user for the painful labor that went into compiling them. We may notice especially: heresy and heretics (with the addition of an article on the suppression of heresy before the Council of Trent); Hilary of Poitiers; Hippolytus; homicide; Hugh of St. Victor; ignorance; images (with a new notice on the Church as image of Christ); the iconoclastic controversy; Immaculate Conception; ecclesiastical immunities; imposition of hands; taxation; indulgences (with a notice on indulgences in the Orthodox

Churches [=a résumé from Jugie]); salvation of infidels; Innocent III. (3) Some new doctrinal articles: man (promised in 1, 368 but never written; a synthesis of elements spread through the *DTC*); holy oils (likewise promised: 2, 2395); homosexuality; idea (ideal, idealism); illegitimacy; immanence (doctrine, as distinguished from "méthode d'immanence").

LECCIONES ESQUEMÁTICAS DE ESPIRITUALIDAD. By Jesús Martínez Balirach, S.J. Santander: Sal Terrae, 1960. Pp. 430. A worth-while textbook for sixty lectures, in schematic form (headings in form of topics; subheadings in form of definitions or brief descriptions), covering introductory questions, perfection and its causes, the means of perfection, degrees of spiritual life, and states of life. For all but the final section, de Guibert's *Theologia spiritualis* (supplemented by his *Etudes de théologie mystique*) provides the foundation and framework. There is a select bibliography (pp. 405-15), chiefly of classical works.

SEEKING THE KINGDOM. Edited by Reginald Masterson, O.P. St. Louis: Herder, 1961. Pp. xviii + 306. \$5.25. A collection of articles that appeared under the general title "Spirituality for All" in *Cross and Crown* from September, 1956, onward; to these have been added some allied CC articles and a brief introduction, by Jordan Aumann, O.P., on the theme "Kingdom of God" (pp. vii-xv). "Though written by various authors, the content of these articles is clearly arranged to present an orderly exposition of the goal of Christian life: the clear vision of the Triune God, the nature of Christian perfection as it is realized in this life, and the role of the incarnate Son of God and His sacraments, as well as the individual Christian's share in the attainment of this goal" (p. v).

ETUDES DE MORALE: HISTOIRE ET DOCTRINE. By Odon Lottin, O.S.B. Gembloux: Duculot, 1961. Pp. 365. 3.85 fr. Sixteen studies by the indefatigable L., all but three already published and reprinted here, for the most part without change. The first four prolong L.'s medieval studies in the history of Christian morality, contained in the six volumes of *Psychologie et morale aux XIIe et XIIIe siècles* (connection of virtues, from Scotus to ca. 1320; acquired virtues as true virtues, from Abelard to Aureolus; infused and acquired moral virtues, and the fourfold goodness of the human act, both according to St. Thomas). The next four are on general questions of moral doctrine (law; practical reason and practical faith; moral for Christians and moral for confessors; how to interpret and use St. Thomas). Seven

essays on religious life and a final one on "Liturgy and the Liturgical Spirit" fill out the sixteen.

VIE DE SAINT DOMINIQUE. By Lacordaire. Presented by M.-D. Chenu, O.P. Paris: Editions du Cerf, 1960. Pp. 278. 8.70 fr. The centenary of L.'s death occasions this reprint of his classical *Life*. Not a work of erudition, but among those biographies which "dépassent les autres par la sûreté de leur intuition de l'histoire, lorsqu'elles émanent d'un Lacordaire ou d'un Bede Jarrett qui possédèrent le sens profond de l'oeuvre dominicain" (M.-H. Vicaire, O.P., *Histoire de saint Dominique* 1 [Paris, 1957] 7). Chenu's introduction (pp. 7-11) reflects on L. as "historian" and on the factors which helped him—the restorer of the Dominican provinces in France—to his insight into the life and work of his order's founder.

