

## BOOK REVIEWS

A GREEK GRAMMAR OF THE NEW TESTAMENT AND OTHER EARLY CHRISTIAN LITERATURE. By F. Blass and A. Debrunner. Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961. Pp. xxxvii + 325. \$10.00.

The reader will have noticed the similarity of title with another well-known work, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, translated and adapted by W. F. Arndt and F. W. Gingrich from Bauer's *Wörterbuch*. As Funk remarks in his Preface, the two books "are twin tools for the study of the language of the primitive church."

Blass-Debrunner heretofore has been highly prized on its intrinsic merit, in spite of the uncomfortable letterpress and the strung-on arrangement. A deep sigh of relief will be the immediate reaction of many on taking up this inviting quarto with its clean typography. There is a great improvement physically, and an appreciable improvement in the organization of the notes. The presswork of the *Lexicon*, very black on a slightly tinted page, is pleasanter and easier to the eye than that of the *Grammar*, but the latter is excellent.

Like the *Lexicon*, the *Grammar* is henceforth indispensable. This is to be said strongly at the outset, for no short review can give a fair account of so large a body of closely-packed and technical detail. Like its German original, the English work assumes the reader's competence in classical Greek. To incorporate the paradigms and precepts of a beginner's book would swell the volume unduly and encumber the approach, which remains that of Friedrich Blass. His classical and biblical scholarship has been progressively supplemented and at need corrected by his continuators, but his cordial spirit lives in all the editions, since 1896.

Without systematically outlining the book, which naturally follows the logical order proper to a grammar, the reviewer would note the important introductory tables and the indexes. Table A, "Primary Texts," shows the scope of the matter treated: (1) *NT*, Apostolic Fathers, early Christian literature; (2) Septuagint; (3) Greek and Latin texts and authors; (4) papyri and inscriptions. Table B lists the modern literature and periodicals.

There are three indexes: subjects, Greek words and forms, and references. The last is one of the most useful features of the book. One will hardly fail to find listed here any verse of the *NT* which contains an arresting expression, with the cross reference to the section of the *Grammar* in which it is considered.

The *Grammar* (here translated from the German ed. 9–10) thus fulfils the function of an elementary commentary, and its value as such is very high. Funk knows better than anyone else that there is unevenness in the performance. He has made a disarming acknowledgment of it in the Preface: "The peculiar features of this grammar, now supported by a long tradition, will not strike every reader as informed by the same degree of wisdom: it is a moot question whether too many or too few parallels are cited in the notes, whether too much or too little is presupposed by way of an elementary knowledge of Greek, and whether the resolution of one crux with sweeping authority is justified over against the suspension of judgment in the case of another. Yet these are features which help to make Blass-Debrunner what it is, and that is apology enough."

To this we assent, while noting the responsibility it lays upon the student to follow up the work of the authors by his own. This vital need is brought home by conspicuous omissions from the tables of texts and of literature. Melito's *Homily on the Pasch* (see THEOLOGICAL STUDIES 22 [1961] 510), first edited by Campbell Bonner in 1940, is a distinctly primary text, but it is overlooked. Bonner and Sanders are included in the table of literature, for editions of papyrus codices in the Michigan collection; but the general series of Michigan papyri is not mentioned, though it is much too significant by reason of its wealth of Koine texts and their expert editing to be passed over. Nor are the Bodmer papyri included in the tables, though one of them, P<sup>66</sup> (= the Bodmer St. John), is mentioned elsewhere (§300 [2]). An old and precious book, Frederick Field, *Notes on the Translations of the New Testament*, ought never to be forgotten.

The translation is very rarely at fault. Once or twice the reviewer turned back to the German to find the sense which failed to come through clearly in English. "Localized dialecticisms" (p. 1, n. 2) should be "particular" or "isolated" (*vereinzelt*) dialecticisms. "Man sucht diesen Pl. vielfach auch bei Paulus" becomes slightly ambiguous in the form "This plural is frequently sought in Paul" (§ 280). In the same section, "ungezwungen" means "without forcing the point" rather than "without a compelling reason." German style runs into the English in the recurring phrase "as in classical" for "wie klass." and in the use of the exclamation mark for emphasis. These are trivia. So sound a translation of so technical and so large a work is a major achievement.

By an odd distraction, the text of the *NT* is altered once (§ 330 end), in quoting Gal 2:6: for *hopoioi tines esan* read *hopoioi pote esan*, as in §§ 303 and 467. On the crux in *1 Clem.* 6, 2, *gunaikes Danaides kai Dir kai* (§ 3), this

reviewer would have welcomed reference to the argument for *gunaike neanides paidiskai*; e.g., A. Dain, "Notes sur le texte grec de l'Épître de saint Clément de Rome," *Recherches de science religieuse* 39 (1951) 353-61.

The highest appreciation and warmest gratitude are due to Dr. Funk for the invaluable reinforcement our *NT* studies will in the future owe to him.

*West Baden College*

EDGAR R. SMOTHERS, S.J.

PROPHECY AND INSPIRATION. By Paul Synave, O.P., and Pierre Benoit, O.P. Translated by Avery R. Dulles, S.J., and Thomas L. Sheridan, S.J. New York: Desclée, 1961. Pp. 186. \$3.75.

The first French edition of this work in 1945 marked the beginning of Benoit's extensive studies on inspiration. The work was begun by Synave and was partly written at his death. Since that date B. has further studied the question in *Initiation biblique* and in a number of articles in the *Revue biblique* and elsewhere. The present translation has been reviewed by B. While it is the first step in his work, it is presupposed in his later writings; and it is remarkable how clearly and firmly his ideas had taken form in 1945. B. has not yet produced a synthesis of the theology of inspiration; but when the synthesis is produced, whether by B. or by another, it must incorporate most of B.'s work.

B. begins with the Thomistic theory of inspiration as set forth by Lagrange over sixty years ago. This is now the commanding theory; we are in a better position than Lagrange was to see where it is incomplete. B.'s major contributions to the theory I would list as a better understanding of "total" inspiration and a proper emphasis on the practical judgment rather than the speculative judgment as the proper term of the movement of inspiration. Total inspiration not only means the assumption of the total man as author of the inspired book, but includes the totality of the Bible itself. No book or passage is an isolated atom; it has its context in the history of revelation and salvation, and its meaning is neither intended nor perceived outside the context of this history. Totality so understood has led B. to propose in his later writings a theory of the fuller sense of the Bible which in this work appeared only in germ. Of this theory I am not yet entirely convinced, nor am I certain that the logic of B.'s position demands it. That the totality of the Bible is a necessary factor in its meaning and interpretation should need no demonstration, but I do not see that this is or ought to be called "a fuller sense."

B. avoids the excessive emphasis on the practical judgment which weakened the theory of E. Levesque. But the approach of Levesque was basically

sound; as he understood inspiration, one could at least perceive that the purpose of the authors of the Bible, principal and instrumental, was not to produce a handbook of major propositions for dogmatic arguments. One might object, and many did, that his understanding of inspiration permitted the production of no major proposition at all. I believe B. succeeded in stating this part of his theory with more clarity and conviction in later writings than he achieved in this work. This is precisely the aspect of inspiration which in the theory of Franzelin was scarcely included at all; yet the term of inspiration is practical, the written expression of thought. Here there is room for still more profundity of insight and precision of statement.

B.'s later writings have also expanded the present work in two important areas: the inspiration of the spoken utterance and the social or collective character of inspiration. I intend to present my own contribution to these questions elsewhere, for it appears to me that failure to incorporate these elements into the theory of inspiration has retarded theological thinking. Modern criticism has revealed features of the composition of the biblical books which were unknown a few generations ago; and unless we understand the "books" and the "writers" as something other than books and writers in the classical and modern sense, we shall scarcely make inspiration more intelligible.

The work begins with explanatory notes on the *Summa theologica* 2-2, qq. 171-78. St. Thomas has no treatise on inspiration, which he merged with the charism of prophecy. The authors have departed from him, as all modern theologians have, by introducing the distinction between revelation and inspiration. While I have no intention of returning to the view of St. Thomas precisely as he set it forth, the intriguing thought arises that the insight of the Angelic Doctor may here, as so often, have anticipated future developments. Possibly the distinction between inspiration and revelation, as it has been so long accepted in theology, corresponds to nothing. I intend to set this forth at greater length in a future publication; obviously, the suggestion is too novel to be defended within the limits of a review. But it appears that a restatement of the distinction is strongly indicated by the lines of B.'s theory. "Cognitive inspiration," as B. has defined the term, is the most obscure and perhaps the least convincing part of his exposition. I doubt that B. himself is happy either with the term or with its definition, "a light which illuminates the speculative judgment and raises it to a supernatural mode of knowledge."

The bibliography will prove extremely useful; it is selective, but it includes both older and more recent works and omits scarcely any important con-

tribution. A serious student of the question cannot ignore the writings of earlier theologians which are listed here. The translators have done an excellent job; the work reads easily and is free of Gallicisms. Our thanks are due to their labor and to their decision to make this important and useful work available to English-speaking readers.

*Loyola University, Chicago*

JOHN L. MCKENZIE, S.J.

**THE CONSCIENCE OF ISRAEL: PRE-EXILIC PROPHETS AND PROPHECY.** By Bruce Vawter, C.M. New York: Sheed & Ward, 1961. Pp. xii + 308. \$5.00.

This is a valuable book. Clarity, scholarship, and perceptiveness mark its study of Amos, Hosea, Micah, Isaiah, and Jeremiah, as well as Nahum, Zephaniah, and Habakkuk. To understand men who lived in the troubled period before the Babylonian exile and to grasp the implications of their message, which was designed to meet the needs and problems of their contemporaries, a knowledge of their historical setting is imperative. This V. presents with the strong, sure strokes of the exegete who is convinced that we begin to grasp the meaning of the prophet's message only when we have re-created the human situation in which it was first pronounced.

The book is divided into three parts. Part 1, "Prophecy and the Prophets," is perhaps the most interesting. Here the best in modern research is sifted, evaluated, and presented in a way that will enlighten (but not intimidate) the beginner and satisfy the expert. There is a warning against the recently popular enthusiasm that looked upon the prophets as the great reformers, the Luthers and the Wesleys, of their day. There is a wise insistence that the prophets were opposed to the formalism of popular religion, but that they had no intention of introducing a systematic religion of their own. There is a deft handling of the Scandinavian refocusing of attention on the prophets as defenders of cult religion and an equally adroit avoidance of the counter-exaggeration that would concentrate all study of the prophets on their relations to their opposite numbers in other parts of the Fertile Crescent. There is a much-needed distinction between "true" and "false" prophets. Lastly, there is a hauntingly beautiful examination of the prophets' "vision," the nature of its reception, its communication, and its limits.

Within this frame of reference V. examines in Parts 2 and 3 the prophets of the eighth and seventh century. The pages devoted to Isaiah are, perhaps, the best in this part of the book; those devoted to Jeremiah are less satisfying. In both there is the careful distinction between the prophetic message and the message of the contemporary Israelite who was a prophet. V. never fails to read the *OT* as the preparation for, but not the anticipation of, the *NT*.

The brief textual notes that have been inserted at the beginning of the chapters on the individual prophets must be singled out for special praise. V. hopes that they will assist the reader who wishes to make his own study of the prophets' words. It can be confidently declared that the beginner could find no more informative and direct a guide than these succinct and wisely worded prolegomena.

A valuable concluding section discusses "The Endurance of Prophecy." Despite all the differences that separate an Amos from a Hosea, or an Isaiah from a Jeremiah, V. shows that they belong to a common school with one inspiration and one tradition. He refuses to allow them to be called social reformers or to give their doctrine a non-Israelite origin. But he insists that their message is God's living word; hence, it is a rebuke to our indifference to social injustice, our failure to further the kingdom of God, our complacency with the *status quo*.

The last question V. examines is that of typology. He courteously rejects a *sensus plenior* as an unnecessary hypothesis and recommends the theory of interpretation proposed by Charlier.

This book deserves an enthusiastic welcome. It is to be hoped that V. is already at work on a companion volume on the postexilic prophets and that other serious scholars will follow this successful example of *haute vulgarisation*.

*Manhattanville College, Purchase, N.Y.* KATHRYN SULLIVAN, R.S.C.J.

ZUR FRAGE NACH DEM HISTORISCHEN JESUS. By Ernst Fuchs. Tübingen: J. C. B. Mohr, 1960. Pp. 458. DM 25.50.

This volume of F.'s collected essays gives indication of the many valuable insights and the deficiencies of the "new-quest-of-the-historical-Jesus" school. The position of the school is well known: renouncing both the nineteenth-century quest, which sought to arrive at a dechristologized Jesus through the techniques of scientific historiography, and the negativism of Bultmann, who rightly considered the old quest as impossible and useless but concentrated on the demythologized kerygma to the almost complete exclusion of concern with the historical Jesus, the post-Bultmannians (Fuchs, Günther Bornkamm, Ernst Käsemann, *et al.*) believe that the kerygmatic proclamation has a correspondence in the words and conduct of Jesus of Nazareth. The correspondence will be principally on what J. M. Robinson calls "the deeper level of meaning" below the "terminological level" (cf. *A New Quest of the Historical Jesus* [Naperville, 1959] p. 120). For when the expressions used in the kerygma are found in the Gospels on Jesus' lips, there rises the well-nigh insoluble problem of whether they represent what Jesus

said, or what the early Church attributed to Him. But from the Gospel material which bears least terminological resemblance to the Christian kerygma it is possible to find that Jesus' understanding of His own existence corresponds to the understanding of existence which is found in the kerygmatic formulas. Thus, the historical Jesus may be encountered in the Gospels via modern historiography, as opposed to that of the nineteenth and early twentieth centuries. For modern historiography is not concerned principally with reconstructing the past through scientific, objective, impersonal techniques, but with determining what the great figures of the past understood by their existence, what their decision in response to their situation was, what possibilities of existence their lives present to others; and the Gospels furnish the material through which all this can be determined in the case of Jesus. The purpose of the new quest is not to prove that the kerygma is true but "to test the validity of the kerygma's identification of *its* understanding of existence with *Jesus'* existence" (so Robinson, *op. cit.*, p. 94).

For F., it is in Jesus' parables especially, and in His conduct which exemplifies His living out of His teaching, that Jesus' understanding of His own existence is to be found. That is the thesis of the essay "Die Frage nach dem historischen Jesus" (pp. 143-67). Indeed, the more important element is Jesus' conduct, which was the "framework of His preaching" (p. 155), for F. does not exclude the possibility that the parable which he gives in exemplification of his thesis (the prodigal son) may have been attributed to Jesus rather than really spoken by Him (p. 153). In the parable, Jesus teaches that God, who must be severe towards the sinner, is, at the same time, full of grace and forgiveness, provided that the sinner takes refuge in Him. But more, Jesus puts himself in the place of God; the parable simply throws light upon Jesus' conduct—His receiving sinners to the scandal of the righteous. Though we know little of the circumstances of Jesus' arrest and execution, it is certain that what led to His death was that conduct and the claim which it implied. However, the graciousness of God depends on the sinner's decision to take refuge in Him before whose stern judgment he feels more inclined to flee; it was that decision which Jesus demanded of men, and His demand was simply an echo of the decision which He Himself had made (p. 157). In His case, the decision was not to turn from evil to good (there is no reason to think that that decision was ever necessary for Him), but to announce the gracious will of God by acting out that will in His own conduct towards sinners, to put Himself in God's place, thus exposing Himself to His enemies and inviting death (p. 161). F. believes that the death of the Baptist was of central importance for Jesus; it revealed to Him what He

might expect for Himself if He continued the Baptist's work. Continuing it, and "radicalizing" it in the sense that He interpreted the time of the coming of God's kingdom as fulfilled, Jesus freely made the decision to accept the same kind of death as that which had come to John. He preached God's wrath, but also that the wrath might be escaped by those who trusted in God's grace and made the decision to suffer for their belief. By accepting the challenge to make the same decision as that made by Jesus, His followers commit themselves to the same selfhood as that of their Master, they make Jesus' decision their own, and thus acknowledge Him as Lord (p. 165).

The correspondence of this with the kerygma is that the kerygma announces that Jesus is Lord, that he who confesses to and believes in Him will be saved from the divine judgment. Such a one is free from anxiety, and free for joy in God, the very God whom he would otherwise have to flee as Judge (pp. 150 f.).

If the same understanding of existence is presented by both the kerygma and the historical Jesus, and consequently the same possibility for existence offered to the believer by the kerygmatic proclamation as by the demand of Jesus, what is to be made of the fact that the object of the kerygma and that of Jesus' message are apparently different? The kerygma demands that one die and rise with Christ—which was certainly not the demand of Jesus Himself. If "to believe in Jesus is to repeat Jesus' own decision" (p. 164), what has belief in Jesus to do with dying and rising with Christ? While there is terminological difference, there is unity at a deeper level: in either case, what is demanded is that one commit himself entirely to God's grace, open himself to death, and thus achieve new and real life.

It does not seem that F., in whose thought event, encounter, and situation play so important a part, has given adequate treatment to the question of the similarity between Jesus' situation and that of those to whom the *NT* kerygma is addressed. In Jesus' case, what historical encounter leading to decision, what event regarded by Him as the inbreaking of the new age and the end of the old, can correspond to the encounter of the believer with the Christ-event announced by the kerygma, so that the two encounters are fundamentally the same? F.'s suggestion of the importance of the role of the Baptist, and of the Baptist's death, in Jesus' own decision has been developed by Robinson, who holds that Jesus looked upon John as the one "through whom the old aeon had been brought to its end and the new aeon introduced," just as the Church later looked back on Jesus (*op. cit.*, pp. 118 f.). However unsatisfactory one judges Robinson's attempt to make substantially identical the situation of Jesus and that of the hearer of the



Christian kerygma, he has at least faced the problem. F., on the contrary, seems rather to have skirted it, thus weakening his position that the kerygma's understanding of existence is the same as that of the historical Jesus.

The essay "Glaube und Geschichte im Blick auf die Frage nach dem historischen Jesus" (pp. 168-218) shows rather clearly that so far as the Gospel material which can be used for arriving at Jesus' understanding of existence is concerned, the difference between Bultmann's views and F.'s is slight. This has been remarked by Robinson in regard to the words of Jesus (cf. *Kerygma und historischer Jesus* [Zurich, 1960] p. 155, n.2), and while F. has taken Jesus' conduct as a source for the new quest, this essay on Günther Bornkamm's *Jesus von Nazareth* (Stuttgart, 1960) seems to indicate that F. does not include Jesus' miracles in that conduct. While Bornkamm apparently will not accept the "nature-miracles," he is less negative towards the miracles of healing (*op. cit.*, pp. 120 and 190, n.40). But in F.'s criticism of Bornkamm's interpretation of the account of the healing of the epileptic boy, he seems to understand the story as a mythologically stamped piece of tradition, the value of which is simply that it points out the need for faith; the father's prayer for help to believe (Mk 9:24) is answered only by the cross, which, through the Resurrection, becomes God's word, and "to believe now means simply to listen to something which can only be *said* to us" (pp. 176, 182 f.). In this, and in other respects, F.'s stimulating essays give evidence of the differences between him and the most "advanced" Catholic exegesis, and show the lack of solid basis in the irresponsible charge that that exegesis is, for practical purposes, hardly distinguishable from works such as his.

*St. Joseph's Seminary, Dunwoodie, N.Y.*

MYLES M. BOURKE

PETRUS, JÜNGER-APOSTEL-MÄRTYRER: DAS HISTORISCHE UND DAS THEOLOGISCHE PETRUSPROBLEM. By Oscar Cullmann. 2nd ed.; Zurich: Zwingli Verlag, 1960. Pp. 287. DM 24.—

Cullmann introduces about 175 changes into this second edition, issued eight years after the first. His book has been completely reset and the footnote system altered. C. announces in the preface to this second edition his intention to publish a special work on the theological problem of the primacy, *Petrus und der Papst*. In the course of the work he also mentions two other books to appear in the future: one on eschatology, the other a collection of his articles.

Attention may be called to some changes of significance. C. now endorses E. Schweizer's theory that Peter's friendliness to the Gentiles made it expedient for him to leave Jerusalem finally. The work of P. Gaechter,

*Petrus und seine Zeit*, comes in for extended notice. In discussion with Gaechter, C. emphasizes that the *phoboumenos* of Gal 2:12 is a genuine fear on the part of Peter for James's authority. Against Gaechter, C. defends with new argumentation the thesis that Paul's collections for the Church in Jerusalem were taken up in imitation of the Temple tax, "which represented the outward bond of unity for the entire company of Jewish believers dispersed throughout the Roman Empire."

The lengthiest additions have been made to the section dealing with Peter the martyr. Here *passim* is presented C.'s bitter controversy with K. Heussi (*War Petrus in Rom?*), in the course of which he so seriously impugns the objectivity of the latter's scholarship that it is not unreasonable to conjecture that it is C.'s desire to exclude Heussi from all further serious discussion of the question.

As regards the excavations in Rome and the other archeological work going on there, C. accepts the results of Marichal's work on the graffiti and now admits a date of 258 for the *trichia* or cult room at St. Sebastian's. Earlier he had held out for a date after 300. C. also now gives slightly more notice to the theory that the Appian Way cult of Sts. Peter and Paul may have been that of a schismatic church of the third century, taken over by the Great Church at the beginning of the fourth century, a thesis propounded by A. M. Schneider and C. Mohlberg and now being publicized by E. Dinkler. The minor theory proposed in C.'s earlier edition that the name Peter was omitted from the graffiti on the Vatican site because it was a cult site for many Christian martyrs and not merely for Peter, has been dropped—probably because the name Peter seems to have been scratched on the red wall.

Finally, in his treatment of the meaning of Mt 16:17–19, C. now seems anxious to make provisions in his generalizations for those Catholic exegetes who "restrict" the genuinity of the saying. Although at the time of the first edition thirty-four modern Protestant authors divided into two approximately equal groups for and against the genuinity, C. now reports that the proportion in Germany at least has shifted in favor of nongenuinity. Among Catholic exegetes who restrict the genuinity, he mentions A. Vögtle, whose two articles appeared in *Biblische Zeitschrift* (1 [1957] 252–72; 2 [1958] 85–103). Vögtle denies the internal unity of Mt 16:17–19, and in so far as separating all or at least part of v. 19 from the passage is concerned, C. is willing to go along with him.

C. tries to strengthen his own position that the words of our Lord's promise do not originally belong in the context Mt puts them in, alleging anew that it is hardly probable Jesus would reward Simon with the name

Rock and the promises after Simon had confessed Him with what was a mistaken notion of the Messiah, i.e., as subsequent verses report, a Messiah who would not suffer. "I therefore consider it exegetically highly probable that Matthew had the words with which Jesus explained the meaning of the name Kephias, or at least the beginning (vv. 17, 18, or 19a), from an old oral tradition, and that as an answer to a real confession of Peter that He was the Son of God (not a Messiah), and that he sought a fitting place for this isolated piece of tradition conformable to the arrangement of his matter and that he believed he had found it in the incident of the reprehension of Peter at Caesarea Philippi. The supposition even suggests itself that Matthew wished to show that the picture of Peter as a tool of the devil is to be corrected by the picture of Peter as the recipient of a divine revelation, by presenting together both traditions" (p. 206).

C. now explicitly rejects the notion that Mk 8:27 f. (the "parallel" of Mt 16:16 f.) should be called Peter's confession at all, since the affirmation is not one which is pleasing to Jesus and, in fact, is the cause of Peter's being rebuked.

At the same time, in promoting as he did in his first edition Lk 22:31 f., the words of our Lord to Peter at the Last Supper, as the proper context for the Petrine verses, in this new edition C. sees an entirely new significance of Jn 6:66 f., the confession of Peter: "Thou art the Christ, the Son of God." He says in conclusion: "We therefore establish the following triangular relationship: Mt 16 and Lk 22 agree in the prophecy of the leadership role of Peter in the future company of disciples; Mt 16 and Jn 6 agree in the confession of Peter: thou art the Son (the holy one) of God; Jn 6 and Lk 22 agree in the vow of Peter to follow Jesus, and that in the framework of the Last Supper, in which the scene is enacted. To this we add the following observation: Jn 21, by referring to the betrayal of Peter, presupposes the same framework as Jn 6 and Lk 22; Jn 21, just like Mt 16 and Lk 22, presupposes the role of leadership of Peter in the community. The conclusion is obvious: the three narratives, Mt 16:17 f., Lk 22:31 f., Jn 6:66 f., have a common source for background which belongs to an older tradition and which must also have been known by the author of Jn 21" (p. 213).

*West Baden College*

EARL A. WEIS, S.J.

DE PECCATO ET REDEMPTIONE 2: DE VOCABULARIO REDEMPTIONIS. By Stanislas Lyonnet, S.J. Rome: Pontifical Biblical Institute, 1960. Pp. 148. \$2.00.

This second volume of Fr. Lyonnet's proposed four-volume work on the NT theology of sin and redemption studies four words and their derivatives

used in the *NT* to express the redemptive work of Christ: *sōzein*, *lytron*, *agorazein*, and *hilaskesthai*. The last receives the fullest treatment, three chapters being given to a study of the vocabulary of "expiation" in the (Hebrew) *OT*, the *LXX*, and the *NT* respectively. The seventh chapter deals with the role of blood in sacrifice, and an appendix with the rite of the scapegoat.

L.'s statement in the Preface that a very different idea of redemption is arrived at depending on whether one understands the *NT* vocabulary in the light of the usage of profane Greek sources or in that of the *OT* is convincingly supported by the thorough and clearly presented study which follows. The concept of redemption as deliverance from sin through the payment of a price, Christ's death, and the idea that God's wrath was appeased by the death of Jesus are based on uses in extrabiblical, pagan sources of the words expressing liberation and expiation respectively. But in the *OT*, *lytrousthai*, the usual *LXX* translation of the Hebrew *gā'al* and *pādā*, is used of the deliverance of the Israelites from some evil, and often of God's deliverance of His people from Egypt; there is no suggestion of a price paid as the condition of liberation. It is against this *OT* background that the *NT* use of *lytron* and its derivatives should be interpreted. Similarly, the basic reference of those *NT* texts in which (*ex*)*agorazein* is used is not to the Greek custom of sacred manumission, but to God's acquisition of His people by the Exodus and the covenant of Sinai. Unlike pagan Greek sources, the *LXX* does not speak of expiation as an act whereby the sinner placates God; neither the Hebrew *kipper* nor (with three exceptions) the *LXX* *hilaskesthai* has God as its object. Either God is the subject and the meaning is that He pardons sin, or, in liturgical usage, the priest is the subject and he purifies a person or place from sin. In the three instances where the *LXX* does make God the object of the verb, L. sees the action as one of prayer or intercession. The function of sacrificial blood is to purify, consecrate, or unite men with God. The shedding of the animal's blood does not have penal connotation, and the animal does not undergo death as a substitute for the sinner who offers it in sacrifice. The transfer of sins to the scapegoat contributes nothing to the *NT* understanding of redemption: the conception of Christ as the scapegoat is unbiblical.

*St. Joseph's Seminary, Dunwoodie, N.Y.*

MYLES M. BOURKE

THE JEWS AND THE GOSPEL: A RE-EXAMINATION OF THE NEW TESTAMENT. By Gregory Baum, O.S.A. Westminster, Md.: Newman, 1961. Pp. viii + 288. \$4.50.

Hitler's brutally inhuman persecution of the Jews has led both Jew and

Christian alike to search out the ultimate roots of anti-Semitism in Western society. Any serious student of history knows that prejudice against the Jews existed in the Roman Empire before the appearance of the Gospels, so that it is really an oversimplification of the issue to attribute anti-Semitism wholly to a Christian bias. On the other hand, it cannot be doubted that certain passages in the *NT* can be, and most certainly were, used to stimulate and foster contempt for the sons of Abraham. One of the lesser, but not insignificant, services rendered by B. is the attention he calls, in his introduction, to the diatribes of men like St. John Chrysostom and St. Ambrose, whose admirable qualities did not prevent them from falling into outbursts of bitter invective against the Jews. If the shepherds of the flock were not immune from such sentiments, it can hardly be supposed that the average mentality escaped the influence which they created. To this extent it is correct to see in the interpretation of the *NT* the proximate cause of Western anti-Semitism. At the same time it is evident that much of contemporary anti-Semitism has nothing to do with "Christian conviction" (whether that be well founded or not) but is rather the residue of a prejudice entertained by generations of Christian ancestors and passed on to a generation that ignores, where it does not actually despise, Jesus Christ Himself.

Although the Jewish and Christian researcher may agree that the *NT* contains the material from which the poison of anti-Semitism has been distilled, they do not often agree on why this is so. Jewish scholars are wont to assign the guilt not to Jesus Himself, but to the Evangelists and to Paul. Some argue that the authors of the *NT* lay the blame for the death of Jesus on the innocent shoulders of Jewry in order to absolve the feared Roman authorities, who alone were truly responsible. B., as a representative of another point of view, maintains that an intelligent reading of the *NT* does not justify finding anything that could be called anti-Semitic in its pages. Every instance in which a text has been used to denounce or reproach the Jews can be shown to constitute a distortion of the genuine meaning. To prove his thesis, the author examines the Gospels one by one, Acts, and relevant chapters or excerpts from the Pauline letters. His treatment of the Synoptics is good for the thorough analysis of those parables in which the idea of an outright rejection of the Jewish people is frequently found. A comparison with the threatening words of the prophets reveals the intention behind our Lord's words. Occasionally there is room for disagreement. Whether or not the author is correct in stating that Israel's apostasy is "not predicted or in any way expected" in the first Gospel, it seems inadmissible to deny that Mt 23:39 is a prophecy of Israel's ultimate conversion.

Matthew may not have regarded these words in that sense, but they do contain the assurance that Israel will receive Jesus as the Messiah at some unspecified time. B. is most effective in dealing with the fourth Gospel. It is in John that "the Jews"—the people as such—appear as the enemies and disputants of Jesus, but, as B. points out, "the divine drama of human redemption takes place in the Jewish people, who are the representatives of the entire world of men. Israel is the small stage, divinely mounted, on which events take place which have significance for all humanity." This may seem an easy way out of the difficulty, but it corresponds to what B. aptly calls the Evangelist's "peculiar eschatology." His brilliant exposition of the Johannine method is recommended to all who are interested in the composition of this Gospel. Equally penetrating is his analysis of the radical cause for the rejection of the Gospel as given in the Lucan and Pauline documents: "Believing, at least at a profound and half-conscious level of their minds, that they [the Jews of that time] were recipients of divine favour on account of their merit, they were tormented at the thought that others might share in this privilege without having laboured for it." Time and circumstances have so altered this mentality that the Christian who views the contemporary attitude of Judaism towards the gospel as identical with that of Pharisaism proclaims his own naïvete. Just so must we regard those who apply the censure of the Pharisees in the Gospels to any living Jew.

