

BOOK REVIEWS

THE BIBLE AND THE ANCIENT NEAR EAST: ESSAYS IN HONOR OF WILLIAM FOXWELL ALBRIGHT. Edited by G. Ernest Wright. Garden City, N. Y.: Doubleday, 1961. Pp. 409. \$7.50.

The Albright *Festschrift*, long awaited, is a splendid tribute to a great scholar and teacher. More than that, it is a book which should be carefully studied by every serious student of the Bible and the Near East; in fact, one may freely predict that this volume will be for many years the graduate student's vade mecum.

Contributors were limited, at Prof. Albright's request, to former students and to friends and colleagues working in America. The list is impressive: John Bright, "Modern Study of Old Testament Literature"; George E. Mendenhall, "Biblical History in Transition"; William L. (not "J.," as in "Contents" and on the dust cover) Moran, S.J., "The Hebrew Language and Its Northwest Semitic Background"; G. Ernest Wright, "The Archaeology of Palestine"; Harry M. Orlinsky, "The Textual Criticism of the Old Testament"; Frank M. Cross, Jr., "The Development of the Jewish Scripts"; David Noel Freedman and Edward F. Campbell, Jr., "The Chronology of Israel and the Ancient Near East"; Gus W. Van Beek, "South Arabian History and Archaeology"; Samuel Noah Kramer, "Sumerian Literature, A General Survey"; Thorkild Jacobsen, "Formative Tendencies in Sumerian Religion"; Thomas O. Lambdin, "Egypt: Its Language and Literature"; John A. Wilson, "Egyptian Culture and Religion"; Albrecht Goetze, "Hittite and Anatolian Studies."

Prof. Wright, editor of the volume and heir apparent to the leadership of what, before A.'s retirement, was becoming known as "the Baltimore School," regrets in his Foreword that certain planned chapters could not, for a variety of reasons, be brought to realization. In this connection he mentions topographical research and Canaanite, Aramaean, and Iranian cultures. To these should surely be added the puzzling absence of essays devoted to Accadian, Qumrânian, and specifically Ugaritic studies, although this last does come in for some treatment in a few of the essays and would doubtless have figured largely in the planned piece on Canaanite culture. An absence of a different sort is felt too, and that not least, we know, by A. himself: the late Roger T. O'Callaghan, S.J., whose linguistic abilities were a never-ending source of wonder to his teacher and friend.

To supply in part, at least, for these regrettable lacunae, some of the original essays were expanded and a paper by A. himself included as Appendix I. This paper, "The Role of the Canaanites in the History of Civiliza-

tion," is a revised edition of an earlier (1942) article. A further welcome inclusion is an extensive "Bibliography of W. F. Albright" from 1911 through May, 1958. This Appendix II, however, should not be regarded as superseding H. M. Orlinsky's *An Indexed Bibliography of the Writings of William Foxwell Albright* (New Haven, 1941). Two indexes (author and subject) complete this attractive volume.

The Bible and the Ancient Near East reflects A.'s catholicity of interest, but it goes well beyond that. It brings together in one place, perhaps more succinctly than the master has himself, the thought and approach which is characteristic of him and of a whole generation of his students. This is particularly true of the first part of the book. Wright speaks of A.'s work being "an exceptionally learned stimulus, not infrequently controversial, on the very front lines of Near Eastern scholarship." That work is characterized by "its radically empirical emphasis in historical method, its full employment of fresh linguistic, philological and archaeological data to challenge older views and to form the basis of new syntheses—these are the roots of its heuristic importance" (p. 5).

The essays testify to A.'s striking success in imbuing his students (ten of the fourteen contributors fall into this category) with his method and his ideals. In this respect the essays of Mendenhall, Moran, Wright, Cross, and Freedman are outstanding. Mendenhall points out that while Wellhausen's literary analysis of the sources of the Pentateuch (Hexateuch) is still widely accepted, his reconstruction, on the basis of that analysis, of Israel's history and religion has broken down. New methods and new data, as well as changes in the *Zeitgeist* since World War I, have made possible the presentation of a new hypothesis for the history of Israel and its religion. That hypothesis is sketched in broad strokes along the lines developed by A. and since (M. wrote in the spring of 1957) given full-dress treatment by another contributor to the *Festschrift*, John Bright, in *A History of Israel* (Philadelphia, 1959).

Moran's very instructive essay moves smoothly from a listing of Semitic epigraphic discoveries in the last three decades to a summary of the contributions to our knowledge of Hebrew phonology, morphology, and syntax gained from a study of these discoveries. So far as the reviewer knows, at the date of its finalization (April, 1958) this essay offered a taxative list of such contributions. No student of the Hebrew Bible can afford to ignore this masterly summation.

Wright's essay takes the form of a "Summary of Palestine's Cultural History." Accompanied by nine comparative charts, this very competent marshaling of the facts is to be studied rather than merely read. Even more

technical and, so far as the reviewer can judge, equally competent is Cross's seventy-page study of the development of the Hebrew scripts. While Birnbaum's *The Hebrew Scripts* (London, 1954-) must be the standard handbook, Cross's essay will be more than enough for the ordinary student. The pieces by Freedman-Campbell, Van Beek, and Lambdin all show the stamp of "the School," while the contributions of the renowned scholars Kramer, Jacobsen, Wilson, and Goetze are a credit to themselves and an honor to one whom all must regard as a giant.

It is to be hoped that Prof. Albright's projected history of the religion of Israel, for the writing of which a lifetime of hard work and penetrating thought has uniquely prepared him, will shortly appear. Such a book will be a fitting climax to the work of this great scholar and stimulating teacher.

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JOSEPH J. DEVAULT, S.J.

THE THEOLOGY OF ST. LUKE. By Hans Conzelmann. Translated by Geoffrey Buswell. New York: Harper, 1961. Pp. 255. \$5.00.

Vincent Taylor once termed *Formgeschichte* the "child of disappointment," because it was born of the failure of Source Analysis to make further profitable advances in the study of the Synoptic Problem. The isolation of Mark and of Q as sources of the Gospels had been a gain, but it seemed impossible to pursue that sort of analysis any further. Then about the First World War came the Form Critics, who questioned the framework of the Synoptic Gospels and with their *Formgeschichte* tried to penetrate back into the period of the oral formulation of the Gospel-units. But the excesses of the *formgeschichtliche Methode* terminated in Bultmann's demythologization of the NT, and a disappointment of another sort grew up. It too produced offspring. One child of this latter-day disappointment has been named *Redaktionsgeschichte*, born since the Second World War. It designates the attempt to analyze the relationship of the individual Gospel-units to the whole, to sketch the history of the redaction of the Gospel, or to explain the theological import of the very framework in which the Synoptic material was arranged by the author in question.

Conzelmann's *Die Mitte der Zeit: Studien zur Theologie des Lukas* (Tübingen, 1954) was one of the first significant German works in this new development in the study of the Synoptics. It has had no little success, has recently (1960) seen its third German edition, and is now made available to English readers in the volume under review here. No indication is given in it of the German edition which has been translated, but a comparison of the English with the second German edition reveals that the translator has

had access either to notes from the author or at least to galley proofs of the third edition, for it contains significant additions beyond the second German edition. Spot checks reveal that the English translation has been carefully done; however, the Greek words quoted in the text should have been more carefully proofread, for there is a host of mistakes in them throughout the book (pp. 23, 36, 40, 69, 92, 100, etc.).

The specific theological character of Luke's Gospel emerges for C. from a comparison of the way in which the traditional Synoptic material is handled by him with that of Mark. Underlying C.'s investigation is thus an acceptance of the Two Source hypothesis of the Synoptic Gospels, and specifically of Mark as a source of Luke. Since the study strives to account for the significant differences which the third Gospel displays when it is compared with Mark, it is precisely these differences which reveal the theological tendency of the author.

The first clearly resultant characteristic is Luke's geographical preoccupation. Part 1 discusses the geographical elements in the composition of Luke's Gospel. "Luke employs geographical factors for the purpose of setting out his fundamental conception, and . . . modifies his sources to a considerable extent" (p. 27). This characteristic of the third Gospel had been pointed out before, but the comparative study of it given here is new and the conclusions drawn from it as an indication of Luke's theology are fresh.

In the second part of the book C. discusses Luke's eschatology, and it is here that we find the major emphasis of the study. According to C., Luke does not simply transmit the kerygma which he has received, but presents it as "the subject of reflection." He reflects on it in the light of the delay in the Parousia. "Luke is confronted by the situation in which the Church finds herself by the delay of the Parousia and her existence in secular history, and he tries to come to terms with the situation by his account of historical events" (p. 14). The Church had gone through a period of expectancy in which the Parousia had not occurred; now the Synoptic material is presented by Luke no longer in expectation of it, but as part of the *Heilsgeschichte*, of the salvation history controlled by God. There are three periods in the total view of history: (a) the period of Israel, which lasts up to and including John the Baptist (see Lk 16:16, for John is not an eschatological figure in Luke); (b) the period of the ministry of Jesus (not his "life"), or the time of salvation in which Satan has no influence (see Lk 4:13 and 22:3); (c) the period of the Church on earth since the Ascension, a period of hardship. Salvation history thus has two limits: creation and the Parousia; but the period of Jesus' ministry is the crucial part, the "center of time"

(cf. the German title). This is not the time in which Luke writes, nor the time of the Church's existence, but it is the root of the Church, the period which gives meaning to all that follows. To this basic conception the whole geographical and chronological scheme of the Gospel is subservient. Christ's ministry, therefore, is not a prelude to the end of the world, but the middle of history, its core, its meaning. In the period of the Church, between the Ascension and the Parousia, the Spirit is given, not as an experience of the *eschaton* (as in Joel), but as a guarantee of the Christian's final salvation. *Thlipsis* and *metanoia* cease to be definite eschatological terms (as in Mk and Mt) and are applied to the present-day experiences of Christian existence. So the words of Christ are transferred from a context of eschatology to that of the ordinary trials of daily life for the Christian who looks for eventual salvation in the *future* kingdom of God.

There is much to be commended in this stimulating book. The general thesis can be accepted: Luke's transposition of the traditional material to another perspective, the period of the Church on earth, with the application of the words and works of Christ to the life of the Christian before the Parousia. But there is one basic defect in the study and that is the oversimplification of the material which is found in Mark. Is it so clear-cut that everything in Mark is dominated exclusively by an imminent parousia? Granted that this eschatological tinge is more prominent in Mark than in Luke, does this mean necessarily that it is due to Jesus Himself? It is possible that some of this teaching was incrustated with current Jewish eschatological beliefs in the minds of those who heard Him, and that it was only gradually purified of such incrustation as time went on and the Parousia did not occur. In other words, the thesis of C.'s book needs further refinement in this regard of the eschatological setting of Christ's words.

The book is not easy to read, because C. presupposes that the reader is constantly consulting the Greek text of Luke and his source to appreciate the differences which he discusses and their significance. However, anyone who will take the pains to do so will be rewarded by such comparative study under the guidance of this competent master.

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JOSEPH A. FITZMYER, S.J.

THE THEOLOGY OF THE GOSPEL ACCORDING TO THOMAS. By Bertil Gärtner. Translated by Eric J. Sharpe. New York: Harper, 1961. Pp. 286. \$5.00.

This study of the *Gospel of Thomas*, one of the most thorough and most useful yet to appear, results in part from the seminar on the Nag'-Hammâdi documents conducted in recent years at Uppsala. The author is NT pro-

fessor there and is known to English-speaking readers for recent works on the Areopagus speech and on John 6. Though this volume has appeared in the United States only in 1961, the reader might be cautioned that it takes into consideration no literature written after mid-1959, and of the latter there has been a great deal. Thus, one must expect G.'s work to cover much of the same ground as the recent books of Doresse, Grant-Freedman, Kasser, and Wilson, and to miss much recent periodical discussion on the nature and origin of *Thomas*.

The title of the book is a little misleading, since much more than the theology of *Thomas* is discussed. Some seventy pages are devoted to an analysis of the literary character of the document. Here G. treats the nature of the sayings, the "gospel" as a whole, the conflations of sayings, known and unknown sayings, the presence of different traditions in the work, relationships to the canonical Gospels and to the Oxyrhynchus sayings, etc. In his discussion of the traditions drawn upon by *Thomas*, G. makes a number of important observations. In general, he is inclined not to accept the hypothesis advanced by G. Quispel and others in several recent articles, that we find in *Thomas* an independent tradition of sayings of Jesus existing in Jewish-Christian circles alongside the canonical traditions. This theory leads to too many uncertainties and too many hypotheses without much evidence. The reviewer would not dismiss the theory so readily, however; in the area of analysis of this document there are bound to be uncertainties. G. is, in fact, modest enough in his own proposals. And it is not beyond probability that *Thomas* is itself a key piece of evidence for the existence of an independent tradition. But I must welcome G.'s rejection of the assertion that such a tradition would be of the same historical value as the Synoptics. That statement, along with the general interest among many writers in judging the authenticity of Agrapha from whatever source, has always seemed to me to rob the early great Church of a good deal of its native historical sense.

What G. finds in the Synoptic-type sayings of this unusual apocryphon is a blending of material from the canonical Gospels, especially from Luke, so as to form a sort of primitive harmony. The guiding principle of this blending process is a type of Gnostic theology. At this point we face the principal controversial issue among students of the *Gospel of Thomas* and also meet the main portion of the volume under consideration. As has been well formulated by R. McL. Wilson in a recent article (*Expository Times* 72 [1960] 36-39), the problem centers on finding some sort of purpose in the apparent departures from the Synoptic texts or in the regrouping of materials from one or more of the Gospels. Where no such purpose can be

found, one should not reject the possibility of traditions independent of the Synoptics, and all the more so if we allow for more than one stage of editing in *Thomas* itself. In presenting the theology of *Thomas*, G. has chosen precisely to attempt to find such a purpose in many of the sayings. Starting with the undoubted fact that the work as we have it is a Gnostic document, he groups various sayings around several Gnostic themes—the nature of Jesus, the world, man, the kingdom, the negative attitude to the world, seeking and rest—and analyzes them in terms of each other and of Gnostic ideas from other sources. Thus he finds plausible Gnostic reasons for many of the variants from the canonical sayings, giving weight to the theory that the compiler of *Thomas* used and altered the Synoptic texts. Yet, since G. cannot explain all the variants this way, we cannot rule out the possibility of some ancient traditions along the lines suggested by Quispel. Perhaps the real solution to the controversial problem will lie in-between: the compiler of *Thomas* (like Tatian?) used, among the many documents he cites, both the canonical Gospels and some ancient independent logia collection containing Synoptic material in a somewhat different guise. Then each logion will have to be judged by minute analysis to determine whether it is a gnosticizing of orthodox traditions or itself an ancient but aberrant tradition.

In his summary statement on the date and place of origin of the *Gospel of Thomas*, G. resumes the conclusions of previous study of the document—about A.D. 140–50 in either Egypt or Syria—and points out the impossibility of being more specific as yet. He is inclined, in fact, to favor a Valentinian origin because of resemblances to the *Gospel of Truth*. In general, this book will prove to be a valuable and in many respects penetrating study of the document—one which will have to take its place, however, alongside the many other studies that have appeared and like these await the judgment of further detailed analysis of the apocryphon.

Weston College

GEORGE MACRAE, S.J.

JOHN CHRYSOSTOM AND HIS TIME. By Chrysostomus Baur, O.S.B. Translated by Sister M. Gonzaga, R.S.M. 2 vols. Westminster: Newman, 1960, 1961. Pp. lxxv + 399, vi + 488. \$6.75 each.

It must be counted a blessing that B.'s monumental biography has been made available for English readers. To review it has been made easier by the fact that B. himself answered the critics of his first edition in a foreword to the second. Many questions were raised in the first edition but were left unsolved. They stay unsolved in the second, and B. quotes in his own

defense the Bollandist Delahaye, who praised his predecessors because "ils se sont abstenus, généralement, d'essayer de resoudre les questions insolubles."

Another critic scores B. for making Chrysostom too white and his opponents (e.g., Theophilus) too black, and for uniting scientific and devotional ends. But even today the standards which guided Chrysostom's actions must be regarded as historically sound, and few authors, ancient or modern, have dealt as kindly with Theophilus as has B., who notes that in later times Theophilus would have been able to offer effective competition to a Richelieu or a Talleyrand. B. also feels that his work, especially Vol. 2, includes far too many unedifying incidents for it to qualify as devotional reading.

A third critic finds fault because B., without a sufficiently critical eye, considered Chrysostom an able bishop, although he was no diplomat and lacked the art of playing one enemy against another. B. points out that if Chrysostom were such a diplomat, he would not have been Chrysostom, a saint of towering moral grandeur, outwardly vanquished but morally the conquerer.

B. brings to his work an immense knowledge of Chrysostom built up over years of reading and research both in his author and in the times. The work is divided into two parts: the first volume extends from Chrysostom's birth to the end of his stay at Antioch; the second takes in the history of his episcopate at Constantinople, his tragedy, exile, death, and cult. The work is preceded by an Introduction which contains a list of B.'s sources with a brief criticism of their respective value. It also gives a bibliography with additions, the latest of which is 1947. At the end of Vol. 2 there are additional sources and bibliography. The notes, generally speaking, are well-balanced and factual, again revealing the breadth of background which B. brings to his task. Few can hope to approach his vast knowledge of Chrysostom's writings and of the immense literature that has grown up around the richest voice among the Greek Fathers. It is safe to say that only B. could have written this monumental work.

B. fulfils all the negative requirements for the historian-biographer. He avoids speculation, fancy writing, and polemics. His great achievement lies in his careful selection and levelheaded use of pertinent details to make men and their motives comprehensible to those who read of them sixteen centuries later. For all his stern avoidance of everything but fact, B. has succeeded in painting a very vital portrait of a great soul against the background of two metropolises, each with its own character and personalities.

Although both backgrounds are well presented, the portrayal of Antioch holds more appeal than that of Constantinople. Perhaps this is because Chrysostom belonged to Antioch in a way in which he never belonged to Constantinople. The days at Antioch unfold in a series of excellent chapters which are linked together, it is true, but can often stand apart as authoritative and thorough essays on such topics as schools and pupils in the fourth century, Antioch and its people, catechumenate and baptism, Chrysostom in the schools, as a monk, a writer, a preacher, a liturgist, an exegete, a polemicist, an apologist, a theologian, and a moralist. These chapters form the most valuable portion of the entire work.

Although Chrysostom belonged to Antioch as he never did to Constantinople, his days in the Syrian city were, in God's design, only a preparation for his days in the capital. The second volume might well be called the tragedy of Chrysostom, and it cannot be denied that Chrysostom's saintly character was not without its tragic flaw. Outspokenly honest to the point of a holy imprudence, he was incapable of merely witnessing the course of events; like à Becket, he had to influence them. This he did and found himself in a maze of political and ecclesiastical intrigue; his staunch stand on principle and his outspoken bitterness against injustice in high places made him a hero in a dark chapter in the history of the Eastern Church and led to his tragic downfall, exile, and death. B.'s factual presentation does have tragic overtones, but it remains essentially history and biography: history of a period which is both gaudy and dark, biography of a saint who remained human although he never ceased to seek the things that are above.

To find fault with this truly monumental work is difficult and, for this reviewer, distasteful. Still, it is part of a reviewer's function to throw stones, and I have a few pebbles, some for the work and some for the translator. Although B. is right in not solving the insoluble, a reader less competent than B. himself would often appreciate knowing B.'s position as well as the juxtaposed evidence for and against. One or two of several score notes which were checked failed to yield, for this reviewer at least, support for statements in the text. This by no means questions B.'s integrity; thousands of references to Migne's volumes and columns could scarcely be free from all error, and I am satisfied that these references were accidentally garbled. Checking the first German edition against the translation leads one to think that the second German edition (which I have not been able to see) merely added sentences to the text, enlarged existing footnotes, or inserted new ones which can be distinguished by an exponential a added to the number. This practice has led to some confusion, especially in notes where

ibids. are involved. The register of persons, places, and things at the end of Vol. 2 is annoyingly jejune and limits the value of the work for quick reference.

The translator has been faithful to the original and has taken no liberties, as is shown by this sentence chosen at random: "For a justification 'by faith alone' Chrysostom is therefore determined not to have" (I.374). An untranslated "i.J.1907" (2, 475, n. 16a) also reveals the German original. But both B. and his translator have done a real service for English readers in making available a scholarly, readable, historical account of Chrysostom's life and meaning which, as hagiography, ranks rather with the Bollandists than with Butler.

