

BOOK REVIEWS

OFFENBARUNG: BIBLISCHER UND THEOLOGISCHER BEGRIFF. By Werner Bulst, S.J. Düsseldorf: Patmos, 1960. Pp. 130.

B.'s short but substantial book builds a bridge between the older concept of revelation (*locutio Dei attestans*) and the contemporary understanding, the result mostly of modern biblical studies. In chap. 1 B. states that systematic theology up to now has been interested more in the content, in the doctrine communicated and attested in the revelation, whereas modern theology on a biblical basis puts the emphasis more on the event itself, inasmuch as it is a personal communication of God to man in history (Schell, Guardini, Söhngen, Schlier, Geiselman, Rahner, etc.). Modern Protestant theology goes in the same direction (Brunner, Barth, Bultmann, Cullmann, etc.).

The title of chap. 2, "Systematic or Biblical Concept of Revelation?" is unsatisfactory. There is no need for an either-or; as B. in fact does, it has to be shown that the new biblical understanding is by no means in opposition to the old doctrine, which in its own time did have good reasons for insisting more on the objective content.

Chap. 3 is the book's core. B. gives us a good description of the modern biblical concept of revelation, which he summarizes in the following rather complicated definition: "Supernatural revelation is the gracious, personal, salvific self-communication of God to man in the dimension of human history; this is achieved by a supernatural divine deed, in visible apparition and mainly in His attesting Word interpreting and comprehending the deed and apparition—in state of preparation in Israel, in final validity in Jesus Christ, for us present in the word and activity of the Church; here in this life in manifold ways veiled (therefore accepted by faith) but directed towards an immediate vision of God in eternity" (p. 111). This definition seems rather artificial and in one point even paradoxical: a "veiledness" of revelation which is "unveiling." Also, faith is not the result of something being "veiled"; rather, it is the consequence of the fact that *in statu viae* the unveiling is by definition partial and progressive.

Chap. 4 shows that there is no contradiction between the older *locutio Dei attestans* and the modern fuller concept. A fine remark on the criteria of revelation should be mentioned: they are not externally added. B. refers to C. S. Lewis; he should have mentioned here Monden's recent work on miracles. We applaud his summary statement: revelation is Christ Himself. We wish this point had been better elaborated. In fact, it would be very hard to think in realistic terms of a supernatural revelation without incarnation.

Chap. 5 mentions briefly the implications of this fuller concept in regard to the doctrine on supernatural faith. Beyond the noetic moment, it is also a personal confession of Christ in obedience, trust, and hope.

B.'s book is a fine, extremely useful contribution. However, at the present stage of theological development we are looking for a more comprehensive and systematic dogmatic treatise on revelation.

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DIE VERSTOCKUNG ISRAELS: ISAIAS 6:9-10 IN DER THEOLOGIE DER SYNOPTIKER. By Joachim Gnilka. *Studien zum Alten und Neuen Testament* 3. Munich: Kösel, 1961. Pp. 229.

Gnilka's monograph was presented to the theological faculty of Würzburg as a *Habilitationsschrift*. He candidly admits that his interest in the problem was aroused by a few pages of F. Hesse's *Das Verstockungsproblem im Alten Testament*. The problem is the use and meaning of Is 6:9-10 in Mk 4:11-12; Mt 13:13-15; Lk 8:9-10; Acts 28:25-28. This leads into a consideration of the meaning of obduracy in the Synoptic Gospels, the attitude of the Gospels towards Judaism, and the meaning and purpose of the parables. G. has added a study of related texts from Qumrân. The work is extremely thorough in its methods. A large body of modern exegetical literature (ten pages of bibliography) is quoted and discussed extensively.

The book is a notable contribution to the study of the ideas and purposes of the separate Gospels. G. finds that the use of this passage in the three Synoptic Gospels reflects well-established patterns. A close examination of the text and comparison with similar quotations of the OT elsewhere lead G. to conclude that none of the three Gospels has preserved this saying of Jesus in its original context. Mk has inserted it into the parable collection, and it also appears here in Mt; Lk places it in a different context. G. concludes that the original *Sitz* of the saying was the end of the Galilean ministry.

G. sees the parables in Mk as part of "the messianic secret." The mystery of the kingdom in Mk is the person of Jesus Himself, perceived neither by the disciples nor by the people. It is revealed only in parables, interpreted for the disciples but not for the people. The parables in Mk thus have a *Verstockungszweck* more obvious than in Mt or Lk. This is not to be taken in its literal harshness, of course; but the problem raised by a Semitic turn of thought which ultimately comes from the OT is genuine. Obduracy is conceived as a form of punishment for refusal to accept divine revelation. Neither the Jews nor the disciples understood the mystery of the kingdom, but in Mk it is because of the lack of perception in the disciples, not because

of their refusal to see. Mk is in the last analysis here facing the problem which dominates so much of his Gospel, the rejection of Jesus the Messiah by the people to whom He was sent.

The saying in Mt falls into the pattern of Mt's peculiar controversial position against Judaism; G. discusses this aspect of the Gospel at length. The kingdom of heaven in Mt as in Mk is mysterious, but it is not identified with the person of Jesus; it is "a power working in the present." Concerning this power the disciples are enlightened, but the people are obdurately blind.

In Lk and Acts the saying is conceived in Lk's idea of the relation of Judaism to Christianity. It points out the fulfilment of a prophetic word. The unbelief of the Jews is the mysterious occasion of the proclamation of the gospel to the Gentiles; this is the purpose which is implied in the formula of Isaiah.

G. finds that the similarities between the Qumrân texts and the Gospels are less notable than the differences. The concept of knowledge is important both in Mt and in Qumrân, and the object of knowledge is "mystery"; but in Mt it is the mystery of the kingdom of heaven, in Qumrân the eschatological mystery. In Qumrân the mystery is perceived by a peculiar exegesis of the OT; in the Gospels it is revealed in the words and deeds of Jesus. Most decisive is the conception of the Qumrân group of itself as esoteric and exclusive. In contrast to this, even in Mk the mystery is ultimately to be disclosed universally; it is now hidden only by the temporary limitations of the obtuseness of the disciples and the obduracy of the Jews.

G. points out that the original saying of Jesus is conceived by the separate Gospels in terms of the historical schism between Jews and the Christian community which had come into existence at the time the Gospels were written. Each of the Evangelists views this schism, its providential purpose, and its function in *Heilsgeschichte* in his own way. For each it is a fulfilment of the prophetic word of Isaiah quoted by Jesus. Mk constructs the work of Jesus Himself in two phases, the proclamation of the word and the instruction of the disciples, which correspond to the twofold mission of the primitive Church. Luke has a twofold conception which distinguishes the mission of Jesus to the Jews and the mission of the apostles to the Gentiles. He wishes to show that this is a continuous development; the Gentiles are the new Israel, the genuine heirs of the traditions of Israel. In the assumption that Mt wrote for Jewish Christians, his contrast between the enlightened disciples and the unbelieving Jews points out that the primitive Jewish-Christian community adheres to the true faith of Israel.

G. reminds us that the parables of Jesus are not in themselves intended to conceal the truth or to mislead His listeners; they say all that is necessary

for one of good will. The saying, as indicated above, is not placed by G. in the parable discourse nor is it immediately related to the utterance of parables. He believes that it sums up the Galilean ministry of Jesus and the general refusal of the Jews to accept His proclamation. This is a fulfilment of prophecy, a continuation of the incredulity already attributed to Judaism in the past and reaching its fulness in this, the hour of its greatest crisis. Israel, unfortunately, remains true to its historical character.

G.'s book is not for beginners. The arguments are involved and close. The thesis opens up a number of questions which G. does not take up. The theological and exegetical problems of the biblical concept of obduracy are too many to be solved by any simple explanation, as G. is well aware. The monograph is not intended to be such a simple solution, but a contribution to a solution. It is a solid contribution, which stimulates the reader to further constructive thinking on the problems which it treats.

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LA THÉOLOGIE DU NOUVEAU TESTAMENT: ETAT DE LA QUESTION. By Rudolf Schnackenburg. *Studia neotestamentica, Subsidia* 1. Bruges: Desclée de Brouwer, 1961. Pp. 123. 135 fr.

R. Schnackenburg, a prominent Catholic *NT* exegete and professor at Würzburg in Germany, has contributed the first volume to a new series of *NT* monographs being published by Desclée de Brouwer and edited by A. Descamps and B. Rigaux, O.F.M. (the former of these editors, recently elevated to the episcopacy, has already been replaced by E. Massaux). The new series aims at providing an up-to-date coverage of many facets of modern *NT* research. It will, in fact, be a double series, comprising *subsidia* and *studia*. The *subsidia* will be a collection of short volumes surveying modern research on various *NT* topics and providing a view of the present-day state of the question. The *studia* are to be scientific monographs on *NT* subjects by international Catholic authors. Though no limitation as to the languages which may be used has been expressed in the preliminary description of the double series, the *subsidia* at least will apparently be published in French. Thus, Schnackenburg, a German, has contributed the first volume in French; no translator is mentioned. The conception behind the series is certainly a happy one and can only be applauded; the list of prospective contributors to the *subsidia* already insures solid and serious work. It is only to be regretted that a different name for the subdivision of monographs was not chosen; the repetition of *studia* in the title and subtitle is bound to cause confusion. Perhaps a change could be made before *Studia neotestamentica, Studia* 1 appears.

S.'s contribution is an evaluative survey of modern studies in *NT* theology. Though it is not a *NT* theology in itself, as the subtitle indicates, it is a descriptive account of the main areas of *NT* theological writing, with bibliographical reference to the great majority of recent books and articles on the subject. It is thus an *instrument de travail*, which will be of great value for future research.

Eight chapters are devoted to the main areas of interest in *NT* theology: the problem of *NT* theology (its possibility, legitimacy, and structure in the light of recent progress), the principal currents and major theological works (dictionaries, commentaries, monographs), the relation of the kerygma to the theology of the primitive Church, the theology of the Synoptic Gospels (collectively and individually), the theology of Paul, Johannine theology, the theology of the other *NT* writings, various themes of *NT* theology. Each chapter is conveniently broken down into obvious and significant subdivisions.

It is difficult to recommend this survey too highly. Its great value lies not only in the bibliographical coverage of the most important works of the best of recent *NT* study, but also in the evaluative remarks which give sound direction to one who may be seeking for the place some isolated study in *NT* theology may occupy in the present state of affairs. Particularly precious are the indications of areas in which future studies may fill up the lacunae of Catholic contributions. Beginners who are looking for areas of concentration and for possible dissertation subjects will profitably consult this book.

The approach adopted by S. throughout is quite enlightened and thoroughly in line with modern developments in the Catholic interpretation of the *NT*. This is seen most clearly in the very first chapter, where the problem of *NT* theology is frankly discussed. Allowance is carefully made for a historical substratum of the *NT* message, but also for the theological pre-occupations of the individual writers.

In such a survey, which is basically an organized and annotated bibliography, it is always possible to reproach the author for not having included such and such a title. *Quot homines, tot sententiae*. A few minor lapses may be pointed out. It is rather strange to find in the footnote on J. Geiselman's contribution to the relation between Scripture and tradition a reference to E. Nielsen, *Oral Tradition*—a study dealing with an entirely different problem (p. 45, n. 1). Likewise, the articles of S. Lyonnet ("Le péché originel et l'exégèse de Rom. 5,12-14," *RSR* 44 [1956] 63-84; "Le sens de *eph' hō* en Rom 5,12 et l'exégèse des Pères," *Biblica* 36 [1955] 436-56) should more properly belong in n. 5 on p. 68. Add G. Biffi and G. Lattanzio, "Una recente esegesi di Rom. 5,12-14," *Scuola cattolica* 84 (1956) 451-58. Finally, it would have

been well to indicate the qualifications which O. Cullmann has made to his famous *Christology of the New Testament* (see pp. 104–5) as a result of some of the criticism which it received; see *Choisir*, nos. 9–10 (1960) 20–23. These are, however, minor defects in an otherwise excellent beginning of the new series.

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CHRIST WITHOUT MYTH: A STUDY BASED ON THE THEOLOGY OF RUDOLF BULTMANN. By Schubert M. Ogden. New York: Harper, 1961. Pp. xii + 189. \$3.75.

English readers are indebted to Schubert M. Ogden for a translation, *Existence and Faith* (New York, 1960), of nineteen Bultmann essays and an autobiographical sketch of Bultmann. *Christ without Myth* presents the contemporary theological problem, Bultmann's proposed solution, an immanent criticism of that proposal, the outlines of a constructive alternative, and an appendix on John Macquarrie's *The Scope of Demythologizing*.

For more than one reason Bultmann scholars may find difficulty with O.'s newer work. Most mystifying is an attempt to clarify the reality Bultmann attributes to the Resurrection. The Resurrection has reality; it is the action of God which presents man with the factual possibility of authentic existence (p. 87). Barth, we feel, has correctly noted that for Bultmann the real Easter event is the emergence of the Easter faith, which O. maintains is distinct from the reality of the Resurrection itself. In an attempt to prove Barth's misunderstanding, O. seeks a reality of the Resurrection anterior to the Easter faith. "For though the precedence here was not that of one objective historical event to another, there can be no question that the initial appearance of the Christian faith . . . was . . . a response . . . to a divine reality outside of them [the disciples] and prior to them" (pp. 87–88). Though O. denies the precedence "of one objective historical event to another," two paragraphs later it is affirmed that "In short, the life and proclamation of the historical Jesus were the objective historical occasion for the Easter faith . . . of the first disciples" (p. 88). There is no problem with the evident fact that Christ lived, preached, and died. But this affirmation does not, we feel, touch Barth's problem about the objectivity of the Resurrection. To speak of the reality of the Resurrection in terms of divine action, of a response "to a divine reality," and to affirm that "the life and proclamations of the historical Jesus" were the objective historical occasion for the Easter faith does not precisely answer questions about the ultimate reality that was the Resurrection nor does it preclude a tissue of fancy spun from hope. Bultmann has restated his polyphonic position summarily and clearly in the larger

and more current context of continuity in the twenty-seven-page booklet, *Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus* (1961).

When O. brings up the discussion of analogy and mythology, he senses a fundamental weakness in Bultmann's epistemological presuppositions. But to oppose analogical to mythological, as does Bultmann, is neither definitive nor clarifying. In the analogy of names, things may be named analogically, univocally, and equivocally. There are, moreover, types of analogy. And mythological is one aspect of a mode of cognition conveniently called intersubjective, a type of thought opposed to the scientific, objective thought best exemplified in the empirical sciences. Because O.'s distinctions here are neither systematic nor exhaustive, it is not surprising to find the discussion of analogical and mythological (pp. 90-92, 147 ff.) and the discussion of objectifying thought (pp. 150-64) wanting in demarcation. Perhaps there are some other categories than those briefly mentioned above, categories which may bring out the basic cognitional problems in Bultmann's theological approach. And it could be that O.'s work may project those categories into a future work. Certainly O. is correct in feeling the weakness of an exclusively existentialist approach to theology in general (in which the more particular problem of myth emerges), as his discussion of the reality of the Resurrection, the possibility of objectifying thought, and the reference to Fr. Copleston's critique of modern existentialism (pp. 150-51) indicate. Yet, the present work does not openly manifest intellectual principles of discrimination and corresponding concepts and modes of expression capable of distinguishing levels and modes of knowledge and predication.