DISCOURSE ON FREE WILL. By Erasmus and Luther. Translated and edited by Ernst F. Winter. New York: Frederick Ungar, 1961. Pp. xiii + 138. \$3.75 (cloth), \$1.45 (paper). A short historical introduction (pp. v-xi); Erasmus' *On Free Will* (*De libero arbitrio*, 1524), here Englished for the first time; and Luther's *The Bondage of the Will* (*De servo arbitrio*, 1525), written in answer to E.'s essay and criticisms. The translator says that "in a sense it [the Erasmus-Luther debate] is a disorganized summary of the classical and medieval debates" (p. 2, note 1). He must also say, however, that "Erasmus was admittedly not well versed in Augustinian theology and philosophy" (p. 11, note 12) and that his "discussion of grace suffers from obscurities. He was not well disposed to any scholastic terminology and failed to define clearly his own definitions" (p. 27, note 11). These were some of the drawbacks which prevented E. from being truly representative of the best traditional thought on freedom and grace. But the two documents here given are important, and W.'s version will render service to Latinless students.

DER ANSPRUCH DER PHILOSOPHIE UND DER EINSPRUCH DER THEOLOGIE IM STREIT DER FAKULTÄTEN. By Ludwig Hödl. *Mitteilungen des Grabmann-Instituts der Universität München* 4. Munich: Hueber, 1960. Pp. 23. DM 3.80. Ever since Kant's 1798 essay, the problem of the interrelationships of philosophy and theology has often been discussed in Germany under the rubric "conflict between the faculties." The conflict is not a pure historical accident but arises from the nature of the two disciplines, philosophy making the "claim" to be a way to truth, theology not only making the same

claim apropos of the same basic themes and problems (God, world, man) but also raising a "protest" against philosophy's "claim." There is, however, a legitimate and an illegitimate conflict, and the history of ideas is largely the history of these two kinds of conflict. In his inaugural lecture as occupant of the Chair of Dogmatic Theology and Introduction to Theology, H. sketches the history of philosophy's claims in antiquity and of the conflicts that arose in the Middle Ages.

LIVRES CATHOLIQUES: 1955-1958. Paris: Lethielleux, 1960. Pp. 159. 6 fr. 130 publishers provide the third of their joint catalogues (1 = 1945-51; 2 = 1951-55), listing new items and reprints from these years, under fifteen major headings. There are numerous subheadings; series titles are listed together. "Catholic" includes books by non-Catholics (noted with an asterisk) or books on subjects such as non-Catholic religions or ancient philosophy which will interest the Catholic reader or student. There are indices of authors' names, titles, series, and publishers.

THE WIMMER LECTURES 3, 5, 8, 10. Latrobe, Pa.: Archabbey Press, 1960. Pp. 52, 53, 59, 64. \$2.50 each. In 1946, its centenary year, St. Vincent's Archabbey and College established an annual lecture in honor of its founder, Boniface Wimmer, O.S.B. The series is now being published and includes the following lectures of theological relevance: Gerald B. Phelan, *The Wisdom of Saint Anselm* (1949); Jacques Maritain, *Man's Approach to God* (1951); Helen C. White, *Prayer and Poetry* (1954); and Stephan G. Kuttner, *Harmony from Dissonance: An Interpretation of Medieval Canon Law* (1956).

BOOKS RECEIVED

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

Scriptural Studies

The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright. Ed. by G. Ernest Wright. Garden City, N.Y.: Doubleday, 1961. Pp. 409. \$7.50.

The Book of Isaiah 1 and 2. Commentary by John E. Huesman, S.J. New York: Paulist Press, 1961. Pp. 126, 96. \$.75 ea.

New Testament. Tr. from the Approved Greek Text of the Church of Constantinople and the Church of Greece by Metropolitan Fan S. Noli. Boston: Albanian Orthodox Church in America, 1961. Pp. 508.