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PAUL W. HARKINS

UNITÉ ET STRUCTURE LOGIQUE DE LA "CITÉ DE DIEU" DE SAINT AUGUSTIN.
By Jean-Claude Guy, S.J. Paris: Etudes Augustiniennes, 1961. Pp. 158.
22 fr.

The goal proposed by the author is "more modest and limited" (p. 1) than a full dress commentary. Not a complete commentary, but rather an introduction to the reading of the *City of God*, is his intention. In his Introduction he announces a second limit: "to explain the *City of God* by itself" (p. 2), i.e., not to draw on other works of St. Augustine for its elucidation. The work opens, therefore, with a brief sketch of the reason why Augustine wrote the *City of God*. There follows a general sketch of the plan of the work and an eleven-page schematic table of the complete work.

The bulk of the book, however, is devoted to a more detailed presentation of the structure of the *City of God*. Augustine himself considered this his best work and accordingly lavished special care on precise planning in it. The twenty-two books fall into two large divisions. The first of these (1-10) is a refutation of paganism. Augustine considers, however, not precisely the specific, variegated forms of paganism current in his times and in previous ages, but the more general pagan claim that the worship of the gods is needed either for temporal blessings or for happiness in a future life or for both. Accordingly, he devotes the first five books to proving that the cult of pagan divinities does not yield advantages for the present life: even before Christ, when the pagan gods were worshiped without restriction, the gods saved their devotees from neither moral nor physical evils. Nor can the growth of the Roman Empire—which Augustine considers a dubious blessing—be attributed to them rather than to the one true God. Books 6-10 make a similar demonstration that the pagan gods, whose duties are

so minutely and even irrationally divided and subdivided, cannot possibly give eternal life.

The important part of the work, Books 11–22, presents the theme of the two cities: the one, the society of men and angels who live according to God, and have not here a lasting city, but look for one that is to come; the other, the society of men and angels who live according to man in the actual possession of earthly goods. These books are divided into three groups of four, devoted, respectively, to the origins, the course in time, and the ultimate ends of the two cities.

G. brings out well the internal structure of each book and its relation to the other books. The fact that Augustine indulges in so many digressions—according to Deferrari and Keeler (*American Journal of Philology* 50 [1929] 109–37), about a fifth of the entire work is digression—makes it very helpful to have such an outline of the structure. G. shows special interest in some recent theories that try to find not two but three cities in Augustine's thought. He attempts—successfully, we think—to disprove these efforts.

Designed to help one beginning his study of the *City of God* to follow the structure and internal unity of its thought, the book attains its goal very well indeed. Some may regret the self-imposed limitation of drawing only upon the *City of God*. Many rich helps could have been found in other works of Augustine. But the problem would have been where to draw a line, since Augustine's thought offers such a wealth of matter for a complete commentary. Actually, a full commentary on the *City of God* would be an enormous work, calling for the collaboration of many specialists.

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WILLIAM G. MOST

CHRIST AND US. By Jean Daniélou. Translated by Walter Roberts. New York: Sheed & Ward, 1961. Pp. xi + 238. \$3.95.

The title of the French original of this excellent work suggests its character and structure: *Approches du Christ*. It seeks to do for Christology what *God and the Ways of Knowing* (New York, 1957; see THEOLOGICAL STUDIES 19 [1958] 248 f.) did for man's knowledge of God. It moves reverently about the mystery of Christ as one does about a great masterpiece of art, contemplating it from several different vantage points, each of them disclosing something new and distinctive, and contributing to a total and unified realization when the full circle has been made.

To this endeavor Père Daniélou brings a great wealth of gifts: an extraordinary familiarity with both ancient and contemporary literature; a personal viewpoint which pivots about his well-known ideas on typology

and sacred history; an ability to put aside, for the sake of a general audience, the details and technicalities of scholarship which may be found in his more erudite works; finally, a warm and flowing eloquence which, despite the absence of exhortation, makes this little volume a work of piety as well as of theology.

The first chapter deals with the historical Jesus and reveals the extent and depth of D.'s acquaintance with current preoccupations in the field. He first offers a very balanced view of the historicity of the *NT* witness to Christ, especially in St. Paul and the Gospels. He then seeks for whatever light can be thrown on the human figure of Jesus by the literature of Qumrân and other elements in the milieu. Both of these efforts are preliminary to the primary purpose of the chapter: to delineate, so far as it is possible, the human personality and life of Jesus. D. is well aware of the limitations and risks of such an enterprise. But he feels that the reaction to the naive biographical approach has gone too far, and that a kind of "intellectual paralysis" (the phrase is Vincent Taylor's) has seized modern criticism when there is question of going through the Gospels to Jesus of Nazareth. He shows that Jesus is very much a concrete figure, an individual of His times, even while transcending them.

The second chapter, "God Made Man," is a study of the divinity of Christ in the *NT*, and will reassure those who fear that the newer biblical scholarship has invalidated the argument from the Gospels for our Lord's testimony to His own divine status. One would have liked to see here a discussion of Cullmann's thesis of the almost exclusively functional character of *NT* Christology.

Chapter 3, "Prophecies and Types," is the longest in the book and affords D. an opportunity for an approach to Christ especially dear to him. After a general discussion of the *magnalia Dei* and of prophecy, whose role is to herald the more wonderful and definitive deeds that are to come, he shows how the Incarnation was prepared by two types of *OT* statements: those which speak of the eschatological intervention and presence of Yahweh to His people, and those which speak of a human figure, who will fulfil more perfectly the role of Adam, Moses, David, etc. It is only in the *NT* that these "descending" and "ascending" lines meet, in the person of Jesus.

A fourth approach is that of dogmatic Christology, and in "Philosophy and Christology," after rejecting Duméry's attempt at a purely rational explanation of Christ, D. acknowledges the legitimacy of reason's role in unfolding the mystery. He traces the course of Christological development through the early deviations to the definition of Chalcedon, with emphasis on the freedom and intelligence of Christ. This chapter might be supple-

mented by reading Part 2, chapter 3 of D.'s *Lord of History*, which is an excellent vindication of Chalcedon against the charge of dehistoricizing the Saviour.

Chapter 5, "The Mysteries," examines the theological content of the miracles and key events of the life of Christ, especially from the Passion to Pentecost, which are the *magnalia Dei* in definitive form. This leads quite naturally to a consideration, in the two following chapters, "Christ and the Church" and "Word, Sacraments, Mission," of the *magnalia Dei* as verified in the life of the Church. These two chapters especially are rich in theology and devotion, as martyrdom, the sacraments, preaching, the apostolate, and a host of other aspects of Christianity are explored from the unified viewpoint of the book. After reading them, one is psychologically disposed for the final chapter, "The Inward Master," in which the personal encounter of the soul with Christ in the interior life, the goal of sacred history, is beautifully portrayed.

The work is a little masterpiece of synthesis and should enrich all who take it up. It offers excellent material for table reading, for the meditation of religious, priests, and laymen, and for that occasional broad approach to theology which seminarians and their professors need if scholarly attention to detail is not to obscure a sense of the beauty of the total mystery which they reverently explore.

The translation is excellently done. Some further readings are given at the end of each chapter. On p. 102, read "Gribomont" for "Gubomont" and "lien" for "lieu."

Woodstock College

THOMAS E. CLARKE, S.J.

THE CHURCH IN COUNCIL. By E. I. Watkin. New York: Sheed & Ward, 1960. Pp. 227. \$3.95.

The forthcoming general council has increased interest in the history of the councils, and every new volume tends to reflect the approach proper to each author. W.'s consideration of the past general councils might best be described as a view "from the outside." He deals with the various problems which pertained to the era of each council, but he contends that such councils ". . . can in the nature of things reveal very little of the interior holiness of the Catholic Church . . ." (p. 14). This inner life, he insists, can be found only in the ascetical and mystical life of the members of the Church. Unfortunately, this purely juridic view of the councils tends to obscure the supernatural character of these gatherings and of their special role in the development of doctrine within the Church.

Following this approach, W. is at his best when describing the political and social background of each individual council. He has the rare ability of outlining these matters comprehensively in a concise manner. Much of this deals with the general history of the Church rather than the immediate concerns of the councils, but it is well done. The discussion of the councils themselves is generally limited to a brief description of the sessions and proves considerably less interesting reading.

When W. comes to discuss theological problems dealt with in the councils, the treatment leaves much to be desired. There are far too many vague phrases even for a popularization such as this. It is certainly an oversimplification to state that Duns Scotus was the first Catholic teacher of eminence to teach and defend the doctrine of the Immaculate Conception (p. 7). W.'s discussion of Constance is rather confusing, implying that a general council is superior to the pope at least in a state of emergency; the decrees of the fourth and fifth sessions appear to be solemn definitions of the Council (p. 153). In regard to reordinations, it is simply stated that "from the eighth century, however, the papacy lost sight of this truth and contravened it in practice" (p. 105); the matter is hardly that simple.

The most peculiar position adopted by W. is that a number of teachings condemned by the councils were simply a matter of terminology (p. 69); thus, he writes that "an Austrian Jesuit, indeed, Fr. Kung"—who is neither Austrian nor a Jesuit—"has argued that [the teaching of Barth] is identical with the teaching of Trent. Barth and Trent *mean* the same. *If* he is right, the Protestant heresies on justification and grace must be accounted like the Monophysite and Monothelite, heresies not of doctrine but doctrinal terminology" (p. 203). This is a very simplified version of the early heresies, and apart from the fact that Barth is not to be identified with sixteenth-century Lutheranism, the statement affirms far more concerning Trent than it ought.

W. seems to feel that there were not many real errors in the history of Christianity, and that one of the two chief evils which beset the general councils is the fact that "doctrinal error has been attributed to a wicked will" (p. 9). Such an approach does little to aid Church reunion. Even though she is conscious that some men fall into error despite their evident good faith, the Church and her councils must deal with objective truth and objective error. They do exist as such.

A number of factual errors also appear. The Council of Vienne appears at times as the Council of Vienna (pp. 37, 180, 227); the decree of Lyons II on the Holy Spirit is attributed to the third session, before the arrival of the Greeks (p. 129), although it is generally agreed today that it was

issued in the sixth and final session; and antipapal conciliarism was supposedly vanquished decisively at Florence (p. 167), although it is well known that the final sessions of Trent were greatly occupied with this problem.

Catholic University of America

JOHN L. MURPHY

DIE KIRCHE UND IHRE ÄMTER UND STÄNDE. Edited by Wilhelm Corsten, Augustinus Frotz, and Peter Linden. Cologne: Bachem, 1960. Pp. 701. DM 70.50.

The period since the Second World War has seen a proliferation of studies on all aspects of the question of offices and states of life in the Church. At issue in every case is ultimately the nature and structure of the Church itself. One need think only of the vast literature on the theology of the laity, that is, on the determination of the ecclesial status of the layman; of the discussion of the sacramental status of episcopacy; of the interest in the nature of priesthood, an interest reflected, on another level, in the numerous novels that have priests as protagonists. The volume here called to the reader's attention consists of thirty-seven essays on theological, historical, and pastoral aspects of the various offices and states of life found within the Church, and is a fitting "festal gift" to Joseph Cardinal Frings, Archbishop of Cologne, on the golden jubilee of his priesthood, August 10, 1960.

A third of the essays are historical and deal with Germany and the diocese of Cologne in particular. Most of the others, however, are of general interest; the following especially deserve notice. Johann Auer opens the volume with a stimulating study, "Corpus Christi Mysticum: Das 'Leib-Modell' in seiner Bedeutung für das Verständnis der Kirche und ihrer Ämter." He suggests that "Body of Christ" is neither a formal concept (such as the exact sciences work with) nor a simply material image (such as the cultural sciences work with: images that suppose in the reader experiences similar to those of the writer, and associated with the same objects), but something in-between, sharing in both but identifiable with neither. This would be a "model," according to which either an as yet inexistent reality is to be formed or an as yet unconceptualized and impenetrable reality is to be made accessible to our minds in some degree. This second meaning of "model" (a model of an atom would be a comparable case) applies to Paul's use of the idea of a community as an organic body, in order to render accessible to our minds the mysterious community of the new covenant. From this model Paul himself derives certain determinations of the nature of the Church; A. proposes that this model provides for further creative

understanding of the Church, especially in the major problem areas of ecclesiology today: membership in the Church, the hierarchic order within the Church's priesthood (pope, bishop, priest), the place of the layman in the Church. (Auer's essay appears in expanded form in *Münchener theologische Zeitschrift* 12 [1961] 14-38.)

Ludwig Hödl writes on "Die Gottebenbildlichkeit des Menschen und der sakramentale Charakter des Christen," two ideas which were brought together in earlier Scholastic reflection on the sacraments; St. Thomas, conceiving the passion and death of Christ—upon which the Christological aspect of the character is centered—not as *militia* but as *sacrificium*, orients the understanding of the character exclusively in a Christological direction. The Trinitarian aspect is preserved only inasmuch as the powers of the soul, wherein the divine image is found, are the subject of the character, but St. Thomas does not reflect further on the relation between the natural and supernatural images of God that are here involved.

Peter Linden studies the secular institutes and their aptitude for the lay apostolate. Two essays are notable in that they try to go beyond generalizations about the role of the layman and take up the question of particular classes of laymen: the artist and the physician. The well-known moralist, Werner Schöllgen, shows the difficulties involved, due to changed historical conditions, in the concept of "duty of state of life," and shows, too, how St. Thomas thinks ahead of his day by evolving normative principles that find their full value only in modern social conditions. Adolf Kolping, in "Der Glaube an das Ewige Leben und die heutige kirchliche Verkündigung," makes some suggestions on the interpretation of eschatological statements in the New Testament, a problem recently attacked by Karl Rahner (cf. *Zeitschrift für katholische Theologie* 82 [1960] 137-58, or *Schriften zur Theologie* 4).

These contributions especially appealed to this reviewer; the others are not of lesser quality. It is to be lamented that this *Festschrift* was given a limited printing and that few copies are available. The book is a beautiful example of the printer's craft.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

KIRCHE UND SAKRAMENTE. By Karl Rahner, S.J. *Quaestiones disputatae* 10. Freiburg: Herder, 1960. Pp. 104.

VOM SINN DER SAKRAMENTE. By Otto Semmelroth, S.J. Frankfurt am Main: Josef Knecht, 1960. Pp. 117.

This book of Rahner's, the fourth by him to appear in the *QD* series, is an expansion of an earlier article which appeared in *Geist und Leben* (1955). It is an attempt to study the sacramental aspect of the Church and the ecclesiological aspect of the sacraments. The customary treatment of the sacraments could leave one with the impression that the Church, as (merely) the "administrator" of the sacraments, could still be the Church without the sacraments or that the latter might just as easily have been entrusted to some other institution. Against such a conception, Rahner sees the sacraments as the essential operations of the Church, as actions in which the Church comes most specifically to itself, posits itself, fulfils itself (*Wesensvollzüge*).

As the *Ursakrament*, the Church is the sign that God's grace has victoriously and definitively entered the world. For God's grace is, as it were, "here to stay." It will, in mankind taken as a whole, work its own acceptance by men, in such a way that the outcome of man's salvation is no longer in doubt. Regardless of the uncertainty concerning the individual man's salvation, we can be sure that, in general, mankind will accept God's grace. The Church is the sign, visible for all men to see, of this salvific will of God, and as such is what Rahner calls the *Realsymbol* or *Symbolursache* of grace. This concept, essential for the understanding of the book, is treated at length in an article, "Zur Theologie des Symbols," in R.'s *Schriften zur Theologie* 4 (Einsiedeln, 1960). The reader would perhaps do well to consult this article before starting the book.

When now the Church begins to act, some of her operations will necessarily be essential to it for its own continued existence, as thinking and breathing are for men. These actions share in the Church's character as *Realsymbol* of God's efficacious grace definitively given to man. "Wherever the Church performs one of her fundamental operations, in a total self-engagement, by fully actualizing, upon one individual in a situation decisive for his salvation, her essential nature as *Ursakrament* of grace, there we have a sacrament" (p. 85).

From this starting point, Rahner insists that the sacraments are as necessary to and as characteristic of the Church as thinking and willing are to man. The Church *must* forgive sin, if she is to remain the Church, must assist the dying, must share in the sacrifice of Calvary. When Christ instituted the Church, therefore, He thereby and in the same act instituted the sacraments. We need not try to imagine, therefore, that Christ instituted holy orders or extreme unction or marriage with some words of which we today have no record. These sacraments were already virtually contained in

the institution of the Church, just as thinking is virtually contained in the soul of a child. Rahner himself considers this point the most important in the book.

For their part, the sacraments produce as their first result (*res et sacramentum*) a new relationship with the Church. The Eucharist causes grace (in Rahner's sense of symbol-causality) inasmuch as "this communal partaking of one bread is the effective sign of the renewed, personally ratified, and deepened participation in the Church" (p. 74). The first effect of baptism is membership in the Church; of confirmation, participation in the Church's mission to work for man's redemption. The priest's absolution readmits the penitent into the sacramental life of the Church, which is the sacramental sign of the sinner's reunion with God. In matrimony Christians join in the Church's role of presenting herself in visible, tangible form as the bride of Christ, while in extreme unction the dying reflect the Church's hopeful waiting for the Parousia. In all these actions the Church is expressing herself concretely as that which she is essentially, the *Ursakrament* of grace.

There is much in this book to commend it. Even those who will not agree with the conclusions reached in it will find much food for thought and for a reconsideration of their own position. For those interested in sacramental theology, the book is required reading.

Semmelroth's book is a series of four lectures which were delivered to a group of Catholic intellectuals in Germany. It is, in effect, a summary for the laity of Semmelroth's earlier and important book, *Die Kirche als Ursakrament* (Frankfurt am Main, 1953). Though the author does not possess the penetration of thought that Rahner does, he emphasizes correctly the close relationship between the Church and the sacraments. He sees in the dialectic between clergy (*Amt*) and laity (the "vertical dimension" of the Church) the efficacious sign of man's union with God. Preaching (*Wort*) and sacrifice, under which terms are included all the actions of the clergy and laity respectively, are related to one another in such a way that they symbolize the double movement within Christ's role as Mediator: the downward movement from God to man, and the upward movement from men to God. (The sacraments, included under the term sacrifice, have an upward movement, since they are the faithful's response to the preaching.) This symbolization is precisely what gives preaching and sacrifice (including the sacraments) their efficacy. It is the task of the faithful to recognize the sermon as symbolic of Christ's coming to men, and the sacraments as symbolic of His movement back to God. The theory is perhaps a little too neatly presented, and it remains somehow unconvincing to the reader. Still, Sem-

melroth sees correctly the importance of the role of the subject in the reception of the sacraments and the necessity of making the sacramental sign the true expression of one's own interior disposition. And for that alone, if for nothing else, the book is to be commended.

Innsbruck, Austria

CARL LOFY, S.J.

SACRAMENTS AND FORGIVENESS: HISTORY AND DOCTRINAL DEVELOPMENT OF PENANCE, EXTREME UNCTION AND INDULGENCES. Edited with commentary by Paul Palmer, S.J. *Sources of Christian Theology 2*. Westminster, Md.: Newman, 1959; London: Darton, Longman and Todd, 1960. Pp. xxv + 410. \$6.00.

The second volume in this collection of annotated documents fulfils all the major expectations of those who praised the first (on baptism, confirmation, and the Eucharist) for its richness of selection and fairness of view. The usefulness and reliability singled out for commendation on the earlier occasion (1957) is, if anything, enhanced; for, whereas the documentation testifying to the rites of Christian initiation is relatively available even in English, those writings that inform us on the Church's penitential disciplines over the centuries and accompanying sacramental rites cannot be called accessible even in their Greek and Latin originals.

The present volume devotes a dozen pages to the documents of the Reformers and Orthodox theologians, and considerably more to the conciliar teaching directed against them. Since the substance of all later objection to these two sacraments and the practice of granting indulgences has been contained in the writings of the first spokesmen of these traditions, the apportionment seems fitting enough, though Protestant, Anglican, and Orthodox theologians might wish to see theological presentations of their positions more removed from the heat of battle, like those of William of Auvergne, Bonaventure, and Aquinas that are included. In any case, the net effect of this volume on intercredal discussion should be good. A tendency to respond to authors like Watkins, freely acknowledged, marks the book, because theological writing in English has had almost nothing in support of the legitimacy of modern Roman practice as heir to biblical and patristic teaching.