Christ without Myth holds that Bultmann's concept and articulated definition of myth is clear. There appears to be only negative advertence to the fact that Bultmann first attempted to define myth as a *Vorstellungsweise* and claimed he did not mean this definition in the modern sense of an ideology (*Kerygma und Mythos* 1, 22). Later Bultmann modified the definition, calling myth a *Denk- und Redensweise* (*ibid.* 1, 122), and added that the meaning of myth is not among the most important questions (*ibid.* 2, 180). At this period Bultmann placed the essence of mythical thought in its opposition to scientific thought, which, as John L. McKenzie noted in an article giving most of the definitions and meanings of myth, is exactly what Bultmann "had denied in the first definition: the concept of myth as an ideology" (*Catholic Biblical Quarterly* 21 [1959] 270).

A further effort appears to make mythology oppose scientific method rather than the world picture, the object presented by modern science. Apart from the fact that Bultmann's concept of modern science and the modern world picture may indeed be validly called into question, it is only through

an extraordinary prism that one may view myth's opposition to be exclusively to the scientific method rather than likewise to the content of the science, especially since O. himself translated in another context Bultmann's statement maintaining that "a method is not separable from its object" (*Existence and Faith*, p. 92), a statement that could be verified in Bultmann's discussion of modern scientific methodology and the object it presents to us. At any rate, it would be easier to indicate cases where Bultmann proceeds as if belief and science are in principle opposed, while at the same time manifesting a belief in science, its method, and its conclusions.

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DIE KIRCHE IM NEUEN TESTAMENT. By Rudolf Schnackenburg. *Quaestiones disputatae* 14. Freiburg: Herder, 1961. Pp. 171. \$3.50.

Recently an outstanding Protestant work on the biblical theology of the Church, Eduard Schweizer's *Church Order in the New Testament*, was translated into English. Now there has appeared in German (but probably ultimately destined to be translated into English) an excellent Catholic work on the Church in the *NT*. The author is already well known for his *NT* commentaries, and especially for his study of the kingdom of God, *Gottes Herrschaft und Reich* (1959).

The first of the four parts of this work deals with the existence and life of the Church as it is portrayed in the *NT*. From its first days after Easter, but even before Pentecost, Christianity has been a community. There are no authentic traces of an individualistic Christianity operating outside the community, nor of a Christianity of completely separate groups (even the Hellenists and Hebrews of Acts 6 were part of a larger community). The pouring-out of the Spirit is what launched this community on its earthly course, and throughout its history in the *NT* this community is acutely aware of its direction from heaven. Local churches at Jerusalem, Antioch, and Corinth give witness to individual peculiarities, but even clearer witness to agreement on essentials, e.g., faith in Jesus, baptism and the Eucharist, apostolic preaching, charity, eschatological expectation, etc.

In a study of the primitive Church the question of its directive organization is a difficult one. The Jerusalem church, as described in Acts and the Pauline epistles, gives evidence of organized hierarchical direction; in another church like Corinth (1 Cor 12) we get a picture of pneumatic, charismatic functions. S. maintains that there is no essential difference between these two pictures: both hierarchical and pneumatic functions are bestowed by God. Even as the prophets, miracle workers, and teachers of 1 Cor 12:27-31 have a charism, so also does a presbyter like Timothy (1 Tim 4:14). And

even in face of the pneumatic functionaries at Corinth Paul claims a supreme authority which is decisive (1 Cor 4:21). We must remember, too, that the picture of apostolic authority is not dependent on Acts nor on the Pauline epistles. It has its conception in the Gospel picture of the Twelve who are given power by Jesus (Mt 18:18) and in Peter's prominent place. The early Church was not only a community; it was a flock, a flock that had its shepherds.

The life of the primitive Church is clearly marked by a strong emphasis on cult and sacraments. In particular, the Eucharist, as a pledge of the nearness of the Lord, binds the Christians to one another. Baptism gives a good insight into the true sacramental mentality of the Church; for in all the *NT* sources it is not only a rite of initiation but also a sanctifying action which remits sin and gives new life. Finally, the early Church has a strong missionary bent which comes from Jesus Himself.

This first section of S.'s work, while relatively short, is very good. One of its chief merits is that it avoids overdependence on Acts and supports its views from the whole *NT*. There can be no charge here of viewing history through Lucan glasses. In a second section S. examines the theology of the Church in different writings (Lk-Acts, Mt, Paul, Pastorals, Catholic epistles, Johannine corpus). The treatment is competent but necessarily brief. By way of observation, the treatment of the role of the Law in the Matthean view of Christianity (p. 66) is disappointing. S. says that Mt does not portray a rejudaized Christianity; yet it certainly does seem to echo a community that is observing the Law. In treating the theology of the Church in Heb (p. 85), S. is up-to-date in broaching the question of Qumrân influence on the author. He leaves aside the problem of the Pauline authorship of the Pastorals; yet, while admitting that the Church of the Pastorals seems more institutional than in the earlier Pauline epistles, he finds that it has many Pauline characteristics. While at first glance the Johannine writings seem to give witness to a Christianity which stresses individual mystical contact with Christ, nevertheless, the figures of the flock (Jn 10), the vine and the branches (Jn 15), and the bride of Christ (Ap) show that the Johannine view of Christianity is just as ecclesiastical as that of any other *NT* author.

In a third section S. treats of some ecclesiastical aspects or characteristics of the Church, e.g., its eschatological orientation, its dependence on the Spirit, its hierarchical organization, etc. He compares the Christian community to Jewish groups that shared similar ideas; and, of course, the prominent term of comparison is Qumrân. The reviewer found this section somewhat disappointing. S. is naturally interested in pointing out differences between Christianity and Qumrân, in order to establish a case for Christi-

anity as a separate and independent institution. In most cases these differences are obvious, since they center in the uniqueness of Jesus Christ. But S. does not develop at any length the possibility that similar (but different) ideas at Qumrân may have had a formative influence on the Christian Church. To the reviewer this seems the more important avenue of investigation for a book on the theology of the Church in the *NT*.

The fourth part concerns the mystery of the Church. Here the author treats the earthly and heavenly dimensions of the Church and some of its titles, e.g., people of God, the building of the Holy Spirit, the body of Christ. S. closes the work with a consideration of the Church and the world, and of the Church and the kingdom of God. His view is that the kingdom of God is the final goal of God's plan of salvation. To a certain extent the kingdom is incipiently present in Jesus and in the Church. But the Church belongs to the time of waiting and growth and has not reached the final majesty of the kingdom which is yet to come. Therefore, the Church cannot be simply identified with the kingdom of God, nor can the Church's inner ordination to the kingdom be forgotten. This ordination is especially apparent in the Eucharist. At the end of time the Church will be subsumed in a higher unity, an outcome expressed symbolically in the marriage of the Lamb and His bride.

S.'s treatment of the Church is a contribution to biblical theology, not so much because of the number of its original insights, but because it is a convenient and competent summary of modern scriptural views on the Church. It is a very handy introduction to any over-all treatment of the theology of the Church.

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SON AND SAVIOUR: A STUDY OF ACTS 13:32-37. By Evald Lövestam. Translated by Michael J. Petry. *Coniectanea neotestamentica* 18. Lund: C. W. K. Gleerup; Copenhagen: E. Munksgaard, 1961. Pp. 134. 10 Kr.

The esteemed Swedish series of *NT* monographs, which was begun by Anton Fridrichsen and is continued under the editorship of Harald Riesenfeld, has been enriched by a new addition, an excellent discussion of the *OT* quotations in Acts 13:32-37. Its author is a docent at the University of Lund in Sweden, and though it appears in a very readable English translation, no notice is given of a previous Swedish publication of it.

In Acts 13:16 ff., Paul, who has arrived at Antioch in Pisidia and entered the synagogue on the Sabbath, addresses the gathering after the reading of the Law and the Prophets at the invitation of the leaders of the synagogue.

Paul's discourse is fundamentally kerygmatic; it begins with a survey of Israel's history, mentions the establishment of the Davidic dynasty by Yahweh's promise (cf. 2 S 7:8-16), and finds its culmination in the proclamation that from David's descendants has come the promised Saviour of Israel, Jesus. But it is Jesus who has been raised by God from the dead, who is the culmination of the trustworthy covenant-promises made to David and his seed in the dynastic oracle first uttered by Nathan. That is why God did not allow His "Holy One to see decay." As scriptural proof for the character of Jesus as the risen Saviour of Israel, Paul's discourse introduces three *OT* quotations in vv. 33-35. They are derived from Ps 2:7 ("You are my son; today I have begotten you"), Is 55:3 ("For an everlasting covenant will I make with you, the favor assured to David"), and Ps 16:10 ("You will not let your holy one see the pit"). The meaning and precise application of the *OT* citations to Paul's argument have often been discussed—especially in regard to the first two quotations. L. now subjects them to a thorough investigation, which evaluates former opinions, but above all attempts to make clear the way in which the *OT* verses were understood in contemporary Judaism and used by Paul.

After a preliminary section in which L. explains the context of *OT* quotations in Paul's discourse, he examines each one in detail. Since the phrase *anastēsas Iēsoun* (Acts 13:33) must mean "having raised Jesus [from the dead]," as E. Haenchen, J. Dupont, *et al.* have shown, the use of Ps 2:7 in the context can only refer to a special quality of Jesus as "God's Son," set up with royal power and universal dominion as of the Resurrection. Ps 2 is explained as a messianic psalm, rooted in the dynastic oracle of 2 S 7:11 ff. The new evidence of the Qumrān text, *4Q Florilegium* (see *Journal of Biblical Literature* 77 [1958] 351-54; but cf. 78 [1959] 343-46), is brought in to show the messianic use of these passages in contemporary Judaism. Further proof is sought also in rabbinical literature. Moreover, the use of Ps 2 in other passages of the *NT* (Acts 4:24 ff.; Heb 1:5; 5:5; 7:28) confirms the interpretation proposed. The early Church looked upon Christ's resurrection as a form of birth (Acts 2:24; Col 1:18; Ap 1:5), so that as of that time He was constituted "Son of God in power" (Rom 1:4). Consequently, though Ps 2:7 is not used in and for itself as scriptural evidence of the Resurrection, the way in which it is used in the early Church of the *risen* Christ gives peculiar force to Paul's use of it in this discourse.

The more difficult verse from Is 55:3 is subjected to similar examination. Different interpretations of it are reviewed, and then the covenant background of the enigmatic expression *ta hosia David ta pista* both in the *OT* and in early Judaism is explored. L.'s treatment in this section is particularly well done and convincing. He shows that both the *LXX* expression and the

original Hebrew (*hasdê Dāwīd hanne'āmāntm*) refer to the covenant made by Yahweh with the house of David. Support for this interpretation of Is 55:3 is found in Ps 89:4-5; 132:11; Is 9:1-7; 11:1; etc., and in late Judaism in *Psalms of Solomon* 17:1, *4Q Florilegium* 1:10-3, etc. Consequently, in using the Isaian verse in Acts 13:34 Paul means that in Jesus as the Son of God set up with royal power and universal dominion as of the Resurrection Yahweh has brought to realization the trustworthy and reliable covenant-promises once made to David: "I will fulfil for you the reliable covenant-promises made to David." It may seem that in the long run L. is not giving an interpretation which differs much from "messianic salvation blessings (*Heilsgüter*)," which had been proposed by others. In reality, these may coincide, but the merit of L.'s treatment lies in the significant covenant nuances which underlie the Isaian expression and which give rich meaning to Paul's use of the words. These he has brought out very well.

The last quotation (Ps 16:10) creates little difficulty once the two preceding quotations are seen to refer to Christ's resurrection. In Acts 2:30-31 Peter likewise relates Ps 16:10 to the covenant-promise made to David. The burden of the three *OT* quotations used by Paul thus becomes: what God promised to the fathers, this He has fulfilled by raising Jesus from the dead. As the risen Son of God, He is endowed with kingly power and universal dominion, and in Him Yahweh has brought to Israel the Saviour promised to David long ago.

A useful appendix (pp. 88-112) surveys the passages in the Synoptics where "son of God" appears and attempts to analyze them in the light of Ps 2:7, as it was used in the early Church. From this consideration it emerges that the Psalm served to stress the divine sonship and universal dominion of the exalted Jesus. Likewise in the Synoptics L. discovers that the royal aspect is the nuance which dominates; it plays an important role in the designation of Jesus as "God's Son" in the Synoptics (p. 110).

It is not easy to digest adequately and give a fair impression of the rich insights which are found in this monograph. No one who reads it will come away without having been delighted by the clear and illuminating presentation of the *OT* and Jewish background of the expressions quoted by Paul in his discourse and of the titles involved.

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KYRIOS UND PNEUMA: STUDIEN ZUR CHRISTOLOGIE DER PAULINISCHEN HAUPTBRIEFE. By Ingo Hermann. *Studien zum Alten und Neuen Testament* 2. Munich: Kösel, 1961. Pp. 155. DM 19.80.

This monograph is the second in a new series of Catholic biblical studies issued under the general editorship of Drs. Vinzenz Hamp and Joset Schmid

of the Theological Faculty of the University of Munich. The author's principal purpose is to determine the relationship between the risen Christ and the Holy Spirit as described in the major Pauline epistles, and thus make a contribution to the contemporary discussions revolving around this interesting and highly important question. The point of departure was furnished by an article of Karl Prümm, S.J., in *Biblica* (1951), which reviewed Catholic exegetical thought on 2 Cor 3:17a ("the Lord is the Spirit"). The study comprises two parts: (1) Pauline assertions of the identity between *Kyrios* and *Pneuma*; (2) the various ways in which such an identity as conceived by Paul has been worked out in theorems fundamental to his thought.

Part 1 is devoted mainly to determining the meaning of 2 Cor 3:17a, and H. quite correctly (in this reviewer's opinion) concludes that *Kyrios* designates the risen Christ, while *Pneuma*, a *Funktionsbegriff*, is the divine power through which the risen Lord as possessor of the Spirit is active in the Church. Thus, *Pneuma* is a datum of the Christian experience, an eschatological reality, i.e., simply the exalted Christ as consciously experienced by the contemporary Christian. It is through this present activity of the *Kyrios* that the Christian is granted a share in the Holy Spirit and in the divine glory. The section concludes with a very brief discussion of certain parallel passages which exhibit this same identification: the exordium to Romans; 1 Cor 15:45; 1 Cor 6:17; Rom 8:9-11.