Understandably, B. treats with some diffidence the delicate question of the Church's "mission" to the Jews. He takes the correct middle position that we are not in schism from Israel (as some Catholic scholars have recently proposed) but also that we should avoid the ordinary methods and terminology of proselytism when dealing with a people whose racial memory of these is a long and unhappy one. He reminds those who see in the historical growth of the Church a gradual alienation from its "connatural Hebraic milieu," that the Holy Spirit "continually awakens in the Church the desire to return to the fulness of Christ's gifts." Surely it is the Spirit of God that accounts for the liturgical revival and the intense interest in biblical studies characteristic of recent years. Both of these developments are full of promise for increasingly meaningful contacts with our Jewish brethren. At the same time we must bear in mind a fact most Catholics fail to realize: "the Judaism of modern times is not simply the religion of the Old Testament" but a faith which holds the wisdom of the Talmud in as much reverence as we do the writings of the early Fathers. Indeed, it must be said that the Judeo-Christian dialogue cannot truly begin until both participants have

carefully and sympathetically explored the different paths both have trodden since the first century of this era.

*St. John's University, N.Y.*

J. EDGAR BRUNS

PÉCHÉ D'ADAM, PÉCHÉ DU MONDE 2: LE NOUVEAU TESTAMENT. By Louis Legier. *Théologie* 48. Paris: Aubier, 1961. Pp. 487. 42 fr.

The first volume of Legier's dissertation was noticed in *THEOLOGICAL STUDIES* 21 (1960) 661-62. The second volume, larger than the first, carries the study of the idea of sin through the Synoptic Gospels and the Pauline writings; the scope of the volume did not permit L. to treat the other *NT* books. L. seeks to define the basic common element in the idea of sin and succeeds, in the opinion of this reviewer, in unifying a number of aspects of the idea which are usually seen as disparate. The fundamental sin of Judaism both in the Synoptic Gospels and in Paul is refusal to believe in Jesus. This idea is pursued through such themes as the Son of Man, the Son of David, and the kingdom. L. has an excellent exposition of the solidarity of sin in the Synoptic Gospels, a theme which is less explicit in the Gospels than it is in Paul. The solidarity is not only horizontal in the generation contemporary with Jesus, but vertical in time; the infidelity of *NT* Judaism is a "fulfilment" of a theme which runs through the *OT*, and it is so presented in the Gospels. L. proposes that the Synoptic Gospels (and Jesus Himself as reported in the Gospels) see the sin of Jewish unbelief as a sin which attains eschatological dimensions, a "filling up of iniquity." The response of this cosmic malice to the presence of Jesus is the attack on Him which produces the divine intervention of His redeeming death, the eschatological saving act which destroys the eschatological sin. L. presents Paul as seeing the same eschatological tension in the sins of the Gentiles; the tension is resolved in a way by the preaching of the gospel to the Gentiles, but it remains unresolved as long as the sin of unbelief remains. The career of the Church is therefore conceived as the continuation of the eschatological conflict initiated by the coming of Christ. L. sums up the Pauline idea of the basic sin of the Gentiles as *méconnaissance de Dieu*; I trust I will be pardoned for not attempting to turn this phrase into English.

Against this background, L. explores the solidarity of sin in Rom 5. The problem of the solidarity of all men in the sin of Adam is a celebrated theological question. L.'s contribution is to transfer the discussion from abstract terms to the biblical background. If Paul means solidarity, he must mean it in terms of the *OT* and Judaism. The corresponding solidarity of Christ and the Church is studied in the same terms with great care and thoroughness. The new feature of L.'s treatment is his use of Jewish and early Christian

liturgies to illustrate the treatment of the theme. The influence of the Jewish liturgies on both Paul and the Christian liturgies which L. suggests is affected by the fact that the Jewish sources are later than the *NT* in date. But the antiquity of the liturgical formulas cannot be questioned; and the influence must be traced, as L. does it, by a close examination of the texts. This original investigation must be taken seriously in future studies of the Pauline idea of solidarity. Appendixes give the Latin translation of Coptic and Jewish liturgical texts, and selections from the text of the *Constitutiones apostolicae*.

The second volume, like the first, traces *OT* themes and allusions in the *NT*; and I am now prepared to modify the somewhat cool reception I gave this treatment in my review of the first volume. The influence of the *OT* in the formation of the language and the ideas of the *NT* is difficult to exaggerate, and while points of detail may fall under question, the method of interpretation is sound in itself. L. employs controls in this uncertain area which, if not rigorous, are sufficiently exact. One may ask, for instance, whether the Adam-Eve theme is really echoed in Paul in the relations of Christ, the new Adam, and the Church, the new Eve. The theme is not explicit, but the Church as the spouse of Christ is found in the Pauline corpus, and the parallelism is provocative. One may ask also whether the Adam-Christ antithesis is seen in Phil 2:6 ff.; the points of contact pointed out by L. may afford new insights into this difficult passage. The constant presence of the themes of Eden in the Bible as summed up by L. (pp. 383-85) appears to be overstated.

The question of solidarity, which is the problem of L.'s dissertation, has not received so thorough an examination in many years, and never with the amassing of so much comparative evidence. To this reviewer at least, the mind of Paul has been interpreted in a manner which has not yet been done in theological studies. It is a pleasure to repeat here what I said in my review of the first volume: the employment of modern biblical studies in theological writing shows that a type of creative writing in theology is possible which was not within the grasp of the last generation of scholars. When it is done as L. has done it, the fruits desired by the late Pius XII in the modern biblical movement are seen.

The book has an index of biblical texts, authors, and topics. The documentation is full—so full as at times to be embarrassing. There appears to be no work bearing on the topics of the book which L. has not listed; and this will be one of the most useful features of L.'s work.

*Loyola University, Chicago*

JOHN L. MCKENZIE, S.J.



**DIE KIRCHE ALS BAU: EINE EXEGETISCH-THEOLOGISCHE STUDIE ZUR EKKLESIOLOGIE DER PAULUSBRIEFE.** By Josef Pfammatter. *Analecta Gregoriana* 110. Rome: Gregorian Univ., 1960. Pp. xx + 196. L. 2000.

Paul's dominant view of the Church as the Body of Christ has been well studied and worked over by both exegetes and theologians. There is, however, another aspect of his ecclesiological thinking which has not received the same attention in recent times—perhaps because it is not as central an idea for the Apostle and because he did not present it in comparable detail. This is the idea of the Church as a building. Yet, when the various expressions used by Paul in his letters which are related to the general notion of the Church as a building are gathered and analyzed, they present a Pauline view of the Church which deserves attention. A very thorough and certainly useful study of the Pauline figurative expressions relative to this aspect of the Church is presented in the book under review here. Its author is a Swiss priest, a former student at the Angelicum in Rome and the Ecole Biblique in Jerusalem, who presented it as a doctoral dissertation at the Gregorian University in Rome. Its value lies in the gathering and the discussion of the various building-expressions which present Paul's idea of the Church under this aspect.

In the first part P. examines in detail the pertinent Pauline passages, which he groups in chronological order under four heads: the early letters, the great letters, Col-Eph, the Pastorals. In the first section he discusses the exegesis of 1 Th 5:11; 2 Th 2:3-4; Gal 2:9, 18; 4:26; 6:10. P. dates Gal with the commonly-held modern opinion before 1-2 Cor and Rom; but one can question his classification of it with 1-2 Th. It belongs rather to the period of the great letters because of the similarity of its subject matter and that of Rom. Since the progress of Paul's thought concerning the Church as a building from the early letters to the great ones is not really significant, P.'s analysis of the Gal texts can easily be shifted. In the second section P. examines the passages of the great letters: 1 Cor 3:9-17; 6:19-20; 8:1-10; 10:23; 14:2-5, 12, 17, 26; 2 Cor 6:16; 10:8; 12:19; 13:10; Rom 14:19; 15:2, 20. The classic Pauline passages on the Church are found in Col and Eph, and it is not surprising to find a distinctive formulation of the Church as a building here (Col 2:7; 1:23; Eph 2:19-22; 3:17; 4:12-16, 29). In Eph 4:12 particularly the two notions of body and building are joined: *eis oikodomēn tou sōmatos tou Christou*, "for building the body of Christ." Finally, in the Pastorals (1 Tim 3:15; 6:19; 2 Tim 2:19-21), where the notion of the body disappears, the aspect of the Church as a building is still used: "It is the Church of the living God, the pillar and foundation of truth." The first part ends with two special excursuses. One is devoted to the

Pauline use of the expressions *themelios* ("foundation," either as the lowest part of the building laid by the builder, or as the natural bedrock basis) and *akrogōmiaios* (whose meaning as "capstone" or "keystone" is not yet certainly preferable to "cornerstone"). The other discusses the origins of the Pauline building-metaphor (the evidence of the Qumrān scrolls shows that Paul was using a figure well known in Palestine).

The shorter second part (pp. 165–92) is entitled "Die Ergebnisse der Bauallegoristik für die Theologie der Kirche," and in it P. synthesizes the Pauline data for a theological presentation of the Church as a building. This figure is a means by which Paul reveals the Christian community as "the Church of God" and yet a "Church made up of men." Two characteristics of the Church in particular emerge from the study of this figure: the holiness of the Church and the unshakable quality of its foundation.

P.'s discussion of many of the Pauline passages is quite well done. His interpretations are normally sound. But there are times when he is obviously straining the sense of a passage to make it fit the thesis. Not every occurrence of the word *oikodomein* ("to build") or *naos* ("temple") is necessarily part of the otherwise general figure of the Church as a building. For instance, in 2 Th 2:3–4 P. rules out Rigaux's far more plausible interpretation of the "temple of God" as referring to the Jerusalem Temple and prefers a form of the opinion current in Reformation times that it refers to the Church. This suits his thesis better, but it rides roughshod over the fact that the passage is apocalyptic, that the phrase is part of a conflation of words taken from two clearly apocalyptic passages of the *OT* (Dn 11:36 and Ez 28:2), and that Paul is using them of the "man of iniquity" precisely in an apocalyptic sense. All of this suggests much more of a reference to the *OT* temple than to the Christian Church. Again, in Gal 2:18 the explanation of the expressions "to build up" and "to tear down" is forced. Not only does it not refer to the erection of a partitioning wall in the early Church between Gentile and Jewish Christians apropos of dietary laws, but there is scarcely a reference to the Church at all in the passage. It is much more likely a reference to the Mosaic law and its prescriptions; Gal 2:15–21 treats of a far more general problem (Christ and the law) than the local issue of the Antioch incident of the preceding paragraph. Again, in Gal 4:26 P. himself has misgivings about the inclusion of a reference to the "Jerusalem above," when he says that this passage is "etwas fernerliegend" (p. 16). His treatment of Eph 2:20 ("you are built upon the apostles and prophets as your foundation") as a double reference to the single group of the Twelve is not without its difficulties, for elsewhere Paul does not use "apostle" merely to mean one of the Twelve.

These are minor criticisms, which call in question certain details in the thesis proposed, but certainly do not invalidate its general lines; for P. has presented very satisfactorily the important Pauline passages in a way that brings out as comprehensively as possible the significance of this Pauline view of the Church.

*Woodstock College*

JOSEPH A. FITZMYER, S.J.

QUATRE HYMNES BAPTISMALES DANS LA PREMIÈRE ÉPÎTRE DE PIERRE. By M.-E. Boismard, O.P. *Lectio divina* 30. Paris: Editions du Cerf, 1961. Pp. 173. 10.80 fr.

One of the many positive contributions of modern biblical scholarship is the emphasis on the liturgical nature of not a few *NT* passages. These have been shown to embody, in some form or other, liturgical hymns or practices that throw considerable light on the hitherto murky picture of the pre-Nicene history of the Christian liturgy. The present volume carries this work a good step forward. B. finds four ancient Christian hymns in 1 Peter: (a) 1:3-5; (b) 1:20; 3:18, 22; 4:6; (c) 2:22-25; (d) 5:5-9. As the author himself admits, not all are equally discernible; the third is the least recognizable, and the fourth is detected only by a comparison with Jas 4:6-10, where it is much better conserved (p. 14).

Although textual and historical criticism must be exercised in any exegetical work, it is literary criticism that here bears the brunt of the scholar's efforts. How can a literary form or *Gattung*, such as a baptismal hymn, be shown to be present when it has admittedly been subjected to editorial revision, at times quite extensive, in order to make it a fairly natural part of a new literary form? Only one who has followed the closely reasoned arguments of the competent literary critic will gain convictions in this matter; but it is worth the effort.

B. first compares 1 Pt 1:3-5 with Tit 3:4-7 (pp. 15-23). The marked similarity of themes (especially of those that are somewhat rare in the *NT*, e.g., that of baptism as a new birth) suggests a borrowing either of one from the other or of both from a common source. The evidence favors a common use of an earlier Christian liturgical text, probably a baptismal hymn. Since the passage in Titus can be shown, with some degree of probability, to be a rereading of the baptismal formula in function of Pauline theology (pp. 20-23), a reconstruction of the original can be attempted by eliminating the additions in 1 Peter (pp. 24-26). Only slightly less convincing are his conclusions concerning the relation of Rom 8:14-25 and Gal 3:23 to the hymn (pp. 47-56). The common themes are present, but the literary parallels

are just vague enough to leave some doubt as to whether Paul could not have developed his thought from an independent tradition.

In the analysis of the second hymn, found mainly in 1 Pt 3:18–22, the author's use of the techniques of literary criticism is put to a rare test (pp. 57–109). Not only is this section found to be composed of two different hymns, one Christological and one baptismal, but the original of each is reconstructed from other passages in the epistle. The reader is at first tempted to react strongly to the subtlety of the position; but as the arguments are adduced, he arrives at the conclusion that this is a definitely educated conjecture.

The third hymn, 1 Pt 2:22–25a, is a Christian exegesis of Is 53 (pp. 111–17). It is not difficult to accept a hymnic form as underlying the passage, although it has been incompletely preserved. More tenuous is the argument for an influence on Paul (pp. 119–29). The literary parallels and the parallel development of the themes are not such as to exclude the possibility that Paul's thought was influenced directly by the Isaian Servant Song, or at least by a common Christian application of it. In his comparison of 1 Jn 3:1–10 with this hymn, B. revises an earlier opinion (cf. *Revue biblique* 63 [1956] 200–204) and concludes to a direct dependence of the former on the latter (pp. 129–32).

The fourth hymn, found in 1 Pt 5:5–9, is more readily recognized as a hymn in Jas 4:6–10, with which it is compared (pp. 133–35). Again, the similarity of themes and of their development, together with a common vocabulary, warrants the conclusion that both are dependent on a primitive liturgical text. Its theocentric content and homiletic form (the verbs and pronouns are in the second rather than in the first person) would indicate that this is "either a hymn addressed to neophytes before the ceremony of renunciation, or a hymnic exhortation pronounced by the one presiding at the ceremony of baptism" (p. 135).

In the concluding chapter B. discusses the date of these hymns (pp. 165–73). The only certain *terminus ad quem* for the determination is Romans, whose date, 58 A.D., is generally admitted, and which contains two of the hymns (*a* and *c* in first paragraph above). The dates of the other epistles are subject to too much dispute to provide a solid basis. But since Paul, in Romans, supposes the ideas expressed there to be commonly known, we can conclude that the hymns are at least several years older. B. opts for a date before 50 A.D. The conclusion, of course, supposes the Pauline dependence on these hymns.

For the Christian biblical scholar, all forms of criticism are but the tools of a proper exegesis, i.e., the determination of the meaning of the sacred

author. Although the brief analysis of B.'s work that we have given might indicate otherwise, a great part of the study deals with the theological content of these hymns. Developing the *OT* notions found in these passages and then showing their Christian transformation, the author presents a biblical theology and an exegesis that the reader will find particularly satisfying. This is the natural *aboutissement* that should be expected of all critical work. This excellent and warmly recommended volume is happily supplied with indexes of biblical texts, subject matter, and Greek words.

*Mt. St. Mary's of the West, Norwood, Ohio*

EUGENE H. MALY

LETTRES ET ÉCRIVAINS CHRÉTIENS DES II<sup>e</sup> ET III<sup>e</sup> SIÈCLES. By Pierre Nautin. *Patristica* 2. Paris: Editions du Cerf, 1961. Pp. 277. 30 fr.

In the present volume Nautin takes upon himself the intricate, demanding task of restoring from a distance of long centuries the text, context, and import of a significant body of Christian literature, mainly correspondence, of the second and third centuries. The major part of the book, drawing from the *Ecclesiastical History* of Eusebius, discusses the correspondence of Dionysius of Corinth, the letter describing the persecution at Vienne and Lyons, the interchange of letters relative to the paschal controversy under Pope Victor, the letters of Alexander of Jerusalem, and the correspondence between Rome, Alexandria, and Antioch at the close of the Decian persecution. N. then proceeds to an examination of contemporary documents from various sources: the *Letter to Diognetus*, works attributed to Hippolytus and Josippus, passages of Eusebius and Jerome on the doctrine of Beryllus of Bostra, the account of Origen's public examination of Heraclides. The last part of the book treats of the sources and methodology of Eusebius and of Jerome in his *De viris illustribus*. It is clear from this summary that N. does not intend a literary history of even the extant epistolary documentation of the period. He aims rather at clarifying various documents or specific passages which he feels have suffered from misinterpretation or neglect. If the result of this eclectic approach is a collection of critical essays rather than a single book, its unity is more than merely that of time; for the reader gains a more concretely realistic grasp on the life of the Church as a whole and on the interrelations of the various churches during an influentially formative period. More specifically, there are worth-while insights into such issues as the Encratite and paschal controversies and their interrelation, the workings of the interecclesial machinery for distinguishing between heterodox and orthodox, and the background of Arianism—though none of these subjects is treated *ex professo*. Given, however, the somewhat disparate character of many of N.'s topics, the book is to be evaluated less as a whole than

according to its various sections. Only some of those which seem more significant can be touched on here.

In the first three chapters, N. deals in turn with the correspondence of Dionysius of Corinth, the letter describing the persecution of Vienne and Lyons, and the correspondence pertaining to Pope Victor and the paschal controversy. In the general context of Encratism, he proceeds by detailed examination of the texts and collateral evidence to reconstruct the history of this body of documents, so that the whole complex as well as numerous individual passages gain new light. Some conclusions: the letter from Vienne and Lyons is an apologia for indulgence towards *lapsi*; it was written by Irenaeus, and should, along with the persecution, be dated 175, not 177; Irenaeus was bishop in Vienne before succeeding to Pothinus in Lyons. This issues in a biographical excursus on Irenaeus. A similar worth-while excursus on Clement of Alexandria follows chap. 4 (Alexander of Jerusalem), which has biographical value not only for Clement and Alexander, but for Origen as well.

Chaps. 8, 9, and 10 are a fuller defense of a thesis warmly contested when N. published it previously: Hippolytus the author is not the Hippolytus who accompanied Pope Pontian into exile and death; the "Hippolytus" statue actually commemorates the antipope Josippus; Hippolytus pertained to the area in or around Palestine (Bishop of Bostra?). There is a good amount of new ground broken here, but the defense, elaborated in impressive detail, cannot be lightly dismissed.

The study of the liturgical passages of Origen's public discussion with Heraclides (chap. 12) is one of the most interesting in the book, because of the textual reconstruction and insights into fuller implications of a significant document publicly known only since 1949.

Qualifications of a few of the author's conclusions suggested themselves. On p. 98, in estimating the over-all number of Christians in Lyons according to the proportion of the "zealous" (martyrs and confessors), N. seems to say that this proportion is more or less a constant "in whatever epoch it may be." Imminence or remoteness of persecution would be, I think, but one factor which could vary this proportion considerably over long periods of time.

On p. 119, Nautin, like previous translators, understands Eusebius' excerpt from the letter of Alexander of Jerusalem to the Church of Antinoë (*Hist. eccl.* 6, 11, 3) as an exhortation to that church to compose its differences. Hence, the final phrase, *parakalōn hymas homoiōs emoi homophronēsai*, is translated: "He [Narcissus, aged Bishop of Jerusalem, to whom Alexander was coadjutor or administrator] exhorts you, as I do, to peace." I would

suggest that the *emoi* is dependent on *homophronēsai*, and the *homoiōs* refers back to the preceding phrase, in which Alexander states that Narcissus is "joined to me by the prayers" (*synexetazomenos moi dia tōn euchōn*), i.e., by joining with me in the liturgy he clearly acknowledges communion with me. The final phrase would then be translated: "He exhorts you to acknowledge communion with me as he does." The use of the active rather than middle infinitive also seems to favor this interpretation. But the point here is more than grammatical; for in keeping with his version, N. concludes that some dissension in Antinoë was the occasion of the letter, and consequently attempts to account for Jerusalem's interference. This problem does not arise if it is borne in mind that Alexander's status, as N. points out, was somewhat equivocal; for he was assuming certain prerogatives properly pertaining to Narcissus. Hence he appeals to the latter's support to vindicate his position. Text and context, then, seem to favor interpreting the excerpt as a request by Alexander that the Church of Antinoë acknowledge the legitimacy of his status by accepting him into communion.

On p. 174, *aisthēsin*, in the *Letter to Diognetus* 2, 9, is amended to *anaisthēsin*. If, however, the sentence is interrogative, beginning with *Ouk oun* (Otto, Funk-Bihlmeyer), not *Oukoun*, and if *elengchete* is taken as "confute" or "reject," the change does not seem to be required. In 7, 2, *axiopistōn* is amended to *anaxiopistōn*. The text as it stands falls readily into context, however, if it is understood as irony.

*Alma College*

TERRENCE R. O'CONNOR, S.J.

ORIGÈNE ET LA "CONNAISSANCE MYSTIQUE." By Henri Crouzel, S.J. *Museum Lessianum*, sect. théol. 56. Bruges: Desclée De Brouwer, 1961. Pp. 640. 420 fr.

Père Crouzel, who has already published an important work on the theology of the image of God according to Origen, now offers us a first-rate book on "mystical knowledge" according to the great Alexandrine. The earlier work studied the relationship of exemplarity that unites man to God through the mediation of the Logos, and presented the metaphysics of the knowing subject. The present work retraces the steps of a knowledge which, after the fashion of Platonic dialectic, rises ceaselessly from the image to the model in order to lead man to God, and demands an ever-closer likeness to the divine object toward which man ascends. Thus it is the whole of Origen's "iconology" that is proposed here, and, with it, the spiritual teaching of a master for whom knowledge of God depends more on purity of heart than on the resources of the mind. The work, clearly, accepts the orientation given by Völker in 1931 and followed, despite Koch and Jonas, by the majority of recent interpreters of Origen's thought.

C. treats in succession (1) mystery, which is the object of knowledge, (2) symbol, which is the starting point of knowledge, and (3) the act itself of knowing. The subject of the first two parts of the book is provided by O.'s commentary on Rom 4:11: "[Abraham] received the sign of circumcision as a seal upon the justice of faith." O. writes: "Since a sign is what makes known an unseen object with the help of a seen reality, and since, on the other hand, a seal hides this object temporarily . . . , we can understand why the mysteries shadowily outlined in the law and prophets were indicated by signs and closed off by seals. . . . Paul says that Abraham received a sign, because these mysteries were to be made known to believers coming from among the Gentiles, and that he received a seal, because they were covered and hidden from unbelievers among the circumcised. This seal will be removed in the last days, when . . . the fulness of the nations will have entered the Church and all Israel will be saved" (PG 14, 968C f.). The mystery to which the signs, especially those found in Scripture, lead is the primary, absolutely autonomous and authentic reality which alone is Truth. Great though the Platonic influence is here, the mystery is not an idea but a person, the Son or Word, image of another person, the Father. All else is a reflection and sign of this mystery: the sensible world, the world of intelligences, even the Incarnate Word. The paradox connected with this mystery hidden in darkness is that it can be known. Such knowledge, whose starting point can be the humblest kind of experience, is regularly mediated on earth by the Incarnate Word. Unlike Platonic contemplation, this knowledge does not result from man's powers alone, but is a grace of God, the gift of a personal free God. There is nothing esoteric about it, yet the mystery ought not to be presented to men indiscreetly. If they are not to be led astray or crushed by the mystery, they must be prepared by a lengthy education to approach it. These precautions taken, the mystery shows itself as the true food of the spirit; the Logos then transforms Himself into us, and us into Him, slowly communicating the substance of the invisible world and progressively divinizing man. The mystery is the soul's wine as well as its bread: a *sobria ebrietas* takes hold of the soul that enters into contact with God, and enthusiasm and ecstasy. In opposition to Völker on this point, C. rejects a conception of ecstasy which, to assure the Spirit's possession of man, deprives him of consciousness and freedom.

The second part of C.'s book has to do with symbol, springboard of knowledge for Origen. C. does not intend to make a study of O.'s spiritual exegesis; de Lubac has done this in magisterial fashion. His concern is with the path of knowledge and the character of its various stages. The road is a Christian one but laid out according to the plan of Platonic dialectic. First of all, corresponding to the *name* in Plato's scheme, there is the Old Testament:



John the Baptist, voice of the Logos, is its symbol and greatest witness. Then, parallel to the *logos* in Plato's scheme, is the incarnate and crucified Logos, the temporal gospel, the Word of God proclaimed in the language of the cross. On the level of *images*, where Plato tells us that ideas take on body, O. sees the Logos being born and growing in each of us in order to form us in His image. The very *knowledge* which makes us adhere to Christ is likewise the Word, "the Wisdom found in those we regard as perfect." The *reality*, finally, to which knowledge brings us, can likewise be only the Word, the totality of the mysteries uttered by God, the very mystery of the Father whom we will intuitively see when our ascent is completed. The universe is thus seen as an immense school in which the Word makes Himself everywhere heard. First in Scripture, where all the details are figures of eschatological realities and even share in the effectiveness of the grace with which the mysteries are filled. However, if the Holy Spirit instructs us by signs, it is not with the intention of confining us to these, but that by means of them we may rise to the mystery itself. "Origen's exegesis, like Platonic dialectic, consists precisely in this process of transcending." To stop at images is what, to their own unhappiness, the pagan does who adores sensible realities, the man of passion who puts creatures in God's place, the Jew who holds on to the old Scriptures as though they were not the shadow but the substance of the realities to come. The substance of this ultimate world is to be found in the *NT*, for the Incarnation has removed the veil that covered the law and has put an end to the regime of images. We have to admit, however, that the image coexists with the truth so long as we perceive God only "in a mirror and obscurely": the substance of things is given, but we have access to it only by faith. The tension inherent in such a state weakens with spiritual progress, for the temporal gospel gradually ceases to be an image and approximates the eternal gospel of which the Apocalypse speaks (14:6). The time during which this paradoxical situation exists is the time of the Church and of the sacramental economy, in which divine life is communicated to us through the mediation of signs.

We can now turn to O.'s conception of the act itself of knowing. Is knowledge, ideally, resident in the speculative intellect alone, or does it consist in direct contact with the divine intellect, thus transcending all the natural modes of knowing? We must note first that divine grace encounters human liberty and that the latter must dispose itself for the reception of God's gift. In order to know, man must pray, then study and meditate on Scripture, whose images are, as it were, the occasion or, better, the instrument of an understanding which God alone gives. Man must, in addition, lead a moral life which is in harmony with supernal realities and detach himself, by ascetical effort, from the flesh and from sin; only at the term of, and as a

reward for, the spiritual combat will knowledge be given. Purity of heart, humility and meekness, love of God and neighbor are the virtues which dispose man for knowledge of the mystery. This knowing, further, has degrees: it rises from faith to a kind of direct perception of what faith has proposed obscurely. Christians ought to pass from one stage to the other, and, if there are classes among the faithful, this is not—contrary to what O. is often made to say—in virtue of any irreducible difference in men's intellects; it is due rather above all to the disparity in moral effort. Knowledge in its higher mode might be defined as a vision or contact without intermediary. The experience then had of God is even so direct that the intellect seems to have yielded place to the spiritual senses. The very metaphysics of knowing, in fact, allows us to find here a sharing in the mystery, for knowledge can only unite like to like. The union of likeness goes so far, and such effort is made to transcend all duality and to fuse together, in love, the creature and the Creator that knowledge in its highest state shows itself as a mystical marriage. O. does not hesitate to restore to the vocabulary of knowing the strong senses it has in Scripture.

At the end of these painstaking analyses some conclusions press home upon us. First, ideal knowledge, for O., seems to be mystical in nature; it implies a direct perception of the Word's presence in the soul. Further, we must recognize, behind the exegete's and preacher's expositions, a personal experience of the mystical life; the texts hint that O. has experienced all the vicissitudes of the mystical adventure. Finally, speculation and mysticism do not, for O., travel different roads: every effort of thought involves union with God, and the encounter with God takes place in knowledge.

C.'s book reveals French scholarship at its best. The great familiarity with O.'s work, the kind of sympathy that brings a deeper understanding of the great masters, the strict method, the orderly and clear exposition, all combine to produce a full, solid, and balanced study. We can only agree with H. de Lubac, when in the Preface he judges C.'s attractive and detailed analyses to be a solid point of departure and a sure guide for anyone who wishes to study O.'s philosophy and spirituality. Scholars will be grateful, moreover, for a bibliography on O. which has all the earmarks of being exhaustive.

*Scolasticat de l'Immaculée Conception*  
Montreal, Canada

GILLES LANGEVIN, S.J.