P.'s plan is chronological under four headings: Penance, Extreme Unction, Indulgences, and Summary and Appraisal. More than three-fourths of the book is devoted to the two sacraments. The final brief essay synthesizes the conclusions that have recommended themselves to the author throughout. He exhibits a refreshing candor in commenting on documents that are

an embarrassment to his position either as a theologian or as a Catholic. In one sense he lets his selections speak for themselves; in another he does not. Committed as he is to the doctrinal positions of the modern Roman Church, and addressing a readership largely of the same faith, his continual point of reference is modern Western Catholic practice and the contemporary teaching of that Church. At times contrary evidence is irreconcilable, e.g., the eighth-century Irish table of commutations and strict equivalents in which no recourse, seemingly, is made to priest or bishop to receive a deprecatory formula of reconciliation. Whenever it is possible and useful, however, P. will relate a dissonant teaching out of the past to the modern outcome. This never descends to the level of mere apologia, but a highlighting of the precision of the later period over the ambiguities of the past does inevitably convey the Catholic principle that the weight of evidence is not the last court of appeal in matters of doctrinal development. The general movement of things continually goes in one direction, but for each saltus or brief turn of the tide or emergence of a single way of doing things out of a number of conflicting possibilities, the voice of the living Church is alone responsible.

Progress in leniency is steady, an exception being comprised by the special challenges of the Age of Persecution. The initial practice of a single penance in life for the major crimes of murder, apostasy, and adultery ("fornication") fuses into "public penance for public crime and private penance for secret sin," which in turn develops into the final stage of reconciliation at the time of confession, with the imposition of a penance. The leading figures in the tendency to relaxation are Leo the Great in the West and Chrysostom in the East, the latter not escaping censure at the hands of an irregular synod for what seems to be the first departure from the rule of a single penance. Both the Eastern "grades" of sinners seeking reconciliation and the single class of "penitents" in the West yielded to the influence of the Irish Church of the sixth century, which introduced private and recurrent penances for all classes of sinners.

Interesting questions documented at length include that of recourse to monastic life in preference to the major abridgment of liberties (e.g., the exercise of marriage rights); the relation between God's transient grace of compunction and the effective grace of reconciliation granted ministerially through bishop or priest; and the practice of forgiveness at the hands of nonclerical monks originating from respect for their celibate state and general holiness of life. Lest it seem that the collection emphasizes curiosities or minor theological points, mention should immediately be made of the lengthy quotations from the sacramentaries of the West and the penitential

orders of the East, from the medieval theologians culminating in St. Thomas on the basic efficacy of sacramental action by the priest as contrasted with the previous efficacy of perfect contrition, and from Trent.

This is not a work of mere compilation but a serious theological contribution in its own right. The clarity and directness of the comments should not blind the reader to the careful discrimination exercised amid a welter of documentation and theological opinion. The occasional infelicity of translation (more frequently found in quoted material than in the editor's renditions) is overshadowed by the total achievement. The study of sacramental theology at all levels is enriched by this volume.

Catholic University of America

GERARD S. SLOYAN

SALVACIÓN Y PAGANISMO: EL PROBLEMA TEOLÓGICO DE LA SALVACIÓN DE LOS INFIELES. By Angel Santos Hernández, S.J. Santander: Sal Terrae, 1960. Pp. vii + 756.

Written by a professional missiologist, this volume is the most ambitious effort since Caperan's *Le problème du salut des infidèles* to examine the prospects of salvation for those who die without the knowledge of Christianity. Literally every Catholic writer on the subject in the past fifty years is quoted or referred to, and his position appraised against the author's own theory. Primary sources from the Fathers, councils, and papal documents are used throughout. Among theologians, the French and Spanish schools are favored, with special respect for Harent and Suárez.

In twenty-five sections S. covers such general topics as baptism for the dead, universal salvific will, *limbus adulatorum*, content and necessity of faith for salvation, problem of atheism, necessity of the Church, primitive revelation, individual and final illumination theories, and the importance of the missionary apostolate. The unifying theme is more historical than dogmatic, but always subordinated to a frank thesis: that a broader interpretation should be made of the Catholic doctrines on the need of faith, baptism, and the Church for salvation among the millions of "negative pagans."

By negative pagans or infidels S. understands those who live and die without the least knowledge of divine revelation as commonly described in Catholic theology, i.e., derived from the Judeo-Christian tradition. "The components of this incalculable mass of human creatures, prevented by death from ever hearing an echo of the prophetic, evangelical, and missionary message, should they be eternally excluded from heaven and irremediably condemned to the pains of hell? Or does there exist some ray of hope for these people, something with a solid foundation to forestall their eternal

damnation?" These are the issues to which S. directs himself and in the light of which he reaches his own conclusions.

The two main questions he examines are the familiar ones of the need of supernatural faith for the salvation of those who have reached the age of reason, and the necessity of baptism for infants. Divine faith, he recognizes, is indispensable. To be effective, it should be *ex auditu*, its material object must be truths historically revealed, and its formal object the authority of God revealing. S. believes all these conditions are fulfilled in the typical case of a modern pagan who accepts the existence and goodness of God on the word of his elders, who in turn received it from their ancestors, and finally from primitive revelation. In this he agrees substantially with Pietro Parente and others, except for the new support he gives the theory from his extensive knowledge of the religious habits of the Orientals.

More significant is S.'s defense of a *remedium naturae* instead of sacramental baptism for children born in pagan lands where, he argues, there has not yet been a sufficient propagation of Christianity or promulgation of the precept of baptism to make the latter obligatory. His basic argument in favor of this leniency is Paul's "ubi abundavit delictum, superabundavit gratia" (Rom 5:20). He feels it is impossible to hold that grace has superabounded for the millions of infants born of infidel parents, if they are deprived of the chances of heaven by reason of the bare contingent fact that the gospel has not been preached to their people.

S. is aware that baptism is necessary not only by precept but also as a means of salvation, and that this binds even though inculpably omitted. However, "inculpably and impossibly are not quite the same thing. In the case of children born of Christian parents, who die without baptism, if this happens inculpably for the infants, it is neither inculpably nor impossibly for their parents, when they negligently put off baptism." It is physically and morally impossible for children born in non-Christian countries to be baptized. And "since we know that no one is held to the impossible," therefore Christ's "nisi quis renatus fuerit" applies only to a Christian context.

He goes a step further. All infants who die before birth, in the mother's womb, are considered exempt from the law of baptism. Again the reasons adduced are physical or moral impossibility.

This is the weakest part of the book and quite unnecessary to the author's general theme. His patristic argument is an implicit one: the Fathers may be presumed to speak of baptism after birth, because they refer to the sacrament as a "rebirth." Cajetan is resuscitated but expurgated. "We do not admit the opinion of the illustrious Dominican Cardinal with reference to children *born* of Christian parents." St. Thomas is quoted (*Sum. theol.* 3,

q. 68, a. 11) and recommended "for all moralists to follow" on a possible infusion of grace without baptism of water.

At every point in his argument against the need of baptism for the unborn, S. raises difficulties which he does not attempt to solve. The scriptural and patristic *nativitas* cannot be restricted to birth as distinct from conception, since Christ in the womb of His mother is said to be "quod in ea natum est," and elsewhere *nativitas* means "generation" in a broad sense to include conception in the womb.

St. Thomas' main objection to uterine baptism was based on the antiquated theory that water cannot touch or bathe the fetus *within* the womb. Yet in the same article, quoted by S., he adds that "if the mother should die while the infant is still living in the womb, the latter should be opened in order to baptize the child."

However, the most serious objection to S.'s theory is that he makes no effort to explain how his position can be squared with the statement of Pius XII: "Actus quidem amoris sufficere potest ad gratiam sanctificantem consequendam et baptismum supplere; at *necdum genitae proli* vel modo natae haec via non patet" (*AAS* 43 [1951] 841). He reasons with plausibility that the Pope was speaking to and for Christian people, and therefore his intransigence on the necessity of baptism may not have referred to pagan countries. But the same cannot be said of infants conceived by parents who are Christians or at least who live in territories where the gospel has most certainly been preached and promulgated.

Salvación y paganismo is a valuable source book of information on the perennial problem of the divine salvific will with reference to the non-Christian world. The name and topographical index is a fine check list of literature on the subject. Bibliographical data at the end of the major sections are the most complete available under one cover, with an awareness of writings in England and America that makes for sympathetic reading.

West Baden College

JOHN A. HARDON, S.J.

THE HERITAGE OF THE REFORMATION. By Wilhelm Pauck. Revised and enlarged edition. Chicago: Free Press of Glencoe, 1961. Pp. x + 399. \$6.00.

Since its publication in 1950, *The Heritage of the Reformation* has been a classic in Protestant seminaries. The present edition is not a mere reprint. It is considerably longer than the first, with three new chapters and many revised passages. Most of it had already been printed in periodicals before being made into a book. Nevertheless, the unity of this volume is patent.

P. has divided his material into three parts. Part 1, "The Reformation,"

is a historical survey of the sixteenth century, from Luther to the Protestant reactions to the Council of Trent, special attention being paid to Calvin and Butzer. The author is a good historian, and this section should be warmly recommended. It is accurate and objective, and it contains many details otherwise difficult of access, particularly on "the ministry in the time of the Reformation," the topic of one of the new chapters.

Part 2, "Protestantism," explains the nature of Protestantism. Unavoidably, P.'s own churchmanship affects much of what he says here. There is no easy way to define a vast historical and religious movement. Yet, through his descriptions of the dynamics of Protestantism, one can perceive the leading idea that Protestantism is an attempt to restore theonomy to Christianity. It is a religion of the "Word," where God alone has the initiative and man only listens. It is a religion of freedom, man, bound to the Word alone, being freed from all traditions and authorities of men. It is a personal religion, in which man is related to God through God's own revelatory acts. It is therefore incompatible with the desire to give objective forms to the spiritual life and objective definitions to the contents of faith. On the whole, P.'s formulae seem to justify Weigel's definition of the Protestant principle as an "immediacy in knowing God through a nonconceptual act of awareness."

P. contrasts Protestantism with Catholicism in two chapters that are well-informed, yet can hardly satisfy a Catholic. To say that, for Catholics, no one is a member of the Mystical Body of Christ "unless he partakes of the sacraments and submits to the administration of the priests" (pp. 215-16) is strangely misleading. To assert that the Catholic objectivization of the divine "implies a depersonalization of the members of the Church" (p. 219) does not correspond to Catholic experience. And to call the spirit of Catholicism "static" (p. 230) is to take no account of the specifically Catholic doctrine of development.

It is with the third part, "Liberalism," that I find myself chiefly disappointed. One cannot blame P. for presenting a defense of a moderate liberalism, if this is what he believes to be the providential evolution of modern Protestantism. But this liberal Protestantism is presented as a form of the liberal society, in conjunction with the growth of liberalism in economics and politics; it is the antidote to Hitler's totalitarianism (by what seems to be an oversight in the revision of the book, Marxist totalitarianism is hardly considered); it is destined to "lead mankind through democracy to the good life of God" (p. 283). The religious prophet for our day is not Barth, who is criticized in a friendly yet unambiguous manner, but Harnack or Troeltsch, the last great men of liberal Protestantism.

My concern at this point is with the apparently total absence of the eschatological dimension in this form of Protestantism. Our apocalyptic world does not need to be taught a sort of middle-class religion, that strives no doubt to speak the Word of God, but is satisfied that democratic society, which aims at the good life, will eventually listen to the preaching of "the good life of God." Our period needs to hear that at this very moment we are under the judgment of a transcendent God. It needs the message that it does not want to hear. In contrast with liberal Protestantism, Barth has, I believe, more to say to our generation.

Mount Mercy College, Pittsburgh

GEORGE H. TAVARD

HENRY VIII AND LUTHER: AN ACCOUNT OF THEIR PERSONAL RELATIONS. By Erwin Doernberg. Stanford: Stanford University Press, 1961. Pp. xiv + 139. \$3.50.

This topic is so interesting and important that the immense literature on the Reformation should have dedicated a monograph to it before now. It is a lacuna which this book seeks to fill, but with very imperfect success. Its narrative is uneven and incomplete, its grasp on basic issues weak, its willingness to rely on unimpressive sources at times outrageous, and its interpretation of them jejune. A partisan note, struck in the opening paragraph, resounds throughout: "I have little liking for Henry VIII and even less for this King's reformation of the Church. . . . Luther stands out in these pages as the one truly religious and upright personality" (p. xiii). Lofty motives are as readily ascribed to Luther's acts and words as ignoble ones to his opponents, Henrician or Catholic.

While still orthodox in belief, the English ruler reacted against the German friar's heresies by composing his *Assertio septem sacramentorum*. Only a few lines are set aside to divulge the contents of this famous book, classified here as "ill-informed and shallow" (p. 27). Investigation of the dispute concerning its authorship proves superficial, content with citing a clash of opinions. If the royal efforts won a papal dignity, "Defender of the Faith," they also began a relationship of conflict with Luther. The scurrility of the ensuing polemics, little to the credit of two religious leaders, followed the style of the age.

Political angling with the Schmalkaldic League of Protestants brought the English sovereign into later touch with Luther. The third main contact rounding out their association came with the attempt to enlist Luther's support in Henry's efforts to break his first marriage. No section of the book is less satisfactory than that which handles the most fateful of all marital

cases. Luther's reactions are not explained in all their ramifications (Grisar, not mentioned in the bibliography, is much fuller and more reliable). Catholic teaching on annulment is not appreciated. The Church is misrepresented as permitting divorce and polygamy. Several examples are stacked as proofs (the stock ones are omitted), but inspection of the flimsy evidence reveals these to be at most instances of annulment. In the sixteenth century a few speculatively admitted the validity of a papal dispensation for bigamy. Pope Clement VII, who admitted his shortcomings as a canonist, seems to have toyed for a brief spell with this solution before rejecting it. Modern research has been diligent on this subject, but it has yet to authenticate a single papal grant for divorce or polygamy.

A goodly portion of the pages transcribe in English the text of many contemporary documents. Therein consists the book's permanently useful feature.

Weston College

JOHN F. BRODERICK, S.J.

MARTIN LUTHER AND IGNATIUS LOYOLA. By Friedrich Richter. Translated by Leonard F. Zwinger. Westminster, Md.: Newman, 1960. Pp. xi + 248. \$3.75.

Richter's underlying theme is that both sides can profit from a re-examination of the two leading figures of the Reformation and Counter Reformation. "Just as Luther embodies for Catholics the essence of Protestantism, Ignatius more than any one else is, in the eyes of Protestants, the personification of all for which Catholicism stands." The author is a convert to Catholicism after twenty-five years in the Lutheran ministry. His sympathy for Luther is frank and outspoken, and since becoming a Catholic he has acquired a deep admiration for St. Ignatius. It is in this spirit that R. seeks to promote the work of the *Una Sancta* movement in Germany, toward a better mutual understanding and a unity of charity, if not of faith, between Protestants and Roman Catholics.

Objectivism is the point of reference in comparing the two men. Luther represents the subjectivist counterpart to Catholic objectivity, symbolized in Loyola. "According to the Catholic approach to Luther, one can hardly assume that Luther is an objectivist. What seems to be objective about him is soon found to be undermined by the subjective." This affects his position on Scripture, his teaching about the sacraments, his concept of the Church, and especially his doctrine on justification by faith alone. Thus, the canon of Scripture is "determined by what he, *personally*, thinks is necessary for salvation." Baptism is merely the symbol of the internal sorrow and penance

which the Christian must daily arouse in his soul. The forgiveness of sin which is "somehow *experienced* by the Christian" is guaranteed by the Lord's Supper. "The *faith* of the members builds the foundation of Luther's Church," not acceptance of an objectively revealed corpus of doctrine. "Each man works out his justification according to what his individual faith tells him is necessary for salvation," not what an infallible Church teaches under the mandate of Christ.

Ignatius is the antithesis of Luther. "His *Rules for Thinking with the Church* clearly show that there is a wide breach between Luther and Ignatius on the question of the source of truth. Here the two have hardly anything in common. One forms his judgments on the basis of subjective reasoning; the other on the basis of objective reasoning. Man with his personal experiences holds the central position in Luther's thinking; in Ignatius', the Catholic Church is central. Luther's thinking is anthropocentric and egocentric; Ignatius', theocentric."

These two epistemological approaches, R. insists, must be kept in focus in order to properly estimate the radical difference not only between Luther and Ignatius but between Protestantism and Catholicism. Complete agreement with the Church, *sentire cum ecclesia*, is the first rule of Ignatian thought. Luther stands at the other extreme. "Opposed to the Catholic position that a true conscience must accept the teachings of the Church is his doctrine of the subjective and individual conscience." The difference, therefore, is more profound than most people imagine, and it affects not only the historical image of Luther and Ignatius but the current appraisal of modern religious thought. For although Protestants may be willing to revise individual aspects of Reformation theology, "they still want to be known as true descendants of the reformers. In their religious thinking, they remain fundamentally 'Protestants.'"

This judgment runs as a theme in the book, that comparing Luther and Ignatius is more than academically useful, like a comparative study of Shakespeare and Milton. If Ignatius lives on in the Society of Jesus, and his principles are embodied in the Catholic Church to which he was so devoted, Luther is also still alive, and more, in fact, than certain commentators on contemporary Protestantism might lead us to believe.

In the interests of Christian reunion, it means that Protestantism has a right to be treated as a historical entity, with not only its roots in the Reformation but its spirit and guiding theological orientation derived from the early Reformers, notably Luther. This is not to rake over the coals but to face up to an objective fact. Luther ushered in a new, and from the Catholic viewpoint heretical, system of Christianity. For many Protestants,

R. believes, the main reason why they cling so adamantly to their opposition to the Catholic Church is that "they want to maintain their spiritual independence, which has now existed four hundred years." Where sympathetic feeling towards Rome appears, "it is not really an indication of a desire to return to the Catholic Church. It is rather an indication of a return to the reformers." Although speaking directly of Europe, the author has in mind Protestantism in general, which is seeking its center in the Reformation and on that basis hoping to discover ecclesiastical unity.

Martin Luther and Ignatius Loyola is an important book. Smoothly written and carefully translated, it offers a healthy balance to an estimate of Protestantism which is not antithetical to Catholicism and which "could not care less what Luther said or believed." Whatever success the current efforts towards Christian unity achieve will come (in terms of reunion with Rome) through the knowledge and acceptance of such principles as the present volume describes.

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NEWMAN THE THEOLOGIAN: THE NATURE OF BELIEF AND DOCTRINE AS EXEMPLIFIED IN HIS LIFE AND WORKS. By J.-H. Walgrave, O.P. Translated by A. V. Littledale. New York: Sheed & Ward, 1960. Pp. xi + 368. \$8.50.

Abroad as at home, *le newmanisme* is all the rage, and it is widely assumed that the intelligently progressive theologian will be especially enthusiastic for the theory of development of doctrine as expounded in Newman's *Essay*. But are there perhaps two Newmans? Certainly it is obvious that all that is healthiest and most truly progressive in the contemporary Church—the biblical, patristic, and liturgical revivals—is based, not on theories of development, but on a creative return to the sources: to "the faith which was once for all delivered to the saints." Similarly with Christian reunion: new definitions are so many obstacles, and it seems that reunion will be won by Christians' returning to their roots and rediscovering the primitive emphasis on the central things, the Creed and the Bible.

However, the principal question about the *Essay on Development* is not whether it is expedient or *avant-garde*, but whether it is true. And here one finds it widely assumed that because Newman was a patristic scholar, and especially deeply versed in St. Athanasius, therefore the idea of development must be congenial to the thought of the Greek Fathers. In fact, the early tradition is uniformly and uncompromisingly immutabilist, and the point of view of the Greek Fathers could almost be summarized in the sentence "That which is not written, let us not venture to assert."

attaching to its inquiry owing to the mysterious and transcendent character of the Christian revelation. The contrary is not proved by the fact that in his Catholic days Newman often and uncompromisingly asserted immutability. True, the *Essay* is inconsistent and elusive. W. writes: "According to the *Essay*, we can speak of development only if those aspects which make up the developed idea are truly a part of the original, and included in it" (p. 244). But what, in the *Essay*, does "inclusion" mean? The passage referred to goes on: "... the Greek 'tyrant' may be considered as included in the idea of a democracy." Again, the *Essay* speaks of "additions" and "large accretions" with a disturbing insouciance, and its analogies and illustrations are hardly less disquieting. Newman employs the unacceptable analogy of biological growth. He argues, illegitimately, from the parable of the mustard seed and from the progressive character of the revelation given in the Bible—both of which arguments he appears to owe to some vague or incautious words used by Cardinal Wiseman in a sermon delivered in 1839 (cf. O. Chadwick, *From Bossuet to Newman*, p. 229). It also appears probable (and W.'s book strengthens this impression) that Newman discerned models and analogies in such inappropriate fields as the "homogeneous" evolution of secular political constitutions, or of natural religion, or (and perhaps chiefly) in an individual's moral and religious growth provided he is loyal to his first principles and earliest vision—rather, perhaps, as Newman's own fidelity led him from Evangelicalism, through Tractarianism, to the Catholic Church. But in such a case, while personal identity is retained and the progress manifests continuity, the individual's views do not remain unchanged. In the predominant strand in the argument, the inadequate criterion of homogeneity or coherence or congruity or identity of ethos is substituted, in the *Essay*, for the "logical explication" of the Schoolmen and the "translation" of Bossuet and St. Athanasius.