The second major division contains a most interesting review of the cogitate theological conceptions in Pauline Christology: "edification" of the Church, her unity, her missionary orientation, apostolic tradition; the Pauline concept of liberty from sin, law, and death; finally, the glorious resurrection of the just and the part played in this characteristically Pauline concept by the *Pneuma-Gedanken*. After these preliminaries, H. sets forth clearly and precisely the theological conception which has been the object of his entire research. He concludes that this identity between the risen Lord and *Pneuma*, as Paul represents it in his letters, is the basis of all Paul's assertions concerning the divine Spirit. An appendix gives a brief bibliography of pertinent materials. Here one is surprised to find no listings under the names of Pierre Benoit, O.P., or of Stanislas Lyonnet, S.J., and—what is more astonishing—no reference to Lucien Cerfaux's two volumes on Paul's ecclesiology and Christology. The only work of Dom Jacques Dupont mentioned is his masterly *Gnosis*.

The results of this investigation are significant for the modern theologian who would seek to grasp Paul's attitude to the Holy Spirit. The methodological approach, to which H. is consistently faithful, is excellent. It is an exegetical inquiry which permits a historical, rather than a Scholastic or systematic,

theology to play a preponderant role. Thus, the questions about the Trinitarian or non-Trinitarian character of the Pauline *Pneuma* concept are pre-scinded from, as are also those relative to the personality of the Holy Spirit. H. is, of course, aware that his work may be criticized as a minimalist interpretation. He stands, however, on solid ground, we feel, when he rejects such unwarranted criticism. His essay is additional proof of the absolute necessity of careful historico-critical investigation for the construction of a solid biblical theology of the *NT* which may match the splendid *OT* biblical theologies that have appeared in the mid-twentieth century.

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DAVID STANLEY, S.J.

MARIA NELLA SCRITTURA E NELLA TRADIZIONE DELLA CHIESA PRIMITIVA. By Fr. Spedalieri, S.J. Messina: Editrice "La Sicilia," 1961. Pp. 503. L. 3500.

In his preface the author informs us that this study on the primary sources of Marian doctrines was undertaken because of the exaggerated criticism of Marian privileges in some circles. He wished to show that these privileges, taught in the past, are firmly rooted in ancient tradition and Scripture. Emphatically he rejects any false irenicism that would make converts by minimizing Marian prerogatives. On the other hand, he avoids the pitfall of sentimentalism toward Mary that would admit anything without proof. Thorough scholar that he is, S. attempts to prove his points by a critical examination of all the sources, and that in their historical context. This is especially evident in his handling of the patristic writers, grouping them as he does according to geographic areas in the early Church.

The framework of the entire study is simple. It begins with a brief chapter on Mary in the Gospels. That is followed by a chapter each for Gn 3:15, Isaiah and Micah, and Ap 12. The other nine chapters deal with the witnesses in the various "Churches" of ancient Christianity: in the first two centuries, then at Alexandria, in Africa, in Asia Minor, in Antioch, in Syria and Palestine, at Rome, in the rest of Italy, in Gaul and Spain. Each of these chapters forms a neatly framed picture of the Marian tenets as stressed by the outstanding writers of the area. An index of authors and a detailed table of contents finishes off the volume. Scholars would have welcomed an index of Marian topics treated.

It is not possible to even note all points treated and conclusions reached. The book forms a veritable mine of information about the Virgin Mother in the early Church and Scripture. One must read it to appreciate this, as well as to realize S.'s acquaintance with most of the vast literature of recent decades pertinent to scriptural and patristic Marian problems. In view,

however, of the fact that he made a new painstaking investigation of the primary sources precisely because of the minimizing tendencies of certain scholars, readers will be interested in some of his conclusions. I shall note some of the more important. (1) Lk 2:49 not only does not indicate that Mary was ignorant of Jesus' divine nature, it even supposes that she knew this. Throughout the study of the patristic evidence, S. points up the witnesses to Mary's knowledge of Christ's divinity from the beginning. He rejects the recent rather crass concept that God allowed the greatest mother of all time to be ignorant of the real nature of her child until he was twelve years old. (2) Lk 1:34, when analyzed exegetically and in tradition, demands that Mary had always in mind to be a virgin. (3) From a study especially of Pius IX's *Ineffabilis Deus* one can conclude unequivocally that the Mariological interpretation of Gn 3:15 is the teaching of the ordinary magisterium. After a careful exegetical analysis, S. concludes that Mary alone is the woman of Gn 3:15, as Christ alone is her Seed; and this is the traditional view, contrary to Drewniak's study. (4) The "virgin" of Is 7:14 can be none other than Mary. (5) A study of the Apocalypse discloses that the Church is not the central theme of its every section. It need, therefore, not be central in Ap 12; in fact, the woman there is Mary alone. The Church enters the scene merely as the progeny of the woman in Ap 12:17. The reviewer is not convinced that S. has proved the exclusion of the Church from the picture of the woman. I note that S. seems unaware that the Armenian version of Irenaeus, *Adv. haer.* 4, 33, 4, helps to supply a missing verb and to clarify a puzzling passage.

S. confesses a special interest in the problem of Mary's co-operation in redemption. He concludes that an immediate co-operation was always traditional. In his conclusion, however, he limits this co-operation to exemplary causality, which he claims is the view of the Fathers. True, Mary's co-operation involves exemplary causality, but efficient causality cannot be excluded, as is clear from the Fathers and especially from recent popes.

The author's confidence in asserting traditional interpretations of Scripture and tradition is refreshing. Certain scholars have tried to show that these views can no longer be defended scientifically. Even if these scholars will not admit S.'s conclusions, they must re-examine their positions. This alone will have made the author's study worth while.

Capuchin College, Washington, D.C. DOMINIC UNGER, O.F.M.CAP.

GNOSTICISM: A SOURCEBOOK OF HERETICAL WRITINGS FROM THE EARLY CHRISTIAN PERIOD. By Robert M. Grant. New York: Harper, 1961. Pp. 254. \$4.00.

THE EARLIEST LIVES OF JESUS. By Robert M. Grant. New York: Harper, 1961. Pp. 134. \$3.50.

Robert M. Grant, Professor of New Testament Studies at the University of Chicago, has long been making invaluable contributions to the problems of the intertestamental period. The first of the books under review is an excellent collection of sources translated from the Greek, Coptic, Syriac, Armenian, and Latin by various hands to illustrate the important contributions that have been made to our understanding of Gnosticism in recent times. From the Greek sources (translated by Grant) we have selections from Irenaeus, Origen, Hippolytus, Epiphanius, Clement of Alexandria, Plotinus, and Porphyry, as well as fragments of Ptolemaeus and Heracleon and parts of the *Hermetic Corpus* (Tracts 1, 4, 7, and 13, translated by F. C. Grant and W. R. Schoedel). From the Coptic we have excerpts from the Berlin Coptic papyrus (P. Berol. 8562, s. v), comprising the *Gospel of Mary* and the *Secret Book of John*, revised from the German of W. Till by E. R. Hardy; also a valuable new translation by W. W. Isenberg of the *Gospel of Truth* found among the Nag'-Hammadi papyri in 1945-46 (here with the recently recovered four missing pages). Unfortunately, the Rylands papyrus of the *Gospel of Mary* (P. Ryl. 463, edited by C. H. Roberts) is referred to but not quoted. From the Syriac we have the lovely *Hymn of the Pearl* from the *Acts of Thomas* in the translation by A. A. Bevan revised by W. R. Schoedel; finally, from the Armenian, a selection from Eznik of Kolb, *Against False Doctrines*, translated by C. S. C. Williams. Thus, the collection is a very representative and satisfactory one, though there is a certain amount of typographical confusion in the listing of sources and translators. As the book now stands, it is never quite clear who translated what and from which original language; it would surely help the young scholar if all sources and translators were clearly listed in one place. On the other hand, the final indexes are very carefully done and serve as a guide to a book which might otherwise be difficult to use. G. deserves a great deal of credit for assembling this valuable collection of translations, but the book's value would be enhanced a hundredfold if, as I have suggested, a schedule of sources, languages, and collaborators were inserted in future editions.

G.'s second book, *The Earliest Lives of Jesus*, takes up a rather new and interesting approach to an old problem: the historicity of the Gospel narratives, especially as this is reflected in the methods of Christian and Gnostic exegesis down to the time of Origen. For G., the final focus is on Origen's mystical exegesis, the effort to "internalize Jesus," as the foundation for any modern, sound biblical interpretation. G. throughout implicitly asks the question: Why was it that none of the earliest Christian commentators ever

questioned, at least in substantial, the historicity of the Gospel account? Rather, the tendency, from Justin and Tatian on, was towards reconciliation of conflicting narratives, and (in G.'s view) to develop a notion of inspiration which would be proof against all doubting. Even Origen, who "uses the method taught by the [rhetorical] manuals" (p. 47), in his analysis of the biblical narratives does not at the same time reflect the critical methods of the Greco-Roman rhetoricians and historians. Instead, he continually asserts, "we believe that the gospels were accurately written by the aid of the Holy Spirit, and those who wrote them made no mistakes in recording" (*Comm. in Jo.* 6, 34, quoted on p. 54). Perhaps one of the more novel sections of the volume is G.'s analysis of the contribution of the so-called progymnastic writers of the Hellenistic world, as, e.g., Aelius Theon, Hermogenes, Trypho, and Herodian. This trail takes the author through the maze of highly formalized rhetorical and debating exercises taught in the Greco-Roman schools, the allegory, the enigma, the gnome or sententious statement, the chria or amplification of a famous man's words or deeds. I missed a fuller discussion of allegory as a technique of the Roman rhetoricians and philosophers, especially the allegorical interpretation of Homer, which, in my view, largely influenced Philo's approach to the Pentateuch. In any case, Origen's approach to the Gospels, conditioned by his own spiritual and mystical experience, attempted to reconcile contradictions and anomalies by using the symbolic-allegorical methods of Philo and Hellenistic schools. Abandoning strict historical criticism, Origen's view was that "the tradition of the Church . . . pointed . . . through John's more symbolical interpretation to his own exegesis" (p. 117). Yet, Origen's attempt on the allegorical level to free the Gospel from its historical and eschatological elements was, in G.'s view, the first step in the direction of modern biblical criticism. The Gospels were written, as G. suggests, "by men who were both remembering Jesus and discovering" the meaning of His message. In Origen's appreciation of "the different witnesses' levels of spiritual apprehension" can be found an important clue to modern exegesis, even though Origen did not develop it. Hence, G.'s final conclusion is that we must be content to see in Origen's thought "not final conclusions but elements which, combined in new ways and supplemented by other considerations, can be used in creating a more adequate understanding of the life of Jesus" (p. 118).

In a highly complex and technical area, G. has done a very creditable piece of work. This was not the place to emphasize Origen's debt to Philonic allegory; G.'s limitation of the field to the area of historical criticism and the influence of non-Christian rhetorical theory was a sound one, and his sharp analyses should prove illuminating and instructive to all students of what

has been called the "enigma of Jesus." Even though one may admit with a recent writer that "the Gospels occupy a unique and incomparable place in the history of literature and cannot be reduced to the normal popular literature of the day . . . to independent forms and anonymous pieces which somehow or other have been conflated in the Gospels" (August Brunner, S.J.), at the same time we may not deny the mind's legitimate quest for rational answers. The soul's confrontation with Jesus may not be divorced from the agelong thirst for evidential support. It is this thirst, this quest, that G. seeks in some sense to satisfy in his study of the historical criticism of the early Christian centuries. There are some very useful appendixes, a glossary, a select bibliography, and extensive indexes.

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HERBERT MUSURILLO, S.J.

AUGUSTINE THE BISHOP: THE LIFE AND WORK OF A FATHER OF THE CHURCH. By F. van der Meer. Translated by Brian Battershaw and G. R. Lamb. London-New York: Sheed & Ward, 1961. Pp. xxiii + 679. \$17.50.

This book has been a minor classic in Europe since it appeared in 1947 and especially since it became more widely accessible in a German translation in 1951 and in a French one in 1955. It owed its popularity, first of all, to its subject: M. takes up the life of Augustine at the point where most biographers lose interest, namely, when he becomes a priest and, shortly afterward, a bishop. It owed its popularity above all to its method and to the remarkably successful application of the method: M. achieved the feat of building up, out of the bits and pieces uncovered by archeology in North Africa (he is himself an archeologist and historian of art, and has produced first-rate atlases of the early Christian world and of Western civilization) and out of an intimate and immensely detailed knowledge of Augustine's writings, a fascinating mosaic of the everyday life and pastoral activity of an (admittedly unusual) bishop in a small North African coastal town in the early years of the fifth century.

M.'s success is most marked precisely when he is building up this mosaic in which, out of insignificant detail, anecdote, apposite quotation, and archeological odds and ends, there emerges a new and most attractive picture of Augustine, as well as a deeper and, at times, new understanding of his ideas. If this sort of thing could be done for other great Fathers, our understanding not only of the early Church but of early Christian doctrine as well would be immensely enriched. Particularly notable in M.'s book is the long first part, "The Church of Hippo Regius" (chaps. 1-9; pp. 3-274), in which he describes the place of Augustine's activity (the town, the basilica and home of A., the province), the inhabitants (pagans, Jews, Donatists),

the remnants of paganism in contemporary culture, A.'s daily pastoral dealings (with his community, with various classes and types of men), the clergy and ascetics who were his companions, and finally A. himself (his appearance, his daily round of activities, his character ripening to sanctity through the continual call of his people on his charity, his patience, his compassion). The passionate Augustine of the *Confessions*, the patrician of the spirit, emerges here as a deeply lovable man and, perhaps above all, as a humble man. It is this last trait more than anything else which shows the deep spiritual continuity between the Augustine who died after ten days of repeating amid continual tears the penitential psalms, and the young Augustine who had sought but had "not found there the Word made flesh." Similarly highly successful sections of the book are chaps. 11-13 (A.'s liturgical practice; Christian initiation at Hippo; a Sunday in Hippo), chap. 15 (the preaching of A.), and chaps. 17-19 on popular piety (cult of martyrs; feasts of the dead; belief in miracles).