S. AMBROGIO E LA SUA ETÀ. By Angelo Paredi. Milan: Ulrico Hoepli, 1960. Pp. xv + 562. L.3300.

The biography of any man of prominence must necessarily include under one aspect or another the history of his time, and if his role was one of

extraordinary importance, it may easily become a more or less complete history of the age in which he lived. Of few churchmen, perhaps, is this more true than of the subject of the present volume, which, like so many earlier works on Ambrose, includes the words "e la sua età" in its title (cf. the biographies by R. Wirtz [Trier, 1924], de Labriolle [English translation, London and New York, 1928], Dudden [Oxford, 1935], and the more specialized titles of books by H. von Campenhausen [Leipzig, 1929] and J.-R. Palanque [Paris, 1933]). For as member of a family of senatorial rank, whose father before him had held one of the highest administrative posts in the Empire, and as one who himself, at the time of his election to the episcopate, was governor of two provinces, Liguria and Aemilia, Ambrose never slackened in his opposition—and that on a vast scale ("der erste Seelsorger des Reiches")—to both Arianism and paganism, a fact which brought him into close contact, often by way of hostile encounter, with emperors and their courts, with bishops within and without his own ecclesiastical province. Precisely because of the twofold distinction which he enjoyed—as member of a family of the highest social standing on the one hand, and on the other as bishop of a metropolitan see which was at the same time an imperial residence—his personal prestige far exceeded that of any contemporary prelate of the West. Hilary of Poitiers, the "Athanasius of the West," died seven years or more before Ambrose became bishop, and the influence of St. Martin of Tours was during his lifetime restricted to a comparatively limited area, though after his death his cult flourished more vigorously and more extensively than that of either of the other two. One thinks of Augustine of Hippo, Ambrose's "most beautiful conquest," to use Paredi's phrase, but it was probably not until after Ambrose's death, sometime near the year 400, that the *Confessions* were published, the work in which its author "poured out his personality over the centuries which were to follow" (Harnack).

Writing as a churchman about a churchman, Paredi quite naturally gives us first of all a general view of the religious setting into which Ambrose was born and in which he grew up. He begins with the Bishop's own words: for the latter, Psalm 45(46):10 ("Auferens bella usque ad fines terrae, arcum conteret, et confringet arma, et scuta comburet igni") could be nothing more or less than a prophetic description of the *pax Romana* which facilitated the spread of the gospel throughout the entire world. "Eat ergo ecclesia, ambulet," Augustine was to say a generation or so later, "facta est via; strata nostra ab imperatore munita est" (*In ps.* 32, 3, 10). Over against such a background as this, the "most complete representative" of the specific problems involved in the relations between a political society on the one

hand and a religious society on the other—between Church and state, as we now say—is Ambrose himself. At some length we are told of the social milieu in which he moved, of his education too—of that classical education echoes of which so unexpectedly recur in his writings: a recondite version of the myth of Hippolytus appears in a sermon on virginity which he puts into the mouth of Pope Liberius; in the same sermon, a line from a profane context in the *Heautontimoroumenos* of Terence is quoted in a discussion of the value of religious silence. And what shall we say of the mention of Pylades and Orestes apropos of Pope St. Xystus and his deacon St. Lawrence (*De officiis ministrorum* 1, 41, 216)?

There follow the years of professional experience at Sirmio (Mitrovica), the years of administration of the two provinces, Liguria and Aemilia, which ended in the Saint's unexpected election to the episcopate. And now we see him gradually rising to his full stature: the shepherd of souls ardently devoting himself to the task of preaching, while leading a life of generous and genuine asceticism, warding off the attacks of heretics and frustrating the repeated efforts of the pagan senatorial party to regain ancient privileges. His relations with the imperial court itself may be said to culminate in the well-known episode of Theodosius' public reconciliation on Christmas Day, 390.

Not only is this crowded history, in which dramatic and melodramatic elements, gruesome and tender, abound, recounted by Paredi with intimate knowledge and fine skill; several chapters are devoted to St. Ambrose's literary production also—to his dogmatic writings and his preaching. Not a few passages from the *Hexaemeron*, for example, afford an opportunity to discuss Ambrose's exegetical method, and needless to say, his dependence on the Greek authors whom he loved to read is duly stressed. The chapter "Musica e poesia" serves as an excellent introduction to the study of the Saint's hymns, which constituted an innovation in public worship, the effect of which is described in a famous passage of Augustine's *Confessions* (9, 6-7).

As a fellow townsman, Paredi writes with justifiable pride of his great fourth-century Bishop, but his judgment remains evenly balanced nonetheless. As he says in the Preface, the book was written to be read. The discussion of disputed points is relegated, therefore, to the notes, where in more important cases the problem is quite fully treated; in others, however, the possibility of divergent views is barely indicated (authorship of the Athanasian Creed, for example). An interesting question is raised by the inclusion of the *Exultet* in the list of Ambrose's writings. Here the author makes it clear that he looks upon the late Abbot Capelle's thesis (*Miscellanea Giovanni*

*Mercati* 1, 219-46) as proved, for he ignores altogether the vigorous criticism of it by Dom Boniface Fischer of Beuron (*Archiv für Liturgiewissenschaft* 2, 61-74). What is more, he refers to his own edition of the Sacramentary of Ariberto II (*Miscellanea Bernareggi* [Bergamo, 1958] pp. 394-96) in such a way as to convey the impression that he considers the Milanese *Exultet* also a work of Ambrose. The suggestion is of exceptional interest, not only because it goes beyond the carefully guarded statements of Mercati (*Studi e testi* 12 [1904] 36-39), but still more because, if true, we have at least one *Exultet* composed by the great Bishop of Milan, and if Capelle's thesis were some day to prove correct, we should have two.

A final word must be said of the very sympathetic care bestowed on the volume by the publisher. The end papers are two maps showing, one the "dioceses" of the Roman Empire in the time of Ambrose, the other the provinces in proximity to Milan. The plates distributed throughout the volume include a plan of the city of Milan in the fourth and following centuries. Most precious of all are the thirteen plates (xx-xxxii) reproducing the scenes shown on the Golden Altar (on the side facing the apse) in the Basilica of St. Ambrose. It is to be hoped that these plates and all others as well will be retained by the publisher of the English translation now in preparation.

*St. Anselm's Abbey*  
*Washington, D.C.*

ANSELM STRITTMATTER, O.S.B.

THE CHURCH AND THE GOSPEL. By Jean Guitton. Translated by Emma Craufurd. Chicago: Regnery, 1961. Pp. viii + 288. \$6.50.

Guitton's apologetic method is already well known to the Catholic reading public from his enormously successful *The Problem of Jesus*. His technique is not to argue with adversaries but to propose difficulties to himself. On any given problem he takes an inventory of the possible solutions and classifies them schematically. Then, beginning from the positions most remote from Catholic doctrine, he shows how each of them fails to give a satisfactory account of the matter, until the reader is gradually led to the conclusion that the orthodox solution is also the most reasonable.

This procedure, so successfully applied to the resurrection and divinity of Christ in his earlier studies, G. here extends to the Church. Presupposing the divinity of Christ as proved, he takes up the problems which arise out of the apparent discrepancies in organization, doctrine, and worship between the Church of the *NT* and the Roman Catholic communion of today. His answer consists in a general theory of Christian development, largely inspired by Newman's famous study. But instead of trying to imitate New-

man's rhetorical brilliance, G. writes in the informal style of an essayist penning a diary of his own reflections.

Perhaps the most rewarding pages in this volume are those concerned with the problem of time—a theme which has always been dear to the author. The Church, in G.'s view, exists in "plenary" time—the time of accomplishment, in which the instant of Christ's "consummatum est" is mysteriously prolonged. The apostles, still dominated by Jewish Messianic expectations, at first mistook the plenary time for the final time, and imagined that the end of history was at hand. The mistake, however, was a providential one, for it gave them a greater sense of urgency in carrying out their mission. Only gradually, under the impact of events (such as the dying-out of the first generation of Christians), was the true nature of the plenary time forced on the consciousness of the faithful. For the Catholic today, the Church appears as the "form" of history; it provides that element of permanence which the ego provides in the life of the individual. The believer who has made contact with this timeless reality is anchored in the tranquility of God. In several memorable pages G. describes the distinctive qualities of joy, peace, and solidity which are characteristic of Catholic sanctity.

The reader who is looking for neat syllogisms and radio replies will be disappointed by the slow and tortuous movement of G.'s apologetic. But his intensely personal style of reflection possesses a warmth and sincerity for which no textbook could supply. A highly trained scholar, wise with the meditations of fifty years, utterly candid, modest, receptive to new ideas, G. magnificently exemplifies the Catholic spirit which he advocates. His fair and dispassionate approach, eschewing all debaters' tactics, will disarm the resentment of hostile critics and arouse the confidence of earnest inquirers.

Only a few minor slips might fail to pass theological scrutiny—such as the statement on p. 169 that the ordinary believer (*sic*) is invested with the power to baptize and is thus in a certain sense a priest. The translation would appear to be a faithful rendering of G.'s rather involved but always lucid sentences. For some curious reason, Oscar Cullmann's name, which frequently occurs, is consistently misspelled "Culmann."

Woodstock College

AVERY DULLES, S.J.

CHRISTIANITY DIVIDED: PROTESTANT AND ROMAN CATHOLIC THEOLOGICAL ISSUES. Edited by Daniel J. Callahan, Heiko A. Oberman, and Daniel J. O'Hanlon, S.J. New York: Sheed & Ward, 1961. Pp. xiv + 335. \$6.00.

In contrast with the current popular interest in "dialogue," this volume

must be heeded as a sign of growing maturity. A serious dialogue with Protestantism can be established only at the highest theological level. It is necessary to be acquainted with the best thought on all sides of divided Christianity, lest we fall into the fallacy of comparing the best of our tradition with what is worst, or not so good, in the others.

With this in mind, the coeditors of *Christianity Divided* have selected Protestant and Catholic contributions bearing on five topics of primary importance for theological confrontation: Scripture and tradition; hermeneutics; the Church; the sacraments; justification. Each section contains one Catholic essay and from one to three Protestant essays.

The basic difficulty of such a publication is, of course, that the choice of topics, their order, and the selection of representative essays can be questioned. Thus, the place of justification, coming after the sacraments, seems hard to understand, either on Catholic or on Protestant principles. And Protestants may wish to read about the Church in its logical Reformed setting, at the end, as the locus "where the word is preached and the sacraments administered"—a setting which would be agreeable to the Catholic view of the sacramental nature of the Church. This question of the structure of the volume may seem minor. Yet, by reserving the central part to the Church, it may not be unconnected with the omission of a topic which I find amazing in a book of this scope. The editors have wanted to select topics "of traditional significance and contemporary relevance" (p. xi). Surely, the topic "Jesus Christ" meets these requirements. Yet, it is strangely absent. Voluntary or not, this exclusion creates a gap which leaves its mark on the whole book. For not only is Jesus Christ the focal point of all Catholic and Protestant concerns; small divergences in Christology are also a key to great differences in other areas.

Within the subjects treated, however, the selection of authors and articles is highly relevant. Specialists who have access to German and French publications in the original languages will not find new material, for all selections are reprinted, and most of them come from German- and French-language sources. Fr. David Stanley and Fr. Gustave Weigel are the only Americans selected. Since the volume aims mainly at those who have not been able to keep abreast of pioneer work, it fulfils its goal excellently. If Karl Barth and Oscar Cullmann are beginning to be well known in America, Josef Geiselmann is now translated for the first time, and Hans Küng's approach to justification will be new to many.

The reader will no doubt notice the convergence of Cullmann and Geiselmann on Scripture and tradition, of Max Thurian and E. H. Schillebeeckx, O.P., on the sacraments, of T. F. Torrance and Hans Küng on justification.

The essays on hermeneutics are made more disparate by Ernst Fuchs's Bultmannian views. On the Church, Weigel will be more helpful to Protestants than Barth to Catholics, who may well be confused by his Protestant use of Catholic terminology.

On topics that have been long debated on the stable grounds of Luther's and Calvin's theology on the one hand, and of the Council of Trent on the other, agreement, though still distant, is closer than on subjects where theology is more fluid. Protestant ecclesiology is still embarrassed and vague; and Catholic ecclesiology suffers from the unbalance in which it was left by the unfinished business of Vatican I. On the relative functions of Scripture and tradition, accord is nearer than on the hermeneutical method, which is still in its experimental stage.

The lesson to be drawn from this important confrontation may, therefore, be that further progress in Catholic-Protestant dialogue should profit from Vatican II.

*Mount Mercy College, Pittsburgh*

GEORGE H. TAVARD

**CATHOLIC THEOLOGY IN DIALOGUE.** By Gustave Weigel, S.J. New York: Harper, 1960. Pp. 126. \$2.75.

Title and author suggest that the book will be interesting reading. What could be more stimulating in our day of ecumenical concern than contrasting various areas of modern Catholic theology with the corresponding developments in Protestant theological schools? The book is a collection of lectures given to Protestant audiences (some of them as the Taylor Lectures at the Yale Divinity School), dealing with such subjects as ecclesiology, sacramental theology, ecumenism, the relation of Scripture and theology, the distinction between dogma and theology, and the question of Church-State relations.

Fr. Weigel's method of approach is determined by his purpose. He wishes to be understood by Protestant theologians. His lectures were addressed to men familiar with a particular kind of religious terminology, though unacquainted with the Catholic tradition. In this situation W. does extremely well. The Catholic reader may be disappointed that so many subjects are touched upon only lightly. He may regret that there are allusions to various areas of captivating theological research without the attempt to explain the matter more fully or to suggest authors who have worked in the same field. Addressed to men unacquainted with Catholic theology, the lectures do retain very much the character of an initiation.

Yet, here precisely lies the book's charm. W. tries to speak the language which the modern American Protestant theologian recognizes as his own.



We find familiar Catholic doctrines explained in a terminology which is new and unfamiliar to us. Yet, this terminology proves to be adequate and communicates the heart of the matter in a fresh way. It places our teaching in greater continuity with the intellectual environment in which we live. For the sake of this attempt, the book is well worth reading.

In a chapter called "Sacrament and Symbol," W. shows that the divine message belongs to the same class of "symbol" as the sacramental rites of the Church. Divine self-revelation knows no other language than the symbol, and this divine power or sacramental action is present both in the message of salvation and in the saving ritual. The author writes: "To restrict the sacramental action to the realm of the spoken word is a form of logolatry" (p. 56).

In the choice of these symbols God is free. W. insists that, apart from a special election, things do not have the nature of divine signs. "Things are themselves and they have their own meaning and no other" (p. 61). "The natural creature is by itself neither sign nor symbol" (p. 63). God makes things to be symbols by His free intent. W. is therefore able to suggest a theology of divine revelation which is independent of the philosophical notion of "the analogy of being." Not an intrinsic relation, but the free choice of God, makes the symbol a carrier of divine action.

The reader is surprised, however, that at the end of the same chapter W. suddenly does introduce the philosophical notion of "the analogy of being," as if it were still necessary. The reader feels that after the preceding argument he could have gotten along without this notion, at least in this context. W.'s view is not made perfectly clear in this matter, especially since the term "strict otherness," forbidding all analogy, is used several times in the book and not always with evident consistency. For instance, speaking about the two orders, the secular and the sacral, W. suggests that they "are related to each other in terms of strict otherness" (p. 103). At this point the reader is no longer sure whether he means this.

W.'s book is full of significant insights. It is true, he says many things which have become common knowledge, but the reader continually hits on revealing sentences and paragraphs expressing something never said so clearly before. W. is best when he distinguishes between the attitudes of Catholics and Protestants in regard to sacred history, even when the latter are favorably inclined to accept tradition as a guide. He distinguishes well between the psychological states of Catholics and Protestants in this and many other situations, insights which can only come from long personal experience.

Even for the sake of intellectual analysis, it is of greatest importance to

know not only *that* but also *how* a man accepts or rejects a certain opinion. The anguish, disgust, joy, or hesitant sympathy which accompanies a spiritual decision reveals the religious aspiration behind the rational quest, and hence is of significance for a theological dialogue with separated Christians. So often a rational argument fails to convince because it is insensitive to the deeply religious root of the objection. In this area of inquiry W. is a pioneer on this continent. A good example is the chapter on Church and state. W. reduces the distinction between the two to that of two orders, the sacral and the secular, and is able to state the deep Catholic convictions in this regard in a way which is probably acceptable to most believing Protestants. The real debate begins only when we try to define in concrete terms the concord between the two orders in a particular political situation. W. discloses the deep underlying objections of American Protestants to what they consider the traditional Catholic teaching in regard to Church and state, and from this is able to indicate the direction in which we must work to remove their suspicion that the situation of Spain might correspond to the inner logic of the Catholic system.

*St. Michael's College, Toronto*

GREGORY BAUM, O.S.A.

DE CONCILIIIS OECUMENICIS: THESES CAROLI PASSAGLIA DE CONCILIIIS DEQUE HABITU QUO AD ROMANOS PONTIFICES REFERUNTUR. Edited by Heribert Schauf. Rome: Herder, 1961. Pp. 178. L. 2000.

If the theological work of Carlo Passaglia (1812–87) and Clemens Schrader (1820–75), Jesuit theologians of the Roman College in the mid-nineteenth century, has commanded increasing interest in the last twenty-five years, it is surely due principally to the patient and painstaking labor of Msgr. Heribert Schauf, at present professor and *subregens* at the major seminary in Aachen and consultant of the theological commission for Vatican II. S.'s doctoral dissertation, *Die Einwohnung des heiligen Geistes* (Freiburg, 1941), written under Sebastian Tromp's direction, was largely an investigation of the Passaglia-Schrader teaching on the divine indwelling in the souls of the just; it was also an excellent general introduction to the theological work of the "Roman school" in the context of the renewal of theological studies at Rome in the half century which preceded *Aeterni Patris*. Subsequent publications, among them his new edition of the sixth book (*Gnadenlehre*) of Scheeben's *Dogmatik* and the recent *De corpore Christi mystico sive de ecclesia Christi theses: Die Ekklesiologie des Konzilstheologen Clemens Schrader* (Freiburg, 1959)—the first of three volumes on Schrader's ecclesiology—

have continued the persevering study of the contribution made by these theologians to the theological thought of the last hundred years.

The present volume contains the hitherto unpublished text of a Latin compendium of P.'s 1856 Roman College prelections on the ecumenical councils (part of ms. APUG 1526, *De Romano pontifice*, copied out by P. Rosa, S.J.), over 130 pages of notes by S., a historical introduction, and an index.

P.'s eleven theses *De conciliis* take up the points of doctrine which our manuals have accustomed us to: the juridical origin and necessity of ecumenical councils, the respective roles of the Roman Pontiff and of the bishops (and of emperors with regard to the early councils) in convoking and presiding over the councils and confirming their decrees, the authority of conciliar decrees, the conciliarist position. As one would expect, the teaching found in these theses is traditional; P.'s special concern was to prove from all the sources available the Roman Pontiff's *right* to convoke, preside over, and confirm. S. believes that these theses form one of the best treatises—perhaps the very best treatise—on the subject which we have from the past century. One remark might, however, be made on the quality of much of P.'s work: S. tells us (p. 13) that in the course of his own research he discovered that P. leans very heavily on Thomassin's *Dissertationes in concilia generalia et particularia*; S.'s notes indicate the extent of the dependence: almost all the texts are taken from Thomassin. Galtier had previously said, in his *Le Saint-Esprit d'après les Pères grecs* (cf. also Dalmau, *Sacrae theologiae summa* 2 [1955] 454, n. 26) that P. is almost totally dependent on Denis Petau for the patristic texts he uses in his teaching on the divine indwelling. The very heavy dependence of key sections of the Passaglia-Schrader *De ecclesia Christi liber tertius* on Petau and Möhler has also been at least partially demonstrated (cf. Kerkvoorde, *Nouv. rev. théol.* 67 [1945] 1023–38, and R.A., *Rev. d'hist. eccl.* 55 [1960] 1110). All this makes rather evident one of the major weaknesses of P.'s theological work and research. (Scheeben did, however, praise the critical scholarship of the earlier *De immaculato Dei parae virginis conceptu*; a check on the use of the Fathers in that monumental work might prove interesting.) But perhaps, as Msgr. Philips has remarked apropos of Scheeben's own writings (*Eph. theol. Lov.* 33 [1957] 536), it is not fair to demand from even the major theological writers of the last century the use of critical methods which were only worked out in more recent times.

The interest of these theses is to a large extent historical. S. shows, for instance, the light they shed (1) on the nineteenth-century controversies on the question of the juridical convocation and confirmation of the ecumenical councils, a discussion in which *inter alios* Hefele, Hinschius, Funk, Scheeben,

and H. Hurter were in various ways involved (cf. esp. pp. 12-13, 123-27), and (2) on the teaching of Scheeben, Hurter, and B. Jungmann on the theology of the general councils (pp. 7-8).

In his very extensive notes, perhaps more valuable than the theses themselves, S. has taken pains to trace the texts P. cites or refers to in his prelections and has reproduced all pertinent passages *in et cum contextu* (mainly from Mansi and Migne). He has multiplied references to and citations from other historical and theological works; *inedita* of some theologians of Vatican I have also been reproduced in the notes. What we have between the covers of this book is, in fact, a fairly complete enchiridion of texts which touch on most of the theological aspects of the ecumenical councils. This is the book's principal interest and value, as S. himself acknowledges in his preface (p. 14). Teachers of ecclesiology especially will be grateful to S. for making this useful and convenient reference work available at this time when the coming Vatican Council II has focused so much interest on the theology and history of the general councils.

*San José Seminary*  
*Quezon City, Philippines*

C. G. ARÉVALO, S.J.

ÜBERLIEFERUNG: TRADITION UND SCHRIFT IN DER EVANGELISCHEN UND KATHOLISCHEN THEOLOGIE DER GEGENWART. By Peter Lengsfeld. *Konfessionskundliche und kontroverstheologische Studien* 3. Paderborn: Bonifacius Druckerei, 1960. Pp. 263. DM 16.—

Of increasing concern to Catholic and Protestant theologians is the problem of the relationship between Scripture and tradition. For this reason, as well as for its own excellence, L.'s work is an extremely valuable contribution. As the subtitle indicates, he has endeavored to compare the position adopted by Protestant and Catholic theologians who have treated this subject in present-day German literature.

The volume is divided into five chapters, discussing in turn the pertinent questions relating to this problem. After an introductory chapter, L. discusses the notion of *paradosis* in the NT. Of particular importance for his thesis is his distinction between *Realtradition* and *Verbaltradition*. The "verbal tradition" refers to the expression in words of Christian revelation (both in Scripture and in later dogmatic decrees), whereas the "real tradition" describes the Christian reality: the entire vital structure surrounding that intimate and supernatural union by which the Redeemer gives Himself to the Christian. L.'s ultimate conclusion is that the "verbal tradition" can exist rightly only within that total complex of supernatural realities which

constitutes the "real tradition." It is in this that he finds a general weakness in the current attempts of Protestant theologians to establish a valid principle of tradition. In effect, this distinction means that Scripture and dogmatic statements can be understood correctly only within the vital life of the Church: the "real tradition." Hence, as L. points out, no scholarly, professional approach can ever unfold the content of Christian revelation; this can be accomplished only under the guidance of the Holy Spirit—which ultimately implies a divinely-guided magisterium. Such an infallible teaching-authority is an intimate part of that supernatural totality described as "real tradition," and apart from it no real doctrinal stability can be achieved. Thus, L. also concludes that further discussions of the principle of tradition by Protestants must include a more detailed consideration of the importance and the meaning of the Church as related to Scripture and tradition.

In the third and fourth chapters L. paves the way for his final conclusions by discussing first the problem of the formation of the canon of Scripture, and then the question whether the "scriptural principle" necessarily implies a denial of tradition.

In regard to the canon, L. reviews both the Protestant and Catholic points of view, following rather closely the position of Rahner in discussing present Catholic tendencies. In his total approach L. seems to avoid what, in the opinion of the present reviewer, is a strong weakness in Rahner's theory on the inspiration of the Bible, namely, an unnecessarily exaggerated contrast between Rahner's notion of Scripture as a constituent element of the primitive Church and the notion of a special divine guidance of the biblical author at the actual time of writing. In this chapter L. does outline Rahner's viewpoint with approval, but in a later section he emphasizes also the psychological effects of divine guidance on the inspired writer himself as outlined by Tromp. This seems to be a welcome completion to Rahner's position, one which Rahner himself has not excluded absolutely, although he does not stress its inclusion (*Inspiration in the Bible* [New York, 1961] p. 57).

Of special interest is L.'s discussion of the relationship between Scripture and tradition in Catholic theology. He has assembled a long, impressive list of Catholics who have held that all the truths necessary for salvation are somehow contained in Scripture. We can see here the outline of a valid Catholic tradition and a valuable response to those who fear that current emphasis on this point by an increasing number of Catholic theologians has been motivated more by a faulty ecumenical interest rather than by solid theological argument. The phrase, to be "in" Scripture, is, of course, open to equivocation; much depends upon the theory of faith and doctrinal develop-

ment followed by each author. In this instance, to be "in" Scripture does not mean for L. and those whom he cites either an explicit or implicit statement from which the rules of logic will lead to a final doctrinal conclusion, but rather a scriptural basis or starting point which is unfolded more completely in tradition—the "real tradition"—under the ever-present guidance of the Holy Spirit.

Chap. 4 discusses the various approaches of present-day Protestant theologians to the question of Scripture and tradition, comparing them with the Catholic position. L. notes that one fact is indisputable among the more recent Protestant authors: before Scripture there existed tradition. Modern understanding of the formation and writing of Scripture has forced this conclusion upon them. The time of the purely individualistic "my Bible and I" approach is long past in Protestantism, apart from those sects still tied to the fundamentalist approach of the sixteenth century. In explaining the precise relationship between this tradition and Scripture, and the existence and influence of tradition after the writing of Scripture, the various Protestant authors disagree among themselves; thus, in L.'s opinion, the central question that remains to be faced by Protestant theology is whether there is some guiding norm, coming from tradition, which imposes itself authoritatively on the Protestant exegete today as a guide for his work.

The most original part of this study is a lengthy discussion of tradition in the writings of Bultmann, who has recognized in a special way the need of considering tradition before Scripture because of his concern with Form Criticism. His work of demythologizing is presented as having certain similarities with the Catholic principle of tradition, since the kerygma which is thus uncovered is, in reality, the tradition of the primitive Church. By the use of this hermeneutical tool of demythologizing, a true existential interpretation is to be achieved, by which the kerygma will speak to the individual here and now. And only those who actually hear this message preached can enter into that moment of salvation.

On this point, however, L. well contends that Bultmann's position falters, since he fails to see that "Faith and Kerygma are not absolutely identical with statements of faith and verbal preaching" (p. 242). In contrast with Bultmann's approach, L. points out that for the Catholic the action of God is never bound exclusively to the "external word." Moreover, in agreement with Fritz Buri, he notes that what remains after the process of demythologizing is not exactly the ultimate tradition, but because of Bultmann's philosophical approach constitutes in itself a further "mythological residue," and that there still remains another step, a "dekerygmatisation."

Having little concern for the divinity of Christ, and limiting his attention

to the message given through Christ, Bultmann fails to see the unity between the message and the Person (and, for much the same reason, between *Historie* and *Geschichte*). Bultmann thus also fails to grasp that, for the Catholic, revelation is linked not only to the "verbal tradition" but to the "real tradition" as well—to the sacramental, cultural, and hierarchical elements so essential to the preservation and unfolding of revealed truth in *Historie*. Because of the vast difference in the meaning of words between Bultmann and Catholic theology, and because of the inability to point out the ultimate dogmatic consequences of his complicated thought, L. rightly insists that no definitive decision can be made by Catholics at this time in regard to his approach. Yet, the position of Bultmann and other Protestant theologians in regard to tradition must remain a strong concern for the Catholic theologian. From further discussion and analysis greater clarity will surely result.

*Catholic University of America*

JOHN L. MURPHY

ÜBER DEN GOTTMENSCHEN. By Felix Malmberg, S.J. *Quaestiones disputatae* 9. Freiburg: Herder, 1960. Pp. 122. DM 7.20.

Karl Rahner, in his famous essay "Chalcedon: End or Beginning?" (in Grillmeier-Bacht, *Das Konzil von Chalkedon* 3 [Würzburg, 1954] 3-49; also published in his *Schriften zur Theologie* 1 [Einsiedeln, 1954] 169-222), has shown that discussion of the great Christological dogma is not yet concluded and that the approaches of human understanding to this central mystery are not yet exhausted. Malmberg, in the present short, constructively critical survey, takes up the five basic problems of Christology: the motive of the Incarnation, the speculative-dogmatic understanding of the hypostatic union, the grace of Christ, the psychological problems of the God-man, and the freedom of Christ's human will. His command of the problems, his clear and objective presentation of the different modern views, and his deep knowledge of St. Thomas are admirable. At times there is almost hair-splitting in Scholastic technicalities; still, M. handles this terminology masterfully and is never lost therein. His criticisms are sharp, but his contributions are consistently constructive, sober, and balanced.

On the motive of the Incarnation, M. refuses to adopt partisan Thomistic or Scotist positions. He sees creation willed in dependence on the Incarnation. Christ is absolute Head of creation and is still essentially Redeemer. Sin is included in the concept of redemption; nevertheless, God willed not sin but the redemption from sin. The grace of our first parents was already a grace of Christ as Redeemer, because Adam in the state of innocence was

already protected by the Redeemer's preventive grace. Not only should the redemption be explained by the hypostatic union, but the hypostatic union by the redemption, which belongs to the definition of the Incarnation; to assume human nature means to assume human history, becoming and consummation. We must admit that created liberty formally includes defectibility, and in the actual order it includes sin as well; yet, one could maintain, against M., the possibility of an Incarnation with the sole purpose of consummation.

On the theological understanding of the hypostatic union (cf. also M.'s *Ein Leib—ein Geist* [Freiburg, 1960] pp. 315–33), M. rejects as unsatisfactory the position that denies formal human existence to Christ, as well as the explanations of de la Taille, Diepen, Xiberta, and Lonergan. His own view, based on the Augustinian formula "ipsa assumptione creatur," insists on the personal nature of Christ's human existence (not, however, a human person). This "creative assumption" gives the most profound consistency to the whole of creation, which is but a small realization of the fulness of the Incarnation.

With regard to the grace of Christ, M. rejects (with St. Thomas, against most Thomists) a created grace of union which would be accidental. Against Thomas, he rejects the necessity of a habitual grace in Christ's human soul. For M., the created grace of union is the habitual grace in Christ; it is not a participation in the divine nature, but means "Mensch-sein in der Weise Gottes des Sohnes" (p. 81). Our grace, then, would be participation in Christ's humanity. The present reviewer believes that this new understanding of grace, with its accent on the incarnational character of grace, holds high promise but needs further elaboration.