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A. A. STEPHENSON, S.J.

LEO XIII AND THE MODERN WORLD. Edited by Edward T. Gargan. New York: Sheed & Ward, 1961. Pp. 246. \$4.50.

Washington Gladden, a Congregational minister writing in the *North American Review* shortly after the death of Pope Leo XIII, observed that "it is doubtful whether any occupant of the Papal throne since the Reformation has had a larger influence in the whole of Christendom." And though Leo XIII has been succeeded by a series of remarkably able pontiffs, there is little denying the influence of his many reforms even today. As a fitting memorial to this great Pope, a symposium was held at Loyola University, Chicago, on March 18, 1960, to commemorate the sesquicentennial of his

birth. To the seven papers delivered at that time, two others were later added to make up this interesting and informative collection. Kenneth Scott Latourette provides a general background for the other papers with his essay on "The Church and the World in the Nineteenth Century." Raymond H. Schmandt contributes an excellent summary of the Pope's career in "The Life and Work of Leo XIII." Gustave Weigel, S.J., describes his legacy to contemporary theology: "his effective call to theologians to become historically minded, to use the Scriptures with fervor and depth, to make their synthesis with the aid of Thomistic metaphysics" (p. 226). James Collins has high praise for Leo as "pre-eminently the Pope of the *open tradition in philosophy*, which joins a firm rooting in our Christian philosophical heritage with a critical yet generous response to modern thought" (p. 183). Egidio Vagnozzi, Apostolic Delegate to the United States, contributes a timely paper on "Leo XIII and the Problem of Human Liberty," in which he shows how the principle of toleration enunciated by Leo XIII and further refined by Pius XII finds a practical application in the United States. Joseph N. Moody has a historical study on *Rerum novarum*, which was not only a synthesis of the work of earlier Catholic social thinkers and reformers but a foundation for future developments. In "Leo XIII and the Roman Question," William Halperin proves that the final settlement of the Lateran Treaty of 1929 had been anticipated by Leo shortly after his accession to the papal throne, but his suggestion was not acceptable to the Italian authorities at the time. Eric McDermott, S.J., in "Leo XIII and England," discusses two problems of the day that are still of current interest: a dispute over the privileges of the regular clergy in the face of episcopal authority and the question of the validity of Anglican orders. Thomas T. McAvoy, C.S.C., takes up Leo's relations with Catholics in the United States, and in particular his letter to Cardinal Gibbons on "Americanism."

Edward T. Gargan, who edited this collection, and the several contributors are to be congratulated on a work that has on the whole been well projected and admirably executed. Much, of course, has had to be omitted. Some mention could have profitably been made of the difficult political situations confronting the Church in France and Germany toward the end of the nineteenth century. A bit more could have been said about Leo's directly spiritual activities: his consecration of the world to the Sacred Heart, the addition of the Leonine Prayers to the Mass, his numerous encyclicals on the Rosary. Several pages could have been given to his revision of the laws prohibiting certain types of books, and to the dismay of the English Catholics to learn that they too were subject to the new legislation. In this regard, it is hardly correct to say with Prof. Schmandt

that "the new decree on the Index of Forbidden Books . . . could just as easily have been composed by popes other than Leo XIII" (p. 35). Rather, the decrees of the *Officiorum ac munerum* constituting the new law bear the recognizable stamp of Leo's practical approach to complex problems. In the matter of obscene literature, for example, he is at once more strict and more liberal than the Fathers who drew up the *Regulae decem* of the Tridentine Index. Where the earlier legislation permitted adults to read ancient classical works marred *ex professo* by obscenity but granted no such concession for more recent authors, Leo restricted such reading to those "quos officii aut magisterii ratio excusat" but broadened the privilege to include modern classics as well. The present Code is considerably more severe in this regard: by passing over the earlier exemptions in silence, it has suppressed them. It will be interesting to see what the coming council will have to say about the prohibition of books, if it does take up this agendum.

One of the most striking paragraphs in *Leo XIII and the Modern World* is that in which Prof. Collins draws attention to the "intellectual crisis" experienced by many young Catholics in their study of modern philosophy: "They become so keenly aware of the significance of existentialist and phenomenological concepts for penetrating into the perceptual, ontological, and historical dimensions of man that they sometimes wonder whether such concepts and techniques must not simply replace the older doctrines" (p. 204). Collins sees "no easy solution" to the problem but believes that "a patient wrestling" with it in the spirit of Edith Stein "is better than a simplistic choice of only one side." The problem and suggested solution in themselves raise a number of urgent questions. If this is the actual state of affairs, one could question the prudence of exposing "many younger Catholics" to such a dangerous dilemma. Secondly, the results of Edith Stein's own "patient wrestlings" are rather dubious. And thirdly, no matter how much one may hesitate about making a choice, the leap must be made sooner or later. Is one to begin with the *ti to on?* which Aristotle regarded as the starting point of all philosophy, or is one to begin with the *ti to egō?* of the existentialists? Both are possible, but in philosophy as well as in the spiritual life "si in omnibus quaeris teipsum, invenies etiam teipsum, sed ad tuam perniciem" (Kempis), that is, the inability to ever get out of oneself. Existentialism has been described as "a rediscovery of the contingent," and as such can have a correcting influence upon essentialistic leanings in Scholastic circles, but it would be disastrous if it were to replace traditional doctrines or even to confuse them.

THEOLOGY IN THE CATHOLIC COLLEGE. Edited by Reginald Masterson, O.P. Dubuque: Priory Press, 1961. Pp. viii + 343. \$3.95.

The present study of the problem of formulating a course of theology for the Catholic college represents the Dominican approach developed over the last twenty-five years. The key to that approach, as discussed in the first article by Walter Farrell, O.P., is the consideration of theology as "wisdom," in contrast to the other sciences, which are seen as "learning." The basic question then asked is: What is the place, if any, of wisdom in the curriculum of the American college? The succeeding articles attempt to give answers in the light of specific problems and areas of undergraduate education.

The first objection that arises is against the simple division made between wisdom and learning. Granted, theology is a science of wisdom, that is, it presents a true and total guide for man's life. Yet it is also seen as learning, under the aspect of a scientific ordering of knowledge within the limits of a strict methodology. Viewed in this way, theology has a proper place in the college course as wisdom *and* learning, fulfilling the student's commitment to truth both spiritual and intellectual. If proper emphasis is placed upon both roles of theology in education, perhaps many of the problems seen by the adherents of the Dominican tradition would be avoided altogether or at least reduced. These problems center around the student, the teacher, and the integration of theology with other branches of learning.

With regard to the student, the authors do not take into account sufficiently the fact that theology must be considered both as an academic study and as a system of truths demanding the commitment of the will. They are correct in insisting that the broad study of theology as a science be undertaken, yet they minimize the need to gear the study closely to the definite needs of the student's vocation to the lay state. The accommodation of both aspects of theology in a college course does not imply a compromise or dilution. No one questions the fact that it would be ideal if every student could receive a complete training in the science itself, as well as in those aspects that more directly pertain to his vocation; yet many conditions clearly make this impossible. And if we look at the other branches of study given on the college level, it is rare indeed that the student receives a truly comprehensive training. The simple fact of the matter is that most sciences are too complex and highly developed to admit of short-term comprehension.

With regard to the teacher, there is one problem overriding most others: time. He has two or three hours per week for four years for the organization of a course. If we contrast this with the typical secular seminary, which

provides a schedule of five hours for dogma, four for moral, two or three for canon law, and three or four for Scripture over the same period of time (which barely equips the priest for his professional needs and does not qualify him as a theologian in the academic sense), it is obvious that the college course will not allow a full presentation of theology as a theoretical science. It seems inescapable that the college course must represent a careful choice of materials designed to meet the direct intellectual and spiritual needs of the students. Unfortunately, the authors imply that such an accommodation is an unwarranted truncation. For the teacher, there is another practical consideration in arranging the curriculum: the intellectual state of the student. The authors propose ordering the course according to the *Summa*, which would mean treating *De Deo uno et trino* in freshman year—without metaphysics.

A major part of several articles deals with the problem of integrating theology with the other sciences. Granting the traditional position that, because of its object, theology is ranked as the queen of the sciences, it is difficult to see exactly what Fr. Masterson, in his article "The Nature of Sacred Theology," means in the actual academic setting when he maintains a "second function of theology which it exercises with respect to the inferior sciences is to order and direct them." To demonstrate the ultimate unity of all truth to the mind of the student is one thing; to propose a theological "imperialism" is something bound to alienate the nontheologian, and with good reason. M. says: "[theology] judges all human sciences, not only with reference to the principles of the science, but also in regard to their conclusions" (p. 57). Evidently this is not the negative judgment of the magisterium concerning possible conflicts of particular conclusions with the certain truths of revelation, but includes a positive guiding judgment of scientific *principles*. The latter would certainly alienate the empirical scientist, who sees such principles as dictates of the proper method of his discipline. The discipline encourages everyone to judge whether or not a particular practitioner adheres to the principles of method (and hence whether or not his conclusions have methodological validity). But every scientist is rightfully jealous of the objective independence of his discipline and thus might regard M.'s theological integration as colonialism.

W. A. Wallace, in "Theology and the Natural Sciences," presents a brief consideration of the foundations for a future synthesis of knowledge proposed at Louvain under Cardinal Mercier at the turn of the century. The center of the proposal was a recognition of the methodological diversity in the study of the one truth, and the need of positive association of scientists and theologians. Wallace views the separation of the sciences as something

unfortunate. Is it not, rather, realistic? The resolution of apparent conflicts by first recognizing the great differences between disciplines cannot be dismissed as "an implicit espousal of a type of double-truth doctrine." In addition, we must not forget that the eventual solution of apparent conflicts usually benefits both parties, as the history of Scripture studies since the turn of the century so well shows.

A pointed example of the dangers of imperialism on the part of the theologian when he imposes the concepts of one discipline directly upon another is found in Benedict Ashley's article, "College Theology and the Arts." Speaking of nonrepresentational art, he concludes: "If we believe many modern scientists, the world is merely a surface to be measured behind which there are no subsisting natures. Even human nature is only a series of mental states emerging from the chaos of the subconscious. The artist, deprived of any object and presented only with surfaces, is forced to turn his art into something non-representative, although this ultimately means submission to the irrational" (p. 146). Few who study the aesthetics of nonrepresentational art could accept such an estimation. Again, speaking of art and the liturgy, he says: "... the Calvinist refusal to accept the liturgy is equivalent to a denial of the Incarnation and a return to the Old Testament" (p. 145). Such an oversimplification cannot be accepted by the comparative religionist.

To many, the most valuable part of *Theology in the Catholic College* will be the last article, by James M. Egan, "Preparation of Theology Teachers." There are a number of valuable conclusions; two in particular should be cited. First, the need for truly professional training. It seems like a truism to insist upon a theology faculty whose members are specifically trained to work in the field, but unfortunately many institutions fail to see this as a necessity. E. proposes the basic course of study as a minimum professional preparation which lacks only an introduction to related empirical studies of value (e.g., cultural anthropology, comparative religion, religious psychology). The second important conclusion is the desirability of laymen as teachers of theology. Theology as a science is not restricted to priests or religious, as the history of the pre-Reformation period testifies. And the effect of lay theology teachers on college students should be considerable in establishing in their minds the position of the science academically.

Inevitably, *Theology in the Catholic College* will be received with markedly opposed reactions. Whatever the over-all attitude of the reader may be, however, many will question the rather superficial treatment the authors give other proposals made for college theology courses, such as that of John Courtney Murray. Another most disturbing characteristic of the book

is the apparent lack of true appreciation of the nature and role of empirical science. Before the theologian presumes to integrate these disciplines into a total synthesis on any level, he must have a positive insight into their value as well as their limitations.

Masterson notes that theological progress did not cease with the death of St. Thomas. He cites Lacordaire's statement: "St. Thomas is not a boundary, but a beacon." The theologian is under a severe obligation to reduce this realization from theory to practice.

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A HISTORY OF ANCIENT PHILOSOPHY. By Ignatius Brady, O.F.M. Milwaukee: Bruce, 1959. Pp. xi + 261. \$5.00.

This, the first of a three-volume history of philosophy projected by the Franciscan Institute of St. Bonaventure University, will be followed by a volume restricted to Christian patristic and medieval philosophy (hence, in the present volume the author includes medieval Arabian and Jewish philosophers as more doctrinally cognate to Neoplatonism than to their Christian contemporaries) and a third volume on modern and contemporary philosophy. This volume pretends to be nothing more than a good college textbook and work of reference; it is certainly this and much more, introducing the reader to ancient philosophy by a concise, synoptic, and comprehensive treatment of the principal doctrines of the major philosophers, based on primary sources, as evidenced in the many scholarly footnotes, with precise indications of cultural, ethnic, and religious backgrounds and doctrinal filiations, brief critical appraisals concluding each section, selective bibliographies, and excellent indexes.

In a general introduction B. explains why he views the history of philosophy as an organic unity that becomes meaningful only when it is interpreted in terms of a Christian philosophy of history, and he concludes his preface with a brief conspectus of the whole of the history of philosophy, its general epochs, its doctrinal trends and connections, maintaining, as a true student of Gilson, that philosophy "always buries its undertakers."

B. begins his study by adopting the unusual procedure of considering the "pre-philosophy" of the Hebrews, early Mesopotamians, Egyptians, Chinese, Hindus, Buddhists, and Persians, though he recognizes that, however interesting and suggestive, the speculations of these thinkers were not genuinely philosophical and therefore pertain to the "pre-history of philosophy" because they were unscientific and, being inextricably inter-

woven with religious beliefs, lacked the autonomous character that we find in Greek philosophy.

As one who believes that Plato contributed much more to Christian philosophy than Aristotle, I cannot agree with B.'s statement that Aristotle "was to surpass his teacher in the universality of his thought and the depth of his penetration," even though most medieval Scholastics adopted this view because, as children of their day, they were in no position to make an objective estimate of the relative merits of the two greatest thinkers of ancient Greece. The author's treatment of Plato leaves nothing to be desired in a college textbook, but I have some serious reservations concerning his exposition of Aristotle. For instance, regarding the pre-Socratics, B. explains Aristotle's aporetic method of reviewing previous opinions and translating them into his own technical formulae solely with a view of establishing his own doctrine. This hardly justifies B.'s earlier designation of the Stagirite as the "first historian of philosophy," a title which is generally accorded to his successor Theophrastus, because of the latter's more objective presentation of previous opinion. Many historians consider Anaximander's apeiron a clear adumbration of Aristotle's prime matter and would question B.'s view that "Anaximander's concept of the Boundless is not to be understood in terms of Aristotelian matter" and that "Anaximander regarded it as something active." B. does not accept the traditional, though textually unfounded, assumption (for long a convenient pedagogical device in textbooks on metaphysics) that Parmenides and Heraclitus wrote in conscious opposition to one another on the question of the one and the many; for both philosophies afford "a wisdom that consists in the vision of being achieved by reason, the logos." However, B. should have pointed out why Aristotle supported Parmenides against Melissus, especially since it concerns Anaximander's concept of the "infinite" (*Phys.* 3, 6), instead of anachronistically asserting that "Melissus corrects Parmenides by excluding from being any note of limit which implies non-being."

B.'s treatment of Aristotle is as scholarly and complete as possible in such a compendious work, though I suspect that he tends to read into the Stagirite developments that are of Scholastic vintage. He does not call attention to the basic inconsistency in Aristotle's doctrine that scientific or conceptual knowledge is only of the universal, while only the concrete individual is real, nor to the ambiguity concerning individual (not specific) material substantial forms, especially in view of the fact that in Aristotle himself there is no medieval doctrine of the "eduction" of forms. An analogous problem concerns so-called Aristotelian "abstraction," of which

there is no clear evidence in the extant works of the Stagirite. This involves the question of the nature and function of the active intellect in Aristotle. All the textual evidence seems to indicate that for Aristotle the active intellect, which alone is divine and immortal (in Greek philosophy these terms are synonymous, as the author realizes [p. 134]), is numerically identical in all rational beings and illuminates or "actuates" the purely indeterminate, passively receptive or "potential" human intellect, like "a writing tablet on which as yet nothing actually stands written" but which can receive all characters (*De anima* 3, 4, 430^a1 ff.), by uniting itself with it temporally "from outside" (the famous *thurathen*). B. is aware of the problem, but he attempts to solve it anachronistically, thus following the traditional Scholastic interpretation. Aristotle affirms (*ibid.*, 432^a6) that "no one can learn or understand anything in the absence of sense," but nowhere does he assert that "the senses present the images (phantasmata) to the intellect" (p. 132). Aristotle remarks (*ibid.*, 432^a4) that "the objects of thought are in the sensible forms," but he leaves it at this. He does not conclude, as B. does, that "the form must be liberated from the conditions of matter, and this somehow [*sic*] by the transforming action of the intellect as active." As we understand Aristotle, the Arabians (e.g., Avicenna, p. 207) were his more faithful interpreters. The separate active intellect, which is numerically identical in all men, implants knowledge in men by actuating their purely passive and indeterminate receptivity. This is in accord with the well-known passage of the *De generatione animalium* 2 (736^b27-29) concerning the extrinsicity of the active intellect. B. cites the contrary view of Paul Moraux (in an article in *Around Aristotle* [Louvain, 1955]) that "all the powers, even that which is separate from the body, the mind, are contained potentially in the sperm and transmitted by it to the being which is formed in the uterus of the mother" (our italics). For Aristotle, the human passive and completely indeterminate intellect (which "before it thinks, is not actually any real thing" [*De anima* 3, 4, 429^a24] but, like prime matter in the corporeal realm, is a purely passive potency), unlike corporeal prime matter, is *extrinsically* actuated by the separate active intellect. Only in this sense does it potentially precontain in the parent sperm its subsequent knowledge. In Aristotle himself there is no indication whatsoever that this potential knowledge is "transmitted" to the human mind *ab intrinseco* or by "abstraction," rather than *ab extrinseco* by direct illumination. In this connection the author reiterates the Gilsonian thesis that the *Fons vitae* of Avicenna was the principal source of the supposedly Neoplatonic doctrine of universalhylomorphism, despite the fact that this

doctrine seems to be clearly indicated by Aristotle himself in *De anima* 3, 5, 430^a10–17; cf. *De gener. animal.* 2, 3, 736^b30–38.

A reviewer of such a volume is tempted to call attention to such omissions as the “swerve” (*clinamen*) of Epicurus (even though it is not explicitly mentioned in the *Epistle to Herodotus*) or the failure of the author to emphasize the mathematicism of the Pythagoreans, the positive and negative theology of Plotinus and the latter’s explicit reference to his indebtedness to the Idea of the Good in Plato’s *Republic*, until he realizes that the present work is only introductory and therefore necessarily selective. With this in mind, let me say that the present work is by far the best brief college textbook in English for the history of ancient philosophy that I know. The author is thoroughly competent in his subject, scholarly and objective, and displays an amazing ability to comprise such a comprehensive view and so much erudition and critical acumen in so few pages.

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BLONDEL ET LE CHRISTIANISME. By Henri Bouillard, S.J. Paris: Editions du Seuil, 1961. Pp. 287. 12 fr.

The centenary of Blondel’s birth occasions Père Bouillard’s scholarly book on the philosopher from Aix-en-Provence. B., who was a student during the years when the unobtainable *L’Action* of 1893 was being mimeographed and even copied out by hand, possesses a long familiarity with Blondel’s thought, a firsthand knowledge of its published and unpublished sources, and a scientific evaluation of Blondel’s commentators and critics. With the clear style and historical precision characteristic of his writings, B. analyzes in four closely reasoned chapters the major works of Blondel, the development of Blondel’s notion of the supernatural, the relation between the affirmation of being and man’s acceptance or refusal of God, and the problem of Christian philosophy. The qualities of the author and the importance of his topic manifest the value of this book for students of Blondel, for philosophers and theologians in general, and for those desirous of making a first acquaintance with the French philosopher.