M.'s interest in building up a factual picture and not in writing of A.'s theological doctrine has its drawbacks at times, in that the reader may get a one-sided picture of A. For example, the impression is given in the book as a whole and especially in chaps. 1-9 that A.'s pastoral activity and experience changed him only in the sense that the patrician was plebeianized, the Plotinian intellectual brought down to earth to face the everyday problems of the simple and unlearned. In fact, this pastoral experience forced upon A. a deep intellectual transformation of his understanding of faith and of the Church, a change begun indeed in his first years as a convert but accomplished only gradually (cf. J. Ratzinger, *Volk und Haus Gottes bei Augustin*, especially pp. 1-43). Another important instance: in dealing with the Donatist strife, M. details the outward course of events, the human factors, while touching only briefly and superficially on the theological principles at issue. This again can be misleading. The Donatists were indeed poor in original ideas, but they had inherited certain important principles from Cyprian. A., convinced no less than Cyprian of the unity and holiness of the Church, had not the simple task of rejecting outright the Donatist ideas but the much more demanding one of preserving Cyprian's principles while also doing justice to the Church's convictions concerning heretical and schismatic sacraments. The real theological significance of the long and wearying Donatist debates is that across the years these two great *amatores unitatis* are debating the implications of their cherished common convictions.

The weakest parts of M.'s book are those in which he does take time to elaborate certain of Augustine's theories. Thus, chaps. 14 (Handbook for Preachers) and 16 (Instruction for Beginners), on A.'s theories of preaching

and of catechetics, are weak, in comparison with the rest of the book, simply because they are but an extended paraphrase, with liberal quotations, of the *De doctrina christiana*, Book 4, and the *De catechizandis rudibus* respectively. The weakest chapter of all is chap. 10, dealing with Augustine on the theoretical aspects of Christian cult. M. here analyzes chiefly the well-known letters to Januarius (*Epp.* 54–55); but these letters, while the only extended expositions in this line, were written early in Augustine's career (400 A.D.) and cannot be regarded as A.'s last or complete word, especially on the nature of specifically Christian sacraments (i.e., the "sacraments which we perform," and, in particular, the always privileged ones: baptism, Eucharist, anointing, and imposition of hands).

These are relatively small defects in a nobly conceived and nobly executed book. The translation, unfortunately, cannot be much praised. In fact, it is often woolly; it is often, though not always in very important points, simply wrong; in one instance at least, it completely betrays Augustine's thought and M.'s words. I think it necessary to document this statement in some detail, precisely because this is an important book and will be, I hope, widely read. I shall take my three criticisms in reverse order.

One passage not only contains mistranslations but greatly misinterprets A. and M., and has the latter agreeing with certain Protestant interpretations of A.'s thought on the Eucharist. On p. 313, the translation reads (lines 12 ff.): "It is perfectly true, however, that there is nowhere any indication of any awareness of the real presence of Christ in the sacrament, or that he thought very much about this subject or made it the object of devotion; that was alien to the people of that age—at any rate in the West. Augustine is not a man of the Middle Ages. When his thoughts dwell on the sacrament of the altar, he does not as yet think of the identity of that sacrament with his glorified Lord. He does not yet know the eucharistic Christ. It does not enter his mind that under the forms of bread and wine the Lord, in his human nature, is, though hidden, directly present, that he can approach him and throw himself in adoration at his feet, and in the intimacy of that meeting overlook, indeed, ignore, the sacramental veil which hides the inwardness of the sacrament." What M. actually says is: "As far as the Real Presence is concerned, it nowhere appears that he experienced this affectively, that he meditated on it or had devotion to it; such an attitude was foreign to that age, at least in the West. He is not a medieval man; in connection with the sacrament of the altar he does not yet think of identity with the glorified risen Lord; he does not yet know a 'Eucharistic Christ.' It does not occur to him to approach immediately the human form of the Lord behind the appearances, to throw himself

directly, tenderly, at His feet, and, in the deep human emotion of this encounter, to forget the sacramental veil, even to misunderstand it and thus change it into an instrument of new and limitless self-abasement." While the precise reference of one or two phrases is left ambiguous in my translation, as it is in M.'s text, a somewhat different picture of A.'s belief in the Real Presence is given! (Even the German translation and the usually excellent French one turn the sentence "It does not occur to him . . . at His feet" into a denial of belief in the Real Presence by A.)

Mistranslated words and phrases: p. 174, read "Fore-Mass" for "Preface"; p. 188, paragraph 3, read "of his mother as a wife"; p. 278, paragraph 3, for "the true essential . . . *latreia*" read "the offering of sacrifice is very specially part of a latreutic cult, for it constitutes a *latreia* reserved exclusively to God"; p. 281, lines 4 ff., for "The great majority . . . significance" read "The great majority of *sacramenta*, however, are not done but spoken, not performed but read, not seen but heard and understood, not used for and in worship by way of symbolic action but in sermons for purposes of preaching the Christian message"; p. 281, last line, read "foreign" for "wholly alien"; p. 303, line 3, for "of these last" read "of the former" (A.'s whole theory of knowledge is turned upside down by this single wrong word); p. 308, line 11, read "Nor are they simply . . ."; p. 307, paragraph 3, lines 1-3, the first sentence belongs with the previous paragraph, since it continues and does not modify the thought of the preceding sentence, and the lines should read "For the Holy Ghost works only through the true Church. This is his solution: the sacraments can be valid even outside the Church and in evil members, but what they give depends on whether . . ."; p. 351, line 14, for "the latter's" read "the former's" (i.e., the parents); p. 359, paragraph 2, the words "of the Passion" in line 3 belong with "First Sunday" in line 2; p. 366, paragraph 2, "*prex* used at the distribution of the gifts from the altar at the Eucharist" ought to be "*prex* over the altar gifts at the Eucharist," the reference being to the Canon of the Mass, not to the distribution of Communion; p. 368, end of paragraph 2, for "spoken" read "eloquent"; p. 409, paragraph 3, instead of "for if God gives grace and we are even preaching over a chalice of cold water" read "for if God grants that we happen to speak well of the cup of cold water," the reference being to the words of Christ in the Gospel; p. 422, paragraph 2, for "not too happy" in lines 12-13 read "not very simple," for M. is saying A.'s explanation is obscure, not wrong; p. 430, paragraph 2, for "refer" read "remind" in line 2; p. 438, paragraph 2, for the three sentences "Does the truth . . . are true" in lines 12-14 read "Is this a world of genuine concepts or of biblical facts volatilized into symbols? We do not know; we can only hesitate and

think: it is both"; p. 458, paragraph 3, for "light" read "love" in line 4; p. 466, for paragraph 3 read "Finally, there are a few words about the salt ceremony and, in connection with this, about the salt—i.e., the spiritual sense—of Scripture"; p. 477, paragraph 2, for "Utica . . . martyrs" in lines 15–16 read "Utica [boasted] of Bishop Quadratus and of his parishioners the three hundred martyrs . . ."; p. 491, paragraph 3, line 1, for "In the end" read "Finally" or "Lastly"; p. 565, paragraph 2, the "gradually" in line 8 belongs two lines down with "pale"; p. 584, the "in perfect silence" of line 7 belongs in line 9 at the end ("in the half-light of a pillared hall, amid deep stillness").

I said the translation is often "wooly"; by this I mean a certain unnecessary expansion and paraphrase of M.'s original, with a consequent vagueness. This is difficult to substantiate without going into great detail, but the type of thing meant can be seen *in parvo* on p. 457, bottom of page. Augustine's advice, that in dealing with unreceptive catechumens, the catechist would do better "to speak much about them to God than much about God to them," becomes "to say much about them to God than to say much about God *to the people concerned*" (italics mine). When this sort of needless verbosity is applied to whole sentences and paragraphs, and fairly constantly, the result can be predicted.

The publishers owe it to the buyers of this expensive book to make available a good list of errata.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 30–32 (*Etats de vie—Esquerre*). Paris: Beauchesne, 1961.

With these three fascicles, completing the second section of Vol. 4, the general and specific excellence of this series is indeed sustained and even heightened. To the list of scholarly virtues already cited in previous reviews of earlier offerings, there should be explicitly added breadth of treatment: the topics are presented with a sharp awareness of their relations to older and divergent spiritual traditions. Wherever relevant, detailed analyses of Stoic, Rabbinic, Taoist, and Islamic thought are provided, thereby making more explicit the points of similarity and the reasons for difference. Historic and semantic detail enables the reader to separate the strands of thought where they alter texture; an apt selection of citations offers a clear insight into the development and refinement of spiritual usage.

Some of the more notable contributions would appear to be the following. The article "Etats-Unis" by E. Jarry and G. Weigel affords a well-documented insight into the founding and development of the American Church;

the central problem of ethnic diversity, and its solution, partly through the prudent use of local councils, and a certain *élan créateur* of the clergy, as well as the obstacles to interfaith tolerance and understanding are well done. "Eucharistie," taken together with "Eucharistique (Coeur)," is of great value, especially the section on Eucharistic devotion; a treatise in itself, it represents the combined and able efforts of eight scholars. A brief but interesting analysis of "Eutrapélie" by H. Rahner, and an extensive treatment of "Evagre le Pontique" by A. and C. Guillaumont, will be well received. Currently more attention is being directed to the works of Evagrius, Diadochus, Macarius of Egypt, and Gregory Palamas; articles such as this enable the reader to learn more than a passing citation can afford. D. Mollat, in his excellent "Evangile," traces the semantics and the spirit of the word in the Greco-Roman tradition and in the Old and New Testament; a clear delineation of the gradual formulation of an evangelical spirituality, from the first century to Charles de Foucauld, makes the third and fourth sections especially valuable.

M. Planque's "Eve" is of particular interest to the ascetical psychologist; within a fine article Section 2, "L'Eve intérieure," stands out. Herein it is clearly demonstrated that the Fathers and early ecclesiastical writers possessed a solid purchase on a concept often credited solely to the analytic adroitness of Jung, the animus/anima problem. The writer shows that Origen, Ambrose, Augustine, and Peter Lombard were aware of and greatly interested in this problem. Citations reflect varying degrees of understanding, from the verbal and peripheral to the profound and symbolic. Thus, it appears that Augustine may well have suspected that his epistemological theories were only partly allegorical. Current experiments in the area of sensory deprivation and reflections on the unity of the personality would profit, unexpectedly enough, from a reading of Richard of St. Victor's *Adnotationes mysticae in psalmos*. It is reassuring to find early spiritual writers aware of the complexity involved in the unification of personality in and through union with God; they would perhaps agree with Jung when he wrote: "... one must for better or for worse come to grips with the animus/anima problem in order to open the way for a higher union. . . . This is the indispensable prerequisite for wholeness" ("The Self," *Cross Currents*, Spring, 1957).

Extensive and richly documented, the articles "Examen de conscience" and "Examen particulier" are of singular value. The authors plot the evolution and gradual refinement of the examen from its origins in non-Christian asceticism to the Ignatian formula. The Stoic search in monologue grows into the Christian quest, not merely in dialogue with the Divine, but em-

powered by it. By the fourth century the examen emerged as a spiritual exercise properly; when the persecutions ceased, the battle was focused more on the self and its vagaries, lest fervor grow dull through false security. Bernardine of Siena and Thomas of Villanova in the sixteenth century recommended the practice vigorously to the laity in their sermons. With Zutphen, d'Ailly, and Mombaer, formularies became minute, almost mechanical; Ignatius appears to have simplified the procedure and made more explicit the role of the examen as a co-operation with divine grace. The instrumentality of the Sodality of the Blessed Virgin Mary in spreading the practice of the examen is marked; the usual objections are neatly handled. These two articles are an excellent source for conferences and personal direction.

"Examinatio" by H. Jaeger and "Exemplarisme" by A. Ampe are worth study. "Exercices spirituels" by J. Leclercq, A. Rayez, P. Debongnie, and C. Schmerber presents a historical survey of the numerous systems of piety, their similarity, and variant emphases. This article should be read as an amplification and supplement to others on more restricted topics within this general area. Section 4 presents the documents of the magisterium bearing on spiritual exercises for clerics and laity; it will be a most useful source. "Exode" skilfully presents a great biblical theme in its spiritual perspective, communal and individual. "Expérience spirituelle" and "Extase" are first-rate expositions. Of special value is the treatment of the phenomenon of ecstasy in the non-Christian religions and its allied psychological problems. Concluding this tome are the fine articles "Exorcisme" by J. Daniélou, "Extrême onction" by H. Rondet, and "Ezéchiel" by J. Harvey.

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WILLIAM J. BURKE, S.J.

THÉOLOGIE DE LA VIE MONASTIQUE: ÉTUDES SUR LA TRADITION PATRISTIQUE. *Théologie* 49. Paris: Aubier, 1961. Pp. 571.

THÉOLOGIE DE LA VIE MONASTIQUE: D'APRÈS QUELQUES GRANDS MOINES DES ÉPOQUES MODERNE ET CONTEMPORAINE. *Archives de la France monastique* 50. Ligugé: Abbaye Saint-Martin, 1961, Pp. 211.

These two volumes on the theology of the monastic life have their origin in a common occasion: the sixteenth centenary of the death (361) of St. Martin of Tours, the great apostle of Gaul. It is the Abbot of Ligugé, Dom Gabriel le Maître, who organized and introduces the patristic volume, and the Abbey of Ligugé that publishes the fascicle on modern and contemporary monastic figures. The scope of the first volume is to provide material for "theological reflection on the nature and significance of monasticism in the

Church," "less in its institutional and historical than in its churchly (*ecclésiail*) and spiritual aspect"; the scope of the other volume is quite in the same line.

The patristic volume is of excellent quality, comprising twenty-six studies of monastic figures from Origen to Theodore the Studite in the Greek East, to Peter Damian, the Carthusians, Bernard and Aelred of the Cistercians in the Latin West; the Semitic tradition is represented by Ephraem and a study of the *Historia religiosa* of Theodoret. In the presence of such wealth it seems small to regret certain omissions. Yet, the Introduction expressly mentions that monasticism is a common treasure of the Roman Church and the Oriental Churches; the lack of similar studies on Simeon the New Theologian, Gregory Palamas, and the Athonite tradition (also on the Slavic tradition) diminishes the catholicity of the volume. The contributions range from eight or ten pages to forty-eight (Chrysostom). The studies on Pachomius (by H. Bacht), on Chrysostom (by J.-M. Leroux), on Gregory the Great (by R. Gillet), on Theodore the Studite (by J. Leroy), and on the Cluniac monasticism (by Jean Leclercq) are among the more noteworthy. Some of these make available to a broader public information and insights that are lacking in the common summaries of monastic history: Pachomius, not only an organizer of cenobitic life but a doctor of fraternal charity; Chrysostom, defender of solitaries and of the apostolic mission of monks; Gregory, who recognizes an incompatibility between the monastic vocation and the clerical state, and yet takes monks for church administration and the episcopate; Theodore, doctor of cenobitic life, for whom subjection is more than obedience.

The second series of notices (there are twenty-six, from Louis of Blois to Lambert Beauduin) might more accurately be said to inquire into the theology of the Benedictine rather than the monastic life. This is a factual narrowing of horizon as compared with the patristic volume. Likewise, the deliberate neglect of the institutional and liturgical, present also in the first volume, has here a more marked effect, insofar as the romantic component of the nineteenth-century Benedictine revival is not noticed nor is the liturgical revival. (Some background for the liturgy is supplied in *Maison-Dieu*, no. 69 [1962]: "Liturgy and the Spiritual Life: The Problem.")