On the psychology of Christ, too, M. is quite individual. The Word has His own proper line of causality with reference to His humanity; and this influence must not be understood in an appropriated sense which would put the hegemony of the Logos in contradiction to the psychological autonomy of Christ's human nature. Moreover, M. is convinced that Christ as man was conscious of His divine personality. The radical problem that arises he solves, in agreement with Rahner, by distinguishing between objective knowledge (including the beatific vision) and subjective consciousness.

It is on the basis of the hypostatic union that M. resolves the problem of liberty vs. impeccability. We have here a unique case where meritorious *caritas viatoris* (the will of the Father is still *bonum partiale*) is a moment, a stage, in the *caritas comprehensoris*.



While we await M.'s own Christological synthesis, we must applaud his approaches, which are highly challenging, thought-provoking, rich in theological promise.

*University of Notre Dame*

CHARLES H. HENKEY

FROM LIMBO TO HEAVEN: AN ESSAY ON THE ECONOMY OF THE REDEMPTION. By Vincent Wilkin, S.J. New York: Sheed & Ward, 1961. Pp. xiii + 145. \$3.00.

For a long time the author of this short essay was preoccupied with the problem of the fate of infants dying without baptism. Is this countless throng, "the many" for whom also Christ died and rose from the dead, to be consigned to limbo forever? While admitting the necessity of baptism, W. was not satisfied with the theory, held by many theologians, that relegated these infants to a state of natural happiness for all eternity. This theory never received official approbation from the Church and seems contrary to the *sensus fidelium*. Approaching the problem from the over-all purpose of the redemption, W. believed that a more satisfying answer might be found in a better understanding of the meaning of baptism related to the concept of mankind as a race and the final resurrection. During the last four months of his life he managed to set down the main lines of a solution which harmonizes the mystery of God's universal salvific will with the mysteries of the necessity of baptism in Christ, the unity of the human race, and the event of the final resurrection. The work was edited by Maurice Bévenot, S.J.

The newborn infant, writes W., is undifferentiated from the human race by any personal individual act of his own or of anyone else. He is the passive embodiment of the state of the race as a whole. In this economy of salvation he is in a state of alienation from God brought about by the sin of Adam, who was constituted head of mankind in such wise that his personal act committed the race as a whole. Dying, the unbaptized infant is fixed in this state of corporate mankind. With the permanent loss of liberty consequent upon death, this infant is unable to change his condition of passive embodiment of the human race afflicted with hereditary sin. To change this state, a rebirth out of the race of fallen mankind is necessary. But is this possible?

There still remains a final event in which these infants will play a part: the rebirth of all in Christ. The resurrection of the dead on the last day will be a rebirth in which original sin will be dissolved. No longer will Adam possess any sort of headship over men, and Satan will be stripped of the

power he possesses over them as a result of Adam's fall. With the abolishment of the whole economy of original sin, the racial condition of mankind will be essentially altered. The state of the race will be one of reconciliation with God under the unique headship of Christ, in whose power the universal bodily resurrection takes place. This new situation will be highly significant for the unbaptized infants, who are precisely the passive embodiment of the *hic et nunc* state of the human race. It is difficult to see how they can continue in the state of original sin when original sin itself, i.e., in its racial revolt and enmity against God, has been abolished. Since these unbaptized infants are incapable of a free choice for or against God, and since the wills of Adam and Satan cannot operate in their regard, there remains only the alternative that God wishes to exclude them from heaven. Yet God desires to save all! So it would seem that they will be saved. However, this does not imply a dispensation from baptism. They will receive baptism of the Spirit (= the rebirth of the resurrection). Just as the Holy Innocents were sanctified by actually sharing the death of Christ, so also—and a fortiori—the actual sharing in the resurrection of Christ will be efficacious for these infants.

Thus, W. concludes that "the unbaptized infants go to heaven because they not only participate in the resurrection of Christ, as indeed do the rest of mankind, but because there is no obstacle in them preventing the supernatural efficacy of the resurrection taking effect. Unbaptized infants still remain the passive embodiment of the state of the race. But the race now is no longer fallen—it is redeemed. That gratuitous redemption the unbaptized infants show forth in themselves" (p. 117).

An appendix contains an outline of W.'s understanding of the redemption which he wrote sometime earlier.

This attractive solution to the problem of the fate of infants dying without baptism is akin to that proposed by Bertram Schuler, O.F.M. ("Das Schicksal der ungetauften Kinder nach ihrem Tode," *Münchener theologische Zeitschrift* 7 [1956] 120–28). S. also believes that the final resurrection will be crucial for the eternal destiny of the unbaptized infants. However, he differs from W. by insisting that after the sin of Adam a personal decision is required of all men in order that they be saved. Accordingly, the resurrection from the dead will give to these infants a spiritualized body which will make them like the angels, not only by elevating their integral human nature to the state of immortality, but also in their powers of perception. Just as with the angels in the state of pure nature, these infants will perceive immediately the destiny to which they are called and will be moved

to a decision for or against God. Their personal choice, under the grace of Christ, will decide their fate for all eternity.

Whatever may be the ultimate value of either of these theories to the solution of this problem—by no means marginal, as some writers would seem to imply—both have focused attention on the place where an answer is most likely to be found. Since all who are saved must be saved within the realm of salvation history, which extends to the Parousia, and since infants dying without baptism neither encounter Christ in their own person nor in that of the *fides ecclesiae*, there remains only the event of the final resurrection for this meeting to take place. Or so it would seem. Perhaps a deeper study of the significance of the final resurrection will throw more light on the problem of the destiny of those very many who through no fault of their own have been unable to answer the call of Christ to the supernatural life intended for all those born of Adam.

One might quarrel with the author's interpretation of certain scriptural texts, and may be puzzled at times by expressions which apparently call for some explanation. The main thesis is, however, clearly expressed and should provide stimulation for further study.

*Weston College*

EDWARD J. KILMARTIN, S.J.

STRUCTURES ET MÉTHODE DANS LA SOMME THÉOLOGIQUE DE SAINT THOMAS D'AQUIN. By Ghislain Lafont, O.S.B. Bruges: Desclée De Brouwer, 1961. Pp. 512. 390 fr.

Lafont begins with an introductory chapter on the great question, debated by Chenu, Hayen, *et al.*, of the general plan of the *Summa theologiae* of St. Thomas; then he gives us chapters on the chief strategic divisions of that work: the light of God (1, qq. 2-43), the first creation (the rest of 1), the human condition (1-2ae), the mystery of the Incarnation (3, qq. 1-26), the mysteries of Christ's life and death and the economy of salvation (the rest of 3); he concludes recapitulating his findings and drawing attention again to the ideas that seem to him dominant, among which the goodness of God and the beatific vision are of foremost importance: "lumières centrales." In this division the lion's share falls to the Incarnation (one hundred pages for twenty-six questions of the *Summa*); the rest is divided more or less according to the proportions assigned by St. Thomas himself. The *Prima secundae* is omitted for a reason which one can find stated, briefly enough to be sure, on p. 191. On the other hand, a special chapter on the *imago Dei* is inserted after the chapter on the *Prima secundae*.

The book is no mere exercise of Scholastic training or Thomistic piety, and certainly not just a repetition of old eulogies and stale comments; it is a

serious personal effort, diligently conducted, to discover the basic intention of St. Thomas, to explain the articulation of his work, and to bring it to life for our times. If L. shows the enthusiasm for Aquinas that is rarely missing in anyone who studies the man earnestly enough, there are nevertheless fewer references to the "angelic doctor" than is usual in this type of study, and the author's evident reverence does not prevent him from noticing what he regards as flaws.

L. has a strong sense of the value of comparative study; there is a persistent concern with development from earlier to later works in St. Thomas himself, and with his relation to his biblical, patristic, and other sources, as well as to his contemporaries. But he has also an eye to the topical: he wants to know what St. Thomas' attitude to history is, whether he has anything to say to Pascal on the God of the patriarchs and the God of the philosophers, whether his moral theology is personalist, etc.

In the course of five hundred pages of fine print, he makes any number of excellent points, sometimes at greater length, as in discussing the allegedly "unchristian" character of Thomist grace, sometimes in briefer reference, as in his concluding remark on the intellectual asceticism of Aquinas. On the side of technical apparatus, he uses the paragraph numbers of the recent Marietti editions in referring to the commentaries, a practice that ought somehow to be made mandatory for everyone who writes in this field.

When I reflect on all the good things it contains, I have to ask myself again why I was disappointed with the book, for disappointed I was. Perhaps the chief reason is that I was expecting, as the Introduction leads one to expect, a greater emphasis on the fundamental question of the *Summa's* general plan, and, as I read on, I became increasingly impatient with the way the view of the forest was being lost among the trees. For example, the author gives five pages to an analysis of the *Liber de causis*, and twelve to the Thomist commentary on that book, all in order to compare it with a section of the *Summa* written some years earlier. This may be excellent, it is excellent, but it certainly keeps one waiting; and even at the end of the long wait we do not really return with any emphasis to that fundamental question.

Somewhat unsatisfying, too, is L.'s handling of the "leading ideas" and his methodological remarks. The latter are regularly inserted as a kind of obiter dicta and seem to me to betray an uncertain grasp of the issues involved. I do not think L. has thought out the great categories of cognitional activity—understanding and judgment, analysis and synthesis, the positive and the speculative—in the way that such a discussion requires. His very

remark that method is inseparable from doctrine (p. 265) should rest on an articulated theory of method, and it is just that theory that he fails to provide. When, in his own procedures, he comes to synthesize the results of his analyses, his "synthesis" is regularly a summary repetition of the points already made—surely a rather inadequate exemplification of Thomist synthesis. There is a parallel failure, I believe, in L.'s handling of the leading ideas; one expects him to prove to the hilt his view of the *bonitas Dei* as the dominant theme of the *Summa*, but frankly I do not think he has done so. It seems to me that this idea, along with that of the general plan of the *Summa*, the theological method of St. Thomas, and a dozen other themes of the book, must be worked out in more concentrated fashion, with each theme receiving its own separate monograph.

Though others have praised the large ideas of the book, it is in the detail that I think its chief value lies, and I venture to suggest, as a final remark, that the enormous amount of work L. has done with such laudable care and general good judgment on the subdivisions of the *Summa* retains its full validity but should be redirected and issued under another title. For what has L. actually done? It seems to me he has laid the groundwork for an excellent *Companion to the Summa*, conceived (in a different sense from that of the late Fr. Farrell) as a handbook of reference to be used as we study the *Summa* itself, a manual that for every division of the work gives plan, sources, relation to the times, comparison with earlier works, bibliography, etc. Would not such a *Companion*, worked out according to its own proper formula for every part of the *Summa*, be a most valuable instrument to have at one's elbow? And has not L. shown himself in a high degree competent to produce it?

*Regis College, Willowdale, Ontario*

F. E. CROWE, S.J.

**LIFE, DEATH AND THE LAW: LAW AND CHRISTIAN MORALS IN ENGLAND AND THE UNITED STATES.** By Norman St. John-Stewas. Bloomington: Indiana Univ. Press, 1961. Pp. 375. \$5.95.

Dialogue is in the air. Significant advances in reasonable discourse on the civic and intercredal levels are in progress. Preparations for Vatican II quicken non-Catholic interest and stir Christians toward union in love. Dispassionate studies of public aid to private schools grace the pages of legal journals. This book will undoubtedly improve the climate of rational discussion.

What social policy should Christians in Britain and the United States adopt regarding the law and the changing social scene in the areas of birth

control, artificial insemination, homosexuality, sterilization, euthanasia, and suicide? Should we opt for revision of existing statutes or seek for new legislation that more closely images the Christian value system? This is the broad problem confronted by an English Catholic jurist, the author of this work. The complexity of the question is apparent. One must first assess at their true worth the values of human life, reproduction and chastity and their corresponding disvalues. This portion of the task others have successfully labored upon. Few have addressed themselves to the further dimension of the question: To what extent should law incorporate these values in the English and American societies of today? Small wonder. To assemble the legal data alone, common-law, constitutional, and statutory, were labor enough. To marshal in addition the pertinent facts from medicine, psychology, and social science, then to weigh the whole in the light of the ethical values which impinge upon the situation, make the task a monumental one. Few have the competence and the courage to attempt it.

Chap. 2, "The Control of Conception," may serve to illustrate the author's method and thoroughness. It opens with a brief history of contraceptive practice from the earliest times to today. The next twelve pages detail the English and American law on the subject. This is followed by the sociological data on the current practice of contraception in the two countries. Next S. presents Protestant opinion of the morality of contraception in itself and Protestant social policy regarding the existing law. Their views are fairly given, viz., in detail and with their rationale. For example, increasing stress on "henosis," the union of husband and wife, is the reason why Anglicans no longer hold generation to be the primary end of marriage. Here, as elsewhere, S. gives a critique of the evidence presented and does not hesitate to say when he finds it valid or wanting in persuasive force. Thereupon eighteen pages set forth the Roman Catholic view. One conclusion in this section concerns the American controversy over birth-control assistance to other countries: "But just as Catholics would be wise in recognizing the majority view and refraining from pressing for prohibitive domestic legislation, so the majority favoring contraception would be judicious in refusing such requests, and so recognizing the susceptibilities of the minority. To dub such a policy, allowing the minority to dictate to the majority, is to mis-state the issue. It would be better described as a judicious recognition of the existence of a considerable minority opinion, the flouting of which would inevitably lead to serious diminution of civil peace" (pp. 99-100).

On a related topic, S. holds that Catholic hospitals justifiably prohibit Protestant doctors from giving contraceptive advice in the course of their

hospital rounds. They may not, however, exclude a doctor from the staff who gives such advice in private practice. For S., "the coercion of a Protestant doctor to go against his conscience is wrong in principle" (p. 102). The concluding ten pages of the chapter survey the population problem preliminary to stating a Catholic policy concerning United Nations assistance to overpopulated lands. Such is the horizontal structure of the author's approach to the six areas explored in his book.

His method becomes clearer when we examine the vertical dimension. Take, for example, the Connecticut and Massachusetts statutes against contraception. (Actually, twenty-two states prohibit public sale.) S. first chides Protestants for their too great zeal to repeal the law. It is in part motivated by anti-Catholic bias. He suggests that they be satisfied with a "lifting of the ban on contraceptive advice given for medical reasons" (p. 81). He judges that Protestant opinion would favor retention of those clauses of the law which prohibit advertisement of contraceptives and sale by slot machine. That unrestricted sales would lead to an increase in promiscuity is a powerful argument, he feels.

Catholics, on the other hand, have entrenched themselves in an untenable position in supporting the ban on the *use* of contraceptives in Connecticut. To enforce such a law would be an intolerable breach of domestic privacy. The prohibition of public sale, on the contrary, is theoretically apt subject matter for legislation. But in the American situation, Catholic support of such laws is largely ineffectual in promoting public morality. Rather, it heightens the Protestant image of Catholicism as a political power structure. "Efforts to preserve public morality would be more constructive if confined to measures commanding general support, such as the restriction of sales to adults" (p. 97). From the viewpoint of law, statutes regulating contraception belong more properly to the field of public nuisance than to the criminal law.

So much to the good. Defects, however, are not wanting. This is to be expected in the interdisciplinary approach by a single author. There is, first, the difficulty inherent in the differences between the English and American scenes. Though he is conversant with our society in large measure, partial ignorance of its complexity leads S. to the following omissions. There is a current of opinion here which stresses responsible parenthood and the value of continence in the context of the problems of contraception and overpopulation. Its thesis is that of the traditional Catholic ethic of the proper education of offspring, with emphasis on "proper." Implicit in this ethic is the control of conception (by legitimate methods, of course) when the family or society at large cannot provide for the material and spiritual

needs of the offspring. And this provision must be made according to the exigencies of the person in the historical moment of progress of a given culture. The spokesmen for this view are Fr. William J. Gibbons, Fr. John L. Thomas, and others. One might cite Cardinal Cushing in support, not to mention the subsequently published *Mater et magistra*.

There is another failure adequately to assess the American scene. Among the serious Catholic scholars of the population question, S. gives merited attention to the work of Fr. Anthony Zimmerman. An oversight, however, is his silence about the challenge to the latter's scientific accuracy by demographer Thomas Burch and others. Again, the exposition of the liberal, utilitarian position in Britain is not an accurate substitute for the secularist view in the U.S. These omissions, however, do not substantively vitiate S.'s presentation.

Several moral conclusions concerning subordinate issues are unacceptable. One such is the solution of the age-old dilemma of the judge who must apply a law which is in clear opposition to his conscience, e.g., give a court order for a sterilization. S. holds it to be arguable that the judge should carry out the law according to the duty of his office. Let it be said that he also sets down the correct solution. Nor is his position tantamount to a denial of the pertinence of morals to law. It correctly recognizes that in a conflict of law and morality the solution *lex iniusta est lex nulla* is a simplistic one. For conscience also faces the imperative *obediendum est civitati*. Sometimes the social good envisioned by law is of greater value than the evil imposed. Where, however, law runs counter to a basic human right, as is the right to generate, the apparent antinomy must be solved in favor of the person against society. It is specious to argue that the common welfare can be served by such legal enactments.

The author also nods in making a suggestion for a Christian social policy on sterilization. He permits the state to pass laws, when demanded by the common good, forbidding marriage of defectives who have no reasonable assurance of begetting normal offspring and making reasonable provision for them. As stated, this proposition cannot be squared with an acceptable theory of Church and state.

An introductory chapter expounds S.'s theory of the relationship of law and morality. He has much to say that is illuminating. Legislation should not be made unless behavior in the community strikes gravely against the common good. This is a question of fact necessitating "full consideration of the conditions prevailing in a given society, including the rights enjoyed by the individual, and the division of jurisdiction between Church and State" (p. 39). One must further determine whether the law is enforceable,



and equitably enforceable, and does not give rise to greater harm than it is intended to eradicate. Subsequently, elaboration of his thesis leads him to state: "The law is nothing else than the collective conscience of the community . . ." (p. 40). One can perceive an element of truth in this latter statement. The community conscience serves as an extrinsic test of what values should be enshrined in law. But ultimately it is the common welfare and its demands, as interpreted by the legislature, whether this coincides with the community conscience or not, that is the norm.

A detailed bibliography and fifty-nine pages of appendices cataloguing the laws of England and the U.S. round out this very useful volume.

*Loyola Seminary, Shrub Oak, N.Y.*

ROBERT H. SPRINGER, S.J.

CONFESSION AND PASTORAL PSYCHOLOGY. By Andreas Snoeck, S.J. Translated by Theodore Zuydwijk, S.J. Westminster, Md.: Newman, 1961. Pp. 183. \$3.50.

In the first paragraph Fr. Snoeck says that in this book "most of the considerations will be based on what has been learned about man through depth psychology and psychoanalysis." Lest this statement of purpose deter some confessors from reading further, let me make clear immediately what the book does not propose to do. S.'s aim is not to make a psychoanalyst or clinical psychologist of every confessor. He warns against amateur attempts in these fields by priests who have no technical training. However, he does show how some knowledge of the findings of these sciences can make of the ordinary confessor a more equitable judge and a surer guide. He also explains how this knowledge will equip the confessor to fulfil a useful supportive role when his penitent is also under the care of a trained psychotherapist.

S.'s point of departure is that the sacrament of penance is different in its aims and means from those of any system of psychotherapy. He supposes that every confessor wants to administer a sacrament that is not only valid but also as pastorally fruitful as possible for the penitent. He sees penance as a sacrament "in which human gifts play a greater part than in the administration of any other sacrament" (pp. 4-5). This is because the human instrument of grace is himself subject to the influence of his own mental and emotional approach to the problems of life and of his evaluation of the doctrines of sin, redemption, and sacramental forgiveness. Moreover, the degree of the penitents' reception of grace and other helps from the confessor is determined, to a greater or less extent, by their individual approach to the sacrament: each penitent has his own distinctive level of spiritual understanding and capacity for good, his own particular evaluation of the

nature of sin and of the contrition necessary for its forgiveness, his own special problems, emotions, tensions, and inhibitions. To do his best work the confessor must take all these elements into account.

S. uses his knowledge of depth psychology and psychoanalysis to help the confessor become a more perfect instrument of grace by giving him a deeper understanding of himself, a more extensive analysis of the nature of sin, and a more detailed description of what goes on inside the penitent in his search for God.

The first section of this book deals with the twofold task of the confessor, the sacramental (pp. 3-50) and the moral (pp. 50-77). Here there is much that will help the confessor to help his penitent to a more fruitful confession. However, it must be admitted that not all the good things in this section are the contribution of depth psychology and psychoanalysis. Many of the methods and aims have been known to the better spiritual writers for centuries (as S. admits), but even these are presented with a different psychological explanation and in a new terminology that makes possible better communication with the modern mind. This is especially true where S. treats of the ways of discovering unworthy motives that have been deliberately suppressed into the realm of the preconscious (the *intentio larvata* of the moral textbooks) as distinguished from the unconscious motivation that is the result of indeliberate and unconscious repressions. In this regard, S. might have explained that not all deliberate suppression of unworthy motives must be considered subjectively sinful. Deliberate and sinful are two terms that are not necessarily coextensive: to contract the guilt of sin there must be added to the element of deliberation the attention of the mind to the sinfulness of the procedure.

I have found parts of this first section confusing, if not erroneous. When he treats contrition, S. gives the definition of the Council of Trent and adds: "It is clear that elements of feeling enter into this definition" (p. 29). Does S. mean that Trent demands sensible sorrow? Yet, fifteen lines later he writes: "Only over his external will does man have direct control, and it is in this that his freedom consists. Therefore . . . [contrition] must be fundamentally in the will and not in the emotions over which man has no control" (p. 30). This "external" will as the seat of sorrow and the source of freedom is a strange term. Moreover, there is lacking throughout this section a precision that would have clearly distinguished the movements of the sensitive from those of the rational appetite. Finally, in speaking of emotions "over which man has no control," S. omits all mention of the power of indirect (as opposed to tyrannical) control, which is of great importance in the ascetical training of the movements of both the sensitive and rational

appetites. Perhaps the confusion seen here is a matter of terminology, but it is for readers of the English version that this review is intended.

More controversial, in my opinion, is the passage where S. makes a special application of his distinction between the contrition of conversion and the contrition of confession. The former he understands as "that genuine contrition [that] must include an effort to involve the most profound levels of the mind and sentiment and thus make it an experience of the whole man" (p. 30). He sees this contrition of conversion as the counterpart of the conversion that takes place on the natural level in one who has successfully undergone psychoanalysis (cf. pp. 31-33). S. then says that this contrition of conversion has elements similar to those of genuine contrition as distinguished from attrition, which he calls the contrition of confession (cf. p. 34). One could conclude from these passages that genuine contrition demands a supremacy of emotional intensity as well as a supremacy of appreciation of the evil of sin. Yet, when Trent distinguishes the nature of contrition from the nature of attrition, it is satisfied to assign the motive of charity as the distinguishing mark of the former.

When S. deals with the imposition of penances, he says: "The first thing which the confessor must find out and examine is the gravity of the sin" (p. 45). He continues: "It is actually not even the task of the confessor to determine the subjective guilt of the penitent and to investigate his conscious responsibility" (pp. 45-46). Yet, three lines later he concludes: "Therefore in his function of absolving he will have in mind the subjective conscience of the penitent as well as the objective norm" (p. 46). Apart from the confusion created by the seeming contradiction of these three statements, I cannot agree that it is not the task of the confessor to try to determine the degree of subjective guilt, i.e., whether it is mortal or venial or none, as far as this is humanly possible. S.'s contention, recently proposed by the Abbé Marc Oraison, has been sufficiently refuted by Fr. John Lynch, S.J., in the pages of this periodical (cf. 20 [1959] 234-35). If S. means that an error on the part of the confessor about the degree of subjective guilt does not invalidate the absolution of a penitent who has confessed according to his ability and is properly disposed, he is correct. However, he seems to be repeating Oraison's unjustifiable limitation of the power and the obligation of the confessor.

In the second main section (pp. 77-99) S. subjects the meaning of the sinful act to theological and psychological scrutiny. He properly says that the confessor cannot understand or deal effectively with sin unless he views it himself and presents it to others within the framework of Christ's redemptive love. He also explains the many different situations in which the external

sinful act has a different inner meaning because of various degrees of unconscious or preconscious motivation. Especially helpful in this regard is the treatment of sin as a cover-up. Although S. here uses the findings of depth psychology and psychoanalysis, he reveals no desire to abolish subjective guilt—quite the contrary, in fact. Nor does he accept the presumption that those must always be judged incapable of grave subjective guilt who have acted under the influence of emotional stress, psychic tensions, or other impediments to full freedom. He also shows why a confessor cannot remain indifferent to the material sins of his penitents.

The third section (pp. 101–75) deals with the care of the scrupulous. S. distinguishes the scrupulous from the hysterical, the merely depressed, the deliberately perverse, and those of tender conscience. Scrupulosity itself may be merely transitional, compensatory, or strictly neurotic. S. is at his best in these descriptions of the various types and of the signs by which they can be recognized.

It is the section on the therapy and pastoral care of these that may not appeal to those who have been following the latest research in this field, although it will delight those of the “old school.” It is interesting to compare S.’s procedure with that proposed in the recent (1959) *Counselling the Catholic* by Hagmaier and Gleason.

Both books agree on the following: scrupulosity is not a moral problem but an illness; the confessor must separate his therapeutic and sacramental procedures; it is always preferable to do as much therapeutic counseling as possible outside the confessional; the confessor can play an important supportive role when the penitent is under the care of a trained psychotherapist.

However, there are fundamental differences. S. bases his therapy upon Janet’s hypothesis of psychasthenia as the root trouble of scrupulosity; H. and G. reject this, as do many moderns. S. sees the confessor as the main and even the only therapist, at least if “the priest has had some professional training in light psychotherapy as distinguished from psychoanalysis” (p. 132). H. and G. allow the priest mainly a supportive role. S. includes in his psychotherapeutic procedures continual spiritual instruction and supernatural motivation and means, and in this his method is the better integrated. H. and G. deliberately omit these considerations, not because they consider them useless but because they are treated already by others. S. demands blind obedience to the confessor. H. and G. reject it because it “plays right into his emotional infantilism.”

S. gives a detailed program for dealing with scrupulants (pp. 140–55). It is worth study, whether one agrees with his demand for blind obedience

or not. Even in this regard, perhaps the opposition on this point is not as sharp as might appear. S. demands blind obedience mainly as "first aid" until he can bring his penitent to the point where he can make decisions for himself. H. and G. admit that "here and there, strict blind obedience seems to work"; they also say: "Because of the truly hypothetical nature of so many facets of scrupulosity, we encourage the confessor to continue to use whatever techniques work for him, whether they are included in theoretical treatises or not."

S. has evidently been successful by following the program of therapy he here outlines. Since he had a Ph.D. in psychology before earning his S.T.D., his personal success may be due to technical knowledge and training that are not at the command of all confessors. I can only repeat the advice of H. and G.: use the techniques that work for you as long as they help the penitent; then make the changes and adaptations demanded by the condition of the individual penitent.

This book has no footnotes and a minimum of references placed at the end of the chapters.

*Woodstock College*

JOSEPH S. DUHAMEL, S.J.

**THE RECIPIENT OF EXTREME UNCTION.** By Charles G. Renati. *Catholic University of America Canon Law Studies* 419. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. x + 189. \$3.00.

Questions currently under debate do not always make the best or wisest choice for doctoral dissertations. It can so easily happen that between the beginning of one's research and the publication of one's thesis the issues have become dead—or deadly. Besides, the candidate for a degree does not usually enjoy either the freedom of expression or the background of experience so important to the solution of live, practical problems. The present dissertation, however, on the very current subject of the recipient of extreme unction, is a singularly interesting and successful exception to the rule. Not that it is definitive on every point which it touches (some will undoubtedly hope not), but it does contribute a freshness of outlook and a sharpness of thought to several of the obscurities in this section of sacramental theology and law. Of the many engaging, challenging, or illuminating considerations to be found in this work, the following seemed to be the most significant.

On the requirement of danger of death (which might easily support a complete dissertation by itself), R. finds with the growing tendency to regard this as rather a disciplinary norm, historical and mutable, than a condition of valid capacity in the subject. He does a service in showing that this

position was, in fact, not only very much alive but apparently accepted doctrine among the fathers of Trent, for whom the point principally at issue was the justification of the contemporary practice of restricting the sacrament to those close to death ("extreme laborantibus"). Hence, the substitution of the word "praesertim" in the final doctrine ("illis vero praesertim, qui tam periculose decumbunt, ut in exitu vitae constituti videantur": *DB* 910) in place of "dumtaxat" in the schema ("illis dumtaxat, qui tam periculose decumbunt . . .") was not just a felicitous accident or miraculous intervention of Providence—though, in reality, even the original wording would not have proved anything conclusively as to the motive of the limitation.

In reply to the objection that canon 941 of the Code of Canon Law prescribes conditional administration when danger of death is doubtful, thereby implying an element of validity, R. points out that conditional administration is demanded not only when the element in question is certainly essential but also when its essentiality is probable. The prescript of the Code, therefore, does not canonize the doctrine that danger of death is essential, but precisely abstains from deciding the matter either way. It prescribes conditional administration in deference to the opinion which holds this element to be essential, while leaving the dogmatic issue unresolved.

Toward clarifying the object of the condition in this case, and reconciling the prescript with the more common doctrine that a prudently estimated danger is sufficient for valid and licit administration even when the recipient's state is not objectively dangerous, R. explains that the doubt of which canon 941 speaks, and in which it prescribes conditional administration, is a negative doubt (i.e., one is not even able to assert that the subject is in danger—as might happen when the nature of the malady or seizure is obscure), whereas the prudent estimation of which the authors speak as sufficient in itself is a positive doubt, i.e., a probability (as distinguished from certitude) that this illness will cause death. This was, in fact, an advance on the part of the Code over the previous teaching, which forbade administration of the sacrament at all in such cases of negative doubt. Thus, in R.'s analysis, the Code actually was progressive in two respects: in this provision for cases of negative doubt, and in requiring only simple danger of death in the widest sense, rather than the imminence implied by the language of the older Ritual ("qui . . . tam graviter laborant ut mortis periculum imminere videatur"), though the latter had already been modified in practice.