B. considers that the original *L’Action* “is, in spite of its imperfections, Blondel’s major work, the one in which his original contribution finds its most spontaneous and vigorous expression” (p. 18). But because of the bitter criticism both of rationalist philosophers and of Catholic theologians, an excessive spirit of caution began to pervade Blondel’s writings, modifying the original phenomenological approach with such theological considerations

as the possibility of a state of pure nature and man's supernatural vocation after the Fall, with the result that his last major works, while having a value of their own, fail to match the dynamism of the thesis of 1893 and of the *Lettre sur l'apologétique* of 1896. For this reason these two earlier works are the main sources of B.'s last three chapters.

B. attacks the problem of the relationship of nature and the supernatural with a lucidity that will be refreshing to those who have followed the interminable discussions on this matter. Steering clear of false problems, and of false approaches to true problems, B. examines the question as Blondel himself posed it. He describes the French philosophical climate of the 1890's, the method of immanence as understood by Blondel, and especially the logical steps by which *L'Action* rises to the idea of transcendence, then to the "supernatural" in a sense not yet fully determined, in order finally to consider the supernatural "as proposed by dogma from the outside." B.'s explanation of the second of these steps constitutes the originality of his book, determines the choice, nature, and unity of each section, and best permits him to vindicate the philosophical character and the validity of Blondel's reasoning.

In a passage which merits special attention (pp. 129-31), the author treats of the difference between Blondel's dialectic of the supernatural and that of St. Thomas concerning the natural desire to see God. B. goes to the heart of the matter when he says that the conclusion of Blondel's dialectic is "neither the necessity nor even the possibility of the beatific vision, but the obligation which man has to will that which God wills" (p. 129).

In his third and most difficult chapter, B. explains how Blondel treats the intellectual problem of being as an aspect of the moral problem of man's destiny. When Blondel affirms that the "*knowledge of being* implies the necessity of (religious) option; *being is in our knowledge* not before but after the free choice," he is not denying the ontological content of all knowledge. "... The problem of knowledge and of being (as Blondel poses it in the last chapter of *L'Action*) is not the critical problem, at least not as the neo-Scholastics have often understood it; nor is it the problem of legitimate certitude; it is the ontological problem of the relationship between human reason and the Absolute" (p. 184). For Blondel, the knowledge which precedes man's free response to the Absolute is true knowledge but becomes vivifying only when transformed into the communion with God which results when man accepts God's love for him. That such is Blondel's thesis becomes clear from an analysis of the way he uses the terms "subjective" and "objective."

Contrary to Lachièze-Rey and other interpreters, B. maintains that the

phenomenology of action leads not only to the idea of God but also to the affirmation of His existence even before the religious option is made. The relationship of the last chapter to the fourth part and to the whole of *L'Action* shows that the last chapter formally unfolds *pour soi* the ontology presented *en soi* in and even before the fourth part. (The obscure last chapter of *L'Action*, which Blondel added to his thesis at the time of its publication, forms the subject of an article by B. in *Archives de philosophie* 24, 1 [1961] 29–113.)

B. begins his last chapter with the fascinating history of the genesis of *L'Action* (pp. 198–209), which buttresses the preceding analysis of the thesis. Through B.'s presentation of letters, notes, and successive drafts of the thesis kept at the *Archives blondéliennes* at Aix, the reader is able to follow the growth of Blondel's project "to transpose the theological into the philosophical," "to give a philosophical justification of Christianity." The fundamental inspiration of Blondel was a religious and an apostolic one. His desire to enlighten the agnostic minds of his time with the universal mediation of the Word Incarnate was the real animating force of his work. Yet he did not want to be called an apologist. He wanted to speak to philosophers *en philosophe*. B. demonstrates once again that he succeeded.

A criticism of Duméry's interpretation of Blondel's method of immanence (pp. 222–37) and of Cartier's exegesis of the relationship of intellect and will (pp. 238–42) occasions further explanations of "la volonté voulue et la volonté voulante," the place of sacrifice in Blondel's thought, and the term *agnition*.

After comparing Blondel and Anselm, B. suggests the role that fundamental theology should exercise in respect to dogma. It is part of the theologian's task to examine the rational structure implied not only in the act of faith but in the speculative synthesis of dogma as well. One is inclined to believe that if theologians were more faithful to this aspect of their task, dogmatic treatises would be based upon more than one philosophical system.

The last two pages of the final chapter resume well both the imperfection and the significance of Blondel's work. The analysis of the formal meaning of things is an essential part of philosophy. But when philosophy does this and nothing else, it terminates either in the self-sufficiency of Greek philosophy, so severely criticized by Blondel, or in the despair characteristic of many forms of existentialism. Perhaps Blondel did not perfectly achieve this part of philosophy. But he accomplished quite successfully an equally important task: that of showing the place of philosophy in human activity, the relationship of the logical and the ontological order. His philosophy of

action demonstrates—in a way that it alone can—that philosophy is insufficient, that man and his activity surpass the idea which man can form of himself. Because it leads man to the act of sacrifice which is a response to God's invitation, "la véritable philosophie est la sainteté de la raison."

B. handles very difficult and hotly disputed questions with a serenity which is nothing less than astonishing. A phrase of Blondel himself can best describe how B. has written, namely, "avec la tranquille assurance d'une charité plus contenue pour être plus pressante" (*L'Action*, p. 469). In the personal reflections of the Preface and in the remarks given in the Conclusion, B. reveals the source and the goal of his work. For those seeking a way to explain that the mysteries of our faith are more than "incomprehensible truths which God requires us to believe in order to test our obedience," and for those wishing to demonstrate philosophically that "Christianity has a meaning, that it answers the deepest longing of the human spirit," B. has helped prepare the way to a study whose formative and apostolic possibilities merit serious consideration. One might well conclude that B.'s latest work has contributed to the study of Blondel what was contributed to the study of Origen by de Lubac's *Histoire et esprit*.

Chantilly, France

EDWARD J. MALATESTA, S.J.

L'ÊTRE HUMAIN SELON TEILHARD DE CHARDIN: SES ASPECTS COMPLÉMENTAIRES DANS LA PHÉNOMÉNOLOGIE SCIENTIFIQUE ET LA PENSÉE CHRÉTIENNE. By Paul Chauchard. Paris: Gabalda, 1959. Pp. 239.

To read Teilhard de Chardin with intelligence and profit, four requirements, it seems to me, must be observed. In the first place, the reader must meet Teilhard with an open mind. As C. points out, the reason why Teilhard has been so grievously misunderstood "is not that he is lacking in clarity, but that his point of view is so new and so unusual that it shocks traditional habits of thought" (p. 16). The second requirement flows from the first. Teilhard's writings, if read at all, ought to be perused at least twice: after an initial reading to gain acquaintance with his terminology and his thought patterns, he should be studied in greater detail. Thirdly, since none of his works is capable of conveying the vast sweep and the depths of his synthesis, the various writings must complement one another. At the very least, for instance, anyone who reads *The Phenomenon of Man* should read *The Divine Milieu*. Finally, careful attention must be paid to the highly analogical character of his language. Otherwise his ideas will inevitably be distorted. Neglect of this requisite has led to needlessly anguished cries of "panpsychism" and to harsh charges of pantheism.

C. is well equipped to discuss Teilhard de Chardin, whom he understands thoroughly. He states that he writes, not as a disciple of Teilhard, but as a biologist who is not a philosopher though he is sensitive to philosophy and respectful of its rights. Like Teilhard, he is an uncompromising Catholic (and his book bears an imprimatur). His scientific specialty is the neurophysiology of the brain, which he believes has much to reveal about the material conditions of human spirituality. He regards it as a matter of professional duty to proffer his testimony in support of Teilhard and to defend along with the latter the scientific phenomenology of the human phenomenon in our evolving creation. The neurophysiologist possesses an advantage over the paleontologist: owing to his constant occupation with cerebral mechanisms, he is in a position to understand the important "within of things" more accurately.

The purpose of the book is not to develop all the implications of Teilhard's vision of the universe. Its scope is to vindicate the validity and the Catholic authenticity of that vision. The author insists, as one still must in the face of continuing caricatures, that Teilhard's vantage point is strictly scientific, although of course it opens out on numerous philosophical and religious problems.

To carry out his plan, C. follows a carefully prepared outline. He begins by recalling the nature and the main data of the scientific phenomenology of the cosmos and of man as conceived by Teilhard. Thereafter he examines the relations of this phenomenology with Catholic theology and Thomist philosophy. Next he emphasizes some consequences of scientific phenomenology, which is a realist view of the universe enabling us to grasp the significance of evil, and which rejects the two opposing errors, both incompatible with Christianity, of Pelagian optimism and Manichean pessimism. Development of this point demonstrates the feebleness of the accusation that Teilhard neglects sin and human freedom. Lastly, he endeavors to show that Teilhard's scientific phenomenology is capable of leading to a reconsecration of the world which classical science has profaned, by bringing out the fact that nature and the supernatural, while irreducible in the safeguarding of their proper dimensions, can never in God's designs be dissociated from each other.

Thus, C. has no intention whatever of rewriting *The Phenomenon of Man*. Rather, he extracts some of its great themes which in his judgment are strongly effective, on the scientific plane, for promoting a better comprehension of the world and mankind, particularly of the future of both.

Among the more illuminating expositions of the Teilhardian synthesis, C.'s book is one of the best and most appreciative. Undeviating in his

intelligent loyalty to the great French paleontologist, he takes pains to convince his readers that the misgivings which even some favorable critics entertain about certain phases of Teilhard's teaching rest on very shaky foundations.

St. Mary's College, Kansas

CYRIL VOLLERT, S.J.

CONCILE ET RETOUR À L'UNITÉ: SE RÉNOVER POUR SUSCITER L'UNITÉ. By Hans Küng. Translated by H.-M. Rochais, O.S.B., and J. Evrard, O.S.B. *Unam sanctam* 36. Paris: Editions du Cerf, 1961. Pp. xiii + 184.

The forthcoming ecumenical council, as envisaged by Pope John XXIII, is to renew the internal life of the Catholic Church and in this way prepare the path toward Christian reunion. But what kind of renewal does the Pope have in mind? And how can it contribute to the cause of unity? These questions are on the minds of all thinking Catholics and indeed of not a few non-Catholics.

Hans Küng, who tackles these twin questions in the present book, is Tübingen University's young professor of fundamental theology. Already well known for his important doctoral thesis on Karl Barth, he now demonstrates that he is quite at home not only in controversial theology but also in the realms of Church history and ecclesiastical polity.

The new council, K. maintains, is not being convened to dogmatize presently controverted opinions nor to anathematize "modern errors." Neither will it be a council of reform, in the sense of being chiefly aimed at correcting palpable abuses. Its first task will be the positive one of what the Holy Father has called "aggiornamento": an adaptation of the Church's structures and procedures to the demands of the present hour. Too often, as K. eloquently shows, official Catholicism has taken negative and reactionary stands, seeming to identify the Church with the cause of social, economic, and intellectual conservatism. Unity has been confused with uniformity, and tradition falsely identified with the dead hand of the past. As a result, the Church has lost some of the mobility so characteristic of the first millennium of her life.

But K. does not misunderstand the Pope's plea for an "updating" as a shallow appeal for wordly modernism. The renewal of the Church, he plainly shows, must come from above, through the action of the Holy Spirit. The norm can be none other than Christ, the Lord of the Church, who manifests His will today as much as ever through the changeless message of the gospel.

A renewal according to the gospel, quite evidently, has everything to do with Christian reunion. It alone can uproot those worldly and sinful ele-

ments in the Church that prevent so many non-Catholics from recognizing her as the Bride of Christ. Believing Protestants are committed to the gospel and to the biblical idea of the Church. A renewal of Catholicism according to the gospel will make it clear to them that they can no longer justify their state of separation and will help them to see the impossibility of being fully evangelical unless one is also Catholic.

With Protestantism primarily in mind, K. proposes a number of concrete changes which, without in any way going against the genius of Catholicism, would tend to satisfy the legitimate aspirations of Protestant Christians. In rapid-fire succession he lists many suggestions regarding the Mass, the breviary, the diaconate, marriage laws, the Index, and other important and delicate points. As a unifying principle, he shows how all these reforms can be grouped about a reassessment of the episcopal office. In his discussion of the corporate character of the episcopate, he makes some interesting observations regarding the role of national and continental bishops' conferences. By allowing greater scope to organs such as these, the Church, he thinks, would better safeguard the precious principle, *in necessariis unitas, in dubiis libertas*—an axiom which runs through K.'s pages like a refrain.

Many readers will doubtless be astonished to find so many bold measures so insistently recommended in the space of a few pages. Were it not for the enthusiastic prefatory notes by Cardinal König of Vienna and Cardinal Liénart of Lille, some might suspect that this book was radical and dangerous. Others will perhaps complain, with some show of justification, that this book is likely to excite vain and extravagant hopes, since there is little chance that the coming council will effect such sweeping changes. But K. would answer that the Church is confronted by a situation of unparalleled urgency. A council which will accomplish little would, as he puts it, be a great disappointment. To resign oneself to such a prospect, tranquilized by trite maxims to the effect that the Church moves slowly, would be the most dangerous course of all.

K. presents impressive arguments for greater decentralization in the Church. But the execution of such a program raises delicate problems scarcely touched on in this book. Is it possible to promote national independence in liturgy and discipline without thereby laying tinder for future schisms? Can one enhance the powers of regional bodies without jeopardizing the liberties of the faithful within these local jurisdictions? Would a decentralized Catholicism retain that conspicuous world-wide unity which is so precious an asset in this age of global intercourse? While not solving questions of this kind, K.'s book promises to stimulate some healthy debate.

The French translation is correct and faithful, but lacks some of the verve

of the German original. Most American readers will doubtless prefer to wait for the English translation, which has been promised by Sheed & Ward for February, 1962. It will be most welcome in this country, where interest in the Second Vatican Council is so high.

Woodstock College

AVERY DULLES, S.J.

SHORTER NOTICES

PSEUDONYMITÄT IM ALTERTUM. By Josef A. Sint, S.J. *Commentationes Aenipontanae* 15. Innsbruck: Wagner, 1960. Pp. 170. öS 130. "Plagiarism and Literary Forgery" is the theme of this fascinating compilation, undertaken under Biblical Institute Professors Lyonnet, Prümm, and Zerwick. But it was Paul Gaechter of Innsbruck who set the aim of satisfying W. Wrede's 1900 desire of a sounder and more ample basis for his judgment on the fact and the justification of the pseudonymity of 2 Peter. Though this *NT* epistle never more recurs in this exquisitely phrased and printed end-product, the valuable conclusions of pp. 135-56 vindicate the special type of pseudonymous attribution which we have in *OT* wisdom literature, Psalms, and "Mosaic law." This cannot be called "forgery," since the actual author is explicitly noted for several items which are nevertheless, no less than their anonymous comrades, attributed to the respective "authority under whose name the series is published." Yet S. will not tolerate the fuzzy formula "prevalent literary usage." On the contrary, he proves from sustained and telling examples that the ancients (chiefly Greco-Roman, wherefore the work appears in this classical rather than biblical series) were well aware of the vice of literary forgery, due in certain recognizable cases to perverted ambition or illicit financial aims and decried by ancient Librarians' Protective Associations. At the side of such vices, though, and undeniably fostering them was the normal school-exercise of imitating classic models—on upper levels so skilfully as to deceive even the elect. Also, the historians' admirable technique of "characterizing" personages by made-up speeches or letters implies thoroughly ethical and truthful "forgery," such as we have in 2 Maccabees. But above all, the religious psychology expressed in Orphic or Sibylline writings, and its outcropping in such patent fabrications as the *Letter of Aristeas*, as well as the genuine edification or at least willing acceptance of their not-so-stupid destinaries, must be pondered unceasingly if we are to evaluate the sincerity, truth, and inerrancy of such pseudonymous writers as Daniel.

Marquette University

Robert North, S.J.

ECHTHEITSFRAGEN UND DEUTUNG DER PRIMATSTELLE Mt. 16, 18 f. IN DER DEUTSCHEN PROTESTANTISCHEN THEOLOGIE DER LETZTEN DREISSIG JAHRE. By Franz Obrist. *Neutestamentliche Abhandlungen* 21/3-4. Münster: Aschendorff, 1961. Pp. xvi + 203. DM 17.80. Occasioned by Oscar Cullmann's work on Peter, this study was originally a dissertation for the doctorate at the Gregorian University in 1956. Because of much new material it has been reworked completely. The title clearly specifies its theme, limitation, and twofold main division. The outline of the whole work is neat and specific; toward this the tricks of typography contribute much. The exposition is methodical and clear. It is always a difficult task to classify so many interpretations with so many smaller ramifications. O. has, in general, done a very fine job. His conclusions can be summarized as follows. About one half of the Protestant scholars hold for the genuineness of Christ's promise, but few new arguments have been advanced for or against it. By far the majority claim for it a different historical situation than Matthew gives it. As for its meaning, Protestant exegetes usually begin with the significance of "Peter" (Rock) and "rock." More and more they are of the opinion that "rock" is here not just a stone among other stones, but a stable and permanent foundation for the building of the Church. The metaphors of the keys and of binding and loosing picture Peter as a representative of Christ. But Peter's authority over the apostles and the Church was for him alone. It was as unique and nontransferable as his apostolate. Protestant exegetes, we should like to add, have therefore gone a long way toward the Catholic position. But they fail to make the final step: they do not acknowledge the prophetic character of Christ's promise providing successors of Peter with full authority until the end of time. Though their studies are sincere attempts at sound exegesis, they are prevented from making that final step, not because of exact exegesis, but because of theological opinion: the rejection of the Roman primacy.

*Capuchin College,
Washington, D.C.*

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

LA FORME LA PLUS ANCIENNE DU PROTÉVANGILE DE JACQUES: RECHERCHES SUR LE PAPYRUS BODMER 5 AVEC UNE ÉDITION CRITIQUE DU TEXTE GREC ET UNE TRADUCTION ANNOTÉE. By Emile de Strycker, S.J. *Subsidia hagiographica* 33. Brussels: Société des Bollandistes, 1961. Pp. x + 480. 400 fr. Several facets of Christian piety, particularly of the Marian sort, are based on the well-known apocryphal writing, the *Book of James* or the *Protevan-gelium*. It has nourished Christian art, fed pious meditation, and even given birth to several liturgical feasts (Sts. Anne and Joachim, the Nativity of

Mary, and her Presentation in the Temple). In the present work we have a thorough and definitive study of the Greek text of the *Protevangelium*, prepared by de Strycker, professor at the Flemish Jesuit Scholasticate of Heverlee-Leuven, Belgium. An important copy of the Greek text was recently found among the now famous Bodmer papyri (see M. Testuz, *Papyrus Bodmer V: Nativité de Marie* [Cologne-Geneva, 1958]). It was dated by the original editor to the third century, but de S. prefers the fourth. The appearance of this early copy called into question all the theories about the sources of the work and also the relation of this Greek text to the numerous other extant Greek texts, translations (into Syriac, Armenian, Georgian, Ethiopic, Coptic, Latin, and Arabic), and paraphrases which exist. In the first part or introduction, de S. presents the textual and redactional problems, the present state of the manuscript tradition, and an explanation of the method followed in his study. The second part offers a critical edition of the Greek text with an annotated translation, and the third part (the major section of the book, pp. 195-438) consists largely in a grammatical study and a discussion of the textual and redactional problems. An appendix supplies a Latin translation (by Hans Quecke, S.J.) of the Armenian versions of the work. This excellent study of the *Protevangelium* constitutes a basis on which further investigation can now proceed. De S. makes clear (p. 20) that his purpose is to produce a critical study of the oldest form of the Greek text of this writing; hence, one will look in vain here for a systematic study of its contents, of its doctrinal tendencies, or of its place in the apocryphal literature of early Christianity. Such a study can now be undertaken with the sure foundation provided by this technical study characteristic of the series in which it appears.

Woodstock College

Joseph A. Fitzmyer, S.J.

SAINT AUGUSTINE ON THE PSALMS 2: PSALMS 30-37. Translated and annotated by Dame Scholastica Hebbin and Dame Felicitas Corrigan. *Ancient Christian Writers* 30. Westminster, Md.: Newman, 1961. Pp. 420. \$4.50.

This second volume contains only about half as many discourses as the first [see THEOLOGICAL STUDIES 22 (1961) 335], since most of the discourses herein contained were lengthy sermons actually preached by Augustine, whereas the first volume contained many "discourses" which were merely the Saint's brief exegetical annotations. The explanatory notes are more numerous and helpful, and the discourses are now identified at the top of each page. No respectable library of Catholic theology or devotion should be without this classic, now ably put within the reach of all in a translation which continues to be a delight.