- Glanzman, George S., S.J., and Joseph A. Fitzmyer, S.J. *An Introductory Bibliography for the Study of Scripture*. Woodstock Papers 5. Westminster, Md.: Newman, 1961. Pp. 135. \$1.50.
- Lyonnet, Stanislas, S.J. *Theologia biblica Novi Testamenti: De peccato et redemptione 2: De vocabulario redemptionis*. Rome: Pontifical Biblical Institute, 1960. Pp. 148. \$2.00.
- Obrist, Franz. *Echtheitsfragen und Deutung der Primatsstelle Mt 16, 18f. in der deutschen protestantischen Theologie der letzten dreissig Jahre*. Neutestamentliche Abhandlungen 21, 3/4. Münster: Aschendorff, 1961. Pp. xvi + 203. DM 17.80.
- O'Connor, Edward D., C.S.C. *Faith in the Synoptic Gospels: A Problem in the Correlation of Scripture and Theology*. Notre Dame, Ind.: Univ. of Notre Dame Press, 1961. Pp. 164. \$4.00.
- Poncelet, M., R.S.C.J. *Le mystère du sang et de l'eau dans l'évangile de saint Jean*. Paris: Editions du Cerf, 1961. Pp. 184. 5.70 fr.

Doctrinal Theology

- Baum, Gregory, O.S.A. *L'Unité chrétienne d'après la doctrine des papes de Léon XIII à Pie XII*. Tr. par A. Renard, O.S.B. Paris: Editions du Cerf, 1961. Pp. 252. 12.60 fr.
- Bouyer, Louis, C.Or. *The Word, Church and Sacraments in Protestantism and Catholicism*. Tr. by A. V. Littledale. New York: Desclée, 1961. Pp. 80. \$2.00.
- Daniélou, Jean, S.J. *Christ and Us*. Tr. by W. Roberts. New York: Sheed & Ward, 1961. Pp. 238. \$3.95.
- Erasmus and Luther. *Discourse on Free Will*. Tr. and ed. by E. F. Winter. New York: F. Ungar, 1961. Pp. xiii + 138. \$3.75.
- Fandal, Damian C., O.P. *The Essence of the Eucharistic Sacrifice*. River Forest, Ill.: Aquinas Library, 1961. Pp. 116. \$2.50.
- Journet, Charles. *Le mal: Essai théologique*. Bruges: Desclée, 1961. Pp. 336. 195 fr.
- Levasseur, Jean-Marie. *Le lieu théologique "histoire."* Trois-Rivières, Qué.: Editions du Bien Public, 1961. Pp. 232. \$4.00.
- Marian Studies* 12 (1961). Paterson, N.J.: Mariological Society of America, 1961. Pp. 265.
- Marie, l'Eglise et la rédemption*. Journées d'études Lourdes, 1958. Ottawa: Ottawa Univ. Press, 1961. Pp. 273. \$6.00.
- Smith, Robert D. *The Mark of Holiness*. Westminster, Md.: Newman, 1961. Pp. 324. \$4.50.

- Solá Brunet, Gabriel. *Tractatus dogmaticus de eucharistia*. Barcelona: Balmes, 1961. Pp. 120.
- Thils, Gustave. *Primauté pontificale et prérogatives épiscopales: "Potestas ordinaria" au concile du Vatican*. Louvain: Warny, 1961. Pp. 103.
- Thomas Aquinas, Saint. *Somme théologique: Le monde des ressuscités*. Tr. et ann. par Réginald-Omez, O.P. Paris: Editions du Cerf, 1961. Pp. 517. 12.60 fr.
- Tromp, Sebastian, S.J. *Corpus Christi quod est ecclesia 2: De Christo capite mystici corporis; 3: De spiritu Christi anima*. Rome: Gregorian Univ., 1960. Pp. 585, 465. L. 3000, 2500.
- Van Noort, G. *The Sources of Revelation, Divine Faith*. Tr. and rev. by J. J. Castelot, S.S., and W. R. Murphy, S.S. Westminster, Md.: Newman, 1961. Pp. 420. \$7.50.