The criterion which R. would apply for the repetition of anointing during the same illness is based upon a distinction between simple danger of death

(*periculum*) and critical condition (*discrimen*). For the first anointing, only danger is required by the Code (can. 940, § 1); for repetition it demands a crisis (“*discrimen*”: *ibid.*, § 2). This is argued from the fact that the language of the Code (“*nisi infirmus . . . convaluerit et in aliud vitae discrimen inciderit*”) is evidently transplanted from Trent (“*Quod si infirmi . . . convaluerint, iterum huius sacramenti subsidio iuari poterunt, cum in aliud simile vitae discrimen inciderint*”: *DB* 910); but for Trent “*discrimen vitae*” meant a proximate danger of death; hence, the postulate for repeating the sacrament is another proximate, or critical, state—“*aliud vitae discrimen*” in the Code. While this interpretation would facilitate somewhat the judgment of recovery (“*convaluerit*”) and relapse (“*aliud discrimen*”), it entails another consequence perhaps not quite so welcome. It excludes repetition, as R. himself states, in any continuous illness which has never before reached a critical point. Less than this seems to be postulated by authors who put the emphasis rather on the word “*convaluerit*” and require only a notable improvement for a significant length of time, followed by another lapse into danger. In the latter approach, if I am not mistaken, the second anointing might not occur in a second critical state—nor, indeed, in a strictly critical state at all. The word *discrimen* of itself does not necessarily imply any specific grade of danger. If the only evidence that the Code meant to urge this particular connotation is the fact of its adoption from Trent, might not one counter that Trent postulated another peril of the same nature as the first (“*aliud simile vitae discrimen*”) ? Could not the Code have adopted the term from the Council simply for its requirement of another similar danger, rather than for its connotation of proximate danger?

In discussing the problem of anointing in cases of apparent death, R. seems to base the justification of this practice not upon any distinction between death according to medical norms and real or theological death, but upon the difficulty of determining with certainty the existence of the former. For R., therefore, if it is established that the essential vital functions (the nervous, respiratory, and circulatory systems) have definitively ceased operating, then human life has ceased and the person is simply and certainly not a valid subject for this sacrament, even though organic life may still remain in the body or in some of its parts. Moreover, this can be known with certainty not only from the testimony of a professional, but also, in some forms of violent death (crushed chest or head, decapitation, etc.), by anyone. “Such a body is no longer disposed to bear human life, and any presumption that the human soul remains in it appears gratuitous” (p. 123). As R.

acknowledges, this was not at all the concept of "apparent death" of Ferreres (the most prominent apostle of the practice) or of many others who have written on this subject, for whom the minimum of a half hour is to be computed from the time when death is medically certain. Evidently the separation of the soul from the body is not directly subject to medical diagnosis. To associate it immediately and inseparably with any particular physical phenomena which are directly observable, while perhaps in accord with certain philosophical theories, seems to go beyond any conclusion thus far theologically demonstrated or canonically binding.

But the points in which R. is likely to find himself on the most sensitive ground are the following: (1) that the unconscious person's spiritual state can and must be judged with moral certitude from his conduct before losing consciousness, with the consequence that one who has knowingly and deliberately refused to receive the sacrament while conscious is not to be anointed, even conditionally, after becoming unconscious; (2) that the condition prescribed by canon 942, in the case of sinners whose state of contumacy is dubious, is a condition regarding repentance ("si dispositus es") rather than intention ("si capax es"); and (3) that the anointing of unconscious non-Catholics (as is stated of schismatics and implied to be a general rule) should be conditioned upon the hypothesis of their at least implicitly renouncing their errors and embracing the Catholic faith. R.'s argumentation on all these points, as throughout the thesis, is capable, cogent, and courageous. Adequately and fairly to evaluate his reasons in each case, and to compare them with the contrary opinions, would go far beyond the limits and function of a review. But approved authors, even the less liberal, have generally opposed making the minister's intention dependent upon conditions not relative to validity in these cases, so as not to preclude the possibility of reviviscence and ultimate fruitfulness in precisely those subjects who may need this sacrament the most. Why they have consistently done so even when logic and legality seem heavily to favor the opposite side, and why they will probably continue to do so in the absence of any unequivocal mandate to the contrary, is suggested in the following words from an allocution of Pope Pius XII (words surely not unfamiliar to R., but whose applicability to these cases he would presumably contest): "Les sacrements sont institués par le Christ pour les hommes, afin de sauver leur âme; aussi, en cas d'extrême nécessité, l'Eglise tente les solutions extrêmes pour communiquer à un homme la grâce et les secours sacramentels" (*AAS* 49 [1957] 1030-31).



INTRODUCTION TO SPIRITUALITY. By Louis Bouyer, Cong. Orat. Translated by Mary Perkins Ryan. New York: Desclée, 1961. Pp. 321. \$5.75.

With a verve and depth that typify most of his writings, Fr. Bouyer here essays an introduction, an initiation, into the fundamental problems of every spiritual life and the perennial principles governing their solution. The book is to be a manual for practical use; it will evoke profitable discussion and some disagreement. The complexity and scope of his approach, necessarily involving definite historical, scriptural, and dogmatic interpretations and syntheses, while contributing breadth, will inevitably invite differing opinions and preferred accents, as well as enthusiastic agreement. At the outset he questions the tendency to proliferate "spiritualities" and "theologies"; such exaggerated specialization and consequent malformation obscure the vital, though varied, evolution of spirituality. Accidental variants assume a priority which prejudices the necessary and substantial coherence of spiritual tradition; security of devotion and development are thereby imperiled. B. doubts the advisability of too specialized a spirituality which would be "added on like one more little chapel alongside the spiritualities of the different religious orders." Closer study of and stricter adherence to Scripture for prayer and *lectio divina*, and to the internal directives of the liturgy, will show the vanity and mistaken emphases of more artificial contrivances. The point is well made; still, B. would agree that introduction to the spiritual life for the young seminarian or religious must necessarily be according to the distinctive spirit of the institute and rule to which he intends to pledge himself; this identity established, he must be given a larger view of the development and modulation of the history of spirituality that flow from the Church's holiness and consciousness of her mission. To understand and appreciate his own vocation, he must view it as it is, part of the unified but varied pattern of piety.

This theme is reinforced in the sections dealing with *lectio divina*, liturgy, and sacraments. The treatment is somewhat brief, but here as in other sections the reader is referred to the author's other writings on liturgy, monasticism, humanism, and his forthcoming history of spirituality for more complete coverage.

B. then discusses the states of life; his expositions of the married state, the monastic spirit and motivation, particularly the call of the desert, are very well done. In his deft use of history he generally avoids any charge of antiquarianism or fallacious reconstruction. Monasticism and celibacy are traced from their original status as substitutes for martyrdom in the early Church to the gradually enriched and more positively developed meaning of the present.

The treatment of meditation and contemplation will occasion some dissenting opinions, since it is based on the teaching of Garrigou-Lagrange and therefore involves a definite theology of the gifts of the Holy Spirit as well as a conviction that infused contemplation is a normal development of the life of grace; these tenets, while admirably elaborated, are not universally accepted (cf. *THEOLOGICAL STUDIES* 10 [1949] 476-77). By clear insistence on the duality involved in mystical experience, B. shows the inadequacy of mere psychological evaluation. Current concern with these states is too often restricted to subjective psychic phenomena. Drawing on Rudolf Otto's study of Meister Eckhart, he demonstrates that any absorption or merging of personality to the negation of identity is alien to authentic Christian tradition. Eckhart's expressions do cause some confusion; B.'s use of his works proves the point more conclusively. Popular mystical phenomenology tends to obscure essential differences and view all "schools" as univocal in effect, though varied in method.

Since personality, its realization and development, is of prevailing and sincere concern to young religious, B.'s delineation of prayer at its earlier stages, the psychology of the faculties involved and their interrelations which insure balanced and sustained progress, the stress on the unity of spiritual duties and devotions throughout the day and their close alignment with sacramental and scriptural sources, will help for an intelligent, objective assimilation of the spirit of prayer.

This seems to counteract what appears to be too literal an emphasis on Martin Buber's I-thou relationship: "Someone to whom you have never spoken and, above all, who has never spoken to you, is not a person to you in full reality." While there is merit in the statement, still, the "residue of thought," in Viktor Frankl's phrase, may confuse a young reader. Individual, human personality is not constituted by relation. Proper existence, though puzzling, does avoid the snare of subjectivism, or, in the new cliché, of "relatedness" and "encounter." Treating of the Greek formulas used in Christian spirituality, in a passage that is not altogether clear (pp. 148-49), B. seems to suggest a split between metaphysics and psychology on the basis of empiric observation. As a device for understanding Platonist philosophy the distinction has point, but it seems less serviceable for current philosophy, where such eclecticism would be confusing and any simplification attained would be only pyrrhic.

Of great value is B.'s use of the ancient spiritual writers, such as Evagrius, Diadochus, Macarius, Cassian, and others. Such citations afford a richness to his explanations, convey a sense of continuity in spiritual teaching and a realization that some new ascetical insights are really rediscoveries. Es-

pecially notable are the remarks of Cassian and Evagrius on the relation of asceticism to the unconscious (pp. 258-59). The young religious should be aware of the acuity and perennial wisdom these sources contain. The explanation of gnosis according to its Hellenic and rabbinic connotation is very fine.

The book offers many notable insights, but the reader may well wish some were more amply analyzed. In three places (pp. 17, 70, 303) reference is made to "the development of human consciousness characterized by the abrupt emergence and the swift predominance of awareness of the self." However, this valuable theme is not sustained. B.'s election to dispense with footnotes appears to hurt the text. Exact references, especially to early sources, would greatly assist the beginner's profitable perusal of them.

Stimulating even in disagreement, B.'s present effort in a fine translation opens up fertile areas for further questioning; it will make beginners aware of the varying meanings of certain consecrated words as they evolved in their historical context; it will afford a realization of the sweep and continuity of the history of spirituality, as well as a deepened confidence in it; it will offer them a glimpse of the wisdom and practicality of pre-Teresian authors. In an introduction these are notable values.

*Shadowbrook, Lenox, Mass.*

WILLIAM J. BURKE, S.J.

PRAYER. By Hans Urs von Balthasar. Translated by A. V. Littledale. New York: Sheed and Ward, 1961. Pp. 246. \$5.00.

Those born in the early years of this century, brought up spiritually on post-Reformation treatises on prayer and usually on potted versions of the great masters or, worse, on flabby piety, will find this among the most refreshing and enlivening books they can read.

With that uncanny and fatal knack the Western mind has of tabulating and analyzing everything, from first steps in golf to first steps in prayer, it has dehydrated, taken the life out of, converse with God. Prayer seemed to have become a science, no phase or technique left undiscovered or unrecorded. The emphasis was on the human side, no longer upon God, the object of all prayer.

In this book we are back to the sources, to Scripture, back to God. One may say that its theme is the return to the Bible as the source for prayer. The author reiterates the basic truth that contemplation is a gaze at the Holy Trinity, all three Persons, especially the Incarnate Word. He uses the word "contemplation," I suspect, in the Ignatian sense of consideration or meditation on the divine truths. Indeed, he does not venture beyond the meditative stage of prayer, and in this he did well, because we need to be

reminded that, in so far as we poor creatures are concerned, we must find our God through the truths of the faith, through what our minds present to the loving will. It might, however, have been well if the author had pointed out that in other types of prayer the intellectual element seems to fade into the background, and the night of faith leads on into other ways of knowing and loving God through the gifts of the Holy Spirit. It would be unfair to suggest that the various "nights" are not mentioned. There is a very fine series of paragraphs beginning on p. 104. He does well also to keep away from the St. John of the Cross terminology of "nights," which either frightens the beginner away or gives a feeling of having "arrived" to the more imaginative and probably less stable types of starters.

B. emphasizes love, quoting, doubtless unawares, the saying of St. Francis of Sales: only by loving does one learn to love better.

There is one aspect of the author's advice which seems to the present reviewer more emphatic than it should be, and, though this is only a matter of emphasis, it is important. On p. 139 he remarks: "The human aspect of the Lord in the Gospels must not be left aside, even in contemplative prayer; that would be to belittle the Incarnation." Later, on p. 154, he says: "The object of contemplation is God, and God is trinitarian life; but for us he is life in the incarnation of the Son, from which we may never withdraw our gaze in contemplating God." These and similar remarks might lead the uninformed into a scrupulosity with regard to their ways of praying. Not always do people consciously pray through or to Christ. Fortunately, at the end of the book this ambiguity or possible cause for confusion is put right. On p. 218 he says: "Of course, contemplation need not invariably begin by taking Christ as its object, in order to ascend with him to the Father through the Spirit. It is part of the liberty of the children of God to have direct access to all the goods of God, by contemplating God's majesty in creation and, especially, his own being and attributes." This might with profit have been said earlier in the book.

B. finds certain polarities and tensions in contemplation: the first is that between Christ's essence and His existence. B. is concerned specially with the human nature of Christ and the fact that He actually exists. He maintains that the contemplative moves from one aspect to the other and should. The same, he maintains, is true of the contemplation of God Himself; we should contemplate now one, now the other. The second tension is that between flesh and spirit. Here the author seems to begin by using the words in the ordinary modern and the Greek sense of matter and spirit, but later he mentions that for the Hebrews these words represented rather the natural and the supernatural man, and this reader became somewhat

confused. He is right to insist that we humans must not despise our senses or our bodies, nor the humanity of Christ; he admits, of course, that prayer in its essence is in the higher part of man, namely, the mind and will. It might have been well at this point to introduce the idea of grace. Christian contemplation differs from both Greek and Oriental contemplation because it is not on the natural plane but is an activity of the grace-life, the life of Christ in us and with us.

The writer of this review hopes that these critical remarks will not persuade the reader that this book is erroneous; rather, it should convince him that here is a good book with real ideas that stir another to think. There is plenty of room for differences of opinion in Catholic theology and differences of emphasis. Let me say that this is probably one of the most profound and rewarding books on prayer issued in this century. It is rich in content; it is personal in the sense that it undoubtedly comes from a lifelong devotion to prayer; it is deeply theological and should ground the beginner and the proficient well in a truly Christ-centered and God-centered prayer-life. B. would have it that no Christian prayer is worth anything unless linked with Christ, and he is right.

*St. Louis Priory, St. Louis, Mo.*

COLUMBA CARY-ELWES, O.S.B.

WYCLIF AND THE OXFORD SCHOOLS: THE RELATION OF THE "SUMMA DE ENTE" TO SCHOLASTIC DEBATES AT OXFORD IN THE LATER FOURTEENTH CENTURY. By J. A. Robson. *Cambridge Studies in Medieval Life and Thought*, n.s. 8. New York: Cambridge Univ. Press, 1961. Pp. xiii + 268. \$6.50.

Most writers on Wyclif have tended to prefer the study of the public man to that of the academic and to fight shy of his Oxford career as a Scholastic philosopher. The approach is shortsighted, as Dr. Robson shows conclusively in his ably constructed book. Wyclif's heterodox doctrines in the last and most famous decade of his life were a corollary of his philosophical ultrarealism and cannot be fully understood without it.

Previous attempts to classify Wyclif in the background of medieval philosophical development have not usually been convincing; the most common expedient, even of some usually reliable contemporary scholars, is to pigeonhole his thought as a perverse type of Scotism. This is to ignore the obvious fact that for Wyclif the key divine attribute is that of perfect cognition rather than, as with Scotus, of perfect will. It is only since the recent advances in the study of Ockham and his school, the pivotal philosophical force of the later Middle Ages, that it has been possible to place Wyclif in his proper philosophical background. The only English medieval

confused. He is right to insist that we humans must not despise our senses or our bodies, nor the humanity of Christ; he admits, of course, that prayer in its essence is in the higher part of man, namely, the mind and will. It might have been well at this point to introduce the idea of grace. Christian contemplation differs from both Greek and Oriental contemplation because it is not on the natural plane but is an activity of the grace-life, the life of Christ in us and with us.

The writer of this review hopes that these critical remarks will not persuade the reader that this book is erroneous; rather, it should convince him that here is a good book with real ideas that stir another to think. There is plenty of room for differences of opinion in Catholic theology and differences of emphasis. Let me say that this is probably one of the most profound and rewarding books on prayer issued in this century. It is rich in content; it is personal in the sense that it undoubtedly comes from a lifelong devotion to prayer; it is deeply theological and should ground the beginner and the proficient well in a truly Christ-centered and God-centered prayer-life. B. would have it that no Christian prayer is worth anything unless linked with Christ, and he is right.

*St. Louis Priory, St. Louis, Mo.*

COLUMBA CARY-ELWES, O.S.B.

WYCLIF AND THE OXFORD SCHOOLS: THE RELATION OF THE "SUMMA DE ENTE" TO SCHOLASTIC DEBATES AT OXFORD IN THE LATER FOURTEENTH CENTURY. By J. A. Robson. *Cambridge Studies in Medieval Life and Thought*, n.s. 8. New York: Cambridge Univ. Press, 1961. Pp. xiii + 268. \$6.50.

Most writers on Wyclif have tended to prefer the study of the public man to that of the academic and to fight shy of his Oxford career as a Scholastic philosopher. The approach is shortsighted, as Dr. Robson shows conclusively in his ably constructed book. Wyclif's heterodox doctrines in the last and most famous decade of his life were a corollary of his philosophical ultrarealism and cannot be fully understood without it.

Previous attempts to classify Wyclif in the background of medieval philosophical development have not usually been convincing; the most common expedient, even of some usually reliable contemporary scholars, is to pigeonhole his thought as a perverse type of Scotism. This is to ignore the obvious fact that for Wyclif the key divine attribute is that of perfect cognition rather than, as with Scotus, of perfect will. It is only since the recent advances in the study of Ockham and his school, the pivotal philosophical force of the later Middle Ages, that it has been possible to place Wyclif in his proper philosophical background. The only English medieval

heresiarch devoted most of his intellectual career to the cause of the counter-revolution against the *via moderna*.

These two basic movements in fourteenth-century English thought (the Ockhamist *via moderna* and the reaction against it) are well described by R. in Part 1. Like Dr. Gordon Leff in his *Bradwardine and the Pelagians*, R. takes the *doctor profundus* and his *De causa Dei* as the classic example of reaction of the Augustinian predestinarian school against Ockhamist emphasis on indeterminism and contingency. Thomas Buckingham, who "began his career as a Modern Pelagian" and ended it "as a moderate and conservative Augustinian" (p. 40), is discussed as a critic of Bradwardine from the Ockhamist camp who eventually gave ground but still attempted to escape "the Scylla and Charybdis of, on the one hand, destroying the efficiency of merit, and, on the other, admitting that it can directly cause the gift of grace" (p. 60).

A more central position was occupied by Richard Fitzralph, whose influence on Wyclif's dominium theory is well known. His *Commentary on the Sentences* reveals a desire to maintain a balance between an excessive attribution to God of irresponsible voluntarism on the one hand and the vigorous predestinarianism of Bradwardine on the other. Fitzralph's mediating position is well illustrated by his treatment of the then burning topic of God's knowledge of future contingents, the touchstone of the dispute between the Ockhamists and their opponents. Here Fitzralph argued that "God in his own person can know future events as future and past events as past" (pp. 85-86). R. concludes Part 1 by emphasizing the second-rate character of Oxford speculation during Wyclif's formative period (1350-70), though it is clear that the debate between determinism and free will continued, not only in the Theology Faculty but also in that of Arts. In the latter, the influence of the stars and planets took the place of the divine will as adversaries of contingency.

The second part of R.'s book is concerned particularly with the series of treatises lumped together under the title *Summa de ente*. R. argues that the treatises in Book 1 of the *Summa* date from Wyclif's career in the Arts Faculty, while those in Book 2 were the product of his career in the Faculty of Theology. Book 2 may in fact, R. suggests, embody Wyclif's *Commentary on the Sentences*, which would have been his work as an incepting bachelor in theology and would date between the years 1368-73.

R.'s discussion of the contents of the *Summa* is probably the most illuminating so far available. Wyclif's emphasis on the presence of universals as eternal exemplars in the mind of God is the key, not only to his metaphysics, but also to his theology. The predestinarianism which was the driving force

of his theology was a result of his philosophical conclusion that, as the exemplars of all events were contained in the knowledge possessed by God, there was no place for mutability and contingency. His ultrarealism was also responsible for his extreme fundamentalist theory that the Bible was itself "a divine exemplar existing prior to the composition of the Scriptures in historic times. Each syllable of Scripture is true because it is a divine emanation: Wyclif had come to accept literal fundamentalism" (p. 163). This was the basis of Wyclif's much-praised insistence on literal interpretation of the Bible, which was far from being an anticipation of the approach of modern critical scholarship. Similarly, his rejection of transubstantiation was the culmination of his refusal to admit that God could annihilate any substance, since that would mean that God could cause deprivation of being to something which had existed from eternity as an exemplar in His own divine mind. Such an alternative would seem to Wyclif blasphemous. He failed to perceive that he was making his own extremely rigorous ultrarealism the criterion of revealed truth.

The conspiracy of silence on the influence of Wyclif's ultrarealism on his theology began in his own lifetime. The papal condemnation of 1377, the censure by the council of Oxford masters in 1381 and by the Blackfriars' Council of 1382, deal only with theological questions. However, the attack on Wyclif as a theologian was bound to bring his philosophical teaching also into disrepute. R.'s last chapter shows academic supporters of Wyclif at Oxford fighting a gradually losing battle until Archbishop Arundel finally clamped down on discussion in 1407 and 1411, with the consequent intellectual decay of Oxford Scholasticism. One may add the suggestion that this early-fifteenth-century discouragement of fresh Scholastic speculation at Oxford was a partial cause of the turning of interest there to humanistic studies.

R.'s book has thrown light on the more familiar part of Wyclif's career by showing its roots in the more difficult and obscure phase of his life, when he was not yet "the don in politics" (p. 218). At the opening of his last chapter the author refers to "larger and more exciting issues than those here treated"—the issues of Wyclif's public career—and remarks that "their examination would also involve a work much wider (however much more desirable) than anything attempted in this study" (p. 218). On the evidence of *Wyclif and the Oxford Schools* R. is himself the person best qualified to attempt such a work, and we can only hope that one day he will do so.



RELIGIOUS HISTORY OF MODERN FRANCE. By Adrien Dansette. Translated by John Dingle. 2 vols. New York: Herder & Herder, 1961. Pp. xxv + 363, 447. \$16.50.

For a view of the relationship, largely of conflict, between the Church and secularist society from 1789 to 1930—the subject of this book, notwithstanding the broader intimations of the title—no better vantage point could be sought than France; for there the contest was most protracted, bitter, dramatic, and laden with consequences. In this, the best known of his numerous writings, the celebrated Catholic lay historian aims to provide an understanding of this topic, so vital in the recent life of the Church. Some archival research was involved; but mostly the text draws from such standard studies as those of Lecanuet and Brugerette, whose works remain unavailable in English. If their books are used, they are not duplicated; for this is not so much a detailed chronological narrative as an analytical commentary on events, movements, and currents of opinion, which presupposes considerable historical background. Mainly, attention is riveted on why matters followed the sequence they did, why protagonists held or shifted their stands, and what the outcome was for the Church. To this difficult task D. brings a penetrating mind, richly informed, alert to all the complications of his theme. His judgments are prudent, equable, and candid in apportioning praise or blame. His presentation is vivid, almost journalistic in its wealth of small, revelatory incidents, anecdotes, excerpts from speeches or writings (without references to sources), and sharply-etched, thumbnail sketches of individuals (some of which tend to caricature, especially those of men like Louis Veillot, whose views were disparate from the author's liberal sympathies). An excellent translation conserves this readability, if it does not keep the contents intact. Chronological summaries and bibliographies totaling thirty-seven pages are deleted. So is one sixth at least of the text, seemingly by thinning out incidental information more or less evenly throughout the chapters. These abridgments bear the author's approval; but apparently the opportunity was not seized to add to or emend the original version, which appeared between 1948 and 1951.

For its genesis the book is indebted to D.'s determination to discover why Leo XIII's efforts to reconcile French Catholics to the Third Republic came to naught. If the findings reach into the intellectual realm—and also the economic, due to the social problems created by the Industrial Revolution—they are confined mostly to the political arena of Church-State affairs. Probing for the failure of the *Ralliement* forces the author back a century to Catholic France at the end of the Old Regime, a description of which opens the first volume (pp. 3–38); then to a survey of the religious

side of the Revolution of 1789, with its progressively more hostile attitude toward the faith, terminating in full-fledged persecution (pp. 39-114). One effect was a permanent split in French society, with the bulk of loyal Catholics, including the most influential ones, lay and clerical, ranged alongside the sturdiest foes of the First Republic and its successors, and of all they stood for. The rest of the pages make clear why the rift did not close. Catholics could not enthuse over Napoleon's settlement of the religious problem (pp. 115-70); they did lend full support to the reactionary restoration of the Bourbon monarchy and the pre-Revolutionary regimen from 1814 to 1830, allying throne and altar (pp. 171-204). Four attempts at later reconciliation occupy most of the remaining chapters. Under the leadership of Lamennais, around 1830, the first one failed (pp. 205-44). His Catholic Liberal followers continued to seek some accommodation with a changed world, but their coreligionists, intransigent and ultraconservative, eyed them with suspicion. A special excellence of D. is his insight into the nexus between this inner-Catholic division and the alignments assumed on ultramontaniam, the Dreyfus case, Social Catholicism, Modernism, etc. Success eluded a second try at reconciliation in Pius IX's time (termed by D. one of victory for Catholic authoritarianism), and a third under the diplomatic Leo XIII in the final two decades of the last century. From then up to the beginning of World War I, the anticlericals in control of the government warred on the Church, separating officially Church from state, expelling religious orders, and striving to drive the Church from the field of education. A *modus vivendi* had to wait until 1930 and the conclusion of Pius XI's stern measures to sever Catholic attachment to L'Action française. Throughout Vol. 2, entirely devoted to the Third Republic, no question receives more notice than the extent of the dechristianization of the proletariat and the rechristianization of the bourgeoisie, and the reasons therefor.

Under D.'s searchlight both sides display blemishes. The secularists stand condemned not only for their new gospel of materialism, but also for their unfair tactics and bad faith. To a lesser degree, so does that aspect of Catholicism whose views prevailed. Its clenched-fist defiance of the government, its obstinacy in the face even of Rome, prove it too reactionary, too impractical, too ill-prepared to face up to the demands of a mounting social problem which kept alienating the masses in ever-greater proportions from religion, too much addicted to secret interference in politics.

At the close, D. expresses his intent to publish a third volume continuing his story to the present. He has not fulfilled that wish. Five years ago, in his *Destin du catholicisme français (1926-1956)*, he indicated the reason,

namely, his conviction that industrialization and its problems have supplanted in importance those questions which most concern the present book.

*Weston College*

JOHN F. BRODERICK, S.J.

TEILHARD DE CHARDIN: A CRITICAL STUDY. By Olivier Rabut, O.P. New York: Sheed & Ward, 1961. Pp. 247. \$3.95.

Time and the concerted effort of many minds will be required for an adequate grasp, interpretation, and assessment of the scores of works written by Pierre Teilhard de Chardin. No critiques submitted at the present stage can in any sense be regarded as definitive, not only because of the range and depth of T.'s vision, but because so many of his writings are as yet unpublished. Among earlier essays at evaluation, Rabut's is unquestionably one of the best. Its character is well indicated by the title of the French original, *Dialogue avec Teilhard de Chardin*. R. does not overpower Teilhard in the cavalier fashion that is so facile when a living author comes to grips with a dead one. Instead, he chooses important phases of T.'s thought and discusses them intelligently with him, as well as can be done in a literary medium. In carrying out his plan, R. does not limit himself to *The Phenomenon of Man* and *The Divine Milieu*, but includes such important books as *L'Apparition de l'homme*, *Le groupe zoologique humain*, and *La vision du passé*, along with some articles published in French periodicals.

The three parts of the book are labeled, somewhat misleadingly, "Cosmology," "Philosophy," and "Theology." To tell the truth, T. had no special training in either philosophy or theology, and never so much as admitted that he had any competence in these exalted disciplines. By profession he was a scientist who achieved eminence in the fields of paleontology, geology, and anthropology; by vocation he was a priest and religious who mounted toward the rarefied heights of mysticism.

At any rate, it is under these three headings that R. takes up his discourse with T. His aim is not to lavish indiscriminate praise on T.'s line of thought, still less to hunt out defects in it, but to bring to light the main problems it raises and at least to begin a reflective examination of them. R. believes that those who condemn Teilhard de Chardin have never quite perceived why he is so attractive or why capitulation to him is ultimately justified. The solutions put forward by T. to meet the intellectual and spiritual needs of our time are often imperfect; yet, generally they can be applied. Frequently indeed, they are excellent, at least as suggestions; it is up to us to carry further the work he began.

The evolutionary vision presented by T. gains, on the whole, R.'s approval; but many details of the system, particularly as regards its underlying principle of complexity-consciousness, do not withstand his critical scrutiny. Furthermore, although R. readily accepts T.'s view that human organization is a prolongation of morphological evolution, he finds it impossible to subscribe to the forecast that it will culminate in a superorganism composed of individuals in the way that the individual is made up of cells.

The objection that T.'s reasoning implies ontological continuity between matter and spirit is dismissed as groundless. A special divine act of creation is needed for the human soul to be what it is; as to that, however, the scientist, as scientist, knows nothing; and T.'s reflections are on the level of science, hence of phenomena. To function, the soul makes use of the nervous system and other processes of animal nature; although it raises them to a higher plane, it accepts their method of operating. Psychism is on the level of phenomena; the continuity of phenomena from animal to man is hardly open to question.

After a period of hesitation, R. says that he came to the conclusion that T.'s concept of Christianity is quite correct, although it needs to be completed and more lucidly expressed. The theme of evolution itself should rouse no distress; T. clearly stated that God causes things little by little to make themselves, in line with their own laws. The doubt experienced by some readers that T. seems to endow evolution with power to bring mankind to salvation, is devoid of any basis. T. never suggests that evolution can eliminate or replace Christian salvation; we are saved by grace, not by the forces of evolution. Yet, grace makes use of evolution in several ways; for instance, the course of time will witness a progressive emancipation of spirit, with the result that men will become disposed to receive God's gifts more fittingly and fruitfully. The important thing is not to confuse the disposition to receive with the gift that is received. R. does not wholly share T.'s confident idea concerning the coming unification of mankind in consequence of social evolution; he does, however, concede that such unity would provide a solid natural foundation for the more efficient formation, to be effected by strictly supernatural forces, of the Mystical Body of Christ.