Woodstock College

Thomas E. Clarke, S.J.

SAINTE AUGUSTIN: COMMENTAIRE DE LA PREMIÈRE ÉPÎTRE DE S. JEAN. Latin text. Introduction, translation, and notes by Paul Agaësse, S.J. *Sources chrétiennes* 75. Paris: Editions du Cerf, 1961. Pp. 460 (104-439 double). 18 fr. This is, curiously enough, the first time that this celebrated series has presented a work of the great Western doctor. Was it previously felt that the *Bibliothèque augustinienne* edition of all of A.'s works, now in progress, advised against a duplication of effort, especially when there is so much else to be done in rendering the Fathers accessible to our times? In any event, the present edition is most welcome, and worthy of the series. Père Agaësse is already known for his part in the *Bibliothèque augustinienne* edition of the *De trinitate*. It is the introduction, about a hundred pages, which is most worthy of comment. Besides the expected treatment of date and circumstances of origin, there are discussions of the literary character of the sermons, of the Augustinian vocabulary of charity (*amor, dilectio, caritas*, which A., departing from his predecessors, tends to identify), and especially of the doctrine of charity contained in these sermons.

Woodstock College

Thomas E. Clarke, S.J.

LES MOINES D'ORIENT, 1: CULTURE OU SAINTETÉ: INTRODUCTION AU MONACHISME ORIENTAL. By A.-J. Festugière, O.P. 2: **LES MOINES DE LA RÉGION DE CONSTANTINOPLE: CALLINICUS, VIE D'HYPATIOS. ANONYME, VIE DE DANIEL LE STYLITE.** Translated by A.-J. Festugière, O.P. Paris: Editions du Cerf, 1961. Pp. 96, 176. Vol. 1 of this series serves as an

introduction to the lives of the monks contained in Vol. 2, which is a translation from Greek texts. F. poses the question of the relationship between sanctity and learning, taken from a quotation of a sentence in Augustine's *Retractationes*, against the early Christian inheritance of pagan philosophy and the ideals of primitive monastic life. The monks solved the question by dissolving the relationship in favor of an exclusive asceticism. As a consequence, they were generally men without culture, subject to the popular beliefs and superstitions of their countrymen. This is reflected in their exaggerated ideas of demons. Demons infest the deserts, the elements, air, and water; they are personified in the vices and become the principal adversaries. Fasting, which in Christian tradition was a means to purity of heart, was most rigorously practiced by these monks, but among the simple it became almost a fetish, an overemphasizing of the means. Intellectual activity has a cathartic value, helping man to turn from the passions and attach himself to God correctly known. The contempt of all human perfection in knowledge by reason, especially when applied to the truths of revelation, often leads them into absurdities, such as a lack of respect for ecclesiastical authority and a failure to realize the importance of a theological

problem. The texts of the simply narrated lives illustrate some of these observations. F. concludes that it is wrong to propose the dilemma: culture *or* sanctity? The correct attitude should be: culture *and* sanctity.

Weston College

James L. Monks, S.J.

ÆLRED DE RIEVAULX: LA VIE DE RECLUSE; LA PRIÈRE PASTORALE. Latin text. Introduction, translation, and notes by Charles Dumont, O.C.S.O. *Sources chrétiennes* 76. Paris: Editions du Cerf, 1961. Pp. 215 (42–167, 184–203 double). 13.80 fr. This second volume of Aelred's works in the *Textes monastiques* series (the first was *Quand Jésus eut douze ans*, in SC 60) is principally devoted to the *De institutione inclusarum*. The text is merely a reproduction of Talbot's construction, which was printed in the *Analecta sacri ordinis Cisterciensis* 7 (1951) 177–217; here it appears without his critical apparatus but with a few minor variants and changes in orthography. The only major change is in the Latin title. D. agrees with Anselm Hoste in preferring the reading "institutione" to "institutis." It is hard to understand why D. makes no reference to the Oxford manuscript (Bodleian, Lat. Theol. d. 27, s. 15), known to Talbot but not available for use at the time he made his text. The source references are carefully handled, although the absence of any mention of John of Fécamp is curious. In an admirable introduction D. presents a long-needed study of Aelred's method of meditation, and he concludes that his systematic meditation on the mysteries of Christ was the first attempt to present them as a distinct ensemble. Tracing its influence on Christian spirituality, D. convincingly shows that the tract had a decided effect on the Spiritual Exercises of St. Ignatius through the Carthusian Ludolph of Saxony's (d. 1378) *Vita Christi*. The text of Aelred's moving *Oraatio pastoralis* is Wilmart's, published in *Revue bénédictine* 37 (1925) 267–72, and 41 (1929) 74; it is introduced here by Dom Hoste. The French translation of both works conveys the sense accurately and reads easily and attractively.

Woodstock College

Henry J. Bertels, S.J.

KIRCHENGESCHICHTLICHE ENTWÜRFE. By Kurt Aland. Gütersloh: Gerd Mohn, 1960. Pp. 700. DM 59.— Eighteen essays on Church history dealing with various theological-historical themes from the Early Church, the Reformation, Pietism, and the *Erweckungsbewegung*. Almost all the essays were originally lectures delivered before learned societies over the past eleven years. Though the scholarly author informs us in the Introduction that it was not his intention in publishing these essays to offer a definitive solution to the complicated problems which he poses, he has admirably

illuminated the many dark roads which lead to their final solution. Especially to be recommended are the essays "Augustin und der Montanismus" and "Bemerkungen zum Montanismus," which explore an area of Church history that has long been neglected, and the essay of seventy pages devoted to *Der Tod des Petrus in Rom*, in which A. resumes the celebrated controversy with Karl Heussi on the difficult theme, Peter in Rome. It is a matter of regret that none of these important essays has been translated into English.

Woodstock College

Robert E. McNally, S.J.

LE MYSTÈRE DE LA CHARITÉ. By Joseph-Marie Perrin, O.P. Bruges: Desclée De Brouwer, 1960. Pp. 532. 210 fr. Investigates the most central mystery of Christian existence: charity. Book 1 shows how creation, elevation, Incarnation, redemption, the Church, and our Lady constitute one tremendous flow of divine love towards man. Book 2 insists that this immense divine love calls for a free, personal human answer. P. dislikes the accent on the "meritorious" aspect of Christian life; we wish this idea had been more emphatically developed. Book 3, "Demeurer dans la charité," discusses how the love of God and the love of man do not mean divided loyalties. True love of God does not turn its back on the temporal reality of this life but transforms it from within. Book 4 deals with love of neighbor, its many complex problems, its individual and social aspects. P. has a readable style, and his writing is copiously illustrated from the Bible, the classics of spirituality, and great Catholics of our days. No complicated abstract speculations, no technical terminology; and still the doctrine presented in such a pleasant, understandable way is a deep theology of modern Christian existence.

University of Notre Dame

Charles H. Henkey

STWORCA NATURY I DAWCA LASKI (CREATOR NATURAE ET LARGITOR GRATIAE). By Franciszek Dziasek. Poznan (Poland): Księgarnia Sw. Wojciecha, 1959. Pp. viii + 522. 75 zł. Fourth in a series of seminary texts in theology used in Poland and intended to meet the current demands for "a solid grounding and deeper understanding" of the faith among the people. In sequence D. treats of God's creative activity, the origins of the material world, dogmatic anthropology, creation and elevation of Adam and Eve, original sin, and the angelic world. While adhering to Scholastic form, with terms, notes, and proofs, the arrangement and format of the book are remarkable in several ways. Few formal adversaries are considered and, except for a page on dualism and monism, each thesis concentrates on a clear exposition of the matter rather than on theological speculation or the

refutation of adversative positions. However, difficulties are posed at the end of chapters and answered in some detail. Materialism is critically evaluated in several contexts, with special insistence in a series of propositions emphasizing that "God is before the world, above the world, and there is only one God The whole world was made by God out of nothing The creation of the world took place at the beginning of time God is the author of life upon earth Man has a body and soul, and therefore is higher than the rest of creation." Supporting references are drawn from up-to-date literature, including THEOLOGICAL STUDIES and *New Scholasticism*. This book is one of the finest examples of a balanced kerygmatic approach to the teaching of dogmatic theology.

West Baden College

John A. Hardon, S.J.

DIE ANFANGSLOSIGKEIT DER WELT NACH THOMAS VON AQUIN UND KANT. By Anton Antweiler. Trier: Paulinus Verlag, 1961. Pp. 152 + 62*. DM 22.— Pius XII concluded his famous address to the Pontifical Academy of Sciences (Nov. 22, 1951) with the exclamation: "Hence, the creation took place in time!" But wisely he added: "Although it is neither explicit nor complete, this is the reply we were awaiting from science." Pius was right to conclude thus, following Sir Edmund Whittaker. And I do not think E. L. Mascall (*Christian Theology and Natural Science* [London, 1956] pp. 149–53) is totally justified in his criticism. The "neither explicit nor complete" reservation leaves the problem open in the same way as did St. Thomas, especially in *De aeternitate mundi* and also in his previous writings on the subject. A., in the present fine study on whether a created world could or could not be without beginning, offers a valuable contribution to the subject, which beyond its proper scope also shows that the much-despised metaphysical thinking of the Scholastics, if done properly, despite the primitive knowledge they had of natural sciences, can arrive at conclusions not outdated by modern scientific investigations. A.'s meticulous presentation of the genuine thought of St. Thomas follows the sequence of his writings: *In Sent.* (ca. 1254), *C. gent.* (ca. 1262), *Qq. disp.* and *Sum. theol.* (ca. 1266), *Quodlibeta* 9 (ca. 1259), 12 (ca. 1272), and *De aeternitate mundi* (ca. 1270). In regard to this last, most pertinent summary of Aquinas' thought on the subject, against Pelster who proposes an earlier date, A. thinks that it might even have been written by a disciple of Thomas. Kant's opinion receives less but careful and objective attention—an excellent comparison to illustrate the thoughts of Thomas. The conclusion offers a short, competent summary of the modern theories of secularized science. Here, it seems, Pius XII's address should have been confronted; perhaps the

whole section should have been presented more as an appendix than a conclusion. A.'s chief merit is the fine presentation of St. Thomas' thought, the careful study of his concepts. A. clearly distinguishes the metaphysical thoughts from the contemporary picture of the world which serves as an illustration. Instead of copious footnotes the relevant Thomistic texts are given in an extra volume.

University of Notre Dame

Charles H. Henkey

LA FONCTION DIACONALE AUX ORIGINES DE L'ÉGLISE. By Jean Colson. Bruges: Desclée De Brouwer, 1960. Pp. 152. C. does not disguise the fact that he is anxious to see revived in the Church today the office of deacon which would be terminal and not merely preparatory to priesthood. To this end he explores the origins of the diaconate and its peculiar function in the NT and in the subapostolic period. As to origins, C. holds that the apostles initially assumed responsibility for the temporal as well as the spiritual care of the Church, as is clear from the early chapters of Acts. Quite early they entrusted the ministry of temporal matters to the Seven mentioned in Acts 6:1-6, whose position was not unlike that of the traditional Jewish presbyters or elders. C. does not believe that there was a distinction at this time between presbyter-bishops and deacons in the present meaning of the term. All belonged to the presbyterate. Gradually—but more rapidly among the Hellenists, whom C. regards as converts from the “reformed” Jews such as the members of Qumrân community—where the function of the priest-president was more prominent, the presbyter episcopacy was divided into a presidential function, of a sacrificial order, and a function of service, of a levitical or diaconal order. In other words, the presbyteral function was divided into the function of president or priest-bishop and the diaconal function of deacon. C. describes the deacon's function as one of service not so much to the priest or bishop but to the laity, the priestly people of God. His function was to order and to organize the offerings of the people, their persons and their goods, which in turn were offered by the priest in the Eucharistic sacrifice. Briefly, the priestly function of priest and bishop is exercised *in persona Christi*; the diaconal function of organizing the offerings of the faithful is exercised *in persona ecclesiae sponsae*. C. draws no practical conclusions from his analysis of the early function of deacons. However, by associating the deacon more closely with the people than with the priest, we may find a place for a deacon in localities where a priest is usually not available, a deacon whose function will be to prepare the priestly people of God to offer themselves “as a sacrifice, living, holy, pleasing to God” (Rom 12:1). On the priest's arrival he will present his people and their goods as an offer-

ing to be consecrated by the priest and offered to God in the Sacrifice of Christians.

Woodstock College

Paul F. Palmer, S.J.

SOMME THÉOLOGIQUE: L'EUCARISTIE 1. By St. Thomas Aquinas. Translated and annotated by A.-M. Roguet, O.P. Paris: Editions du Cerf, 1960. Pp. 444. 9.90 fr. All who were familiar with R.'s earlier volume in this series (*Les sacrements*, 1951) have been looking forward to his promised commentary on the Eucharist. Only the first part is now published, containing the translation and commentary on the existence and necessity of the sacrament, on its matter and the related questions of transubstantiation, the mode of Christ's presence, and the remaining appearances of bread, and on its form. The explanatory notes and doctrinal essays are happily full and comprehensive; the essays, on the sacramental structure of the Eucharist, on Real Presence and transubstantiation, and on the sacramental form, deal with all the important problems. I do not find R.'s explanation of the necessity of the Eucharist convincing (pp. 287-88, 356-62), either in itself or as an interpretation of St. Thomas. R. refuses to see in the separate consecration anything more than a representation of Christ's death; the separate consecration in no sense "immolates" Christ (p. 294); his brief further comment (pp. 420-21) does not really come to grips with the theories of "sacramental immolation" nor does it advert to passages in *Mediator Dei* which harmonize well with such theories. Perhaps R.'s own presentation of St. Thomas' view of the Mass as sacrifice (q. 83, a. 1) will be more satisfactory. (A full exposition of R.'s commentary can be found in *L'Ami du clergé* 70 [1960] 535-41.)

Woodstock College

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

LA VISIÓN DE DIOS SEGÚN ENRIQUE DE GANTE. By José M. Rovira Belloso. *Colectanea San Paciano*, Serie teológica 7. Barcelona: Editorial Casulleras, 1960. Pp. 264. A scholarly, exhaustive investigation of Henry of Ghent's doctrine on the beatific vision. It might be called a completion, with regard to one outstanding medieval theologian, of the masterful survey by H. F. Dondaine, "L'Objet et le médium de la vision béatifique chez les théologiens du XIII^e siècle," *Recherches de théologie ancienne et médiévale* 19 (1952) 60-130. Of immense help in furthering our knowledge of the historical development of theology, R. also offers many fascinating insights, of which we select two. In his chapter on "La esencia de la beatitud" (pp. 113-55), R. shows that the critique of Henry of Ghent offered by John Duns Scotus, Bernard of Auvergne, John Capreolus, and Bartholomew

Medina, although by no means the same, is unfounded, due to a misunderstanding of Henry's doctrine on the *illapsus* of the divine essence into the soul of the blessed. In his final chapter, "La transcendencia de la visión beatífica: Su absoluta sobrenaturalidad" (pp. 205-41), R. shows that Henry did not succeed in resolving apparent antinomies successfully; his doctrine and explanation of the natural desire for God safeguards the absolute supernaturality of the beatific vision *constitutive* and *consecutive*, but not *exigitive*. In other words, there is a radical exigency in all spiritual beings for the beatific vision as their uniquely possible happiness and fulfillment. Praiseworthy are R.'s fine synthetic judgment, assiduous research, and keen historical realization of the complexities of theological development, with its dependence upon the varying approaches to reason in theology available to the Church and her theologians in any given age.

Weston College

Philip J. Donnelly, S.J.

APPROCHES D'UNE THÉOLOGIE DE L'HISTOIRE. By Th. G. Chiffot, O.P. Paris: Editions du Cerf, 1960. Pp. 127. 6.30 fr. Four lengthy reviews, on three major books of the postwar period and on an article that was a manifesto in its sphere, are here united into a small brochure. The title accurately describes both the theme that unifies the four studies and the necessarily fragmentary nature of reflections that spring indeed from long concern with the theme but must respect the limitations of a review. The three books are Oscar Cullmann's *Christ and Time* (reviewed in *Maison-Dieu*, no. 13 [1948]); M.-D. Chenu's *Introduction à l'étude de saint Thomas d'Aquin* (in *Vie intellectuelle*, July, 1951); and Teilhard de Chardin's *The Phenomenon of Man* (in *Signes du temps*, July, 1960); the article is Louis Bouyer's "Christianisme et eschatologie" (which appeared, followed by C.'s review, in *Vie intellectuelle*, October, 1948). Much of what C. has to say is not new, but it is well said and is the expression of a wide theological vision. C.'s observations on time (under the rubric "meaning of history": pp. 11-16), on the "world" (pp. 59-64), and on the bromide "Christianity is a history" (pp. 79-84) are refreshingly free of the rhetoric and narrow biblicism that often marks, and mars, the discussion of these matters. The essay (it bears the delightful title "Eschatology As One of the Beaux Arts") commenting on Bouyer's violent eschatology is a model of balanced theological criticism. C.'s modest book deserves the praise given it by P. Chenu in his review, "Histoire sainte et vie spirituelle," *Vie spirituelle*, May, 1961, pp. 506-13.

Woodstock College

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

THE MASTER CALLS: A HANDBOOK OF CHRISTIAN LIVING. By Fritz Tillmann. Translated by Gregory J. Roettger, O.S.B. Baltimore: Helicon, 1960. Pp. 355. \$5.00.

T.'s central idea, the following of Christ, is developed in Part 1, where he explains the fundamental principles of Christian living around this core idea. In the remainder of the book he attempts to apply this idea throughout the entire range of Christian living. Part 2 treats of the love of God; Part 3, the love of self; Part 4, the love of neighbor; Part 5, entitled "Social Relations," treats of Christian marriage, the family, the state, and the Church. T. is at his best in explaining the meaning of the following of Christ and its central position in Christian living. His application of this idea to the vast area of the Christian virtues is only partially successful. In large sections of the book, the central theme is so remote as almost to vanish. The virtues are presented in a positive and inspiring way, with a rich scriptural delineation. This one-volume work is by no means a complete treatment of moral theology, nor is it intended to be such.

Woodstock College

Felix F. Cardegna, S.J.

SEEDS OF THE KINGDOM. By Almire Pichon, S.J. Edited and translated by Lyle Terhune, T.O.C.D. Westminster, Md.: Newman, 1961. Pp. 271. \$3.95. The subtitle, *Notes from Conferences, Spiritual Directions, Meditations*, discloses the contents. T. assures us that Fr. Pichon always spoke extemporaneously, that she has assembled here notes conserved by many of his hearers, and that they are presented as delivered, with no attempt to smooth them into a formal literary style. Doubtless this will account for the occasional interpolations and repetitions occurring in some of the thirty-five papers, as well as for the absence of organic unity throughout. The topics conform to the customary type of spiritual conferences and retreats. P.'s words answered the exigency of the moment and the spiritual needs of his audience rather than the sustained exposition of a thesis. He spoke out boldly in condemnation of mediocrity and fainthearted compromise, yet always with the undercurrent of sensitive love and profound knowledge of the human heart. His own favorite virtues, peace, joy, confidence in the love of God, and absolute surrender to His guidance, naturally receive adequate treatment.

Woodstock College

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

JEANNE ABSOLU: UNE MYSTIQUE DU GRAND SIÈCLE. By Joseph Augerau. Paris: Editions du Cerf, 1960. Pp. 261. 10.50 fr.