Moral Theology, Canon Law, Liturgical Questions

- Baur, Johannes. *Liturgical Handbook for Holy Mass*. Tr. by D. Heimann. Westminster, Md.: Newman, 1961. Pp. 146. \$2.95.
- Célibat et sacerdoce*. Comité d'études doctrinales de Lille. Paris: Editions du Cerf, 1961. Pp. 96. 3 fr.
- Chyang, Peter B. *Decennial Faculties for Ordinaries in Quasi-Dioceses*. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 366.
- De Marco, Angelus A., O.F.M. *Rome and the Vernacular*. Westminster, Md.: Newman, 1961. Pp. 191. \$3.25.
- Fanfani, Louis G., O.P., and Kevin D. O'Rourke, O.P. *Canon Law for Religious Women*. Dubuque: Priory Press, 1961. Pp. 393. \$4.95.
- Flicoteaux, E., O.S.B. *The Splendor of Pentecost*. Tr. by M. L. Helmer. Baltimore: Helicon, 1961. Pp. 112. \$3.50.
- Gormley, William J., C.M. *Medical Hypnosis*. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 167.
- Gossman, Francis J. *Pope Urban II and Canon Law*. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. 208.
- Laferrière, P. M. *New and Eternal Testament*. Tr. by R. Capel. Westminster, Md.: Newman, 1961. Pp. 287. \$3.95.
- Lahidalga, José M. de. *La coacción en la ordenación sagrada: Estudio histórico-jurídico del canon 214*. Vitoria, Spain: Editorial Eset, 1960. Pp. xxvii + 388.
- McFadden, Charles J., O.S.A. *Medical Ethics*. 5th ed.; Philadelphia: Davis, 1961. Pp. 441.
- Ramsey, Paul. *War and the Christian Conscience*. Durham, N.C.: Duke Univ. Press, 1961. Pp. 331. \$6.00.

- Roos, John R. *The Seal of Confession*. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. 123.
- St. John-Stevas, Norman. *Life, Death and the Law*. Bloomington: Indiana Univ. Press, 1961. Pp. 375. \$5.95.
- Schreiber, Paul F. *Canonical Precedence*. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 329. \$3.00.
- Schürmann, Heinz. *Eine dreijährige Perikopenordnung für Sonn- und Festtage*. Düsseldorf: Patmos, 1961. Pp. 20. DM 1.20.
- Shekleton, Matthew M., O.S.M. *Doctrinal Interpretation of Law*. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 115.
- Tillmann, Fritz. *The Master Calls*. Tr. by G. Roettger, O.S.B. Baltimore: Helicon, 1961. Pp. 355. \$5.00.

History and Biography, Patristics

- Aelred de Rievaulx. *La vie de recluse. La prière pastorale*. Texte, introd., tr. et notes par C. Dumont, O.C.S.O. Sources chrétiennes 76. Paris: Editions du Cerf, 1961. Pp. 215. 13.80 fr.
- Aland, Kurt. *Kirchengeschichtliche Entwürfe: Alte Kirche, Reformation und Luthertum, Pietismus und Erweckungsbewegung*. Gütersloh: G. Mohn, 1961. Pp. 704. DM 59.—
- Ambroise de Milan. *Des sacrements. Des mystères. Explication du symbole*. Texte, tr. et notes par Bernard Botte, O.S.B. Sources chrétiennes 25^{bis}. Paris: Editions du Cerf, 1961. Pp. 230. 13.20 fr.
- Augustine, Saint. *Commentaire de la première épître de S. Jean*. Texte, introd., tr. et notes par Paul Agaësse, S.J. Sources chrétiennes 75. Paris: Editions du Cerf, 1961. Pp. 460. 18 fr.
- Azcona, Tarsicio de, O.F.M.Cap. *La elección y reforma del episcopado español en tiempo de los reyes católicos*. Madrid: Consejo Superior de Investigaciones Científicas, 1960. Pp. 382. 140 ptas.
- Blet, Pierre, S.J. *Le clergé de France et la monarchie. Etude sur les Assemblées générales du clergé de 1615 à 1666*. Analecta Gregoriana 106, 107. Rome: Gregorian Univ., 1959. Pp. 533, 468. \$10.00.
- Bresnahan, John E., O.S.A. *The One True God*. Villanova, Pa.: Villanova Univ. Press, 1961. Pp. 46.
- Broutin, Paul, S.J. *La réforme pastorale en France au XVII^e siècle*. 2 vols. Tournai: Desclée, 1956. Pp. 372, 567.
- Chapman, Ronald. *Father Faber*. Westminster, Md.: Newman, 1961. Pp. 374. \$5.95.
- Chevallier, Pierre. *Loménie de Brienne et l'ordre monastique (1766-1789)*. 2 vols. Paris: Vrin, 1959-60. Pp. 392, 287.