R.'s fairness and independence shine out from every page. No admirer of T. can dispute his right to disagree on many points of major and minor importance; of course, it is possible in turn to disagree with R. and in the end hand the verdict to T. Theologians can applaud R.'s estimation of T.: "The final clarifications that he fails to give us may be supplied by others. He is so great that he may be forgiven for not having seen everything. He opens horizons that we never dreamed of. It is for us to ponder the truth

that he was the first to discover, and so come gradually to see all its theological implications." So vast is the sweep of T.'s genius that to carry on where he left off will necessitate much careful work by teams composed of scientists, philosophers, and theologians. This is a plan of activity, R. concludes, to challenge the best men among us.

*St. Mary's College, Kansas*

CYRIL VOLLERT, S.J.

THE IDEA OF FREEDOM 1: A DIALECTICAL EXAMINATION OF THE CONCEPTIONS OF FREEDOM; 2: A DIALECTICAL EXAMINATION OF THE CONTROVERSIES ABOUT FREEDOM. By Mortimer J. Adler, for the Institute for Philosophical Research. Garden City, N.Y.: Doubleday, 1958, 1961. Pp. xxvii + 689, x + 754. \$7.50 each.

Since 1952, Mortimer Adler has been directing a group of philosophical researchers in gathering the views of thinkers, from the ancient to the contemporary periods, on the notion of freedom. His venture is noteworthy as an important attempt at group work in philosophy. It would appear that more than twenty people have worked at the Institute for Philosophical Research (San Francisco) on the production of these two volumes. Many outside scholars have been consulted during the course of the investigation. One can only admire the energy and intelligence that A. has brought to this enterprise.

The opening eighty pages of Vol. 1 explain the conditions that A. deems requisite for philosophical discussion or dialogue. He maintains that some meeting of minds, some initial agreement, is required before two or more thinkers can conduct a fruitful discussion. This point is well made. Similarity or identity of language is not enough; effective dialogue demands some mutual understanding of premises or assumptions. The notion of freedom offers excellent examples of this requirement: many classical figures in the history of thought use almost identical terminologies in their expositions of human or divine liberty, yet they may start from radically distinct points of view and never achieve intercommunication of thought. St. Thomas Aquinas' explanation of human willing, for instance, may seem to many intelligent readers to imply a fundamental indeterminism; yet to others perhaps equally sincere and intelligent, the Thomistic theory of willing appears a radical determinism. Freedom cannot mean the same to both groups. Perhaps Aquinas and his bishop at Paris (Tempier) could not have carried on a meaningful discussion of liberty; they were operating on different levels of discourse.

What A. and his associates have done in Vol. 1 is not only to assemble

many statements on freedom; they have tried to determine the smallest number of initial approaches to the problem that will facilitate interpretation of the literature. These basic ways of looking at freedom are stated, to the extent that this is possible, from the viewpoint of a neutral observer. Eventually A. comes up with three general views: (1) circumstantial freedom of self-realization, (2) acquired freedom of self-perfection, and (3) natural freedom of self-determination. It takes several hundred pages to set up and explain these divisions, so it is impossible to make them clear in a few choice sentences here. Suffice it to say that freedom 1 means the ability to act as one wishes for his own good as he sees it; freedom 2 means the ability to will and live as one ought, in terms of some ideal of wisdom or virtue; and freedom 3 is the ability to change one's character by acts of creative decision, such decision being intrinsically unpredictable, not necessitated, and from the causal initiative of the self.

Vol. 2 attempts to construct the controversies that might have taken place had any two or more of the great thinkers in the past twenty-five hundred years been able to achieve enough common understanding to carry on a dialogue. A. admits that such fruitful discussions have rarely occurred, so he is here going beyond the history of philosophy and theology into a sort of philosophical drama. Suppose Aquinas and Nowell-Smith met and tried to discuss liberty: they would need a philosophical interpreter, such as Adler, to enable them to communicate. A "neutral" framework of discourse is required for such exchanges. This is what A. endeavors to supply. Some readers will think that this neutral approach is simply another complicated philosophy of freedom. Indeed, it seems to require an almost omniscient reader of Jovian impartiality. After all, what is implied is that people like Aristotle, Aquinas, Kant, and Dewey simply did not think big enough. I am not criticizing Adler; he demands a great deal of his reader, and I doubt that he will ordinarily get the response that he expects.

Of course, there is a lower level of use for this book. One may look on both volumes as collections of key statements on the concept of freedom, chosen from more than two hundred of the world's great writers. The citations are carefully presented and the result is a handy compendium. Say one wishes to check Herbert Spencer's notions on the subject: the excellent index offers about a dozen references to sections in the book where Spencer is quoted and studied and related to those who hold similar or contrasting views. Thus used, the book is a first-rate collection of reference materials. This is not the use that A. primarily intended, but it justifies its acquisition by every good library.

In the last analysis, the problem of group work in philosophy is left un-

solved. Co-operation in the gathering of historical and factual materials is obviously possible. Whether the final interpretation must be made by one mind (as I incline to think) or whether discussion in the form of artificially contrived controversies makes for a sort of legitimate group-think (as Adler seems to feel), this book does not clearly indicate. It is a legitimate philosophical experiment, however, and an important contribution to the theory of the dialogue.

*St. Louis University*

VERNON J. BOURKE

### SHORTER NOTICES

CONCORDANCE TO THE DISTINCTIVE GREEK TEXT OF CODEX BEZAE. Compiled by James D. Yoder. *New Testament Tools and Studies* 2. Grand Rapids: Eerdmans, 1961. Pp. vi + 74. \$5.00. The second volume of the new series edited by Bruce M. Metzger, of the Princeton Theological Seminary (for Vol. 1, see THEOLOGICAL STUDIES 22 [1961] 643-44), presents an important addition to the group of *NT* concordances. Aside from the great *NT* mss., such as the recently published Papyri Bodmer II, XIV-XV, Vaticanus, Sinaiticus, and Alexandrinus, whose importance for textual studies has been universally admitted, peculiar attention has always been accorded to the codex Bezae Cantabrigiensis (siglum: D). This sixth century ms., which was at one time owned by the Reformer Théodore de Bèze (whence its name) and presented by him to the University of Cambridge in 1581, is the chief representative of the "Western text" among the various families of *NT* mss. It is noted for its significant additions to and omissions from the text which has become more or less standard in modern critical editions of the *NT*. A glance at the *apparatus criticus* of almost any page of Nestle or Merk will reveal some difference in reading due to codex D. The present work is a very useful concordance of this "distinctive Greek text"—a thorough listing of "those words in Bezae that are not present in the corresponding text of Westcott and Hort's edition of the Greek New Testament, which edition forms the basis of Moulton and Geden's standard *Concordance to the Greek Testament*." It is a handy supplement, therefore, to the latter and will enable the textual critic or the lexicographer to tell at a glance the peculiar situation of a certain word in the Bezan text. Especially important is the Appendix, listing *NT* proper names in their Bezan spelling, when it differs from that of Westcott and Hort. The user will still have to consult the *apparatus criticus* in the modern editions to learn whether a given word is the reading of the

*prima manus* or not. A pleasant format with clear Greek type makes a good impression on the reader; spot checks reveal that the work is remarkably free of errors. The only unfortunate aspect of the book is that it is not the same in size as the first volume in the series. The compiler of this concordance is the Professor of Biblical Languages and Literature in the Evangelical Congregational School of Theology, Myerstown, Pa. He is to be congratulated on the preparation of this useful tool for *NT* study.

Woodstock College

Joseph A. Fitzmyer, S.J.

THE GOD OF ISRAEL, THE GOD OF CHRISTIANS. THE GREAT THEMES OF SCRIPTURE. Edited by J. Giblet. Translated by Kathryn Sullivan, R.S.C.J. New York: Desclée, 1961. Pp. 261. Following the example set by Jacques Guillet's well-known *Thèmes bibliques*, this translation of *Grands thèmes bibliques* should prove a valuable contribution to the movement toward renewal of a biblical and liturgical spirituality. Bearing the names of such distinguished authors as J. Giblet, A. Lefèvre, A. Leboisset, M. E. Boismard, A. Gelin, X. Léon-Dufour, C. Spicq, J. Pierron, Sister Jeanne d'Arc, O.P., A. Descamps, and J. Guillet, the essays are organized according to a fivefold structure: (1) God's plan, (2) God's revelation, (3) God's demands, (4) God's fidelity, (5) God's victory. The aim of the work is to illumine the mysterious ways of God with man by tracing various aspects of the divine interventions in human history recorded in Scripture. In each case the theme is traced to its roots in pre-Israelite patriarchal history, shown in its development through the prophets and sacred writers of Israel to its final fulfilment in the person, message, and Church of Christ, and finally explored in its salvific meaning for the individual Christian. What emerges is the outline of a spirituality based on the pattern of God's call to man throughout the centuries and the characteristic response demanded. The book is recommended as source material for the preacher or retreat giver, as spiritual reading for the priest, religious, or seminarian, as a source of instruction and inspiration for anyone attempting to penetrate more deeply into the life-giving meaning of the word of God.

Woodstock College

Daniel V. Kilfoyle, S.J.

LE FILS DE L'HOMME ET LES SAINTS DU TRÈS-HAUT EN DANIEL, VII, DANS LES APOCRYPHES ET DANS LE NOUVEAU TESTAMENT. By Joseph Coppens and Luc Dequeker. *Analecta Lovaniensia biblica et orientalia* 3/23. 2nd ed.; Louvain: Publications Universitaires de Louvain, 1961. Pp. 108. 75 fr. Save for the additions of a brief foreword, ten pages of bibliography,



and four of index, this work simply reproduces two articles from *Ephemerides theologicae Lovanienses*: D.'s in 36 (1960) 353–92, and C.'s in 37 (1961) 5–51. D. maintains that a Maccabean author added vv. 8, 11a, 20, (22a), 24, and 25a of Dn 7 to an existing eschatological tableau similar to that of chap. 2 (evil earthly kingdoms followed and destroyed by God's triumphant heavenly kingdom), thereby making it apply to the contemporary period. A second redactor, by adding vv. 21, 22b, and 25b, made specific allusion to Antiochus' war against the Jews. "Saints of the Most High" originally and according to the first redactor refers to the angelic ministers of God's heavenly kingdom, but the final redactor considers the "Saints" to be the pious faithful. C., accepting D.'s main conclusions, sees in the Son of Man of Dn 7 not an explicitly Messianic figure, but rather a symbol of the angelic hosts of the eschatological heavenly kingdom (or, for the final redactor, of a coming terrestrial kingdom), just as the four beasts are symbols of the evil worldly kingdoms. The Messianic understanding of "Son of Man" by the Apocrypha and especially by Jesus constitutes "une vraie relecture." These well-documented studies present a significant challenge to widely-held interpretations.

*Alma College*

*Thomas W. Leahy, S.J.*

LA SAINTE BIBLE, traduite en français sous la direction de l'École biblique de Jérusalem. Paris: Editions du Cerf. *L'Évangile et les Épîtres de saint Jean*. Gospel translated by D. Mollat, S.J.; epistles by F.-M. Braun, O.P. 2nd ed., 1960. Pp. 246. *Les Épîtres catholiques de saint Jacques, saint Jude et saint Pierre*. Translated by R. Leconte. 2nd ed., 1961. Pp. 151. *L'Apocalypse*. Translated by M.-E. Boismard, O.P. 3rd ed., 1959. Pp. 92. *Les Épîtres de saint Paul aux Philippiens, à Philémon, aux Colossiens, aux Ephésiens*. Translated by P. Benoit, O.P. 3rd ed., 1959. Pp. 109. *L'Évangile selon saint Luc*. Translated by E. Osty. 3rd ed., 1961. Pp. 174. Commonly known as *La Bible de Jérusalem*, this modern French translation of the Bible has been justly praised for the excellence of its rendering and the succinct, scholarly character of its introductions and notes. The heading to this review indicates that the fascicle edition of this translation is still undergoing revision. Some books have appeared in a second edition, some in a third. The second edition of the Johannine Gospel is but a slight revision of the first, consisting mainly in the rewording of phrases in the translation, introductions, and notes. A more thorough revision is found in the treatment of the Johannine epistles; the introduction is radically changed to allow now for the "close collaboration" of a secretary who is responsible for the differences which exist between Jn and 1 Jn (whereas the first edition maintained that the teaching of 1 Jn

was "expressed in the habitual style of the Evangelist"). The notes to the epistles have also been greatly improved; Braun introduces prudent use of the Qumrân parallels to Johannine literature, which Mollat still eschews even in obvious places like Jn 1:3 and 12:36. A more radical revision of the fourth Gospel could have been undertaken. In the original publication the fascicle treating the Catholic Epistles was by far the poorest in the *NT* section; it has now undergone a thorough revision, being expanded by some fifty pages full of excellent observations and critical notes. The second edition of this section is almost a new treatment. As for the other three titles, the Apocalypse, Paul's captivity letters, and the Gospel according to Luke, the third edition consists mainly in a slight rewording, a correction of false references, and the adoption of a simpler form of reference. The popularity of this series of fascicles has made the revision of them possible; it is hoped that the revision and correction will always be able to continue, for the Jerusalem Bible is certainly destined for a long life.

*Woodstock College*

*Joseph A. Fitzmyer, S.J.*

**THE EAGLE'S WORD: A PRESENTATION OF THE GOSPEL ACCORDING TO ST. JOHN.** By Gerald Vann, O.P. New York: Harcourt, Brace & World, 1961. Pp. 247. \$4.50. Aiming at a presentation of the fourth Gospel which would utilize the resources of modern biblical scholarship and yet remain intelligible and palatable for the nonscholarly reader, V. has provided us with something new in the way of Scripture commentaries. Not so much a translation as a paraphrase, B.'s aim is achieved by "keeping as closely as possible to the text but at the same time adapting it where necessary by paraphrasing, expanding, re-arranging, in the hope of thus enabling the reader to follow St John's thought and to catch something of its richness and depth without having to refer constantly to commentaries and dictionaries" (p. 11). The lengthy (211 pp.) Introduction is noteworthy in that it relates the Johannine symbolism and imagery not merely to its background and roots in the *OT*, but also to the universal patterns to be found in the world's literature and art. The explanations of the key notions essential to the understanding of the Evangelist's thought (*logos*, eternal life, the notion of sign, light and darkness, living water, the descent and exaltation of Christ, etc.) are clear and succinct. The text of the Gospel itself is presented in an attractive format and arranged in sense lines which help to communicate the rhythms and emphases of the original. V. manifests and acknowledges his indebtedness throughout to the biblical scholars who have supplied him with the understanding of John that he is attempting to share; the whole work, in fact, demonstrates that, far from making the Gospel less intelligible to the lay

reader, modern biblical research has supplied him with the grounds for a fuller and deeper penetration of Scripture than was ever before possible.

*Woodstock College*

*Daniel V. Kilfoyle, S.J.*

**BIBLE KEY WORDS 3: FAITH**, by Rudolf Bultmann and Artur Weiser; **SPIRIT OF GOD**, by Eduard Schweizer *et al.* From Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*. Translated and edited by Dorothea M. Barton, P. R. Ackroyd, and A. E. Harvey. New York: Harper, 1961. Pp. xii + 125, xii + 119. \$4.00. The value of the English translations of selected articles from *TWNT* has now been abundantly demonstrated and needs no further affirmation. The articles contained in this book treat of fundamental theological topics and are written by scholars of proved competence. They are now long familiar to all who use *TWNT*, and a review of them in detail would be tardy. The translation is, in general, excellent; obscurity, where it appears, is almost always due to the highly compressed style adopted by the original writers. The books of this series are not a substitute for the original work, nor are they intended to be. Some of the most valuable material in the original articles for the scholar is omitted by the translators and editors; this includes lexicographical material in both Greek and Hebrew, studies in classical and Hellenistic literature, and of the Septuagint and rabbinical material. No doubt the editors are right in believing that readers of the series prefer the more strictly theological treatment, but one regrets slightly that these omissions were found necessary. The editor adds a notable caution in his preface against an acceptance of *TWNT* as the last word and the absolute authority in the study of biblical terms. Readers of this journal probably do not need this caution, and possibly they may not be aware of the true value of *TWNT*. Without being the last word, neither is it a compendium of the most advanced opinions in Protestant theology. It is one of the most useful books for the student of the Bible because of its objective presentation of all the material. Few works achieve this fulness; the writers give the reader the evidence which he needs to arrive at conclusions other than those proposed by the authors themselves.

*West Baden College*

*John L. McKenzie, S.J.*

**DAS PROBLEM DER DEMUT IN DER PROFAN-GRIECHISCHEN LITERATUR IM VERGLEICH ZU SEPTUAGINTA UND NEUEM TESTAMENT**. By Stefan Rehr. Münster: Aschendorff, 1961. Pp. 228. DM 19.50. This neat volume documents an initial conviction. Christian tradition has too freely claimed its "humility" an altogether new invention inspired by Jesus. Though

*tapeinos* in origin means "pressed down" and in its earlier uses merely "low," it quickly gained overtones of "sensible modesty," which by Plutarch's time had come to be highly virtuous. *NT* uses are often closer to a neutral or ignoble innuendo than is Plutarch. Notably, the "lowly" exalted by the Magnificat mean not our Lady but the whole of shameful, needy humanity. "Meek and humble of heart" as a qualification of Jesus the Teacher means to His prospective students that He "talks their language": He is not a cathedra professor unacquainted with the toilsome burdens of everyday life. The root *tapeinos* nowhere appears in Mk or Jn, only 8 times in Lk and Mt as against 14 in Paul, whereas *tapeinoō* alone occurs an astounding 166 times in the LXX. Its great variety of meanings there is largely amoral, including even "rape" 13 times, an echo in Philo being the only profane usage sunk so low. Researches of Thieme relevant to Christ's "humility" R. discounts because not based on acknowledged dogmatic presupposition of His divinity. Does there not lurk here some danger of claiming that an essay in biblical theology must, or even may justly, start out from a given dogma-structure and fit biblical evidences into it?

Marquette University

Robert North, S.J.

TESTIMONIA PATRUM: THE FUNCTION OF THE PATRISTIC ARGUMENT IN THE THEOLOGY OF PHILIP MELANCHTHON. By Peter Fraenkel. *Travaux d'humanisme et renaissance* 46. Geneva: E. Droz, 1961. Pp. 382. 50 fr.

The increase of interest in the notion of tradition among contemporary Protestant theologians should draw attention to the attitude of the Reformers to the Church Fathers, a subject somewhat neglected by historians. The present study is a move in this direction; it is a full and valuable treatment of the role of the patristic argument in Melanchthon's theological method: how and for what purpose he appealed to or criticized their teaching, and the relation of these points to the primary authority of Scripture. F. shows that, though Melanchthon's idea of patristics was essentially critical and apologetic, his uneven use and criticism of the Fathers was not merely opportunistic but was inspired by his notion of the continuity of doctrine within the Church. Melanchthon claims agreement with the Church of all ages, but his attitude varies according to the periods of which he speaks. His distinction of five periods in the history of the Church—the Age of the Apostles, Origen, Augustine, Gregory (the Middle Ages), and Luther—during which, as a result of the conflict of God and Satan in history, different degrees of truth or error were prevalent, enables him to establish a hierarchy of authority among the Fathers from Augustine down through Hilary, Cyprian, Jerome, and Ambrose, to Origen. Their testimony can lead us back

to the original revelation, but critical evaluation is necessary because of the relative error to which they are subject. In this view, Scripture and tradition are not complementary sources of apostolic teaching but the absolute and relative parts of the same line of doctrinal continuity. The ultimate standard of judgment, however, and the foundation of continuity is the Scripture as both *primum* and *verum*.

*Woodstock College*

*C. H. Lohr, S.J.*

CHARTER OF CHRISTENDOM: THE SIGNIFICANCE OF THE *CITY OF GOD*. By John O'Meara. New York: Macmillan, 1961. Pp. xv + 120. \$2.50. A truly outstanding fruit of the Villanova University series of lectures on Augustine. Dr. O'Meara, an outstanding Augustinian scholar, presents a remarkable amount of excellent intellectual fare within a relatively short space. After placing the *City of God* in its relevant historical setting, he studies in detail what he considers the three great poles of the work: Scripture, Greek philosophy, and what was good in Roman tradition. He holds that Augustine thought of Rome as having a mission to bring together these three elements. "Augustine is fully conscious of the fusion of the elements that in fact went to make up the civilization of the West that has endured to this day. In this sense his *City of God* is a, if not the Charter of Christendom, and in this lies its greatest significance." O'M. says: "It is as an answer to [Porphyry's] *Philosophy from Oracles* that the *City of God* in the context of its own times can best be understood." Hence, Augustine presents Scripture itself as a set of oracles with which he wants to counter the oracles of Porphyry.

*Loras College, Dubuque*

*Wm. G. Most*

NAVIGATIO SANCTI BRENDANI ABBATIS. Edited by Carl Selmer. *Publications in Mediaeval Studies* 16. Notre Dame, Ind.: Univ. of Notre Dame Press, 1959. Pp. li + 132. \$4.75.

The *Navigatio sancti Brendani*, which has been characterized as "one of the most astonishing creations of the human mind," narrates the fabulous quest of the Old Irish monk St. Brendan (d. ca. 580) and his fourteen companions for the *terra repromissionis*, hidden far away in the mysterious western ocean. This is the first critical edition of the work, which Achille Jubinal published as early as 1836. The text we have here is essentially based on Codex 401 (s. xi) of the University of Ghent and has been established by a comparison of this manuscript with a special group of manuscripts carefully selected from the vast tradition in which the work has come down to us. Though Selmer seems inclined to believe that the *Navigatio* originated in German Lothringia as the work of a certain Israel

Scottigena who died about 950, I think that in its present form it might date from as early as the beginning of the ninth century, possibly even from Ireland. Though some of the author's emendations of the text are questionable and his critical commentary at times shows insufficient research, we have here a valuable contribution to Hiberno-Latin studies.

*Woodstock College*

*Robert E. McNally, S.J.*

WILLIAM OF NEWBURGH'S EXPLANATIO SACRI EPITHALAMII IN MATREM SPONSI: A COMMENTARY ON THE CANTICLE OF CANTICLES (12th C.). By John C. Gorman, S.M. *Spicilegium Friburgense* 6. Fribourg: University Press, 1960. Pp. x + 369. 28 fr.; DM 28.— This first printed edition

of William of Newburgh's (d. ca. 1199) *Commentary on the Canticle of Canticles* is essentially based on a Bruxelles manuscript, Cod. Bibl. Royale 243 (1869) of the late twelfth century, which has been corrected by comparison with two Cambridge manuscripts. The publication of this edition not only increases our knowledge of the biblical scholarship of the renowned author of the *Historia rerum Anglicarum* but also allows us to enter more intimately into the spiritual world of Ailred of Rievaulx and Roger of Byland, at whose request this work was actually undertaken. The editor's introduction provides an informative discussion of the biographical details of William, his literary accomplishments, various medieval commentaries on the Canticle of Canticles, a comparison of William with Rupert of Deutz, Honorius, Philip of Harvengt and others, the Mariology of William, and the technique of the edition. The central deficiencies which we note in this work are an inadequate research of the underlying sources and the absence of a complete *index verborum*.

*Woodstock College*

*Robert E. McNally, S.J.*

LA IGLESIA VISIBLE MISTERIO DE CRISTO. By Rodolfo Luis Nolasco. Buenos Aires: Editorial Bonum, 1961. Pp. 127. The teaching of

*Humani generis* is that the Church and the Mystical Body on this earth are identical. N. shows that membership in the Church must be external and visible. The first three chapters discuss the hierarchical unity of the Church, the necessity of the hierarchical bond in members, and the difference between subject and member. Insisting upon the analogous character of jurisdiction, subject, and member as applied to the Church and a civil society, N. proves conclusively that it is false to equate subject and member in the Church. Canonists and ecclesiologists will profit from N.'s explanation of canon 87 in the Code. The fourth and fifth chapters deal with the historical evolution of the idea of excommunication and the relation of the excom-

municated person to the Church. Under this last heading, N. shows that perfect excommunication completely severs body unity with the Church, even though the excommunicated person continues to be subject to the Church's jurisdiction. This work should point out to many just how the teleology of the baptismal character may be frustrated by the adult baptized person's lacking the symbolic bond or proper subjection to legitimate ecclesiastical authority. It is precisely because of the lack of the symbolic and hierarchical bond that the baptized non-Catholic is not a member of the Mystical Body. An excellent book.

*St. Mary's College, Kansas*

*Malachi J. Donnelly, S.J.*

**SOMME THÉOLOGIQUE: LA GRÂCE.** By St. Thomas Aquinas. Translated and annotated by Ch.-V. Héris, O.P. Paris: Editions du Cerf, 1961. Pp. 432. 9.90 fr. This volume replaces the one done by R. Mulard, O.P., in 1929, which enjoyed a second edition in 1948. Both translation and notes have been completely redone. The longer notes contain a sketch of pertinent doctrinal errors and the teachings of the Church, along with a Thomistic presentation of the different states of human nature, the divine motion of grace, the natural love of God, grace as participation in the divine nature, the process of justification, and merit. Neither discussion nor bibliography gives any intimation of the prominent contributions of the past two decades to an understanding of St. Thomas's doctrine on grace in its development and milieu. This, however, is in keeping with the limited scope of this valuable series of commentaries and will not prevent the volume from being helpful for a basic understanding of the text of these six questions of the *Summa* (1-2, qq. 109-14).

*Woodstock College*

*Thomas E. Clarke, S.J.*

**I SACRAMENTI 1: BATTESIMO, CRISIMA, ORDINE, EUCHARISTIA.** By Giuseppe Rambaldi, S.J. *Biblioteca di scienze religiose* 1/11. Brescia: Morcelliana, 1961. Pp. 272. L. 800. A criticism often leveled at studies of sacramental theology is that, through an excessive use of analysis or polemics, they so isolate the various aspects of the sacraments that these means of grace are not seen in their proper relation to the believer, to the Church, and to Christ. Such a criticism cannot justly be directed against the present work, the first part of a projected two-volume study, which represents a successful effort to portray the sacraments as the present-day salvific acts of Christ accomplished in and through the Church. The book is divided into five sections: a general introduction to the sacraments, followed by treatments of baptism, confirmation, orders, and the Eucharist. The handling of

Jesus' sanctifying activity in the sacraments, and the treatment of baptism and of orders, are especially good. While not intended for the specialist, the book clearly was written by a specialist. Again and again one is struck by the skilful blending of insights acquired long ago with those questions, answered and unanswered, which are of more recent origin. The notes and bibliography are impressive for the awareness they manifest of current research, Protestant and Catholic. Particularly notable is the use made of modern scriptural studies, no less than the successful effort to situate dogmatic pronouncements of the Church in their historical situation. From beginning to end the book accomplishes its task of attempting to show how each sacrament mediates the present influence of the Head of the Mystical Body in His never-ending sacramental solicitude for His members.

*Weston College*

*Edward R. Callahan, S.J.*

LE GOUVERNEMENT SPIRITUEL SELON SAINT IGNACE DE LOYOLA. By Jacques Lewis, S.J. *Studia: Recherches de philosophie et de théologie publiées par les facultés S.J. de Montréal* 12. Brussels: Desclée De Brouwer, 1961. Pp. 138. 75 fr.

This slim volume should deliver the final blow to those who think that Ignatius of Loyola organized the Society of Jesus along military lines. Its emphasis is on the role of the Holy Spirit in Ignatius' idea and practice of government in the Society, whether there is consideration of the superior or the subject. The work is divided into three chapters: the way Ignatius himself governed, the principles which underlie government in the mind of Ignatius, and the spiritual foundations of government. L. provides innumerable texts from the *Constitutions*, Ignatius' letters, and the writings of the early fathers of the Society to illustrate the depths of charity, humility, prayer, and mortification required for prudent and fatherly government and intelligent obedience. L. describes in detail the qualities Ignatius demanded in a superior. He examines with considerable lucidity the principles which should govern a superior in his government of others, and is especially clear in his discussion of the means a superior should take to discover the will of God. He handles well the problems of representation on the part of an inferior and the utilization of natural talent in the service of God.

*Gonzaga University*

*Joseph F. Conwell, S.J.*

PRIÈRE ET ORAISON. By Pierre de Clorivière. Introduction and notes by André Rayez, S.J. Paris: Desclée de Brouwer, 1961. Pp. 232. The *Considérations* of de C., originally delivered as conferences to the monks of



Mont Valérien near Paris, are presented here as *Textes* 7 of the excellent collection *Christus*. R. has furnished a fine introduction and exact notes, qualifying the text and relating it clearly to de C.'s other spiritual writings and to the traditional fonts from which he draws his doctrine. Inclining more perhaps to St. Teresa than to St. John of the Cross, indebted as well to his coevals (Caussade, Surin), his treatment is based upon the *Spiritual Exercises* of St. Ignatius. The *Considerations* are traditional in content, precise in expression. His life and work are of great significance historically and presently. As founder of two religious families, he appears as one of the first to recognize the practicality and value of secular institutes. As spiritual director, he taught that the higher reaches of prayer were accessible, provided that the soul followed the lead of the Holy Spirit and the authority of the Church. These conferences are another evidence that the spirit of the Society, as embodied in the *Spiritual Exercises*, had been preserved during its suppression, and did emerge as a dynamic, undiluted force in the formation of the Jesuits of the new Society.

*Shadowbrook, Lenox, Mass.*

*William J. Burke, S.J.*

SPIRITUALITY OF THE OLD TESTAMENT 1. By Paul-Marie of the Cross, O.C.D. Translated by Elizabeth McCabe. *Cross and Crown Series of Spirituality* 18. St. Louis: Herder, 1961. Pp. xvi + 247. \$4.25. The title is misleading, for the reader expects to find here a biblical theology, a synthesis of ascetical and mystical doctrine, not only drawn from the *OT* but also constructed according to biblical concepts and thought patterns. Fr. Paul-Marie's method of organization is more Scholastic than scriptural: (1) the nature of God, (2) union with God by charity, (3) Israel's march towards God. (This book translates only the first of these sections.) Modern research into the nature and scope of biblical theology places first the historical background and gradual development of God's redemptive acts towards Israel. The author, therefore, should have begun with his third section, "Israel's march towards God." We question, too, if he has really grasped the true meaning of many biblical passages; for instance, does the Deuteronomic tradition teach that "to the extent that he [an Israelite] submitted to God's law, he was set free from all that bound him to the earth"? Again, the stress upon wonders as a proof of faith squares poorly with the prophetic doctrine of faith. And the use of the Douay version, instead of the excellent Confraternity translation, jars our modern sensitivity. The French title described the book more accurately. It was not an *OT* spirituality but a source of spiritual teaching. As such, it did much good

and went into many editions. This English translation, likewise, may bring help to many.