Almost lost in the broad range of Bremond's *Histoire littéraire du sentiment religieux en France*, Jeanne Absolu appears in this present study as a remarkable woman in whose life are traced all the elements of vivacious piety and hesitant élan

that characterized the religious revival of seventeenth-century France. Drawing mainly upon a biography by Jean Auvray, which underwent four editions from 1640 to 1670, and upon the annals of the Order of Fontevrault, A. skilfully presents the engaging personality of a woman who followed the plan of Providence with an "élan spontanée" and a "sincérité aimable et absolue." Married to Antoine Hotman, a spirited defender of the canonical rights of the Holy See against Gallican legalists and an advocate general of the Parliament at Paris, she raised four children and managed her household with all the devoted charity implied in Prv 30. After the death of her husband, her spiritual life, gradually and generously growing, acutely required a director. A sojourn at Meudon, near Paris, facilitated her direction by William Fitch, or as he came to be known, Bennet of Canfield, Guardian of the Capuchin Convent there. Thwarted several times in her desire to enter a religious community, in 1610, at the age of fifty-three, she entered the Monastery of Hautes Bruyères, Royal Priory of the Order of Fontevrault. A. offers a concise and relevant history of the Fontevristes, who, under their redoubtable Abbess Marie of Brittany, were pacing the monastic reform of the period. Hautes Bruyères, situated quite near the Convent of Port Royal, was the first of the Fontevriste priories to fully accept and implement a reform based upon the Rule of St. Benedict. In such an atmosphere of refurbished ascetism and eager devotion Jeanne Absolu lived for the remaining twenty-seven years of her life. At the age of eighty she died, concluding a span of life which tested her spirit as wife, mother, widow, and religious. Seeking only union with God according to the manifestation of His will, she managed with a simple sagacity to avoid the stoical ascetism of her husband, who had a perhaps fashionable interest in Marcus Aurelius and Lucretius, and who, as he died, was quoting Epictetus. Although Bennet of Canfield's *Rule of Perfection*, in the Italian edition, was censured by the Holy Office in 1689, she appears to have avoided any taint of quietism. The author is to be credited for making this segment of French religious history more accessible and thereby providing an opportunity for more accurate corroboration or qualification of the more general assertions made of this period.

Shadowbrook, Lenox, Mass.

William J. Burke, S.J.

FATHER FABER. By Ronald Chapman. Westminster: Newman, 1961. Pp. 374. \$5.95. This competent, well-written work is the first biography of Frederick William Faber in over a hundred years. Though not definitive, it is likely to remain for years the standard biography of the celebrated Victorian writer of spiritual books and hymns. Since F.'s early years and

career lack the intrinsic interest of his postconversion days, the work becomes more alive when it treats of his relations with Newman, the setting up of the Oratory in London, and the quarrel between the London and Birmingham Oratories. C., while maintaining a sympathetic attitude towards the subject of his book, achieves a delicate balance in his estimate of F.'s character, personality, and achievements. He is eminently successful in uncovering the contradictions and inconsistencies latent in such a complex personality. One doubts, however, that readers will agree with the assertion on the dust jacket that the work "will be welcomed for the new light it throws upon the character of John Henry Newman." The contemporary photographs and drawings accompanying the text are attractively chosen. This work should prove of value to anyone interested in the history of the Catholic Church in England during the years 1829-60.

Birmingham, England

Vincent F. Blehl, S.J.

LITURGY AND SPIRITUALITY. By Gabriel M. Braso, O.S.B. Translated by Leonard J. Doyle. Collegeville: Liturgical Press, 1960. Pp. xii + 247. \$3.50.

Originally the first volume of the new Spanish series *Biblioteca Vida cristiana*, this work, through an expanded Italian edition (1958) and now in its present English version, happily introduces its author to a wider public. Happily, because the monk of Montserrat says as much as has been said on the subject. To single out the liturgical obstacles of individualism, superficiality, and utilitarianism is not new. Nor is the author the first to discuss private versus liturgical piety, the vernacular, concelebration, the "objectivity" of expression in the liturgy, the elusive mystery of Christian time. But what distinguishes this volume is a theological depth and breadth which contextualize all these discussions. Taking his cue from the founder of his order, B. urges that the book be read straight through from the beginning, and the advice is perhaps as necessary as wise. The chapters "Doctrinal Foundations" and "Characteristics of Liturgical Action" are tightly developed and somewhat painstakingly read, but they are clearly the best contribution of the study. There are some facile comments about "other" spiritualities and some misplaced enthusiasms. There is clarity, however, and, on the whole, a sobriety where excess has been not uncommon.

Woodstock College

Terrence Toland, S.J.

LITURGY AND DOCTRINE: THE DOCTRINAL BASIS OF THE LITURGICAL MOVEMENT. By Charles Davis. New York: Sheed & Ward, 1960. Pp. 123. \$2.50. Develops D.'s Nov., 1959 article in the *Clergy Review*. The title gives his theme and purpose. Concerning the liturgy, he comes to one

clear conclusion: changes are necessary. Concerning doctrine, D. states that the liturgical movement is inseparable from the current biblical and theological renaissance. The process of changing the liturgy requires the acquisition and dissemination of the doctrinal insights which lend motivation to the liturgical reform. He indicts the English-speaking countries for their superficiality: "We refuse to acknowledge the power of ideas. We neglect the content of what we preach" (p. 21). D. explores some of the major doctrinal insights. Thus, he expresses the need for "a new understanding of Christ, and, in particular, of the significance of his resurrection and the role of the glorified humanity (Chap. 2); a sense of the history of salvation (Chap. 3); an insight into the mystery of the Church as expressed and realized in the liturgical assembly (Chap. 4); a richer theology of the Eucharist and the sacraments (Chaps. 5 & 6); a reawakening of a fuller eschatological hope (Chap. 7)" (p. 121). Though the book is written for a wide audience, D.'s broad knowledge of recent scriptural and doctrinal development will be obvious to the theologian. The ideas of Lyonnet and Durrwell on the place of the Resurrection in redemption theology, of Lonergan on man's personal relationship with each of the Divine Persons, or of Schillebeeckx on man's personal encounter, through Christ and His Church, with God in the sacraments, exemplify D.'s broad background. (If the book purposely omitted footnotes, we would still wish that some select bibliography had been added. D. himself has many articles which would offer the reader the opportunity of pursuing further the recent biblical, doctrinal, and liturgical development.) In its breadth and challenging freshness the book is an English counterpart to the best theological essays from the Continent, an example of the serious reflection which D. urges us to make upon recent theological development. He sanely warns those interested in fostering liturgical reform: "Ritual changes without a corresponding change in mentality will bear little fruit. . . . The concern is not with incidentals, but with the fundamentals of doctrine" (pp. 122-23).

Woodstock College

G. Driscoll, S.J.

ROME AND THE VERNACULAR. By Angelus A. De Marco, O.F.M. Westminster, Md.: Newman, 1961. Pp. xvi + 191. \$3.25. This compact, dispassionate study will surely become a classic in the field of liturgiology. Leaving consequences to be spelled out by others, the author fairly presents the facts in all their complexity, without oversimplification. While much of this material can be found in works of H. Schmidt, Mohrmann, Klauser, Korolevsky, and others, the student will find it useful to have everything in one place and in English. Anyone tempted to take a simplistic view on the

primacy of Latin will be specially helped by the chapters on "The Change from Greek to Latin in the Early Roman Church" and on "The Council of Trent and the Problem of the Vernacular versus the Liturgical Language." Not the vernacular but the Reformers' misleading dogmatic arguments in its favor were condemned at Trent. Had George Dunne's article on Chinese in the liturgy (*Catholic Historical Review*, April, 1961) appeared earlier, some changes would have been made in De M.'s text. And this reviewer personally believes (cf. *Worship*, March, 1961, pp. 241-50) that the psychological case for the vernacular is somewhat stronger than is here suggested. This is surely a book to be pondered by every priest and layman concerned about the public worship of God.

Campion House, New York, N.Y.

C. J. McNaspy, S.J.

EASTERN CATHOLIC LITURGIES: A STUDY IN WORDS AND PICTURES. By N. Liesel. Westminster, Md.: Newman, 1960. Pp. xx + 168. \$4.95. For each of twelve Eastern Uniate rites, a brief introduction on the history of the rite, the structure of its Mass, and particular points distinctive of the latter, followed by black-and-white photographs, with descriptive captions, of various striking moments in the Mass. The relatively greater luxuriance and expressiveness both of gesture and of prayer in these rites, as compared with the simpler and soberer Roman Mass, come through clearly enough. But L.'s hope that his book "will contribute, in an immediate sense, to a knowledge of Eastern Christianity and, more remotely, to the longed-for union of the Christian Churches" (p. xiii) is curiously counterbalanced by Donald Attwater's admission, in his Foreword, that the liturgies filmed here do not represent the Eastern rites in their purity but are heavily marked by Latinization and liturgical hybridization which detract from the integrity of a rite ("rite" means more than formulas alone) and which consequently "are part of a real obstacle to Christian understanding: non-Catholic Easterners are quick to detect and criticize such innovations" (p. x). (Cf. *Irénikon* 31 [1958] 260-61 for a more complete list of Latinizations shown in L.'s photographs.) The definition of Monophysitism on page 3 is incomplete and misleading: "Monophysitism refuses to admit two natures in Christ because it maintains that the human nature was taken up by the divine in the union of one person." Despite some drawbacks, a book valuable for its information and introduction to other rites.

Woodstock College

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

CRITICAL BIBLIOGRAPHY OF LITURGICAL LITERATURE. By Th. A. Vismans, O.P., and Lucas Brinkhoff, O.F.M. Translated by R. W. Fitzpatrick

and C. Howell, S.J. *Bibliographia ad usum seminariorum* E 1. Nijmegen: Bestelcentrale der V.S.K.B. Publ., 1961. Pp. 79. \$1.75. Of fifteen projected volumes covering all areas of theological and philosophical science for the use of seminary librarians, this bibliography of liturgical literature is the first and augurs well for the future. The compilers have endeavored to list every pertinent work on the liturgy of more recent times and have added brief evaluative criticisms of each work. While specialists may well disagree with some of these criticisms, librarians and students will find them of not a little help in learning which books and periodicals deserve more immediate interest, and where specific liturgical questions receive more concentrated treatment. Listings run from a more general type of literature (reference works, periodicals, handbooks and introductions, special subjects of a general nature, collected studies, other bibliographies), to histories of the liturgy (complete as well as those specializing in patristic, medieval, and modern times), liturgical books of the Roman Rite, the liturgical year, liturgical places and objects, and non-Roman rites. The Index includes all authors cited but does not give consistent coverage to subjects.

University of Notre Dame

John H. Miller, C.S.C.

CANON LAW FOR RELIGIOUS WOMEN. By Louis G. Fanfani, O.P., and Kevin D. O'Rourke, O.P. Dubuque: Priory Press, 1961. Pp. xxiii + 393. \$4.95. Not to be confused with Fanfani's *Catechism on the Religious State*, which was written in the so-called catechetical style. The present book is a commentary written originally in Italian, translated into English, brought up to date (1960), and adapted to life in the United States by Fr. O'Rourke. It treats all the canons on religious life in so far as they pertain to religious women; those canons pertinent only to religious men are not considered. Worthy of special mention are the section on elections (pp. 79-105), where some good suggestions are made for handling some doubtful or otherwise troublesome points, and the chapter on the vows (pp. 186-208). Some topics at first contact in the work seem altogether inadequately treated, e.g., no word about the change of terms of cession and disposition of property of novices (p. 179), fugitives and apostates from religious life (pp. 263-64), canonically prohibited business (p. 131). However, these topics all come up again for fuller discussion later on, although no reference is made in the first contact to the later treatment (respectively, pp. 223, 348-51, 274). Other topics with very brief initial treatment have references to other places in the book where more space is given them. Sometimes opinions are stated which are not the only opinions on the subjects considered, but no hint is given that there is a different opinion; thus, the opinion about when

anticipated renewal of temporary vows goes into effect (p. 232), postulancy and novitiate expenses (p. 178), minimum age for the mistress of novices and her assistant (p. 183). In the Foreword, mention is made that the various documents from the Holy See referred to in the text can be found in English by consulting the chronological index of the *Canon Law Digest* (ed. T. L. Bouscaren, S.J., and J. I. O'Connor, S.J. [Milwaukee, 1933-61]). This is the only reference to any other work in the whole book—no bibliography of any kind, no references in text or footnote to further reading on any topic. This is a notable deficiency in any case, and especially in some instances where more detailed knowledge of the law is necessary because the treatment in the book is too brief, especially for superiors, to settle some questions and cases which can easily arise. The work is good as an introduction to the canon law for religious women.

West Baden College

James I. O'Connor, S.J.

MEDICAL ETHICS. By Charles J. McFadden, O.S.A., 5th ed.; Philadelphia: F. A. Davis, 1961. Pp. xxi + 441. An appropriate revision of an already excellent book. The purpose of the revision, not only to bring the latest developments of medical research to bear on current medical moral problems, but also to refashion, reduce, expand, or add topics in accord with the changing scene, has been admirably accomplished. Throughout, sound moral principles are interlaced with appropriate pastoral counsel for the various grades of the medical professional and paramedical personnel. The rewritten chapter on contraception reflects the latest medical, economic, and eugenic thinking on this subject; and the explanation of the basic immorality of contraception is an admirable example of exact and technical moral concepts reduced to an easy and popular style. There is an excellent new chapter on the rights of the patient in the spiritual order which provides new material on the important notion of the patient's consent in medical therapy and includes other fine observations from the previous edition regarding those rights in the context of narcotherapy and hypnosis. As in the previous edition, footnotes are abolished and many important references are included parenthetically in the body of the text, although one could wish to find more such references documenting medical data and opinion. In this edition the author attempts rebuttal of two points on which I have published opinions differing from his (the proper time limits for douche after rape and the release of excess fluid in acute hydramnios). In the latter instance it was indelicate of McF. to refer to some of his colleagues as being suspect, to his mind, of seeking "a subterfuge for therapeutic

abortion" (p. 159). But this should not be allowed to detract from the overall excellence and good taste of his fifth edition.

Georgetown University

Thomas J. O'Donnell, S.J.

MOVIES, MORALS, AND ART. By Frank Getlein and Harold C. Gardiner, S.J. New York: Sheed & Ward, 1961. Pp. vii + 179. \$3.50. Joins Edward Fischer's *The Screen Arts* and William Lynch's *The Image Industries* as the third in a series designed to meet the appeal of recent popes for positive study of the motion picture. Mr. Getlein, art critic for the *New Republic*, is concerned, in his half of the book, with "The Art of the Movie." As a brief introduction to the history of movie-making and of movie technique, it is excellent. He is particularly successful in isolating the elements peculiar to the movies as an art, especially the unique role of time and rhythm in the film art. At the same time, he is quite aware of the deficiencies of the general run of films produced: he lashes out, justifiably, at the cult of personality, the cult of unreality, and the cult of movies as industry instead of as art. Fr. Gardiner's half of the book turns attention to "Moral Evaluation of the Films." The word "moral" is used in rather a broader sense than that of moral theology and includes consideration of the whole value-structure on which a work of art is based. Whether this is the best word to use in such a broad context might be questioned, since the word contains, willy-nilly, connotations of a rather narrowly "ethical" character. Fr. Gardiner is especially concerned about the movies' flight from reality and their inculcation of false values, and rightly insists that these should be an integral part of any complete film criticism. In the matter of proper themes for film treatment, he is careful to distinguish between the theme itself and the manner in which it is treated, the latter being the decisive consideration. The Getlein-Gardiner volume will be useful as an introduction to the more detailed studies of the motion picture—history, technique, social influence, etc.—that have become available in recent years.

Woodstock College

J. Robert Barth, S.J.

THE GUIDE TO CATHOLIC LITERATURE 1960. Edited by Joseph W. Sprug and Joseph A. Placek. Villanova, Pa.: Catholic Library Association, 1961. Pp. v + 276. The editors inform us that approximately 2800 books are analyzed in some 15,000 author, title, subject entries in this annual issue of the *Guide*. (Every four years there is a cumulated volume, the last being for 1956-59.) The excellent editorial tradition continues: not only is there complete bibliographic description of this mass of material, but fre-

quently in one or two sentences an annotation describes a book quite perfectly. For completeness, the editors have included some microfilms made from typescript dissertations, have analyzed a long list of books which contain essays by many authors, and have made subject entries for disparate essays by one author—even chapters of a book such as Copleston's *A History of Philosophy*. Many languages are represented, but of course most of the books are in English. The term "Catholic literature" is extended to include, at one extreme, *The Archaeology of Palestine*, by William Foxwell Albright, and at the other extreme, *Personal Typing*, by Sister Therese, O.S.F. A most helpful feature is continued: the notation for book reviews of the work being described, although the number of these references to periodicals has been limited sharply and those who use the *Guide* are referred to the *Catholic Periodical Index* for extensive lists of reviews. Paperback reprints are listed, but more important is the inclusion of reprints now being done of great scholarly works such as the *Acta pontificum Romanorum inedita*. No error has been noted—a perfection we have come to expect of this editorial board.

St. Peter's College, N.J.

Edmond F. X. Ivers, S.J.

THE RELIGIOUS FACTOR: A SOCIOLOGIST'S STUDY OF RELIGION'S IMPACT ON POLITICS, ECONOMICS, AND FAMILY LIFE. By Gerhard Lenski. Garden City, N. Y.: Doubleday, 1961. Pp. 381. \$5.95. For purposes of studying vast and sprawling social organizations such as the modern metropolis, sociologists have developed the sample survey. This technique involves three basic elements: interviews with a representative cross section of the population being studied, using a standardized schedule of questions. In these interviews, individuals are questioned concerning their attitudes, values, beliefs, and patterns of actions. The interview thus becomes a substitute for direct observation of the behavior of individuals—a substitution which sociologists are somewhat reluctant to make, since it introduces an opportunity for error, but is favored for financial and time-saving reasons. L.'s study is concerned with the influence of religion on secular institutions. In arriving at his conclusion, the Michigan sociologist presents charts of how Catholics, Jews, and Protestants differ in political and economic values, in competition for advancement, and in patterns of family life. A sample of 750 Detroiters was selected. Basically, L.'s findings confirmed Herberg's thesis that the Americanization process is linked with the recent strengthening of religious associations, but L. added several modifications. His evidence does not support the Herberg thesis that the second generation is less active in the churches than the first. Instead of the pattern of decline and return of which Herberg speaks, L.'s data suggest a pattern of increasing

Americanization. He concludes that through its impact on individuals, religion makes an impact on all the institutional systems of the community in which these individuals participate. Hence, the influence of religion operates at the social as well as the personal level. The reader must remember that this inquiry looks at religion from the outside.

Woodstock College

Francis X. Quinn, S.J.

AMERICAN CATHOLICISM AND SOCIAL ACTION. By Aaron I. Abel. Garden City, N.Y.: Hanover House, 1960. Pp. 306. \$4.95. To liberal Catholics impatient with Catholic conservatism, and to conservative Catholics annoyed by Catholic liberals, A.'s book will serve as a helpful lens to throw into clear perspective the troubled experience of Catholics in social action. What appear as contemporary controversies will be seen as the continuation of two clear orientations that have marked the Church's life in America: one, a tendency to define issues in moral terms and to emphasize the traditional organization and practice of the Church in dealing with them; the other, a tendency to define issues in social terms and to insist on the need to bring the Church's life into realistic contact with the dynamic forces molding the present and the future. Whether the issue was immigrant life in disorganized cities, the rise of labor unions, socialism, or depression, A. provides us with a survey of Catholic efforts, often conflicting, to solve the social problems which beset the American Church. Of particular interest are descriptions of aid to the Catholic poor in New York, movements for Catholic colonization in the rural Midwest, pleas of Catholic leaders for compulsory arbitration, and the influence of World War I on organized Catholic social service. In this much-needed book, A. presents a record of Catholic social action which is decidedly impressive. It does not outbalance the other common impression, however, that Catholic life in America has not generally been characterized by a deep concern for social justice. The more sorely needed study, and one to which A.'s book is the necessary preface, is a detailed evaluation of Catholic social action to determine why the Catholic response was often late or inadequate, and sometimes obviously misdirected.

Fordham University

Joseph P. Fitzpatrick, S.J.

PRATIQUE DES SACREMENTS. By Henri Sanson, S.J. Le Puy: Xavier Mappus, 1960. Pp. 216. 8.40 fr. A manual of sacramental practice. It answers a profound need in the Christian sacramental life for a participation on the part of the laity which is both intelligent and doctrinally sound. S. directs his effort to a clear appraisal of the seven sacraments as channels of grace, and to the formulation of practical directives for intelligent response.

The first section considers the general dogmatic dimensions of the sacraments as sensible, instrumental signs of grace; the second takes up the individual sacraments. For each of the general characteristics and each of the separate sacraments, specific examinations of conscience are appended which point up the highly practical emphasis and help to link devotional practice to solid dogmatic foundations.