The ground swell of interest in both volumes, at a time when Christians everywhere are seeking to find themselves and to find fit ways of mission and unity in a new epoch, is to see how the manifold monastic effort is a flowering of baptism, how the monastic community is often looked upon as a particular instance of the Church (*ecclesiola*), how its structure is only

incidentally clerical, i.e., its principles neither require nor expect it to share in the apostolic commission for care of souls or for evangelization; and yet, as a flowering of baptism, it is alien to neither. Insofar as the monastic ideal is refined, it tends to become not only a particular instance, with the appropriate institutional expression, of a multiform ideal, but exclusive. A double instance of this may be seen in the thesis of the "essentially cenobitic" character of monasticism in the West and the tendency to see the anachoretic ideal as alone truly monastic (Bouyer, Athonite writers). So Leroy in the first volume. Yet, for another, the common life is not essential to the monastic state.

Leclercq notes that Cluny's sense of universalism and charity is to be understood in the light of feudal society; so also its tendency to centralization, based on Rome, freeing local churches from feudal particularity. Beauduin, who would have preferred his community to be nonexempt, believed that exemption no longer had the same reason that it once had. Though advantageous for the community, it brought with it unquestioned hindrances to the good of the Church. Did not Beauduin here also anticipate a real pastoral need (cf. *Amer. Ben. Review* 10 [1959] 200 f.)?

A final suggestion. These volumes have been concerned with the theology of the monastic life—in a measure, of religious life. Yet, clerical life in common has also its long history, its institutional realizations, its contemporary recommendation (Pius XII). In our day of new needs and new institutes, would not a volume providing material for theological reflection on this other main trunk of religious life be welcome and beneficial? What have the non-Latin Churches to present here? Or has the clerical celibacy of the West been a necessary condition for the rise of clerical religious communities? Could the series *Théologie* undertake such a project?

St. Meinrad Archabbey, Indiana

POLYCARP SHERWOOD, O.S.B.

L'ÉGLISE EN PRIÈRE: INTRODUCTION À LA LITURGIE. Edited by A. G. Martimort. Paris and New York: Desclée, 1961. Pp. xv + 916.

The science of liturgy has developed so enormously and has so many ramifications that it is not easy to decide what should, and what should not, be included in any study of it. A generation ago one hardly knew even where to begin. But in recent years there have appeared a number of helpful books which may be classified under the general heading of "Introductions to the Liturgy"; these have greatly clarified the situation. Their purpose is to make a wide survey of the field, without giving an exhaustive treatment to any part of it. They let one see the subject of liturgy as a whole, give some indication of the relative importance of its subdivisions,

and enable a student to obtain a balanced view of the entire field. From this he is able to judge which portion of it will be particularly interesting or useful to himself, and is given a good start for the more detailed studies on which he may then decide to embark.

Most of these introductions, however, are written by a single author, who, even though he be capable of surveying the whole field, is almost certain to have specialized in some particular area of it. Hence, he will tend to give prominence to this area, at the expense, perhaps, of some other in which he has not the same competence. For this reason there is much to commend the idea of putting forth an introduction to the liturgy in the form of a symposium, in which each section is written by someone who is an acknowledged authority in that area, the work of all to be co-ordinated by a general editor who will see that they do not overlap and yet, between them, do cover the whole field.

This is the plan of the thorough and comprehensive work now under review. It has been edited by Canon Martimort, a director of the Centre Pastorale Liturgique in Paris, professor at the Institut Supérieur de Liturgie of the same city, and of the Theological Faculty of Toulouse. By reason especially of the first two of these positions, he has long had personal contact with every liturgical scholar of any standing in the French-speaking world and is therefore particularly well placed for knowing whom best to approach for a really authoritative treatment of any given liturgical subject. He has, in fact, assembled a truly brilliant team of writers and has given us a book which, in my opinion, is quite the best of its kind which has yet appeared in any language.

Though it purports to be an introduction to the liturgy, this does not mean that it is in any way superficial or merely elementary. It does not stop at the threshold of the subject, but truly introduces the reader to it. That is, it leads him inside—and well inside—the structure of knowledge which has been built up during the past half century by the research work of scholars and the experience of pioneers in the liturgical movement. It is a genuine introduction in the sense that any well-educated Catholic, clerical or lay, would be able to follow it all with interest, even if he knows nothing about liturgy beforehand; also in the sense that it shows him all round the building, yet leaves him with the conviction that he has still a great deal to learn. It will probably stimulate in him the desire to learn more and will enable him to go further with confidence because he has been shown very clearly the outlines of what he has to study and been provided with a copious bibliography dealing with each and every point.

Birmingham, England

CLIFFORD HOWELL, S.J.

CHIESA E STATO NEI PRIMI QUINDICI SECOLI: PROFILO DELLO SVILUPPO DELLA TEORIA ATTRAVERSO LE FONTI E LA BIBLIOGRAFIA. By Giovanni Pilati. Rome: Desclée, 1961. Pp. 381.

A synthesis of the thought of the principal writers on Church-State relations during the first fifteen centuries makes a worth-while contribution to present-day scholarship. Pilati has produced a fine compilation of source material and bibliography supported by a running commentary on the development of the theory. There is just enough text to give a concrete historical background in this century-by-century survey. The first three centuries are grouped together to show the relations of the early Christians with the pagan Roman emperors. The next seven centuries stress the position of the Catholic Church in the Byzantine Empire. Source material becomes more abundant in the period from the tenth through the fifteenth centuries. After an epilogue summarizing the whole, there is a sixteen-page bibliography which should prove valuable to theologians.

The meaning of *gladius* in the acts of the councils and in papal pronouncements provides a point of departure which is useful in this kind of material. The two swords first appear in Lk 22:36 and are mentioned most recently in a 1960 text on canon law. In dealing with Jewish converts to Christianity, St. Paul insists that the Church has judicial and executive power; he urges the faithful to have recourse to Christian rather than pagan authorities for judgments concerning morals. Clement of Rome first describes the ideal organization of the Body of Christ: a priesthood with sacramental authority, the right to interpret Scripture, and disciplinary power.

Up to the time of the struggle over lay investiture, the symbol of the sword is found in official pronouncements used in a literal sense, that is to say, with the idea of material coercion. Gradually the meaning is modified to bring out the spiritual aspect of intervention. Bernard of Clairvaux maintains that this double force implies power to impose penalties for violation of ecclesiastical ordinances, not to interfere in political matters.

Another point investigated by Pilati is the attitude of members of the Church toward the state. In the beginnings of Christianity one part of the faithful identified the world with the state. Since the emperor, as Pontifex Maximus, was deified and paganism was the state religion, some tended to segregate themselves from civil society. Up to that time the head of the religion had been the head of the state. Public ceremonies called for religious worship, which would have been idolatry for the Christians.

With Constantine the persecution of the Church ended. The new religion was given privileges; the faithful could participate in public life, they could serve in the army. In theory the emperors were official protectors of the

Church, but in practice they often set themselves up as legal guardians. Gregory of Nazianzus' comparison of the relation of Church and state to that of the soul and body became classic. It has remained so to our day, appearing in the writings of Thomas Aquinas and down through the centuries to Leo XIII's *Immortale Dei*.

The Middle Ages were influenced by Augustine's idea that a non-Christian state exercised only an imperfect form of justice. This was taken up by Gregory the Great, who laid the foundation of a pontifical state independent of the emperor then residing in Constantinople. After its apogee in the thirteenth century, there was a rapid decline of papal power. Absolute independence of the state from the Church followed the establishment of papal residence in Avignon. A separatist movement in politics marked the end of the Middle Ages and the beginning of the modern era.

In conclusion Pilati underlines the difference in theories of ecclesiastical jurisdiction. At one extreme we have those with heretical tendencies insisting that the temporal ruler have some control over Church discipline; at the other, the pseudohierocrats consider only the Mystical Body of the Church, approving the intervention of the Church in temporal matters, not *regulariter* but *casualiter*. In between, we find the hierocratic system, the essence of which is the conception of the universal Church as a body corporate and politic, comprising all Christians. It holds that the pope has *potestas* from his monarchic position authorizing him to intervene in temporal matters for the good of the Church. Pilati finds that the famous theory of the two powers, attributed *de iure* to the pope, now has a meaning which is penal rather than political. Consequently, temporal power must be studied under two aspects: the power proper and that used to defend the Church.

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HORTENSE A. DOYLE, R.S.C.J.

FE CATÓLICA E IGLESIAS Y SECTAS DE LA REFORMA. By Prudencio Damboriena, S.J. Madrid: Editorial Razón y Fe, 1961. Pp. xvii + 1228.

The present volume was inspired by Fr. Damboriena's association with the Roman Congregation of the Council (of which he is a consultant), whose members recommended that he write an interpretative work on Protestantism. His competence is unquestionable, coming from years of personal experience in Europe, America, and the Far East, and from the extensive research he has done in lecturing on Protestant theology at the Gregorian University. The immediate impetus for the book was the heavy inroads of Protestantism in Latin America, which underlined the need for wider and deeper knowledge of Protestant history and belief among the clergy and lay leaders in Spain and the South American countries.

Before examining the various religious bodies in detail, D. analyzes the historical context in which Protestantism was born in the sixteenth century. He sees the Reformation as partly the result of a decadent religious spirit, which evoked from Adrian VI the most critical commentary of clerical laxity in the annals of the papacy, and partly the fruit of a messianic drive by men of genius who felt they had a divine mission to reform not merely the Church's morals and discipline but her dogma as well. He surveys a large body of Protestant writing that pictures the Reformation as a great, if not unmixed, blessing to the Christian people; but he concludes that, when the ledger is balanced, the Reformation must be held responsible for causing the most serious division in the Mystical Body since the time of Christ, and strongly contributing to the religious agnosticism that has entered the mainstream of Western civilization.

In the four centuries since the Reformation, D. traces five periods of development. During the sixteenth century, in spite of political conflicts and struggling efforts to systematize new teachings, the dominant tone was confessional orthodoxy, which built substantially on the principles of Luther, Calvin, and Melancthon. Next came a period of intense doctrinal evolution, characterized by the emergence of the Free Church groups, the Puritans, Baptists, and Quakers. This ushered in the pietistic movements on the Continent and in England, typified by the Moravians and the Methodists, which, in turn, provoked and were balanced by the rise of deism in Britain and France, and the *Aufklärung* in Germany.

The nineteenth century was mainly rationalistic, when authors like Ritschl and Wellhausen challenged the epistemological and historical foundations of revelation and swept aside anything that was essentially supernatural in the Christian faith. Harnack represented the high-water mark of a Protestant rationalism whose self-assurance was reinforced by an exhaustive scholarship on the early centuries of the Christian era.

Rationalism met a powerful reaction since 1900 in a rediscovery of Kierkegaard and a Barthian theology of crisis that has awakened the Protestant world to its original dogmatic heritage. However, D. thinks that much of the so-called neo-orthodoxy, especially in the United States, is more nominal than real. Tillich and Reinhold Niebuhr are cited as examples. Neither believes in the Incarnation. Tillich denies it because of the "incompatibility of union between the finite and infinite," and for Niebuhr, Christology came of the unwarranted mating of Greek philosophy with the Gospels, when the councils ventured to define the symbol of a God-man "into a truth of speculative reason."

The newest and most promising phase of Protestant history is the ecumenical movement. D. contrasts the unitive efforts in the World Council

of Churches with the Catholic concept of unity, based on dogmatic ground and assured by the authority of an infallible primacy. He isolates the principal obstacle to Protestant sympathy with the Catholic solution of Christian disunity as the unwillingness to barter the advantages of doctrinal freedom for the sake of a unity that, for many church bodies, would mean grave denominational loss.

In the central portion of the book, D. covers all the major and most of the minor denominations currently active in world Protestantism. They are grouped along historical lines and include the Lutherans, Reformed, Anglican, and "heterogeneous sects" ranging from the Mennonites to Christian Science. American Protestantism stands out as the most sectarian.

Treating of the Wesleyan doctrine of salvation, D. properly notes that according to Methodism the traditional Protestant theory of a corrupt nature is modified in the "Catholic" direction of a grace that raises man above the level of justification, where his sins are no longer imputed, to the status of a child of God. What the author might have noted was that Protestant thought in English-speaking countries has been radically changed by this outlook, which includes the notion of showing one's love for God by works of charity for the neighbor; it helps to explain the social consciousness and achievements of nations like the United States, where Wesleyan ideals have been influential for upwards of two centuries.

The final section treats at length of Protestant evangelism, which has found expression in the world-wide mission apostolate, the organization of such movements as the Y.M.C.A., and most recently in the joining of forces between the World Council of Churches and the International Missionary Council. Evaluating the work of ecumenical zeal, D. is more restrained than might be expected. His intimate knowledge of Protestant mission work in traditionally Catholic countries makes him wary of the future until this basic problem of competitive evangelism is solved.

Fe catblica is a monumental work that may well become the standard reference for a Catholic appraisal of modern Protestantism. Its sources are mainly Protestant, firsthand, and interpreted with a fairness and balance that invite ready acceptance. Yet, no doubt is left about the major premise on which the book rests, that Catholicism is the only authentic form of Christianity and that Protestantism, therefore, is a deviation. If its focus is more on Protestantism as a religious system than on Protestants as religious people, this was dictated by the author's immediate purpose. He wants to give Catholics in Spain and Spanish America some of the information they need to meet the challenge expressed by the research director for the Latin American missions of the National Council of

Churches. "Never before," he said, "throughout the four hundred fifty years of its presence in history, has Protestantism reached such heights of apostolic passion and ecumenical vitality as of today in Hispanic America."

West Baden College

JOHN A. HARDON, S.J.

MISIONOLOGÍA: PROBLEMAS INTRODUCTORIAS Y CIENCIAS AUXILIARES. By Angel Santos Hernández, S.J. Santander: Editorial "Sal Terrae," 1961. Pp. 570.

S. intends to prepare a complete treatise on missiology, several volumes of which have already appeared. This work presents an introduction to the science and the relation of four other sciences to the missionary apostolate: ethnology, history of religions, linguistics, and colonization.

The first problem discussed is the meaning of the word "mission." The usual meanings are given. But the major part of the section is given to the juridical meaning of mission. S. holds for the strict definition that those areas subject to the Sacred Congregation De Propaganda Fide alone are to be called juridically mission territories. It is stated that adherence to this definition will eliminate much of the confusion which surrounds the use of the word at the present time. Certainly there has been a confusing use of the words "mission" and "mission land" recently, when writers can describe France as a mission country. S. is right in saying that such usage can be only analogical, even though the Church is confronted with dechristianized masses in former Christian countries. Too much space, however, is given to the discussion of the usage of the word. In spite of the neat solution of confusion found by limiting the word to territories subject to the jurisdiction of Propaganda, there still is confusion. The Scandinavian countries are subject to Propaganda and so must be considered mission territories. The Moslem countries of the Middle East are subject to the Oriental Congregation and would not then be considered mission territories juridically. Pakistan, a Moslem country, is under Propaganda; Iran is not. That does seem somewhat confusing. Such a division apparently looks more to the convenience of administration than to the objective definition of what constitutes an area a mission territory.