*Passionist Fathers Seminary*  
*Louisville, Ky.*

*Carroll StuhlmueLLer, C.P.*

FÉNELON ET LA BIBLE: LES ORIGINES DU MYSTICISME FÉNELONNIEN. By Bernard Dupriez. *Travaux de l'Institut Catholique de Paris* 8. Paris: Bloud & Gay, 1961. Pp. 232. 12 fr. A doctoral thesis submitted to the University of Paris, an exhaustive, meticulously documented scrutiny of the great Fénelon's mystical teaching. Such a probing analysis surely enriches the synthesis. F.'s devoted, almost exclusive dependence on the Bible is illustrated against the background of his early schooling with the Jesuits at the College of Quercy, the scriptural curriculum of the Seminary of Saint Sulpice, and the biblical circle of Bossuet. D. succeeds in proving that F. had Greek; his purchase on Hebrew, however, was slender indeed. This, a pronounced impatience with the historical exegesis favored by Bossuet, a seeming paucity of references to patristic explanations of scriptural texts, and his own undeviating preference for the "spiritual" interpretation, or natural sense, render more understandable the ambiguities and disagreements which his works have occasioned. The science of biblical exegesis, methods of interpretation, and levels of meaning have undergone considerable transformation and development since F.'s day—all of which would appear to indicate the substantial strength but also the inevitable drawbacks of a system of spiritual doctrine almost exclusively based upon a personalist, spiritual, or natural sense of Scripture. A scriptural concordance, a fulsome bibliography, and exact footnotes complete a very scholarly contribution on a controversial prelate in a controversial time.

*Shadowbrook, Lenox, Mass.*

*William J. Burke, S.J.*

YEARBOOK OF LITURGICAL STUDIES 2 (1961). Edited by John H. Miller, C.S.C. Notre Dame, Ind.: Fides, 1961. Pp. 244. \$7.00. The general format of this volume is the same as its predecessor's: five articles, a periodical survey, and book reviews. New is the index to the periodical survey. A suggestion: that the periodical survey be preceded by a table of contents enabling the user to turn quickly to various sections (doctrine, history, etc.) of the survey. Three of the articles are of general interest. Albert L. Schlitzer, C.S.C., reviews the problem of the unity of the sacramental sign in the Eucharist, accepts the position of Toletus and, more recently, de la Taille, and makes some applications with regard to communion

of the laity under both species. Otto Semmelroth's essay of a few years back (in *Fragen der Theologie heute*, Einsiedeln, 1958) is offered in translation: "Towards a Unified Concept of the Church." David B. Burrell, C.S.C., in "Many Masses and One Sacrifice," writes on Karl Rahner's essays of the same title; he wishes to show that R.'s principle, "that the Mass achieves its effects in and through personal participation," can be saved even if R.'s own development of it is untenable. The principle—once "personal participation" is understood as including the devotion of the whole Church—is, of course, perfectly true, but hardly a discovery of R. Instead of opposing de Broglie's essay on the Mass to Rahner's views, B. could have gone directly to *Mediator Dei*, where the concept of the "offering Church" is stated with all desirable clarity (even if there is still a good deal of room for the theological development of the concept). It is only within the acceptance of this concept, as B. indicates, that the use of personal devotion as a norm for frequency of celebration can be applied without unacceptable consequences.

Woodstock College

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

**TOWARDS THE CENTER OF CHRISTIAN LIVING: A LITURGICAL APPROACH.** By Johannes Pinsk. New York: Herder and Herder, 1961. Pp. 262. \$4.50. The periphery of a thing looks to and depends on its center, and the center of the whole Christian experience is the resurrection of Christ. P. therefore makes his chapter on the paschal mystery the controlling element in this book for spiritual reading. Aspects of the liturgical year are developed in the light of their relationship to Christ's triumphal resurrection, prolonged in the Church. The particular value of this kind of spiritual reading is that it brings one to confront the mystery itself, thus leaving no opening for the dangers of a man-centered "structuring of virtues" approach. The subtitle is, therefore, appropriate: *A Liturgical Approach*. The effort of the book is, like that of the liturgy itself, to put one into contact with what God is doing on man's behalf. No attempt is made to give detailed commentary on the historical questions concerning the development of the liturgical year (paradoxically, however, anyone sensitive to the historical obscurities surrounding the celebration of Epiphany will be surprised that P. should offer the number of unqualified assertions which do appear). P.'s discussion of the "Problems of a Christian" will, I think, be found very helpful by many laymen who wrestle with the problems of what true piety means in their daily lives, the tensions involved in contemplation and action, the proper balances of the individual and social aspects of Christian man.

The final chapter, on the meaning of freedom, is faithful to the unifying idea of the book, for it explains freedom in terms of resurrection. Victory with the risen Christ, the *Kyrios*, is the ultimate source of our true freedom.

*Woodstock College*

*John Gallen, S.J.*

**THE DYNAMICS OF MORALITY.** By C. G. de Menasce. Translated by Bernard Bommarito. New York: Sheed & Ward, 1961. Pp. 353. \$6.00. Proposes to unfold the basic structure of the moral act and the moral life. To this task the author brings an experience obviously rich and sympathetic, a grasp of the basic metaphysics of ethics, and a thoughtful familiarity with recent counseling procedures. The moral life is nothing if not the growth of an intelligent, loving, well-adjusted human person. After a relatively brief discussion of the relation of experience to the moral life, the author searches for the source of order in moral living and finds it in the dynamic relationship between subject, means, and end. The third chapter, "Creative Intelligence and the Moral Life," examines the relation of prudence to order. The study concludes with an excellent discussion of the interplay between intelligence and emotional life. The approach is refreshingly affirmative, sweeping, yet wealthy in detailed pastoral suggestion for educators and guides, especially in the final two chapters. But if the book is stimulating and provocative, it is not easy reading. An occasionally diffuse and repetitious style, some questionably relevant citations, and not infrequent verbal log-jamming tend to sharpen one's annoyance at the endless parade of typographical errors.

*West Baden College*

*Richard A. McCormick, S.J.*

**LOVE AND CONTROL: THE CONTEMPORARY PROBLEM.** By Léon-Joseph Suenens. Translated by George J. Robinson. Westminster, Md.: Newman, 1961. Pp. 200. \$3.25. In this thoughtful book the Auxiliary Bishop of Malines answers two questions: What are we to think? What is to be done? He first presents the chief doctrinal attitudes governing the relationship between love and self-control in marriage. Love brings the sexual instinct, disordered by original sin, under the control of reason and faith. The problem of control begins in the individual prior to marriage, and for its solution it depends upon how successfully the problems of adolescence, in particular masturbation, are met. In marriage the problem becomes a mutual challenge for both husband and wife, a challenge they must begin to meet in the early days of marriage. This alone will prepare them for a successful use of periodic continence, should the conditions for it be verified in their case. Such self-control, which is but a part of the total moral life of husband and

wife, can be achieved only by using all means, natural and in particular supernatural, that the Church provides especially in her sacramental life. The ultimate decision as to the size of their family must rest with the Christian spouses in prayer before God, wherein they join their own supernatural prudence to a firm trust in the providence of God, who is above all a Father. In answer to the second question, S. explains in detail how the intelligent co-operation of priests, doctors, researchists, parents, teachers, and directors of Christian lay groups can best help people put these principles into action in their lives. This book is especially recommended for priests engaged in working with engaged and married couples.

*Loyola College, Baltimore*

*John J. Scanlan, S.J.*

THE MANIFESTATION OF CONSCIENCE. By Dacian Dee, O.F.M.Cap. *Catholic University of America Canon Law Studies* 410. Washington, D. C.: Catholic Univ. of America Press, 1960. Pp. x + 102. \$3.00. The historical part of the dissertation shows how the manifestation of conscience, beginning as a voluntary revelation of the soul for purposes of private spiritual direction, eventually came to be imposed by laws and utilized toward the government of the community, then underwent a reversal, in which it was excluded, as a compulsory practice, first from new constitutions, then from all lay institutes, and finally from religious law in general, leaving in canon 530, § 2 the permission and recommendation with which it began. The canonical commentary consists in a preliminary description of the notion and species of manifestation and a phrase-by-phrase examination of canon 530, §§ 1-2. D. has a clear concept of his objective, and he pursues it from start to finish systematically and expeditiously, though not always as profoundly as one might wish. With authorities generally, he holds that no revelation or use of manifested matter is ever permissible, even for reasons of the common good (without, it should have been added, contrary provision in the institute or specific permission of the subject); but surely this common opinion deserves some more convincing basis than the usual argument from conjecture: that the confidence of subjects would be undermined universally if revelation or use were allowed even in the most extraordinary circumstances. He is more effective in defending, with a growing number of commentators, the broad acceptance of the term "superiors" in canon 530, § 1, but singularly identifies the broad interpretation as "extensive" and the strict as "restrictive." Particularly disappointing, however, is the treatment of the most crucial point of all, the concept itself of manifestation of conscience in the canon. D. employs a threefold distinction (quasi-sacramental, ascetical, and academic manifestations), a divi-

sion somewhat more suggestive and satisfying than the twofold (broad and narrow senses); but there is still need for much more illustration and application of these ideas in the concrete, and much more clarification of the procedures allowed and not allowed on the part of superiors in this matter.

*Woodstock College*

*John J. Reed, S.J.*

ANNOTATED BIBLIOGRAPHY IN RELIGION AND PSYCHOLOGY. By W. W. Meissner, S.J. New York: Academy of Religion and Mental Health, 1961. Pp. 235. Over twenty-nine hundred titles are included in this bibliography, organized under headings that ring the changes on the general theme, the relation of psychology to religion. This will be a valued resource book for many professional workers in either field, as well as to educators and others who want to get acquainted with the literature available on the relation of psychology and psychiatry to religion. M. lists books and articles through three quarters of a century. Books seem to be included from *ca.* 1880 to 1960, articles from *ca.* 1900 to 1960. Besides English and American sources, Dutch, Flemish, French, German, Italian, Norwegian, Portuguese, and Spanish titles are listed, and perhaps others which this reviewer was not able to detect. Perhaps one should not quibble when confronted with such a monument of patience and devotion, the only bibliography of its kind. However, it could be improved by telling the reader just what years are covered and what languages are included. The arrangement into categories seems exhaustive, but difficulties appear as soon as one starts to use the book. It is confusing, e.g., that some items are found under headings quite different from what would be expected on the basis of the title. For instance, Hiltner's article "Freud, Psychoanalysis and Religion" is found under *Psychological Aspects of Religion*, but two articles by the same author on "Religion and Psychoanalysis" are found under *Psychoanalysis and Religion*. Studies of religious attitudes are sometimes categorized under *Psychological Aspects of Religion* (no. 936, Godin and Coupez) and sometimes under *Religious Attitudes and Values* (no. 1460, Dreger). For this reason, it is advisable that the user look up as many relevant categories as possible to cover the aspect he wishes to review. Also, there are many mistakes in the spelling of foreign-language titles.

*Loyola University, Chicago*

*Magda B. Arnold*

RECOGNIZING THE DEPRESSED PATIENT. By Frank J. Ayd, Jr. New York: Grune & Stratton, 1961. Pp. v + 138. \$3.75. This monograph was written "to assist the nonspecialist to recognize depressive illnesses which he sees far more often than the psychiatrist." The author achieves this goal

with high success. The description of the physical, emotional, and psychic symptoms of depressive illness is clear, detailed, and easily understood by the nonspecialist. Priests have occasion to see many depressives before the psychiatrist or even the general practitioner. Since recognition of such an illness and psychiatric referral are the priest's proper role in these instances, this book will prove especially valuable to him. A. also discusses the causes, conditions, and treatment of depression. The book reflects the rich clinical experience of the author. It will assist the reader to avoid many errors and to develop a helpful attitude of understanding and compassion in dealing with depressives. A reading of this book will prove quite profitable to the priest in the exercise of his pastoral office.

*Woodstock College*

*Felix F. Cardegna, S.J.*

GEWINNUNG THEOLOGISCHER NORMEN AUS DER GESCHICHTE DER RELIGION BEI E. TROELTSCH. By Ignacio Escribano Alberca. *Münchener theologische Studien* 2/21. Munich: Max Hueber, 1961. Pp. xvi + 200. DM 18.—

This Munich theological dissertation deals clearly and expertly with a basic but often overlooked aspect of Troeltsch's thought. T. is known to us mainly as the author of an important study of the social history of the Christian churches and as having influenced Dawson and Niebuhr. Underlying his work in the social and cultural dimensions of religion, however, is the nagging question of whether we can ever attain to anything more than probabilities through a historical-critical study of religion. T. answers in the affirmative, but his method for reaching certitudinal norms in religion and theology follows the idealistic plan of moving from historical facts to a rational philosophy of religion. He regards historical Christianity as the vehicle for developing truths whose origin is not supernatural but lies in the specifically religious a priori structure in man. The task of philosophy of religion is to analyze this religious a priori and then to consider its historical expression. The author criticizes the idealistic presuppositions and suggests a return to sacred history. The implication is that we should not try to arrange a fancy alliance between sacred history and the dialectical method of idealism, no matter how eloquent the latter seems to make us.

*Saint Louis University*

*James Collins*

PERSONS IN RELATION. By John Macmurray. New York: Harper, 1961. Pp. 235. \$5.00. Blondel once remarked that the task of philosophy does not consist in isolating various aspects of experience for independent consideration, but in seeking from the start to elucidate the integral syn-

thesis of concrete life itself. M. is basically of the same conviction. Personal life, which is the life of action, is the all-inclusive reality that philosophy must explore. In *The Self As Agent* (Gifford Lectures, 1953-54: *The Form of the Personal*, Vol. 1) he demonstrated the partial and subordinate character of thought in relation to action and its inadequacy by itself as a starting point for philosophy. Man is not primarily a thinker but one who acts, an agent. Thought is included within action as a negative component necessary for its constitution. In the present volume his aim is to show how action is necessarily interpersonal, how to be an agent is *eo ipso* to be in personal relation with other persons. Thus man, for M., is not the isolated individual but exists only as a community of persons in relation. Hence his title. Reflecting on the structure and exigencies of this interaction of persons which is personal life, M. is able to interrelate and so understand all of man's basic concerns. Science, art, and religion, politics and morality, all fall into place, and so brilliantly that M.'s point of view needs no other recommendation than the very success with which he is able to elaborate it. Together with the earlier volume, this is philosophy at its best, truly a splendid achievement.

*Loyola Seminary, Shrub Oak, N.Y.*

*Robert O. Johann, S.J.*

PROSPECTS FOR METAPHYSICS. Edited by Ian Ramsey. New York: Philosophical Library, 1961. Pp. 240. \$6.00. This collection of essays resulted from a meeting of Catholic and non-Catholic philosophers at Downside Abbey in Easter Week, 1959. The twelve contributors are Ian Ramsey, D. A. Rees, A. C. Ewing, J. S. Dickie, Howard Root, Ninian Smart, Hilary Armstrong, D. J. B. Hawkins, Mark Pontifex, Iltyd Trethowen, C. B. Daly, and Hywel D. Lewis. The theme of the book is the possibility, nature, and limitations of metaphysical discourse about God. All the authors are theists committed in varying degree to the possibility of a natural theology. The Catholic authors, with the exception of Armstrong, who prefers to be known as a Platonist, are professed Thomists. The aim of the collection is to lay the groundwork for a defense of metaphysical discourse about the person, being, and God against the attacks of logical positivists, such as Russell and Ayer. Their extreme "logical atomism," the authors believe, has revealed its incapacity to handle the problems presented to man in the language of his ordinary discourse. In consequence, English philosophers, convinced at last that the problems of man's total experience can be solved neither by the logic of a special mathematical language nor by the methodology of empirical science, restricted as they are to limited areas



of human experience, have begun to move toward a broader empiricism which, it is hoped, will be more receptive to the claims of an experientially grounded theism. The influence of modern phenomenology, with its stress on intuition, personal knowledge, and pre-predicative encounter with the real, is evident in both the Catholic and non-Catholic essays. Indeed, it is against the background of Marcel's philosophy that C. B. Daly is able to conduct his incisive criticism of Ayer. The main value of this book for the American reader, however, is in its indication of the present state of English philosophy. Although there is excellent writing in the book—Armstrong and Daly, for example, have contributed truly admirable essays—the defense of natural theology which emerges, especially from the Catholic essays, contains little that will not be familiar to a reader acquainted with Continental philosophical literature.

*Loyola Seminary, Shrub Oak, N.Y.*

*Gerald A. McCool, S.J.*

THE DIGNITY OF SCIENCE: STUDIES IN THE PHILOSOPHY OF SCIENCE PRESENTED TO WILLIAM HUMBERT KANE, O.P. Edited by James A. Weisheipl, O.P. Washington, D.C.: Thomist Press, 1961. Pp. xxxiii + 525. \$6.00. A collection of articles, published in the tenth anniversary of the Albertus Magnus Lyceum and the sixtieth birthday of its founder, Fr. William H. Kane, O.P. The articles are divided into five sections: scientific methodology, history of science, philosophy of science, special problems of science, and sociological aspects of science. For this reviewer, the articles on the special problems of science proved particularly stimulating. In "Evolution and Entropy," Vincent E. Smith attempts to reconcile the laws of evolution and entropy by an appeal to a philosophy of nature which is obtained through "a reasoned consideration of material things as they are first available in direct experience." Raymond J. Nogar, O.P., insists that philosophies of evolutionism should be clearly distinguished from scientific, evolutionary theory. Michael E. Stock, O.P., analyzes Freud's conception of the superego and locates this notion within a more adequate, Thomistic conception of human activity. Sister M. Olivia, R.S.M., in the section on the sociological aspects of science, explains the St. Xavier Plan as the concrete embodiment of a philosophy of nature which is continuous with modern science. Charles De Koninck, in "Darwin's Dilemma," asks whether expressions such as "struggle for existence," "purpose," "tendency," and so on are to be understood in a purely metaphorical sense in Darwin's theory of evolution, as Sir Julian Huxley seems to imply.

*West Baden College*

*Joseph F. Wulfstange, S.J.*

**SANCTI AURELI AUGUSTINI SERMONES DE VETERE TESTAMENTO 1-50.** Edited by C. Lambot, O.S.B. *Corpus christianorum* 41. Turnhout: Brepols; Westminster, Md.: Newman, 1961. Pp. xxxv + 658. \$17.00. The first volume of the critical edition of Augustine's sermons, which L. has been preparing for many years. The self-sacrificing nature of such indispensable textual work is heightened here: the edition will be carried on by L.'s younger colleague, Dom Patrick Herbraken (presumably because of the eye trouble of which L. speaks on p. xxxv). The new edition will follow the general order of the sermons in the Maurist edition; the latter grouped as *OT* sermons those which deal explicitly and primarily with the *OT*, as distinguished from other sermons in which an *OT* text is simply a starting point (these latter are placed chiefly among the *De tempore* and *De diversis* sermons). Of the fifty sermons in the Maurist edition, the third is only a fragment preserved by Bede (and will be edited at the end of the present collection among the fragments); the fortieth, a fragment preserved by Caesarius, is replaced here by the complete version, Frangipane 2; the forty-fourth, likewise preserved by Caesarius, is a series of fragments and is omitted here. On the other hand, those post-Maurist sermons (edited by Dom Morin in 1930) which belong in the *OT* group are intercalated at their proper place, giving (despite the title of the volume) fifty-six sermons in all. The general introduction describes the manuscript collections and the principles of this edition; each sermon is preceded by a short introduction giving manuscript data and, where possible, the place and date of the sermon.

**GESCHICHTE ALS LITURGIE: DIE GESCHICHTSTHEOLOGIE DES RUPERTUS VON DEUTZ.** By Wilhelm Kahles. Münster: Aschendorff, 1960. Pp. 243. DM 17.50. "The end or fulfilment of all witnessing is eternal adoration." This conviction guides Rupert of Deutz in his efforts, as a disciple of Augustine, to explain the meaning of human history. K., after protracted meditation on R. and his age, presents the first detailed explanation of R.'s theology of history. It will no longer be possible, in studying the great Christian interpretations of history, to pass directly from Augustine to Otto of Freising (*ca.* 1110/15-1158); for it was R. (d. 1135) who first translated Augustine's thought into contemporary idiom and systematically worked through the Augustinian heritage. "Liturgy" is here understood in its broad, nonritual sense: the creature's fulfilment of his commission to glorify the Trinity. It is this ultimate purpose of creation that provides R. with a principle for elaborating a properly Christian theology of history.

LE CHRIST ET LES ÉGLISES. By Roger Aubert *et al.* Paris: Editions Universitaires, 1961. Pp. 277. In fourteen chapters of uneven length, fourteen European writers offer a summary analysis of the ecumenical movement in its relation to the Catholic Church. Among the better-known contributors are Maurice Villain ("Ecumenism and the Renewal of the Church"), Louis Bouyer ("Lutheran and Reform Theologies"), Roger Aubert ("History of Anglicanism and the Oxford Movement"), Gustave Thils ("Ecumenical Council of the Churches"), and Olivier Rousseau ("Orient and Occident in the Perspective of Christian Disunion"). Directed to the laity, the work was written and edited to give Catholics the background information they need to understand "the converging movement" of Christian reunification which currently faces the Church, but whose success, according to Villain, will depend in largest measure on the enlightened zeal of the Catholic laity. The chapter "Protestantism in the United States" is an accurate and up-to-date description of the ecumenical prospects in America. If there is relative unconcern about doctrinal issues, American Protestants have found their own type of ecumenism which grew out of their interest in the "social gospel." Co-operation on this level has given Protestantism in the States "renewed assurance in the face of Catholic expansion"; yet, Catholics "have not to date done all they could in this area," to collaborate with others in a variety of nonreligious fields and thereby win their sympathy for the Catholic Church. In explaining "ecumenical spirituality," Michalon emphasizes the role of example and prayer in working for Christian reunification. Ecumenism, he says, "is not a separate task, to which a person might devote an occasional day." It is a permanent corollary of the true Catholic life, which seeks to unite to itself all who do not yet share in the fulness of the faith.

PRIMAUTÉ PONTIFICALE ET PRÉROGATIVES ÉPISCOPALES: "POTESTAS ORDINARIA" AU CONCILE DU VATICAN. By Gustave Thils. Louvain: Warny, 1961. Pp. 103. A documentary examination of the proceedings of the Vatican Council on the relative authority of the Roman Pontiff and the residential bishops in the Church. Part 1 quotes the full texts of the schema *De ecclesia Christi* and analyzes the reports and discussions centering around the "doctrine of the episcopate." Part 2 does the same for the Constitution *Pastor aeternus* and ends with two pertinent documents: a declaration of the German bishops in answer to the charge that by defining papal infallibility the Vatican Council had absorbed episcopal authority, and the letter of Pius IX replying to the prelates and approving the contents of their public

statement. T.'s purpose was to place at the readers' disposal all the pertinent evidence for discussing what he calls the unanswered problem raised by the Vatican Council. On the one hand, it defined that the Roman Pontiff has "ordinary" power over each and every church and shepherd and faithful member of the Catholic Church. On the other hand, as appears from the acta, the Council did not wish to change anything in the structure of episcopal authority. It recognized that the latter, though limited, is of divine origin and "cannot be reduced (*coarctari*) by any higher human power, but only by natural and divine right." The problem, as T. sees it, is to work out a suitable correlation of the two concepts "ordinary" and "reduce," of which the first was meant to define the Pontiff's universal jurisdiction over all dioceses in the Church, and the second intended to describe (according to the *Deputatio*) the practical limits within which a bishop has juridical rights in his diocese. Both concepts are valid, and, in view of the agenda for Vatican II, will very likely be further clarified. Two aspects of Catholic life are here concerned: the need for maintaining intact the Church's centralization through ultimate dependence on Rome, and the practical necessity of giving bishops wider scope of authority in their respective territories because of the rising complexities of modern times and the sheer growth in Catholic membership.

PSAUMES ET FÊTES. By Romano Guardini. Translated by Madeleine Cé. Paris: Editions du Cerf, 1961. Pp. 274. 6.90 fr. G.'s great concern through a lifetime of writing in varied genres has been with symbol and with the need of awakening modern man to a consciousness of fundamental symbols. This concern runs through the university sermons here translated (on Pss 1, 23, 91, 139, 114-15, 148, 104; on Christian joy; on the guardian angels; on the Ascension; on the parables of the sower and of the vineyard workers). There are many fine passages: among others, those on dealing with images (p. 61); on the presence of God—everywhere, yet especially "here" (pp. 108 ff.); and on vocation (pp. 105, 118).

LE LIVRE DE LA CONNAISSANCE. By Moses Maimonides. Translated and annotated by Valentin Nikiprowetzky and André Zaoui. Paris: Presses Univ. de France, 1961. Pp. 429. 20 fr. In addition to his *Guide for the Perplexed*, that is, for those whose traditional faith is shaken due to their lack of philosophical understanding of the foundations of religion, Maimonides (1135-1204) compiled an immense code, the *Mišnēh Tōrāh*, of all the commandments and laws of Judaism. The *Book of Knowledge* (or of "religious conviction") is the first part of this code. M. formulates and classifies

the commandments to be treated in the code, but he also explicitates underlying beliefs and describes summarily the process whereby the Jews became a people apart. The exposition of beliefs is intended for legists who have no desire or capacity to become philosophers but will accept these beliefs, on simple authority, as basis for the laws. Prof. Salomon Pinès, of Jerusalem, in his helpful introduction, situates the *Book of Knowledge* within the whole of M.'s thought. This richly annotated translation is a valuable addition to more general books, such as G. Vajda's, on medieval Jewish philosophy and theology.

### BOOK NOTES

**SCRIPTURE:** Bernard Fritz, O.S.B., translates Edmund Kalt's *Commentary on the Psalms* (Newman, \$6.75), a volume in Herder's German series on "the Bible at the service of Christian life"; translation, subject matter, and spiritual application are given for each Psalm. . . . *The Old Testament Study Guide*, by members of the Boston College Theology Faculty (Boston College Press, \$2.50), contains background and collateral material in the form of five reprints from the writings of eminent American biblical scholars, and of two chapters of magisterial documents, plus lists of questions on individual *OT* books. . . . Jean Daniélou in a brief preface justifies, without difficulty, the reprinting of F. Prat's permanently valuable *La théologie de saint Paul 1* (Beauchesne, 25 fr.).

**ROMAN DOCUMENTS:** Harry W. Flannery, in his *Pattern for Peace*, edits a large number of papal (Leo XIII to John XXIII) and U.S. episcopal statements on international order (as distinct from directly social statements, though these are admittedly relevant to problems of international order); there is a brief topical index (Newman, \$5.75). . . . Gaston Courtois's 1958 compilation of papal documents from Leo XIII to Pius XII on *The States of Perfection* (tr. by John A. O'Flynn; Newman, \$8.75) makes available a rich treasure of doctrine and Christian wisdom; the lengthy analytical index makes the book a true reference work. . . . Notable among the many commentaries on *Mater et magistra* is the one prepared by the staff of the French-Canadian periodical *Relations*, published in the September, 1961, issue and now reprinted in pamphlet form: *L'Encyclique Mater et magistra* (Montreal: Editions Bellarmin, \$1.00).

**DOCTRINAL THEOLOGY:** Jean Daniélou, S.J., in his *Les symboles chrétiens primitifs* (Paris: Editions du Seuil), offers nine studies, all but one of them

already published elsewhere, on early Christian or, more properly, Judeo-Christian symbols. D. continues his exploration of the early, generally unknown literature and thought of the period he has already brought to life in his *Théologie du Judéo-Christianisme* (cf. THEOLOGICAL STUDIES 20 [1959] 92-93). . . . Romano Guardini's old (1935) but permanently valuable *The Life of Faith* has been translated by John Chapin (Newman, \$2.95); G.'s forte is psychological analysis of the forms, conditions, difficulties, and growth of faith. . . . In his *The Blessed Trinity and the Sacraments* (Newman, \$3.50), Francis Taymans d'Eypernon, S.J., wrote a brief course on sacramental theology with emphasis on the Trinitarian aspects; the original dates from 1949, but the little book is not outdated. . . . John Coulson prints a chapter from his forthcoming book on the laity as an introduction to Cardinal Newman's *On Consulting the Faithful in Matters of Doctrine* (Sheed & Ward, \$3.00), giving helpful information on the genesis and intention of N.'s essay; the text collates the original (1859) and second (1871) editions.

**SPIRITUAL READING:** The sixth century of John Tauler's death (1961) brings a selection of passages from his sermons, grouped by the translators, Eric Colledge and Sister M. Jane, O.P., into a series of eleven *Spiritual Conferences* ("The World, the Flesh and the Devil," "Man's Search for God," etc.); Mr. Colledge's expert introduction (pp. 1-32) situates Tauler and his doctrine in the context of fourteenth-century German mysticism (St. Louis: Herder, \$4.25). . . . Two editions of Frederick W. Faber's *The Creator and the Creature* have appeared simultaneously (Newman, \$3.95; Phila.: Reilly, \$4.50); the Newman volume, in the *Orchard Books* series, has the advantage of a preface by Ronald Chapman, Faber's recent biographer (cf. THEOLOGICAL STUDIES 22 [1961] 717-18). . . . *Liturgical Preludes*, by the late Primate of Mexico, Luis M. Martínez, contains nine meditations on "purity in the liturgical cycle" and twelve on the various seasons (tr. by Sr. Mary St. Daniel, B.V.M.; Phila.: Reilly, \$3.50). . . . The four sections of Gaston Brillet's *Meditations on the Old Testament* ("Narratives," "Psalms," "Prophecy," and "Wisdom") are now all available in attractive format; each entry consists of brief notes on the pericopes and succinct reflections for meditation (tr. by Kathryn Sullivan, R.S.C.J., and Jane Wynne Saul, R.S.C.J.; N.Y.: Desclée, \$3.50, \$3.50, \$3.75, and \$3.75 respectively). . . . Eighteen sermons, with accompanying prayers, given by Karl Barth as occasional preacher to the prisoners at Basel, make up *Deliverance to the Captives* (Harper, \$3.00). The prison for B., as for Isaiah in the title citation, is an image of man's existence apart from Christ; these simple sermons, in the form of an expanded second method of prayer on biblical

texts, are at times deeply moving. . . . The Congregationalist Nels F. S. Ferré's book of sermons, *God's New Age* (Harper, \$3.00), contains sixteen pieces, more developed and, on the whole, more topical than Barth's, and reflecting, naturally, the American religious ethos.