LA ELECCIÓN Y REFORMA DEL EPISCOPADO ESPAÑOL EN TIEMPO DE LOS REYES CATÓLICOS. By Tarsicio de Azcona, O.F.M. Cap. Madrid: Consejo Superior de Investigaciones Científicas, 1960. Pp. 382. 140 ptas. Unlike many other sources of the movement of Catholic reform that had begun before the Lutheran break, e.g. the *Devotio moderna*, or the humanistic and evangelical movements in Germany and France, the puissant reforming action of the Spanish Church in this period has not been given the study it deserves. A. makes a modest but important contribution to this large subject, a contribution that necessarily draws, in the main, on archival sources. He studies what was truly a "fundamental" factor in the sixteenth-century vitalization of the Spanish Church, as of other churches: the reform of the episcopacy. The lively history of the relations of Isabella and Ferdinand with five popes, from Sixtus IV to Leo X (pp. 27-197), is followed by a history of the ideas and ideals involved in the reforming efforts of both popes and sovereigns (pp. 201-304). There is a sixty-six-page appendix of pertinent documents and a detailed index.

COUNSELS TO RELIGIOUS SUPERIORS. By Antonio Rosmini. Selected, edited, and translated by Claude Leetham. Westminster, Md.: Newman, 1961. Pp. 177. \$3.50. Rosmini (1797-1855), unfortunately known to too many only as an adversary in Scholastic philosophy, was one of the great apostolic figures of nineteenth-century Italy. He founded the Institute of Charity (priests) and took over the direction, in 1832, of the recently organized Sisters of Providence (later commonly known as the Rosminians). His biographer, Claude Leetham (*Rosmini: Priest, Philosopher, Patriot*, 1957), presents R.'s letters of advice to superiors of both the young and struggling institutes for which he was responsible. There are none of the virtues and few of the problems of religious life on which he was not called to give instruction and prudential suggestion. L.'s introductory remark is justified: "He had the capacity for viewing a problem within the limits of possibilities, so that he asked of his subjects the best that they could give. He put before them the highest ideals, but considered that their approach to those under them should be one of immense charity that understands what they are prepared

to give and stimulates them to find more to give by the development of their own charity and generosity" (p. vii).

PIERRE LOMBARD: SA VIE, SES OEUVRES, SA MORALE. By Philippe Delhaye. Montreal: Institut d'Etudes Médiévales; Paris: Vrin, 1961. Pp. 111. A sketch of L.'s life (with a brief history of the pleasant legend that Peter was blood brother to Gratian of Bologna and Peter Comestor) and works; an analysis of the *Liber sententiarum* from the viewpoint of its moral doctrine; and a systematization of L.'s moral theology, woven of L.'s scattered discussions of various points of moral doctrine, and of orientations expressed or hinted at by him.

IN OPERA SANCTI THOMAE AQUINATIS INDEX SEU TABULA AUREA. By Peter of Bergamo. Rome: Editiones Paulinae, 1960. Pp. 1250. Generally regarded as the best of indexes to St. Thomas, the *Tabula aurea* (photo-offsetted from the Vivès edition of 1880) is reprinted as an instrument of study to accompany a prospective one-volume edition of the *Summa*. Peter (d. 1482) wrote three works: an index or *Tabula aurea* (1473); the *Etymologiae idest concordantiae conclusionum* (1476), to prove the real agreement of apparently opposed statements of St. Thomas; and the *Tabula auctoritatum Veteris ac Novi Testamenti* (1473), an index, according to the order of the Bible, of texts cited by St. Thomas. All three books were put together in the Venice edition of 1593 and called the *Tabula aurea*. The index proper (with the addition of marginal subheadings for the more important and lengthy index headings) and the scriptural tables are contained in the present reprinting; Peter's *Dubia* are noted also in the margin, but his notes on them are omitted, apparently to be included in some form in the edition of the *Summa* itself. For the place of Peter's *Concordantiae* in that class of literature, cf. P. Mandonnet, O.P., "Premiers travaux de polémique thomiste 2: Les concordantiae," *Revue des sciences philosophiques et théologiques* 7 (1913) 245-62, especially 259-60.

BOOKS RECEIVED

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

Scriptural Studies

- Barrosse, Thomas, C.S.C. *God Speaks to Men*. Notre Dame, Ind.: Fides, 1961. Pp. 77. \$.75.
- Baum, Gregory, O.S.A. *The Jews and the Gospel: A Re-examination of the New Testament*. Westminster, Md.: Newman, 1961. Pp. 288. \$4.50.
- Beardslee, W. A. *Human Achievement and Divine Vocation in the Message of Paul*. Studies in Biblical Theology 31. Naperville, Ill.: Allenson, 1961. Pp. 142. \$2.25.
- Black, Matthew. *The Scrolls and Christian Origins: Studies in the Jewish Background of the New Testament*. New York: Scribner's, 1961. Pp. vii + 206. \$3.95.
- Boismard, M.-E., O.P. *Quatre hymnes baptismales dans la première épître de Pierre*. Lectio divina 30. Paris: Editions du Cerf, 1961. Pp. 184. 10.80 fr.
- The Book of Ezechiel* 1. Commentary by Edward F. Siegman, C.P.P.S. Pamphlet Bible Series 30. New York: Paulist Press, 1961. Pp. 94. \$.75.
- Coppens, Joseph, and Luc Dequeker. *Le Fils de l'homme et les saints du Très-Haut en Daniel, VII*. Analecta Lovaniensia biblica et orientalia, 3/23. Gembloux: Duculot, 1961. Pp. 108. 75 fr.
- Gerhardsson, Birger. *Memory and Manuscript: Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*. Translated by Eric J. Sharpe. Acta seminarii neotestamentici Upsaliensis 22. Lund: Gleerup, 1961. Pp. 379. 30 Swedish crowns.
- Gnilka, Joachim. *Die Verstockung Israels: Isaias 6, 9-10 in der Theologie der Synoptiker*. Studien zum Alten und Neuen Testament 3. Munich: Kösel, 1961. Pp. 229.
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* 7 (1960-61) nos. 1-2. Düsseldorf: Patmos, 1961. Pp. 327. DM 48.—
- Jones, Alexander. *God's Living Word*. New York: Sheed & Ward, 1961. Pp. 214. \$3.95.
- Lists of Words Occurring Frequently in the Coptic New Testament (Sahidic Dialect)*. Compiled by Bruce M. Metzger. Leiden: Brill, 1961. Pp. 24. 3 guilders.
- Schlier, Heinrich. *Principalities and Powers in the New Testament*. Quaestiones disputatae 3. New York: Herder and Herder, 1961. Pp. 89. \$1.95.
- Schweizer, Eduard. *Church Order in the New Testament*. Studies in Biblical Theology 32. Naperville, Ill.: Allenson, 1961. Pp. 239. \$3.50.

- Spicq, C., O.P. *Dieu et l'homme selon le Nouveau Testament. Lectio divina* 29. Paris: Editions du Cerf, 1961. Pp. 236. 18 fr.
- Les textes de Qumran* 1. Trad. et annotés par J. Carmignac et P. Guilbert. Paris: Letouzey et Ané, 1961. Pp. 284.
- Vawter, Bruce, C.M. *The Conscience of Israel: Pre-exilic Prophets and Prophecy*. New York: Sheed & Ward, 1961. Pp. xii + 308. \$5.00.

Doctrinal Theology

- Aubert, Roger, et al. *Le Christ et les églises*. Paris: Editions Universitaires, 1961. Pp. 280.
- d'Eypernon, Taymans, S.J. *The Blessed Trinity and the Sacraments*. Westminster, Md.: Newman, 1961. Pp. 150. \$3.50.
- Guardini, Romano. *The Life of Faith*. Tr. by John Chapin. Westminster, Md.: Newman, 1961. Pp. 131. \$2.95.
- Gustafson, James M. *Treasure in Earthen Vessels: The Church as a Human Community*. New York: Harper, 1961. Pp. xi + 141. \$3.50.
- Hastings, Cecily. *The Sacraments*. New York: Sheed & Ward, 1961. Pp. 217. \$3.50.
- Lafont, Ghislain, O.S.B. *Structures et méthode dans la Somme théologique de saint Thomas d'Aquin*. Bruges: Desclée De Brouwer, 1961. Pp. 512. 390 fr.
- Mariology* 3. Ed. by Juniper B. Carol, O.F.M. Milwaukee: Bruce, 1961. Pp. 456. \$9.50.
- Nolasco, Rodolfo Luis. *La Iglesia visible misterio de Cristo: Miembros y excluidos*. Buenos Aires: Editorial Bonum, 1961. Pp. 128.
- Proceedings of the Society of Catholic College Teachers of Sacred Doctrine, 1961*. Brookline, Mass.: Cardinal Cushing College, 1961. Pp. 191.
- Rahner, Karl. *Inspiration in the Bible*. Quaestiones disputatae 1. New York: Herder and Herder, 1961. Pp. 80. \$1.95.
- Rahner, Karl. *On the Theology of Death*. Quaestiones disputatae 2. New York: Herder and Herder, 1961. Pp. 127. \$2.25.
- Rambaldi, Giuseppe, S.J. *I Sacramenti* 1. Brescia: Morcelliana, 1961. Pp. 272.
- Thomas Aquinas, Saint. *Somme théologique: La grâce*. Tr. par C.L.-V. Héris, O.P. 2^e éd.; Paris: Editions du Cerf, 1961. Pp. 432. 9.90 fr.

Moral Theology, Canon Law, Liturgical Questions

- Anciaux, Paul. *Le sacrement du mariage: Aux sources de la morale conjugale*. Louvain: Nauwelaerts, 1961. Pp. 324. 130 fr.
- Demers, Francis L., O.M.I. *The Temporal Administration of the Religious*

- House of a Non-Exempt, Clerical, Pontifical Institute.* Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 147. \$3.00.
- Der Kult und der heutige Mensch.* Ed. by Michael Schmaus and Karl Forster. Munich: Hueber, 1961. Pp. 354. DM 18.—
- Lestapis, Stanislas de, S.J. *Family Planning and Modern Methods: A Catholic Analysis.* Tr. by Reginald F. Trevett. New York: Herder and Herder, 1961. Pp. xviii + 326. \$6.50.
- Liturgisches Jahrbuch 10 (1960).* Münster: Aschendorff, 1960. Pp. 256. DM 16.50.
- Nessel, William, O.S.F.S. *First Amendment Freedoms, Papal Pronouncements and Concordat Practice.* Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 268. \$3.00.
- Schlette, Heinz Robert. *Die Nichtigkeit der Welt: Der philosophische Horizont des Hugo von St. Viktor.* Munich: Kösel, 1961. Pp. 183.
- Schulz, Johannes Josef. *Bionome Geschlechtsentfaltung, theonome Geschlechtsgestaltung: Eine moralpsychologische Studie zu den Strebungen und zum Gewissen.* Munich: Hueber, 1961. Pp. 322. 29.80 DM.
- Studies in Pastoral Liturgy.* Ed. by Dom Placid Murray, O.S.B. Maynooth: Furrow Trust, 1961. Pp. xii + 304. 12s 6d.
- Suenens, Léon Joseph. *Love and Control.* Tr. by George F. Robinson. Westminster, Md.: Newman, 1961. Pp. 200. \$3.25.
- Tierney, William J. *Authorized Ecclesiastical Acts.* Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 228. \$3.00.

History and Biography, Patristics

- St. Augustine on the Psalms 2: Psalms 30-37.* Tr. by Scholastica Hebgin, O.S.B., and Felicitas Corrigan, O.S.B. Ancient Christian Writers 30. Westminster, Md.: Newman, 1961. Pp. 420. \$4.50.
- The Autobiography of Saint Margaret Mary.* Tr. and introd. by Vincent Kerns. Westminster, Md.: Newman, 1961. Pp. xviii + 109. \$2.50.
- Baur, Chrysostomus, O.S.B. *John Chrysostom and His Time 2: Constantinople.* Tr. by Sr. M. Gonzaga, R.S.M. Westminster, Md.: Newman, 1961. Pp. 488. \$6.75.
- Bender, Wolfgang. *Die Lehre über den Geist bei Tertullian.* Münchener theologische Studien 2/18. Munich: Hueber, 1961. Pp. xvi + 182.
- Brodrick, James, S.J. *Robert Bellarmine: Saint and Scholar.* Westminster, Md.: Newman, 1961. Pp. x + 430. \$5.75.
- Delhay, Philippe. *Pierre Lombard: Sa vie, ses oeuvres, sa morale.* Montreal: Institut d'Études Médiévales, 1961. Pp. 111.
- Crouzel, Henri, S.J. *Origène et la "connaissance mystique."* Museum Lessia-

- num, section théologique 56. Bruges: Desclée De Brouwer, 1961. Pp. 633. 420 fr.
- Defensor de Ligugé. *Livre d'étincelles* 1. Introd., texte, tr. et notes par H.-M. Rochais. Sources chrétiennes 77. Paris: Editions du Cerf, 1961. Pp. 428. 18 fr.
- Doernberg, Erwin. *Henry VIII and Luther: An Account of Their Personal Relations*. Stanford, Calif.: Stanford Univ. Press, 1961. Pp. xiv + 139. \$3.50.
- Enchiridion theologicum Sancti Augustini*. Compiled and annotated by Francis Moriones, O.R.S.A. Madrid: Biblioteca de Autores Cristianos, 1961. Pp. xxxi + 743. \$5.00.
- Guillermou, Alain. *Les jésuites*. Que sais-je? 936. Paris: Presses Universitaires, 1961. Pp. 128.
- Hemmer, H. *Fernand Portal (1855-1926): Apostle of Unity*. Tr. and ed. by Arthur T. MacMillan. New York: St. Martin's Press, 1961. Pp. vii + 181. \$5.75.
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- The Other Face: Catholic Life Under Elizabeth I*. Coll. and ed. by Philip Caraman, S.J. New York: Sheed & Ward, 1961. Pp. 344. \$4.95.
- Plassmann, Otto. *Das Almosen bei Johannes Chrysostomus*. Münster: Aschendorff, 1961. Pp. 100. DM 5.80.
- Robson, J. A. *Wyclif and the Oxford Schools: The Relation of the "Summa de ente" to Scholastic Debates at Oxford in the Later Fourteenth Century*. Cambridge Studies in Medieval Life & Thought 8. New York: Cambridge Univ. Press, 1961. Pp. xiii + 268. \$6.50.
- Shiels, W. Eugene, S.J. *King and Church: The Rise and Fall of the Patronato Real*. Chicago: Loyola Univ. Press, 1961. Pp. 399. \$6.00.
- Strycker, Emile de, S.J. *La forme la plus ancienne du Protévangile de Jacques*. Subsidia hagiographica 33. Brussels: Société des Bollandistes, 1961. Pp. 480. 400 fr.
- Tardini, Domenico, Cardinal. *Memories of Pius XII*. Tr. by Rosemary Goldie. Westminster, Md.: Newman, 1961. Pp. 175. \$2.75.

Pastoral and Ascetical Theology, Devotional Literature

- Balthasar, Hans Urs von. *Prayer*. Tr. by A. V. Littledale. New York: Sheed & Ward, 1961. Pp. 246. \$5.00.
- Bérulle, Cardinal de. *Les mystères de Marie*. Textes présentés par Marcel Rigal, C.O. Paris: Grasset, 1961. Pp. 268. 12 fr.

- Beten und Arbeiten.* Hrsg. von Theodor Bogler, O.S.B. Liturgie und Mönchtum 28. Maria Laach: Ars Liturgica, 1961. Pp. 112.
- Carré, A.-M. *Prêtres et laïcs: Apôtres de Jésus-Christ.* Paris: Editions du Cerf, 1961. Pp. 173. 6 fr.
- Carswell, Pamela. *Offbeat Spirituality.* New York: Sheed & Ward, 1960. Pp. x + 241. \$3.95.
- Dupriez, Bernard. *Fénelon et la Bible: Les origines du mysticisme fénelonien.* Travaux de l'Institut Catholique de Paris 8. Paris: Bloud & Gay, 1961. Pp. 232. 12 fr.
- Galot, Jean, S.J. *Dans le Corps mystique.* Museum Lessianum, section ascétique et mystique 52. Bruges: Desclée De Brouwer, 1961. Pp. 230. 78 fr.
- Guardini, Romano. *La mère du Seigneur.* Paris: Editions du Cerf, 1961. Pp. 90. 3.90 fr.
- Knox, Ronald. *The Layman and His Conscience: A Retreat by Ronald Knox.* New York: Sheed & Ward, 1961. Pp. 218. \$3.50.
- Lefebvre, Georges, O.S.B. *The Mystery of God's Love.* New York: Sheed & Ward, 1961. Pp. 146. \$3.00.
- Morel, Georges. *Le sens de l'existence selon s. Jean de la Croix 3: Symbolique.* Théologie 47. Paris: Aubier, 1961. Pp. 193.
- Paul-Marie of the Cross, O.C.D. *Spirituality of the Old Testament 1.* Tr. by Elizabeth McCabe. St. Louis: Herder, 1961. Pp. xvi + 247. \$4.25.
- Pichon, Almiré, S.J. *Seeds of the Kingdom.* Ed. and tr. by Lyle Terhune, T.O.C.D. Westminster, Md.: Newman, 1961. Pp. 271. \$3.95.
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- Pinsk, Johannes. *Towards the Center of Christian Living: A Liturgical Approach.* New York: Herder and Herder, 1961. Pp. 262. \$4.50.
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Philosophical Questions

- Lauer, Rosemary Z. *The Mind of Voltaire: A Study in His "Constructive Deism."* Westminster, Md.: Newman, 1961. Pp. xvii + 155. \$3.50.
- Macmurray, John. *Persons in Relation.* Gifford Lectures 2, 1954. New York: Harper, 1961. Pp. 235. \$5.00.
- Maritain, Jacques. *On the Use of Philosophy.* Princeton, N.J.: Princeton Univ. Press, 1961. Pp. 71. \$2.75.
- Muilenburg, James. *The Way of Israel: Biblical Faith and Ethics.* Religious Perspectives 5. New York: Harper, 1961. Pp. 158. \$3.75.

- Pegis, Anton C. *Christian Philosophy and Intellectual Freedom*. Milwaukee, Wis.: Bruce, 1960. Pp. 89. \$2.75.
- Philon d'Alexandrie. *De agricultura*. Oeuvres 9. Introd., tr. et notes par Jean Pouilloux. Paris: Editions du Cerf, 1961. Pp. 101. 9.60 fr.
- Philon d'Alexandrie. *De opificio mundi*. Tr. par R. Arnaldez; Introd. générale aux Oeuvres par R. Arnaldez. Oeuvres 1. Paris: Editions du Cerf, 1961. Pp. 260. 15.60 fr.
- Prospect for Metaphysics: Essays of Metaphysical Exploration*. Ed. by Ian Ramsey. New York: Philosophical Library, 1961. Pp. 240. \$6.00.
- Rabut, Olivier, O.P. *Teilhard de Chardin: A Critical Study*. New York: Sheed & Ward, 1961. Pp. 247. \$3.95.
- Simmons, Edward D. *The Scientific Art of Logic*. Milwaukee: Bruce, 1961. Pp. 331. \$4.80.
- Ward, Leo R., C.S.C. *God and the World Order*. St. Louis: Herder, 1961. Pp. 222. \$4.00.

Special Questions

- Dessauer, Philipp. *Die naturale Meditation*. Munich: Kösel, 1961. Pp. 141.
- Dillistone, F. W. *The Novelist and the Passion Story*. New York: Sheed & Ward, 1961. Pp. 128. \$3.00.
- Goldbrunner, Josef. *Teaching the Sacraments: Penance, Eucharist, Confirmation*. New York: Herder and Herder, 1961. Pp. 141. \$1.75.
- Greeley, Andrew M. *Strangers in the House: Catholic Youth in America*. New York: Sheed & Ward, 1961. Pp. x + 179. \$3.50.
- Kaufmann, Walter. *The Faith of a Heretic*. Garden City, N.Y.: Doubleday, 1961. Pp. 432. \$4.95.
- Maimonide, Moïse. *Le livre de la connaissance*. Tr. et annoté par Valentin Nikiprowetzky et André Zauoi. Paris: Presses Universitaires, 1961. Pp. 429. 20 fr.
- Meissner, W. W., S.J. *Annotated Bibliography in Religion and Psychology*. New York: Academy of Religion and Mental Health, 1961. Pp. 235.
- Teaching All Nations: A Symposium on Modern Catechetics*. Ed. by Johannes Hofinger, S.J. English version by Clifford Howell, S.J. New York: Herder and Herder, 1961. Pp. xvi + 421. \$6.95.
- Turnell, Martin. *Modern Literature and Christian Man*. Westminster, Md.: Newman, 1961. Pp. 69. \$2.50.
- Volk, Hermann. *Die Einheit der Kirche und die Spaltung der Christenheit*. Münster: Aschendorff, 1961. Pp. 31. DM 2.40.
- Weigel, Gustave, S.J. *Catholic Theology in Dialogue*. New York: Harper, 1961. Pp. 126. \$2.75.

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