The next section describes the development of a missiology among the Protestant denominations, together with a summary of present Protestant mission theology. This is followed by a historical survey of the slow and laborious effort within Catholicism to elaborate a more specific definition and description of the missionary action of the Church. The work of Streit and Schmidlin is treated at length, as is the controversy about which of them was the father of modern missiology in the Church. This is followed

by a description of the developments in missiology in Europe and America. The bibliography submitted here is valuable. After spending twenty-five pages in presenting the arguments defending missionology and missiology as the proper designation of the science, S. admits that it is somewhat of a waste of time to be engaged in arguing the proper word. A discussion has been going on for years, whether missiology is a true science. The situation is summarized well. No doubt, it has some value, but the ordinary student may well wonder why there is so much excitement of speculation. The systematizing of missiology has undergone changes, and each author in the field has come up with his own division of treatment, as does S.

The second part of the volume describes the auxiliary sciences which S. has chosen and their relation to missiology. The value of ethnology is solidly argued. Here in the United States attention is given more specifically to cultural anthropology. However, it does seem that the amount of space given to the evolution of the science in its process of formation and specialization is not warranted in a basic missiology text. The present position of the science would be sufficient for students of missiology. S. makes a very good case for the preparation of missionaries in the essentials of the science and for specialization by some. This part of the chapter is much more pertinent than the description of the historical development of the science of ethnology.

The same tendency to overburden the text with the historical developments of a science is evident in the chapter on the history of religions. The description of the present schools and tendencies in the science is valuable, as is the bibliography. It does seem that for the student of missiology it is important to know the actual status of a science rather than how it became what it actually is, and then to correlate this present state of the science with the missionary apostolate. The chapter on linguistics gathers together the teaching and practice of the Church in the matter of indigenous languages. An interesting section of the chapter gives a rapid survey of the linguistic effort of missionaries around the world. The problem of Latin in the liturgy for the missions does not seem to be so much a linguistic problem. It need not be included in this chapter, since S. has treated the subject very thoroughly in a previous book, *Adaptación misionera*. The final chapter on these related sciences deals with the fact of colonization—a better term than colonialism, since the latter has become a nasty word in modern usage. The mind of the Church during the era of colonization has taken into account the changes that have taken place in the world scene. S. offers a solid study of the position and attitude to be assumed by the missionary in the present delicate situation of evolving nationalities, so often ac-

accompanied by exaggerated nationalisms. It might have been helpful if he had illustrated the fact that, while the principle about sympathy with the political aspirations of all people is clear, application of this principle can be, even has been, exaggerated to mean immediate and total indigenization of Christianity. On this point there has been much emotional writing, not always realistic: e.g., requiring the complete denationalization of the missionary if he is to be effective. Such a process of cultural denudation is neither possible nor desirable, no matter how much the missionary seeks to identify himself with his people.

A complete text of missiology has been necessary for a long time. S. has embarked on this project with much promise. We wish to praise the effort and its actual results so far. Very valuable bibliographies on each chapter are in themselves very important contributions to the study. Perhaps a future edition will reduce the length of treatment given to points which on later evaluation will merit less emphasis.

Boston, Mass.

EDWARD L. MURPHY, S.J.

FAMILY PLANNING AND MODERN PROBLEMS: A CATHOLIC ANALYSIS. By Stanislas de Lestapis, S.J. Translated by Reginald F. Trevett. New York: Herder and Herder, 1961. Pp. v + 316. \$6.60.

Family Planning and Modern Problems is a translation of *La limitation des naissances*, first published in 1958. It represents the most ambitious attempt to date of this well-known priest-sociologist to grapple with problems of human fertility in the modern world.

The book begins with a brief review of "positions and arguments in favour of family planning throughout the world," treating successively Malthusians (in a very loose sense of the term), Marxians, the "Reformed Churches," Islam, and "Ghandi's and Nehru's India." Part 2 attempts to refute those to whom "birth planning appears to be a necessity and contraception a boon" (p. 49). The author first considers some "results which have in fact been obtained where birth planning and contraception are systematically and officially recognized by law" (p. 49). Then he tries to imagine a society in which acceptance of contraception has become complete, a so-called "contraceptive civilization."

Parts 3 and 4 develop at length a Catholic perspective on fertility problems. Fr. de Lestapis recalls several natural and supernatural values which must be safeguarded, states and defines the Church's position on contraception, discusses the preparation needed for practice of a permissible regulation of births, and finally outlines a twofold mission of Catholics in this area, the prophetic (being a sign to the world) and the practical (helping

alleviate human misery, especially in the underdeveloped nations). Eleven appendixes contain factual information relating to arguments in the body of the work.

To this reviewer, Part 3, on the "True Meaning of the Catholic Position," is the most important. Unlike many parallel discussions, this one gives the impression (1) that some regulation of fertility among Catholics should be the rule rather than the exception (almost always for spacing, often for limitation of number, of births); (2) that this regulation, if done for proper motives and using licit means, represents a positive Christian achievement, not something merely tolerable. In the light of continuing ambivalence toward fertility regulation among Catholics and in view of contemporary demographic realities (including Catholic fertility behavior as revealed in several recent studies), such a thoroughly positive approach takes on particular significance. The ultimate question, of course, is whether it is as theologically sound as it is appealing. The author has made a good start in proving that it is, but the systematic theological scholarship remains to be done.

A brief treatment in Part 3 of *amplexus reservatus* raises many questions. To begin with, it is not clear just what role the author would assign this practice. From the context one would view it as a form of highly satisfying sexual activity that can be practiced without risk of pregnancy. Yet, in a note on p. 169, Fr. de Lestapis explicitly denies that "... it is of itself a method for preventing pregnancy or spacing births." The reader is left in the air. In any case, it is questionable whether sufficient knowledge and experience have accumulated to allow for relaxation of the caution urged by the Holy Office in 1952. In the words of the *Monitum*, may we now "... speak as though there were no objection to the *amplexus reservatus* from the standpoint of Christian morals"? Laymen reading this section may be mystified. Not too many will understand precisely what is meant by such terms as "the intercourse known as *copula reservata*" and "inseminatory intercourse." For most, the treatment will prove tantalizingly incomplete.

The weakest part of the book is the second, depicting the effects when "birth planning and contraception are systematically and officially recognized by law." The heavy emphasis on legalization implies that this is the crucial element. In fact, the long list of unhappy conditions which Fr. de Lestapis associates with "officially recognized" contraception would be found in most societies where contraception is widely practiced, whether legally or not. In general, the author blames too much on contraception as a causal agent in social and individual pathology. Often as not, it could more accurately be viewed as an effect or symptom, or as an unrelated factor.

The discussion of demographic trends and their relation to social and economic development is fundamentally in accord with current thinking of demographers and economists. The few technical errors (e.g., on mortality declines as the cause of aging of populations) do not seriously detract from its usefulness.

Poor or unclear translations are frequent enough to suggest that anyone wishing to study closely the thoughts of Fr. de Lestapis should go to the original. In all, however, this is a welcome addition to the relatively small corpus of Catholic writing on population and human fertility. It should help substantially to advance our thinking on these matters.

Marquette University

THOMAS K. BURCH

WAR AND THE CHRISTIAN CONSCIENCE: HOW SHALL MODERN WAR BE CONDUCTED JUSTLY? By Paul Ramsey. Durham, N.C.: Duke Univ. Press, 1961. Pp. xxiv + 331. \$6.00.

This is a synthesis of the natural-law tradition of just warfare and the Protestant ethic of Christian love. The two are, of course, intrinsically reconcilable. As they have historically unfolded in America, however, the two traditions have largely gone their separate ways. The Protestant ethic has looked upon war teleologically in the light of the Christian orientation to love for fellow man, as indeed it must be judged. But at the same time he has tended to neglect the question of the morality of the means of warfare. This latter aspect, Prof. Ramsey finds, has engaged the attention of the Catholic moralist conscious of the contradiction of waging war for noble goals by means inherently evil. The latter has, however, tended to lose sight of the ethic of love from which his elaborate structure of moral rules took its rise.

R. substantiates his critique of Protestant thinking by a lengthy examination of statements of Protestant bodies and studies by individual authors. Concerned almost exclusively with ends, it has developed a calculus of consequences. What military advantages will be gained by the use of the hydrogen bomb? How many lives will be lost in attacking a population center? These are the questions to be answered. R. finds such considerations germane to the morality of warfare, but he strenuously objects to the absorption of the question of the means of warfare into that of ends: "It is only an *agape*-ethic facing exclusively toward the future consequences that today allows outstanding theologians to reduce the morality of means to prudential calculation of results" (p. 13).

Catholic thought has remained true to the long tradition of limited warfare. From Augustine on, it has subjected war to the rigorous demands of

reason. These demands were finally concretized in the formula of the double effect still valid today. It alone harmonizes a morality of end and means. But this very formulation has tended to formalism: “. . . an ethics that attempted to determine right action and the proper conduct of affairs may have been too rigid, too certain in its statements about legitimate means; and ‘moralism’ may have prevented good people from being sufficiently wise or free or flexible in their deeds or in the choice of political programs” (p. 61). One who has the tried and true formula is likely to rush in with the ready answer, forgetful that it may be a stereotype. This must be tempered by a return to the value of love.

R. correctly complains of the absence of the “quality of moral revulsion” to war in Catholic writing. We can find evidence for his charge in the recent public controversy on the bomb-shelter situation. There was a widespread reaction of horror to the judgments of some Catholic writers. These calmly invoked the principle of legitimate self-defense and directed the shelter owner to pull the trigger on the invader. Certainly, the principle is pertinent. It is not, however, solely applicable. These writers might have expressed the genuine perplexity of the Christian conscience torn by the imperative of love, which is surely an element of the situation. In the extreme case where both love and justice permit death to be inflicted, they might have indicated that the revulsion a person experiences in killing another is a witness to his love. But schooled as we are in a philosophy that is overly cognitive, we are inclined to view the situation in a less human, and to that extent less true, way.

R. examines the tradition of just warfare in depth. Significant conclusions emerge. First, it has been misnamed. It should rather be termed “justifiable” war, for no war is just in principle. It is such only in the context of the present imperfect state of the evolution of moral consciousness, in the absence of international political unity capable of repressing all aggression. Second, our law should exempt from military service not only the religiously motivated pacifist but also him who conscientiously objects to war unjustly waged, e.g., one that makes unlimited use of immoral means.

More significant is R.’s extensive vindication of the immunity of non-combatants. Seldom has the theory of total war and direct attack on civilians been so convincingly censured. It is in this context that he reviews the Catholic controversy of the past century, whether the unborn fetus threatening the mother’s life is an unjust aggressor and therefore a legitimate object of direct attack. He finds authorization from the ethic of love to sacrifice the fetus to save the mother, making an analogy with the Catholic justification by charity for the transplantation of organs. This subjection of the fetus to

direct attack, however, he does not extend to the noncombatant in time of war. It is precisely the latter's status of nonaggression which constitutes his ethical immunity from attack.

The second portion of this book is particularly to be commended. R. here studies the various political and military policies that have been proposed regarding nuclear testing, nuclear stockpiling for the purpose of deterrence, and military strategies for the conduct of future war. He is no ambiguitist, fearful of the terrible complexity of the issues. Nor is he the political positivist, seeing the pertinence of ethics to individual morality but denying its relevance in social matters. On the other hand, he is careful not to tread beyond the competence of the moralist, dictating to the policy makers what they alone may determine with their superior knowledge of political and military fact and principle.

Here and there we find a minor slip. R. exaggerates the pacifism of the early Christians. His sentence structure in places is turgid, making it difficult to extract his thought. He construes the teaching of Pius XII as forcing Catholics to hold to the Church's line, unaware of the norms for interpreting papal documents.

This book is worth the price if only for the extensive survey of current literature by Protestant and Catholic, by political policy makers and military strategists. For its synthesis of the tradition of just warfare and of Christian love, it is doubly welcome. It is a signal contribution to reasonable discourse in this country on weapons systems, weapons strategy, and the just conduct of war.

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ROBERT H. SPRINGER, S.J.

PHILOSOPHICAL READINGS IN CARDINAL NEWMAN. Edited by James Collins. Chicago: Regnery, 1961. Pp. 436. \$7.50.

The renewal of Scholasticism under the impact of modern Continental philosophies is well known. The taint acquired from contact with post-Cartesian rationalism has been thoroughly washed away and a new emphasis placed on the need for constant reference to concrete existents at every stage of philosophic reflection. It is not surprising, then, that Catholic thinkers on the Continent have turned to Newman as a philosopher who, removed from Continental rationalism and working in the more empirical British tradition, had anticipated many of the approaches now in favor. No longer reading nominalism, historicism, and fideism into Newman's writings, they are now examining his positive contribution to philosophy and his distinctive mode of philosophizing.

In America there is also evidence of a change in view. Until recently there

has been more interest in reading about Newman than in reading Newman's own writings, with the exception of the *Apologia* and the *Idea of a University*. Collins' work is symptomatic of change not to the literary, stylistic Newman but to Newman the thinker. C. has brought together the texts which must first be assimilated before any definitive synthesis of Newman's philosophic thought can be made. Such a synthesis is still in process of achievement. The outstanding work to date has been performed by Boekraad and Walgrave, and in lesser part by some of the writers in the *Newman-Studien*. Much remains to be done, and it is presumed that the publication of Newman's philosophic reflections, which are now being edited, will stimulate further work along these lines.

Meanwhile, no better service could be rendered to students of philosophy than C.'s excellent anthology, which selects four key areas in which Newman has performed valuable philosophic service. These form the general framework for the selections and are labeled: the concrete way of knowing, human knowledge of the personal God, religion and social development, and the relation of reason and faith. Hitherto there has been almost exclusive attention to the *Grammar of Assent* and the *Oxford University Sermons* as the loci of Newman's philosophic thinking. C. has not restricted himself to these two works, though the first especially is generously represented. He has combed all Newman's writings, including letters, memoranda, and some of the unpublished philosophical papers at the Oratory Archives, to offer selections for a more comprehensive survey of the Oratorian's philosophic writings.