BIOGRAPHY: The *Lettres chrétiennes* series edited by A. Hamman, O.F.M., presents under the title *Vies des Pères du désert* (Paris: Grasset, 9.60 fr.) Athanasius' life of St. Anthony, the fragmentary life of St. Pachomius (both translated by B. Lavaud), and Theodoret's *History of the Monks* (in Arnaud d'Andilly's seventeenth-century version); this volume, and its promised successor on the spirituality of the Desert Fathers, will complement nicely A.-J. Festugière's *Les moines d'Orient* (cf. THEOLOGICAL STUDIES 22 [1961] 709-10). . . . Arthur T. Macmillan translates and edits H. Hemmer's biography of a figure little known to most today but important in the ecumenical movement of the early twentieth century: *Fernand Portal (1855-1926): Apostle of Unity* (N.Y.: St. Martin's Press, \$5.75); the book is the story of the movement as well as of the man. . . . Two recent lives of saints: Edmund Burke, C.P., in *Happy Was My Youth*, writes the life of St. Gabriel of Our Lady of Sorrows, 1838-62, who died as a Passionist seminarian (Newman, \$4.95). Vincent Kerns, M.S.F.C., introduces and translates *The Autobiography of Saint Margaret Mary* (Newman, \$2.50). . . . Maisie Ward presents a detailed and thought-provoking picture of the outward and inner life of the well-known spiritual writer *Caryll Houselander*; the total picture is neatly and accurately caught in miniature by the subtitle "That Divine Eccentric" (Sheed & Ward, \$4.95). . . . Robert I. Gannon's well-written and gripping biography, *The Cardinal Spellman Story* (Doubleday, \$5.95), needs no introduction to our readers (cf. *America*, March 3, 1962, pp. 714-16). . . . Hilda Graef writes brief spiritual biographies of ten modern men and women who were "united to God in an experimental fashion," in her *Mystics of Our Time* (Doubleday, \$4.50); Francis Libermann, Isaac Hecker, Teilhard de Chardin are among the more widely known of those described in this attractive book.

VARIA: A set of essays analyzing race and prejudice, the morality of racial discrimination, and statements of the hierarchy on race relations has been written by Eugene P. McManus, S.S.J., in *Studies in Race Relations* (Baltimore: Josephite Press, \$1.50 paper); an appendix listing the human-relations agencies, and a bibliography, make the book a reference manual. . . . The French original of J. Regnier's *What Is Sin?* (tr. by Una Morrissy; Newman, \$1.00 paper) was noted in THEOLOGICAL STUDIES 16 (1955) 164. . . . The *Neueste Kirchenrechts-Sammlung* of Suso Mayer, O.S.B., is now

complete with the appearance of the fourth volume, covering the years 1950-59 (Freiburg: Herder, \$16.50). The four volumes form a valuable collection, in German translation, of papal decrees, authentic interpretations of Church law, and other pertinent Roman documents published since 1917; each volume follows the order of the Code (on Vol. 1, cf. THEOLOGICAL STUDIES 15 [1954] 162-63; on Vol. 2, cf. *ibid.* 16 [1955] 167). . . . THEOLOGICAL STUDIES (22 [1961] 704-6) has already reviewed, in its French dress, the important book of the German theologian Hans Küng on the forthcoming council; it now appears in an eagerly awaited English translation, *The Council, Reform and Reunion* (tr. by Cecily Hastings; Sheed & Ward, \$3.95). . . . Catholic life in Elizabethan England is brought vividly before us in an anthology of extracts from contemporary documents (mss. and rare books for the most part) by an expert on the period, Philip Caraman, S.J., in *The Other Face* (Sheed & Ward, \$4.95). . . . Under several broad topical headings ("God and Man," "Arts and Letters," etc.) three Jesuit editors of *America* magazine, Thurston N. Davis, Donald R. Campion, and L. C. McHugh, present in their *Between Two Cities: God and Man in America* (Chicago: Loyola Univ. Press, \$5.00) an extensive selection from the many fine pieces that have appeared in *America* over the years; this anthology should win many new subscribers to the magazine. . . . Jacques Maritain's minor classic, now thirty-five years old, is given a new English translation by Joseph Evans, *Art and Scholasticism and The Frontiers of Poetry* (Scribner's, \$5.00); two new appendixes are added, and the notes have been revised and much augmented. . . . Margaret Stone Zilboorg edits and introduces the collected essays of her late husband, the well-known psychoanalyst Gregory Zilboorg: *Psychoanalysis and Religion* (Farrar, Straus and Cudahy, \$4.50); "Scientific Psychopathology and Religious Issues" appeared first in THEOLOGICAL STUDIES 14 (1953) 288-97. . . . Mary McDermott Shideler studies the writings of the English theologian and novelist Charles Williams (1886-1945), in *The Theology of Romantic Love* (Harper, \$5.00); a "romantic theologian" is one "who considers the theological implications of those experiences which are called romantic" (C. S. Lewis). A rich and rewarding book on an unusual and original thinker. . . . E. O. James's *Comparative Religion: An Introductory and Historical Study* (1938) appears in paperback form (N.Y.: Barnes & Noble, \$1.95); announced as a revised edition, it contains a brief new preface and an updated bibliography, but the footnotes show no evidence that post-1938 material has been taken into account. . . . The methods and conclusions of James Frazer's *The Golden Bough* have largely been rejected in scholarly circles; his work remains, however—when "facts" have been disentangled from interpretation—an interesting survey



of religious customs and attitudes, and this doubtless justifies the reprinting of Part 4, *Adonis Attis Osiris* (New Hyde Park, N.Y.: University Books, \$10.00). . . . The New American Library of World Literature has begun a paperback edition of major Catholic scholarly works, the *Mentor Omega Books*; the first four titles promise a worthwhile series: Jean Daniélou, *The Dead Sea Scrolls and Primitive Christianity* (\$.60; cf. THEOLOGICAL STUDIES 18 [1957] 636); Jacques Maritain, *A Preface to Metaphysics* (\$.60); Thomas F. O'Dea, *American Catholic Dilemma* (\$.60; cf. THEOLOGICAL STUDIES 20 [1959] 332); Christopher Dawson, *The Dynamics of World History* (\$.95; cf. *ibid.* 18 [1957] 478). . . . The 1962 *National Catholic Almanac* (Doubleday, \$2.95) is a storehouse of valuable information; among items new to this year's edition are a splendid brief treatment of the ecumenical movement, a sketch of the purposes and preparations for the coming council, the 1961 statement of the American Bishops, and the complete text of *Mater et magistra* of Pope John XXIII.

## BOOKS RECEIVED

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

*Scriptural Studies*

- La Bible de Jérusalem*. 2nd ed.; Paris: Editions du Cerf, 1961. The following fascicles have been received: *Samuel* (de Vaux; 251 pp.); *Chroniques* (Cazelles; 245 pp.); *Maccabées* (Abel; 329 pp.); *Saint Luc* (Osty; 173 pp.); *Saint Jean (L'Évangile)*, Mollat; *Les Éptres*, Braun; 245 pp.); *Les Éptres de saint Jacques, saint Jude, et saint Pierre* (Leconte; 149 pp.). 3rd ed.: *Saint Matthieu* (Benoit; 182 pp.); *Saint Marc* (Huby-Benoit; 95 pp.).
- Dagonet, Philippe, O.P. *Pages d'évangile*. Paris: Editions du Cerf, 1961. Pp. 312. 7.50 fr.
- Finegan, Jack. *In the Beginning: A Journey through Genesis*. New York: Harper, 1962. Pp. 159. \$3.50.
- Fraine, Jean de, S.J. *The Bible and the Origin of Man*. New York: Desclée, 1962. Pp. x + 85. \$2.50.
- García Cordero, Maximiliano, O.P. *Biblia comentada 3: Libros proféticos*. Biblioteca de autores cristianos 209. Madrid: Editorial Católica, 1961. Pp. 1332. 130 ptas.
- Grelot, Pierre. *Le couple humain dans l'écriture*. Lectio divina 31. Paris: Editions du Cerf, 1962. Pp. 112. 5.70 fr.
- Hertz, Solange. *Come Down, Zacchaeus: Adventures in Scripture*. Westminster, Md.: Newman, 1961. Pp. xiii + 319. \$4.50.

- Hunt, Ignatius, O.S.B. *Understanding the Bible*. New York: Sheed & Ward, 1962. Pp. 207. \$3.95.
- Lamarche, Paul, S.J. *Zacharie IX-XIV: Structure littéraire et messianisme*. Paris: Gabalda, 1961. Pp. 168.
- Lövestam, Evald. *Son and Saviour: A Study of Acts 13, 32-37*. Coniectanea neotestamentica 18. Lund: Gleerup, 1961. Pp. 134.
- Montague, George T., S.M. *Growth in Christ: A Study in Saint Paul's Theology of Progress*. Kirkwood, Mo.: Maryhurst Press; Fribourg, Switzerland: Séminaire Marianiste, 1961. Pp. xvi + 287. \$4.50.
- The New English Bible: New Testament*. Complete text with footnotes. New York: Oxford and Cambridge Univ. Presses, 1962. Pp. xiv + 447. \$1.45 (paper).
- Prigent, Pierre. *L'Épître de Barnabé I-XVI et ses sources: Les Testimonia dans le christianisme primitif*. Paris: Gabalda, 1961. Pp. 240.
- La Sagrada Escritura: Nuevo Testamento 1: Evangelios*. Texto y comentario por Juan Leal, S.J., Severiano del Paramo, S.J., y Juan Alonso, S.J. Biblioteca de autores cristianos 207. Madrid: Editorial Católica, 1961. Pp. 1122. 120 ptas.
- Schnackenburg, Rudolf. *Die Kirche im Neuen Testament*. Quaestiones disputatae 14. Freiburg: Herder, 1961. Pp. 171. \$3.50.
- Schnackenburg, Rudolf. *La théologie du Nouveau Testament*. Studia neotestamentica, Subsidia 1. Bruges: Desclée De Brouwer, 1961. Pp. 123. 135 fr.
- Schonfield, Hugh J. *A History of Biblical Literature*. New York: New American Library of World Literature, 1962. Pp. 223. \$.75 (paper).
- Vaux, Roland de, O.P. *Ancient Israel: Its Life and Institutions*. Tr. by John McHugh. New York: McGraw-Hill, 1961. Pp. 592. \$10.95.
- Virgulin, O. Stefano. *La "fede" nella profezia d'Isaia*. Milan: Revista Bibbia e Oriente, 1961. Pp. 180. \$4.50; L. 2000.

#### *Doctrinal Theology*

- Audet, Jean-Paul. *Admiration religieuse et désir de savoir: Réflexions sur la condition du théologien*. Montreal: Institut d'Études Médiévales, 1962. Pp. 68.
- Bonhoeffer, Dietrich. *Act and Being*. Tr. by Bernard Noble. New York: Harper, 1962. Pp. 192. \$3.00.
- Cornélis, H., O.P., et al. *La résurrection de la chair*. Paris: Editions du Cerf, 1962. Pp. 363. 12.90 fr.
- Ehr, Donald J., S.V.D. *The Purpose of the Creator and of Creatures according*

- to *John of Saint Thomas*. Techny, Ill.: Divine Word Publications, 1961. Pp. xi + 153.
- Faith, Reason, and the Gospels: A Selection of Modern Thought on Faith and the Gospels*. Ed. by John J. Heaney, S.J. Westminster, Md.: Newman, 1961. Pp. viii + 327. \$4.95.
- Gleason, Robert W., S.J. *Grace*. New York: Sheed & Ward, 1962. Pp. 240. \$3.95.
- Killgallon, James J. *You Are the Church*. Westminster, Md.: Newman, 1961. Pp. 136. \$2.95.
- Leblond, Germain, O.S.B. *Fils de lumière*. Saint Léger-Vauban, France: Presses Monastiques, 1961. Pp. 374. 25 fr.
- Leblond, Germain, O.S.B. *Soleil de justice*. Saint Léger-Vauban, France: Presses Monastiques, 1961. Pp. 261. 16 fr.
- Legault, Emile, C.S.C. *L'Eglise ne fait que commencer*. Montreal: Fides, 1961. Pp. 163.
- Mouroux, Jean. *Le mystère du temps: Approche théologique*. Théologie 50. Paris: Aubier, 1962. Pp. 292.
- Newman, John Henry. *On Consulting the Faithful in Matters of Doctrine*. Ed. with introd. by John Coulson. New York: Sheed & Ward, 1962. Pp. 118. \$3.00.
- Pilati, Giovanni. *Chiesa e stato nei primi quindici secoli: Profilo dello sviluppo della teoria attraverso le fonti e la bibliografia*. Rome: Desclée, 1961. Pp. 415.
- Piolanti, Antonio. *The Holy Eucharist*. Tr. by Luigi Penzo, F.S.C.J. New York: Desclée, 1961. Pp. 154. \$2.50.
- Thomas Aquinas, Saint. *Treatise on Man*. Tr. by James F. Anderson. Englewood Cliffs, N.J.: Prentice-Hall, 1962. Pp. 178. \$2.75 (paper).

*Moral Theology, Canon Law, Liturgical Questions*

- Dirksen, Cletus, C.P.P.S. *Catholic Social Principles*. St. Louis: Herder, 1961. Pp. xviii + 247. \$4.00.
- L'Encyclique Mater et magistra*. Analyse et commentaires. Montreal: Editions Bellarmin, 1961. Pp. 88. \$1.00.
- Hörmann, Karl. *An Introduction to Moral Theology: A Layman's Guide to Principles and Practice in Modern Life*. Tr. by Edward Quinn. Westminster, Md.: Newman, 1962. Pp. 283. \$4.95.
- Kenny, John P., O.P. *Principles of Medical Ethics*. 2nd ed.; Westminster, Md.: Newman, 1962. Pp. xvi + 274. \$4.50.
- Liturgisches Jahrbuch 11* (1961). Münster: Aschendorff, 1961. Pp. 256. DM 19.—

- Martínez, Luis M. *Liturgical Preludes*. Tr. by Sr. Mary St. Daniel, B.V.M. Phila.: Reilly, 1961. Pp. 224. \$3.50.
- Mayer, Suso, O.S.B. *Neueste Kirchenrechts-Sammlung* 4 (1950-59). Freiburg: Herder, 1961. Pp. vii + 596. \$16.50.
- McManus, William F. *Marriage Guide for Engaged Catholics*. New York: Paulist Press, 1961. Pp. 128. \$.75 (paper).
- Oppitz, Joseph W., C.S.S.R. *The Moral Obligation to Join Labor Unions*. New York: Paulist Press, 1961. Pp. ix + 78. \$1.00.
- Pattern for Peace: Catholic Statements on International Order*. Ed. by Harry W. Flannery. Westminster, Md.: Newman, 1962. Pp. xiii + 411. \$5.75.
- Van Ommeren, William M. *Mental Illness Affecting Matrimonial Consent*. Washington, D.C.: Catholic Univ. of America Press, 1961. Pp. 243. \$3.95 (paper).

*History and Biography, Patristics*

- Armas, Gregorio, O.R.S.A. *Enchiridion morales. Augustini: La moral de san Agustín*. Rome: Collegium S. Ildefonsi, 1954. Pp. 1181. L. 3500, \$6.00.
- Augustinus. *Sermones I-L de Vetere Testamento*. Ed. by C. Lambot, O.S.B. Corpus christianorum, series latina 41. Turnhout: Brepols; Westminster, Md.: Newman, 1961. Pp. xxxv + 658. \$17.00.
- Burke, Edmund, C.P. *Happy Was My Youth: Saint Gabriel of Our Lady of Sorrows, Passionist Student*. Westminster, Md.: Newman, 1962. Pp. ix + 268. \$4.95.
- Colombas, García M., O.S.B. *Paradis et vie angélique*. Trad. par Suitbert Caron, O.S.B. Paris: Editions du Cerf, 1961. Pp. 289. 11.70 fr.
- Damascène, Jean. *Homélies sur la nativité et la dormition*. Introd., texte, tr. et notes par Pierre Voulet. Sources chrétiennes 80. Paris: Editions du Cerf, 1961. Pp. 209. 14.70 fr.
- Daniélou, Jean. *Message évangélique et culture hellénistique aux II<sup>e</sup> et III<sup>e</sup> siècles*. Histoire des doctrines chrétiennes avant Nicée 2. Tournai: Desclée, 1961. Pp. 485.
- Daniel-Rops, Henri. *The Church of Apostles and Martyrs*. 2 vols. Tr. by Audrey Butler. New York: Doubleday, 1962. \$1.35 each.
- Demmer, Klaus, M.S.C. *Ius caritatis: Zur christologischen Grundlegung der augustianischen Naturrechtslehre*. Analecta Gregoriana 118. Rome: Gregorian Univ., 1961. Pp. xxvii + 267. L. 2500.
- Gill, Joseph. *Eugenius IV, Pope of Christian Union*. Westminster, Md.: Newman, 1961. Pp. ix + 226. \$3.75.
- Gannon, Robert I., S.J. *The Cardinal Spellman Story*. Garden City, N.Y.: Doubleday, 1962. Pp. 447. \$5.95.

- Graef, Hilda. *Mystics of Our Times*. Garden City, N.Y.: Hanover House, 1962. Pp. 240. \$4.50.
- Holzherr, Georg, O.S.B. *Regula Ferioli: Ein Beitrag zur Entstehungsgeschichte und zur Sinndeutung der Benediktinerregel*. Einsiedeln: Benziger, 1961. Pp. 212. 14.80 fr.
- MacManus, Francis. *Saint Columban*. New York: Sheed & Ward, 1962. Pp. ix + 240. \$3.75.
- Nicéas Stéthatos. *Opuscules et lettres*. Introd., texte critique, trad. et notes par J. Darrouzès, A.A. Sources chrétiennes 81. Paris: Editions du Cerf, 1961. Pp. 553. 39 fr.
- Orbe, Antonio, S.J. *La unción del Verbo*. Estudios Valentinianos 3. Analecta Gregoriana 113. Rome: Gregorian Univ., 1961. Pp. xviii + 717. L. 7000.
- Pelikan, Jaroslav. *The Light of the World: A Basic Image in Early Christian Thought*. New York: Harper, 1962. Pp. 128. \$3.00.
- Théologie de la vie monastique d'après quelques grands moines des époques moderne et contemporaine*. Archives de la France monastique 50. Ligugé, France: Abbaye Saint-Martin, 1961. Pp. 209.
- Théologie de la vie monastique: Etudes sur la tradition patristique*. Théologie 49. Paris: Aubier, 1961. Pp. 571. 30 fr.
- Vandenbergh, Bruno H., O.P. *Saint Jean Chrysostome et la parole de Dieu*. Paris: Editions du Cerf, 1961. Pp. 232. 15 fr.
- Van Der Meer, F. *Augustine the Bishop*. Tr. by Brian Battershaw and G. R. Lamb. New York: Sheed & Ward, 1962. Pp. xxiii + 679. \$17.50.
- Vies des Pères du désert*. Textes présentés par A. Hamman, trad. par A. d'Andilly et B. Lavaud. Paris: Grasset, 1961. Pp. 300. 9.60 fr.
- Ward, Maisie. *Caryll Houselander, That Divine Eccentric*. New York: Sheed & Ward, 1962. Pp. 329. \$4.95.

*Pastoral and Ascetical Theology, Devotional Literature*

- Borst, A. J., S.C.J. *De cultu cordis Jesu ad mentem P. Joannis Croiset*. Rome: Collegium Internationale Leo Dehon, 1961. Pp. 159.
- Carr, John, C.S.S.R. *Happiness in the Cloister*. Westminster, Md.: Newman, 1961. Pp. 152. \$3.50.
- Dictionnaire de spiritualité* 30-32. Ed. par André Rayez, S.J., et Charles Baumgartner, S.J. Paris: Beauchesne, 1961. Cols. 1409-2236.
- Dominique de Saint-Joseph, O.C.D. *L'Oraison: Regard et chemin*. Montreal: Fides, 1960. Pp. 208.
- Faber, Frederick W. *The Creator and the Creature*. Phila.: Reilly, 1961. Pp. 370. \$4.50.

- Faber, Frederick W. *The Creator and the Creature*. Westminster, Md.: Newman, 1961. Pp. xvii + 356. \$3.95.
- Fairweather, Eugene R. *The Meaning and Message of Lent*. New York: Harper, 1962. Pp. 139. \$3.00.
- Ferré, Nels F. S. *God's New Age: A Book of Sermons*. New York: Harper, 1962. Pp. 160. \$3.00.
- Kierkegaard, Søren. *Works of Love: Some Christian Reflections in the Form of Discourses*. Tr. by Howard and Edna Hong. New York: Harper, 1962. Pp. 383. \$6.00.
- Moore, Thomas Verner. *The Life of Man with God*. New York: Doubleday, 1962. Pp. 400. \$1.35.
- Mullane, F. D., M.S.C. *Devotion to Our Lady of the Sacred Heart*. Nagoya, Japan: Missionaries of the Sacred Heart, 1961. Pp. 152.
- Peghaire, J., C.S.Sp., et A. Poisson, C.S.Sp. *Être pauvre pourquoi et comment: Essai théorique et pratique sur la pauvreté des congrégations*. Montreal: Fides, 1960. Pp. 206.
- Priestertum und Mönchtum*. Hrsg. von Theodor Bogler, O.S.B. Liturgie und Mönchtum 29. Maria Laach: Ars Liturgica, 1961. Pp. 119. DM 4.50.
- Royo Marin, Antonio, O.P. *Jesucristo y la vida cristiana*. Biblioteca de autores cristianos 210. Madrid: Editorial Católica, 1961. Pp. 615. 100 ptas.
- The States of Perfection: Papal Documents From Leo XIII to Pius XII*. Compiled by Gaston Courtois. Tr. by John A. O'Flynn. Westminster, Md.: Newman, 1962. Pp. xviii + 400. \$8.75.
- The Way: A Quarterly Review of Christian Spirituality* 1 (1961). Ed. by James Walsh, S.J., William Yeomans, S.J., and Philip Caraman, S.J. London: The Way, 1961. Pp. 328. \$5.00.

#### *Philosophical Questions*

- D'Arcy, Eric. *Conscience and Its Right to Freedom*. New York: Sheed & Ward, 1961. Pp. 277. \$3.50.
- Day, Clarence Burton. *The Philosophers of China, Classical and Contemporary*. New York: Philosophical Library, 1962. Pp. 426. \$6.00.
- Desan, Wilfrid. *The Planetary Man 1: A Noetic Prelude to a United World*. Washington, D.C.: Georgetown Univ. Press, 1961. Pp. 132. \$2.00.
- A Kierkegaard Critique: An International Selection of Essays Interpreting Kierkegaard*. Ed. by Howard A. Johnson and Niles Thulstrup. New York: Harper, 1962. Pp. 311. \$6.00.
- McGlynn, James V., S.J., and Jules J. Toner, S.J. *Modern Ethical Theories*. Milwaukee: Bruce, 1962. Pp. 167.

Windelband, Wilhelm. *Theories in Logic*. New York: Philosophical Library, 1961. Pp. x + 81. \$2.75.

*Special Questions*

Batchelder, Robert C. *The Irreversible Decision 1939-1950*. Boston: Houghton Mifflin, 1962. Pp. 306. \$5.00.

*Between Two Cities: God and Man in America*. Ed. by Thurston N. Davis, S.J., Donald R. Champion, S.J., and L. C. McHugh, S.J. Chicago: Loyola Univ. Press, 1962. Pp. iv + 495. \$5.00.

*Bible, Life and Worship*. Proceedings of the Twenty-second North American Liturgical Week. Washington, D.C.: Liturgical Conference, 1961. Pp. 283. \$3.50.

Bini, Luigi, S.J. *L'Intervento di Oscar Cullmann nella discussione Bultmanniana*. Analecta Gregoriana 114. Rome: Gregorian Univ., 1961. Pp. xix + 316. L. 3000.

*The Bridge: A Yearbook of Judaeo-Christian Studies* 4. Ed. by John M. Oesterreicher. New York: Pantheon, 1962. Pp. 383. \$4.50.

Briva Mirabent, Antonio. *El tiempo de la Iglesia en la teología de Cullmann*. Colectanea San Paciano, Serie teológica 9. Barcelona: Seminario Conciliar, 1961. Pp. 148.

Cirlot, J. E. *A Dictionary of Symbols*. Tr. from Spanish by Jack Sage. New York: Philosophical Library, 1962. Pp. liv + 400. \$12.00.

*Cristo y las religiones de la tierra* 3. Hrsg. von Franz König. Trad. por Ramon Valdes del Toro. Biblioteca de autores cristianos 208. Madrid: Editorial Católica, 1961. Pp. 759. 130 ptas.

*Deus Books* (paper). New York: Paulist Press, 1962. The following have been received: Burggraff, Aloysius J., C.S.P., *Handbook for New Catholics* (pp. 189; \$ .95); Conway, Bertrand L., C.S.P., *The Miniature Question Box* (pp. 256; \$ .75); De Smedt, Emile-Joseph, *The Priesthood of the Faithful* (pp. 126; \$ .95); Ferkiss, Victor, *Communism Today: Belief and Practice* (pp. 192; \$ .95); Jedin, Hubert, *Ecumenical Councils of the Catholic Church* (pp. 192; \$ .95); McSorley, Joseph, C.S.P., *Think and Pray: Prayers* (pp. 159; \$ .95); Scharp, Heinrich, *How the Catholic Church Is Governed* (pp. 128; \$ .75); Sullivan, Walter J., C.S.P., *Thoughts for Troubled Times* (pp. 128; \$ .75).

Drinkwater, F. H. *Fourth Book of Catechism Stories*. New York: St. Martin's Press, 1961. Pp. 220. \$2.95.

Follereau, Raoul. *If Christ, Tomorrow, Knocks at Your Door*. Rome: International Catholic Distribution, 1961. Pp. 130. \$.80.

- Jaeger, Lorenz. *The Ecumenical Council, the Church and Christendom*. Tr. by A. V. Littledale. New York: Kenedy, 1961. Pp. xvii + 194. \$3.95.
- James, E. O. *Comparative Religion: An Introductory and Historical Study*. Rev. ed.; London: Methuen; New York: Barnes & Noble, 1961. Pp. 334. \$1.95.
- Küng, Hans. *The Council, Reform and Reunion*. Tr. by Cecily Hastings. New York: Sheed & Ward, 1962. Pp. x + 208. \$3.95.
- Lexikon für Theologie und Kirche* 6 (Karthago—Marcellino). Freiburg: Herder, 1961. Cols. 1376. DM 77.—
- Littell, Franklin Hamlin. *From State Church to Pluralism: A Protestant Interpretation of Religion in American History*. Garden City, N.Y.: Anchor Books, 1962. Pp. xx + 174. \$.95.
- Lynch, William F., S.J. *The Integrating Mind: An Exploration into Western Thought*. New York: Sheed & Ward, 1962. Pp. 181. \$3.95.
- Maritain, Jacques. *Art and Scholasticism and The Frontiers of Poetry*. Tr. by Joseph W. Evans. New York: Scribner's, 1962. Pp. 234. \$5.00.
- Mentor Omega Books*: Jean Daniélou, *The Dead Sea Scrolls and Primitive Christianity* (128 pp.; \$.60); Christopher Dawson, *The Dynamics of World History* (477 pp.; \$.90); Jacques Maritain, *A Preface to Metaphysics* (142 pp.; \$.60); Thomas F. O'Dea, *American Catholic Dilemma* (144 pp.; \$.60). New York: New American Library of World Literature, 1962.
- Merton, Thomas. *Original Child Bomb*. New York: New Directions, 1962. Pp. 16. \$1.95.
- Montero Moreno, Antonio. *Historia de la persecución religiosa en España*. Biblioteca de autores cristianos 204. Madrid: Editorial Católica, 1961. Pp. 883. 125 ptas.
- Newbiggin, J. E. Lesslie. *A Faith for This One World?* New York: Harper, 1962. Pp. 128. \$2.75.
- 1962 National Catholic Almanac*. Ed. by Felician A. Foy, O.F.M. New York: Doubleday, 1962. Pp. 696. \$2.95.
- Sentire ecclesiam: Festschrift Hugo Rahner*. Hrsg. von Jean Daniélou u. Herbert Vorgrimler. Freiburg: Herder, 1961. Pp. 828. \$13.25.
- Shideler, Mary McDermott. *The Theology of Romantic Love: A Study in the Writings of Charles Williams*. New York: Harper, 1962. Pp. 243. \$6.00.
- Sister Miriam, R.S.M. *Love Is Enough*. New York: Devin-Adair, 1962. Pp. xvii + 103. \$3.50.
- Sykes, Gerald. *The Hidden Remnant*. New York: Harper, 1962. Pp. 241. \$4.00.
- The Teaching of Classics*. Issued by the Incorporated Association of Assistant



- Masters in Secondary Schools. 2nd ed.; New York: Cambridge Univ. Press, 1961. Pp. xi + 245. \$3.50.
- Trese, Leo J. *Parent and Child*. New York: Sheed & Ward, 1962. Pp. 186. \$3.50.
- Umfrage zum Konzil: Enquête der Zeitschrift Wort und Wahrheit* (=1961, pp. 569-718). Freiburg: Herder, 1961. \$1.95.
- Via Boada, Luis. *La paleontología en el momento actual*. Barcelona: Seminario Conciliar, 1961. Pp. 112.
- Wilhelmsen, Frederick D. *The Metaphysics of Love*. New York: Sheed & Ward, 1962. Pp. 159. \$3.50.
- Zahn, Gordon C. *German Catholics and Hitler's Wars: A Study in Social Control*. New York: Sheed & Ward, 1962. Pp. 232. \$4.75.
- Zilboorg, Gregory. *Psychoanalysis and Religion*. Ed. by Margaret Stone Zilboorg. New York: Farrar, Straus and Cudahy, 1962. Pp. xi + 243. \$4.50.