- Cross, F. L. *The Early Christian Fathers*. London: Duckworth, 1961. Pp. 218. 15s.
- Eberhardt, Newman C., C.M. *A Summary of Catholic History 1: Ancient and Medieval History*. St. Louis: Herder, 1961. Pp. 880. \$12.00.
- Festugière, A.-J., O.P. *Les moines d'Orient 1: Culture ou sainteté; 2: Les moines de la région de Constantinople*. Paris: Editions du Cerf, 1961. Pp. 96, 176. 9 fr., 18 fr.
- Fraenkel, Peter. *Testimonia Patrum: The Function of the Patristic Argument in the Theology of Philip Melancthon*. Geneva: Droz, 1961. Pp. 384. 50 fr.
- Guy, Jean-Claude. *Unité et structure logique de la "Cité de Dieu" de saint Augustin*. Paris: Etudes augustiniennes, 1961. Pp. 158. 22 fr.
- Hertling, Ludwig von, S.J. *Communio: Chiesa e papato nell'antichità cristiana*. Rome: Gregorian Univ., 1961. Pp. 57. L. 400.
- Hurley, Michael, S.J. *Scriptura sola: Wyclif and His Critics*. New York: Fordham Univ. Press, 1960. Pp. 82.
- Latourette, Kenneth Scott. *Christianity in a Revolutionary Age 3: The Nineteenth Century outside Europe*. New York: Harper, 1961. Pp. 527. \$7.50.
- Leo XIII and the Modern World*. Ed. by E. T. Gargan. New York: Sheed & Ward, 1961. Pp. 246. \$4.50.
- Léon le Grand. *Sermons 3*. Tr. et notes par René Dolle, O.S.B. Sources chrétiennes 74. Paris: Editions du Cerf, 1961. Pp. 320. 15.60 fr.
- Pacelli, Francesco. *Diario della Conciliazione*. Città del Vaticano: Libreria Editrice Vaticana, 1959. Pp. 575.
- Pauck, Wilhelm. *The Heritage of the Reformation*. Rev. ed. Chicago: Free Press of Glencoe, 1961. Pp. 399. \$6.00.
- Pépin, Jean. *Les deux approches du christianisme*. Paris: Editions de Minuit, 1961. Pp. 285. 20 fr.
- Pfammatter, Josef. *Die Kirche als Bau: Eine exegetisch-theologische Studie zur Ekklesiologie der Paulusbriefe*. Analecta Gregoriana 110. Rome: Gregorian Univ., 1960. Pp. 196. L. 2000.
- Bede the Venerable, Saint. *In Lucae evangelium expositio, In Marci evangelium expositio*. Ed. D. Hurst, O.S.B. Corpus christianorum, series latina 120. Turnhout: Brepols, 1961. Pp. 681.
- Wölfl, Karl. *Das Heilswirken Gottes durch den Sohn nach Tertullian*. Analecta Gregoriana 112. Rome: Gregorian Univ., 1960. Pp. 314. L. 2500.
- Woodgate, M. V. *Saint Francis de Sales*. Westminster, Md.: Newman, 1961. Pp. 138. \$2.95.

Pastoral and Ascetical Theology, Devotional Literature

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SIGLA

OLD TESTAMENT

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

NEW TESTAMENT

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