C.'s general introduction covers Newman's philosophic formation, his achievement, and his contemporary relevance. The first of these provides in English what, to my knowledge, has hitherto been available only in a number of studies in German, particularly the work of G. Rombold, "Das Wesen der Person nach John Henry Newman," in *Newman-Studien* 4. Bacon, Locke, Hume, Newton, Butler, Aristotle, and the Alexandrian Fathers are the philosophers in whose tradition Newman worked. His training under Whately not only developed a keen logical mind but prompted a reaction to the narrowness of approach based on excessive reliance on the power of syllogistic reasoning. Newman's study of the Alexandrian Fathers and of the beginnings of Arianism in the Antiochene schools of dialectic completed his distrust of the syllogism as the primary instrument of knowledge. His reflections on the problem of faith and reason and his early use of antecedent probability in historical research terminated in the brilliant analysis of the living action of the mind called implicit reasoning in the *Oxford Sermons* and informal inference in the *Grammar of Assent*.

C. provides concise introductions to each of the general sections, in which

he explains in contemporary terminology the meaning and significance of each selection in the light of modern philosophic reflection. These introductions constitute a splendid brief summary of Newman's philosophic thinking. Finally, the editor has incorporated detailed reference to secondary sources in the notes at the end of the volume.

The texts of some of the writings which Newman left unpublished, though substantially reproduced, are not letter-perfect. Selection 14 has some unintentional omissions of phrases and really includes four, not three, entries, the one on Kant having been entered on Feb. 9, 1860. Selection 25, "Galileo, Revelation, and the Educated Man," is printed from Seynaeve's text, which included a number of errors that disturb the sense. For example, p. 285 in C.'s book, the clause, "no, not though I found probable reasons for thinking that the first chapters of Genesis were not of an economical character," should read, "were of an economical character." Again, on p. 290, in the clause beginning "If the tone of public opinion in 1822 called for a withdrawal of the prohibition at Trent of the earth's motion," the phrase "at Trent" is a mistake for "to treat." There was no prohibition at Trent, and the reference is to the previously mentioned prohibition of the Holy Office of 1637, withdrawn in 1822.

These, however, are but slight blemishes in an excellently conceived and brilliantly executed anthology.

Birmingham, England

VINCENT F. BLEHL, S.J.

THE FAITH OF A HERETIC. By Walter Kaufmann. New York: Doubleday, 1961. Pp. 432. \$4.95.

Walter Kaufmann of Princeton continues his work as a gadfly poised somewhere between philosophy and religion. The present book expands on an article which was strongly critical of the main religions in America. It begins with a personal prologue recounting the author's pilgrimage from Lutheranism to Judaism to his present position as a heretic proposing his own kind of belief. The body of the work consists of a sustained attack on Christian theology, together with a shorter attempt to designate some minimal virtues for today's concerned antitheists. Since Kaufmann enjoys a wide audience, his views on religion are influential and, indeed, for many college men are sufficient on that problem.

In view of the fact that K. is a philosophy teacher, we might expect that stress would be placed on the philosophical bases of his criticism of religion. In fact, however, there is not much direct philosophical argumentation given here. There are some references to K.'s previous book, *Critique of Religion and Philosophy*, but they are somewhat frustrating, since in that book he

promised to treat elsewhere of his constructive ideas. The basic point borrowed from *Critique* is the definition of faith as an "intense, usually confident, belief that is not based on evidence sufficient to command assent from every reasonable person." Given this conception of faith, it is inevitable that Kaufmann should regard theologians throughout history as lacking in reasonable methods and even in common honesty. The quest for honesty is the central theme and, granted this noncertitudinal notion of faith, it is properly followed only by the eternal heretic who cares but does not give his unconditional assent to any proposition about God.

The fifth chapter, simply titled "Against Theology," should be required reading for any young theologians who want to do their work with some relevance to today's climate in America. This is the way in which their discipline strikes many critical intelligences:

Theology is a comprehensive, rigorous, and systematic attempt to conceal the beam in the scriptures and traditions of one's own denomination while minutely measuring the mote in the heritages of one's brothers. Of course, that is not all there is to theology. Theology is also a comprehensive, rigorous, and systematic avoidance, by means of exegesis, of letting one's Yes be Yes, and one's No, No. . . . The theologians have a way of redefining terms in rather odd ways and then engaging in something best called *double-speak*: their utterances are designed to communicate contradictory views to different listeners and readers.

Kaufmann is splendidly comprehensive in illustrating this view of theology, taking his examples both from the older systematic theologians and the newer historical exegetes, from Protestants as well as from Catholics. Indeed, in this book, after repeating his opinion that Aquinas excels mainly in the art of gerrymandering Scripture and Aristotle, he devotes most attention to Bultmann and Tillich.

Some recent trends in theology pass unnoticed. The search for a common basis in an accepted Bible is overlooked. Nothing is said about the growing recognition of a need to distinguish between matters strictly of faith and those of particular interpretation. The amount of criticism of a purely symbolic account of the basic dogmas is underestimated for Protestant circles, and the degree of awareness of the epistemological problem is underestimated for Catholic circles. Still, it is salutary to have these impressions spelled out and pushed to the extreme where theology seems to be just an elaborate exercise in "double-speak" for different audiences (not just double talk, but the proposal of really different meanings, whose relationship is not worked out in detail, for instance on hell and the condition of those outside one's own church).

Without trespassing on the theologian's own field, there are nevertheless two criticisms which I would like to make of this book. The first concerns

the relationship between the quest for honesty in religious matters and the possibility of discussion concerning such matters. Kaufmann admits that there cannot be any reasonable discussion and joint inquiry, unless the basic honesty of all the participants is recognized. But the overwhelmingly negative drift of his arguments has as its practical effect, whatever his intention, the generation of a conviction that Jewish and Christian believers are not honest in any actual ways of defending their beliefs. Given Kaufmann's picture of theological minds at work, there is no way of associating such believers in any common quest of honesty. This comes dangerously close to limiting the honest men in religious discussion to those accepting Kaufmann's working definition of faith. But there can be honest disagreement about the validity of his conception of faith, with consequences which lead to very different ways of posing the remaining questions concerning the human religious situation. To my way of thinking, the honest man in religious discussion is the one who is sufficiently self-controlled to engage in radical questioning with others about the modes of having religious faith.

The second criticism must be prefaced by a word of appreciation. The closest Kaufmann comes in this book to a philosophical topic, in the conventional sense, is in dealing with the virtues. He offers some good reasons for regaining respect for the virtues which sustain a tragic outlook: courage, ambition, humility, and brother-love. But in his actual specification of his favorite meaning for the tragic outlook, he remains too dogmatically legislative for most philosophers. He reminds us that failure is compatible with greatness, and that moral greatness remains a mystery for us all. But then he lays it down that human failure must be final and thus unconditionally tragic, with no subsequent rewards, and that such failure must be inevitable. This is a recognizable position to defend. But the thesis that death is the end and that there is no life after death is simply stipulated. The philosophical point is not whether one may develop a finely tragic attitude under this stipulation, but whether the stipulation is enough to rule out other ways of interpreting death in relation to the above-mentioned virtues. Once more, the tendency in this book is to reserve authentic religious humanism for those who will agree to view man solely within the proposed framework. A radically honest philosophical inquiry remains open to interpretations of courage-in-the-face-of-death which respect the decisiveness of death, without ruling out in principle our possible sharing in eternal life. The problem of philosophical honesty on the part of religious believers is more complex than Kaufmann realizes, and is not settled by subjective appeal to "humbition," which is his version of Faustian modesty of intellect.

WELTKIRCHEN LEXIKON: HANDBUCH DER ÖKUMENE. Edited by Franklin H. Littell and Hans Hermann Walz. Stuttgart: Kreuz-Verlag, 1960. Cols. 1756. DM 59.—

This is a monumental work, with more than 1200 entries, 425 contributors, 40 pages of fine illustrations with about 250–300 pictures. It was sponsored by the German Evangelical Convention (DEKT; the reviewer does not find a better word to translate *Kirchentag*). The DEKT, under the leadership of R. von Thadden-Trieglaff, a layman, was organized in 1949 and has become ever since a yearly mass meeting of spirited evangelical laity to discuss problems of modern Christian existence. Very soon the movement assumed a strongly ecumenical character and is developing to form, so to say, a lay counterpart to the more ecclesiastical, clerical World Council of Churches. The present dictionary is a beautiful achievement of this spirit. Its purpose is a short but comprehensive presentation of the whole Christian reality and intends to serve and to promote a mutual knowledge, respect, and love in a divided Christendom.

The enterprise is certainly a very ambitious one. The execution has been animated by the best and most honest ecumenical spirit and has received acknowledgment from the Catholic side also. The articles on Catholic subjects are well written; we find the best Catholic works of reference and literature in the bibliography; and there are some Catholic contributors (e.g., T. Sartory, O.S.B., from Germany, and J. Dolan, C.S.C., from Notre Dame). I understand that an English edition is being prepared.

Despite all our praise, we must point out several shortcomings. Already Protestant reviewers have observed (e.g., *Ecumenical Review* 13 [1960] 126–29) that, for instance in the article on France, the Catholic life is almost completely ignored. This approach is rather general. Reading many articles on different countries, one almost gets the impression that Roman Catholicism would be regarded by this manual of ecumenism as belonging to the anti-Christian camp. Though we read fine articles on worker priests and Catholic Action, there is nothing on secular institutes, not even in the article on religious orders. Bishop Ordass (Lutheran) gets an article, but Cardinals Mindszenty and Stepinac are passed over in complete silence. In the picture galleries of Christian personalities from the Roman realm, we see Bishop Ketteler as the only significant Christian personality since St. Francis of Assisi. In the illustrations on worship, the Orthodox baptism is presented, but not even one picture of Catholic worship. Gregory Palamas, the Aquinas of the Orthodox Church, is not mentioned at all. I must confess that I find more ecumenical realism in the *Oxford Dictionary of the Christian Church*.

There are other shortcomings, not of silence but in judgment. In the

article on "Famous Converts," the case of the two Spanish Jesuits is entirely out of proportion, as is Sailer's implication in Gossner's case. In the article on the Council of Trent, O. Koehler, commenting on Jedin's "too late," excuses Jedin but fails to repress an unfortunate remark "on a rather significant person, who himself had a narrow escape from the Nazi terror." We do not think that such remarks are appropriate or compatible with the ecumenical spirit of the whole. Permissible in an essay for a magazine, they are out of place in a dictionary.

We wish to conclude with a special acknowledgment for the technical presentation of such immense material. The fine person and subject index adds three thousand more persons and subjects for easier finding and handling. The list of contributors with their addresses and qualifications should be completed by their respective Church affiliations.

University of Notre Dame

CHARLES H. HENKEY

THE INTEGRATING MIND: AN EXPLORATION INTO WESTERN THOUGHT. By William F. Lynch, S.J. New York: Sheed & Ward, 1962. Pp. vi + 181. \$3.95.

In seven short studies L. continues to develop the implications of the analogical principle which he had defined in *Christ and Apollo*. In the framework of the interplay between various contrary forces in American culture, he discusses such topics as the cult of nonconformity and alienation from society among the intellectuals, the flight from reality in the popular arts, the loss of historical roots, the requisites of political pluralism, the maintenance of freedom in the act of teaching, the desirability of a "theatre of public action," and a multiplicity of other ramifications of the basic polarity in the spirit-matter construct. The reader is left rather breathless both by reason of the pace of the book—the style is brisk and businesslike—and the wide range of material covered and the acuity of the insights elicited: e.g., the principle of unity in America is neither ethnic nor cultural but personal, the relationship between our national imaginative poverty and the sterility of our political and military planners, the role of ever-expanding analogical figures in the educational process, etc.

The "exploration" in the subtitle takes the form of a surgical probe rather than of a detailed record, and one is therefore also left somewhat breathless with expectation. Most men agree on the large paradigmatic essentials; it is with their insertion into the contingent and existential that problems arise. For a book based on the "infinite in the definite," one would have expected L. to be more definite. Thus, the chapter on a "theatre of public action" (the word is "liturgy") never makes clear what such a theatre implies:

Kabuki, seventeenth-century mannerism, the abortive ritualism of the Comédie Française, or what antiquarians conjecture about Greek drama. Similarly, concerning the political matter of whether one is "for or against the one-worlder, for or against Goldwater or Rockefeller," the answer is that "these are not good questions; they are univocal questions, questions of personal names and narrow emotions . . . my Catholic conscience is really never for persons but for God's truth and God's facts." Unfortunately, one must cast one's ballot for the person and the party.

All of this suggests that the present brief and brilliant sketches must receive a more extensive elaboration and application before the analogical principle they embody will be truly significant. Almost everyone is for world peace, rule of law, disarmament of some kind, etc.; however, the break-throughs in articulating workable programs for attaining these ideals will be made not by social engineers or political tacticians but by men who have the habit of prudential judgment, by Christian ethicists, that is, by thinkers who possess the eminence of view and practical realism of Fr. Lynch. One looks forward, then, to further studies in depth of the issues raised in the present book.

St. Xavier College, Chicago

JUSTUS GEORGE LAWLER

SHORTER NOTICES

MÉLANGES OFFERTS AU PÈRE RENÉ MOUTERDE POUR SON 80^e ANNIVERSAIRE 1 (= *Mélanges de l'Université Saint Joseph* 37 [1960-61]). Beirut: Imprimerie Catholique, 1962. Pp. x + 308. 3000 Lebanese piasters. René Mouterde, S.J., was a professor at the Université Saint Joseph in Beirut for many years and an indefatigable student of the inscriptions and art of ancient Syria, particularly of the Greco-Roman period. The twenty-seven crowded pages of the bibliography of his writings, with which this volume begins, attest his long dedication and lasting scholarly interests. Three articles published in 1907 head that list; it ends with a book (co-authored), three articles, and seventeen book reviews in 1959! This first volume of the *Mélanges* contains seventeen learned studies, divided in three sections (Egypt and Syria, Palestine, Syria), and contributed by a host of scholars of world renown (P. Montet, M. Dunand, H. de Contenson, A. Vincent, R. de Vaux, J. T. Milik, P. J. Riis, E. des Places, E. Will, E. Frézouls, C. Hopkins, J.-P. Rey-Coquias, A. Merlin, H. Seyrig, A. Ferrua, A. J. Festugière, A. D. Nock). A second volume is promised with a similar list of scholars. The whole is an impressive tribute paid to a grand old man,

who unfortunately passed away on Dec. 27, 1961, before the completed first volume could be presented to him. A note written by the director of the review states that Fr. Mouterde, who had been the director for thirty-six years, had seen and even prepared for the printer the articles in these two volumes; so he at least saw the studies destined to honor him. Of the seventeen technical historical and philological contributions, we may single out as of particular interest to our readers those of A. Vincent ("Jéricho: Une hypothèse," pp. 79-90), R. de Vaux ("Les chérubins et l'arche d'alliance: Les sphinx gardiens et les trônes divins dans l'ancien Orient," pp. 91-124), and J. T. Milik ("La topographie de Jérusalem vers la fin de l'époque byzantine," pp. 125-89 [an important contribution to the study of the Madaba map]).

Woodstock College

Joseph A. Fitzmyer, S.J.

IN THE BEGINNING: A JOURNEY THROUGH GENESIS. By Jack Finegan. New York: Harper, 1962. Pp. 159. \$3.50. The genre of this book is somewhat hard to determine. The dust jacket speaks of it as "a lucid, up-to-date retelling of the story of Genesis, interpreted in the light of recent discoveries in archeology and biblical scholarship." This is hardly correct. There can be no such retelling of the story of Genesis in a book which devotes exactly eight pages to Gn 24-36, e.g., and less than eleven pages to Gn 37-50. F., who has put the world of biblical scholarship in his debt by his justly renowned *Light from the Ancient Past*, is certainly capable of writing the book described in the publisher's blurb, but he has not written it here. This is not to say that he has not brought in pertinent archeological data. He has, especially in the second half of the book. But they are not particularly recent, and they are so sketchily handled as to provide little relative emphasis for the reader. The book owes very little to the insights derived either from archeology or recent biblical scholarship. Bishop Gerald Kennedy has called the book "a perfect combination of scholarship, plain speech, and good preaching for our time"—a much more apt description of its contents. In the analysis, it turns out to be a series of homilies or inspirational sketches that have used the various pericopes of Genesis for their springboard. The reviewer would not question the value of these homilies. They do not, however, constitute a retelling of Genesis. The philosophy of Paul Tillich, the biography of Alice Freeman Palmer, the poetry of Addison and Byron, the thoughts of J. Edgar Hoover, Alan Moorehead, and Dr. Richard C. Cabot, and the experiences of Eugene Debs, Jack London, and Althea Gibson do not elucidate the message of Genesis. And it is with these, rather than with Genesis, that this book is mainly concerned. As a sincere and thoughtful

Christian, F. is rightly concerned with all these things, and other Christians will share his concern and profit from his thoughts. But we may submit that in sharing his thoughts with us on these subjects F. has not taken us on a journey through Genesis. The point is worth making, since the author's Preface makes it clear that he believes he has conducted such a journey, and since he announces there that he projects a similar journey through the entire Bible. The one inexcusable part of this book is the author's second longest chapter, on Gn 9:18-29, which he has entitled "Noah and His Wine." Here what F. has to say—it is an impassioned attack on demon rum and a nostalgic evocation of the era of the "noble experiment"—is not merely irrelevant to Genesis, it is also in conflict with the Bible's clear meaning in Gn 5:29. Like many prohibitionists, F. has the curious idea that wine is a corruption of something "natural" that is called grape juice. With the best will in the world, and fully sharing F.'s horror over the national disgrace of alcoholism, the reviewer cannot regard this chapter as anything short of irresponsible.

St. Thomas Seminary, Denver

Bruce Vawter, C.M.

LA "FEDE" NELLA PROFEZIA D'ISAIA. By O. Stefano Virgulin. Milan: *Bibbia e Oriente*, 1961. Pp. 180. L. 2000, \$4.50. A Biblical Institute dissertation defended in 1949 and now "aggiornato, reveduto ed in parte ampliato." An extract of the original may be found in *Biblica* 31 (1950) 346-64, 483-503. Two major parts comprise the work. The first, analytical and exegetical, examines the texts and contexts concerning faith in Isaiah. It is divided into eight chapters, corresponding to important sections of the prophetic book: period of Achaz, of Jotham, oracles against the nations, eschatological phase, period of Ezechiah, historical triumph of faith, and the exilic and postexilic periods. At the end of each chapter V. offers a summary conclusion, terminating this first and longer part with a "Confronto della 'fede' in Isaia I, II, III." The second part, synthetic and theological, utilizes the results of the first part to sketch the notion of faith in the theology of the prophecy and to define its function in the mind of Isaiah and his school. In Isaiah, faith-confidence and incredulity (*hybris*) are factors, positive and negative, of history. As such, they illumine the history of the people of Israel and impart a deep significance to the trials of human existence viewed in the light of the great Yahwistic-messianic idea. But the faith-*hybris* polarity transcends the limits of Israel and of the OT to become a fundamental principle of humanity and its history down to the end of time (p. 175). The book is furnished with a rather full bibliography, with indexes

of authors cited and of chief passages treated, and with a skimpy "Elenco alfabetico dei principali argomenti."

West Baden College

Joseph J. DeVault, S.J.

ZACHARIE IX-XIV: STRUCTURE LITTÉRAIRE ET MESSIANISME. By Paul Lamarche, S.J. Paris: Gabalda, 1961. Pp. 168. St. Jerome long ago called the prophecy of Zechariah *liber obscurissimus* and described its last chapters especially as *mysteriis contexta*. Yet, their importance to the Church is shown, among other things, by the fact that they are cited six times in the Passion narratives of the Gospels, against only two citations, e.g., from Isaiah 40-55. L. here offers a highly competent essay, in which he treats them as a well-composed and unified whole. His technique is "the analysis of literary structures," resting mainly on the two formal criteria of chiasmus and *inclusio*. He finds in Za 9-14 only four themes, following one another repeatedly in a fixed order and composing a double chiasmic structure: chastisement and salvation of the nations; the Shepherd-King; war and victory of Israel; idols and false prophets. The Shepherd-King figure, therefore, is the same in each of its four occurrences (9:9-10; 11:4-17; 12:10-13:1; 13:7-9), and L. makes an interesting comparison of these sections with the Servant-songs of Deutero-Isaiah. He considers the personage to be messianic, but based on the historic figure of Zorobabel (his preferred dating for Deutero-Zechariah is early in the fifth century, though he considers the late-fourth also possible). The total result is certainly plausible, though it must be admitted that the "themes," at their successive appearances, show considerable variety of content. One commendable feature is that L. feels no need to rearrange any part of the text. A good bibliography is included; but it should be noted that the book, though published in 1961, was evidently completed in 1957 and does not take into account other studies of Deutero-Zechariah later than that date.

Regis College, Willowdale, Ontario

R. A. F. MacKenzie, S.J.

LE COUPLE HUMAIN DANS L'ÉCRITURE. By Pierre Grelot. *Lectio divina* 31. Paris: Editions du Cerf, 1962. Pp. 112. 5.70 fr. Originally a discourse to moral theologians interested in the scriptural background of marriage, this valuable little volume found its first published form in the *Supplément de la Vie spirituelle*, no. 57 (1961) 135-98. As a book it has undergone some minor expansion and recasting. Three major stages mark G.'s development of his subject: (1) the relevant basic truths of biblical revelation, consciously opposed in the OT to the religious thought of contemporary paganism; (2)

the development of these truths through the successive stages of the *OT*: (a) the most ancient tradition, (b) the theme of marriage in the prophets, (c) the ideal of marriage in postexilic Judaism; (3) their full flowering in the *NT*: (a) the law of Christ concerning marriage, celibacy, and virginity, (b) the nuptial mystery of Christ and His Church. By his synthetic procedure, not delaying long on individual texts, G. is able to convey the impression of the grand sweep of Scripture moving progressively toward a theology of the human pair in the *NT*. God, he says, has created a new ideal, which, while remaining in tension with the realities of daily life, enables the couple to overcome the sufferings of the human condition by joining them to those of Jesus. Thus, in the joint acceptance of the cross, the human pair draws near to that new paradise into which the risen Christ wishes to introduce renewed mankind.

West Baden College

Joseph J. DeVault, S.J.

LA SAINTE BIBLE, traduite en français sous la direction de l'Ecole biblique de Jérusalem. Paris: Editions du Cerf. *L'Evangile selon saint Marc*. Translated by J. Huby, S.J. 3rd ed. revised by P.-M. Benoit, O.P. 1961. Pp. 96. 4.80 fr. *L'Evangile selon saint Matthieu*. Translated by P. Benoit, O.P. 3rd ed., 1961. Pp. 182. 8.40 fr. The revision of the modern French translation of the Bible, commonly known as *La Bible de Jérusalem*, continues apace, and the result is obviously an amelioration of an already excellent basic text. Two further *NT* fascicles have been reissued, containing the Gospels according to Mark and Matthew (those according to Luke and John appeared last year; see *THEOLOGICAL STUDIES* 23 [1962] 343-44). It was the aim of the second edition of the Synoptics to co-ordinate the translations which had been done by Benoit, Huby, and Osty; an effort was made to render in the French text the resemblances and differences of the Greek. In the third edition of Mk and Mt, Benoit has at times modified the translation slightly to bring out further nuances of the Greek (e.g., Mt 1:1 read in the 2nd ed. "Généalogie de Jésus Christ"; this becomes in the 3rd ed. "Livre de la genèse de. . . ." The exceptive clause of Mt 19:9 read "je ne parle pas du concubinage"; this becomes in the 3rd ed. "pas pour 'prostitution'"). In each case, notes explain more carefully the proper nuances of the translation. In both fascicles one notes the extensive revision of the critical apparatus, which has been made much more precise by the addition of the usual sigla indicating which mss. support the reading adopted or some inferior reading. The Introduction to each fascicle remains almost as it was in the 2nd ed. (save for slight additions of *NT* references in a few places). But the greatest difference—and one which would merit the acquisition of

the new edition—is to be found in the explanatory comments in the fascicle on Mt. The fascicle has grown by about ten pages, and most of this is due to the rewriting of the brief commentary by Benoit. Additional notes have often been added, and many of the old ones are completely reworded. E.g., on Mt 16:16, “Le titre de ‘Fils de Dieu,’ que les parallèles Mc et Lc n’ont pas, et qu’ils auraient difficilement supprimé, est sans doute une explicitation faite par l’évangéliste Mt à la lumière d’une foi plus élaborée.” Such enlightened comments make this edition of the fascicle on Mt far superior to the previous ones. In that of Mk the revision is less extensive, and the reader is often referred to the comments on the parallel passage in Mt. For those who can read French easily, the four fascicles on the Gospels in this translation ought to be a *vade mecum*.

Woodstock College

Joseph A. Fitzmyer, S.J.

PAUL’S SECOND EPISTLE TO THE CORINTHIANS: THE ENGLISH TEXT WITH INTRODUCTION, EXPOSITION AND NOTES. By Philip E. Hughes. *New International Commentary on the New Testament*. Grand Rapids: Eerdmans, 1962. Pp. xxxvi + 508. \$6.00. This major commentary is conservative. The author defends the unity of the letter; Paul had made two earlier visits to Corinth, the second of which took place prior to the writing of the first and now lost letter to that church; the “tearful letter” is the canonical 1 Corinthians. The book is easy to read, and in general it is an aid to understanding this difficult epistle; however, it is at times too wordy, repetitious, and marked by homiletic digressions which are out of place in a commentary of this type. It is impossible to discuss each exegetical position embraced by H., but none of them is startling. His remarks on the hierarchy (pp. 49 f.) are nonsense, as appears later (p. 50); he shows a great misunderstanding of the Catholic doctrine on justification and merit (pp. 143, 156 f.). Unwittingly, perhaps, he describes Paul’s experience mentioned in 12:2–4 as one which we would call mystical, although he attacks such a view (p. 432). He holds that *charis* is used with four different meanings in 6:1–19 (p. 291, n. 11), but he attacks those who allow two meanings for *hamartia* in 5:21 (pp. 214 f.). His remarks on existentialistic interpretation of Scripture (pp. 199, 301) are worthy of note.

Saint Charles Seminary, Phila.

John J. O’Rourke

L’INTERVENTO DI OSCAR CULLMANN NELLA DISCUSSIONE BULTMANNIANA. By Luigi Bini, S.J. *Analecta Gregoriana* 114. Rome: Gregorian University, 1961. Pp. xix + 316. L. 3000. The scroll of redemptive-history study shows no signs of reaching an end. The author of the present excellent work

projects his understanding and criticism of Cullmann and Bultmann into three large sections: the interpretation of the *NT*, Christianity as the history of salvation, and the "dialogue." The point at issue is Cullmann's concept of the essence of the Christian message (the linear notion of redemptive history) and the subsequent confrontation with Bultmann's position. B.'s over-all style is pleasant and engaging. He manifests a delicate and balanced understanding of the merits and disadvantages of both Continental theologians. Operative likewise is an excellent and easy acquaintance with the total critical climate in which the two opposing positions emerged and grew. Throughout the book B. reflects on the stand of the Catholic at each stage of the investigation. Because of diverse presuppositions and methods, the "dialogue" between the two Europeans is more metaphor than fact. The enshrined icons of the Alsatian and Marburger remain relatively untouched by mutual discourse. In addition to its critical merits, this book manifests an atmosphere of class, in the popular sense of the word, and discriminating theological taste. Printing errors, e.g., on pp. 49, 57, 108, 109, 255, 270, 293, and elsewhere, should be rectified. And sometimes the use of *art. cit.* and *op. cit.* is not at all clear and certainly not convenient when one is forced to turn back for identification. These suggestions should not keep the reader from this disciplined, interesting, and balanced exposition of two provocative theologians in search of the Christian message.

West Baden College

P. Joseph Cahill, S.J.

THE LIGHT OF THE WORLD: A BASIC IMAGE IN EARLY CHRISTIAN THOUGHT. By Jaroslav Pelikan. New York: Harper, 1962. Pp. 128. \$2.50. In a carefully elaborated series of lectures, P. examines the patristic image of light. His title and subtitle say both too little and too much. Too little: his book is not limited, as the title might suggest, to Christ as Light of the World; a more suitable title might be derived from the text with which he begins each chapter, "In thy light do we see light" (Ps 35:9). Too much: despite the subtitle, his material is derived almost exclusively from Athanasius and the problems which Athanasius faced. This is not to say that these problems were not universally felt or that Athanasius' solutions were not common to the Fathers; it is only to say that the light-theology of, e.g., Augustine would supply new material and carry the image of light into other areas of theological reflection. The five lectures can be briefly summarized as follows: (1) epistemology: the meaning of God as Light, the legitimacy of the image, and its implications for the knowledge of God; (2) the world as light: the goodness of creation despite the Fall; (3) Christology: the place of the light-image (radiance of the Father) in the Trinitarian controversy;

(4-5) soteriology: salvation as illumination and transformation into the likeness of Christ. The lectures are written clearly and attractively, as we expect from P.

Woodstock College

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

THEOLOGICAL INVESTIGATIONS 1: GOD, CHRIST, MARY AND GRACE. By Karl Rahner, S.J. Translated by Cornelius Ernst, O.P. Baltimore: Helicon, 1961. Pp. xxii + 382. \$10.95. Concluding his review of the first two volumes of the original German edition of Rahner's *Schriften zur Theologie* (THEOLOGICAL STUDIES 17 [1956] 251-53), Malachi Donnelly, S.J., said that for "the theologian and the layman interested in theology, these two volumes are highly recommended." Some of the reasons for this high commendation are detailed in an even more extended discussion of these essays in THEOLOGICAL STUDIES 17 (1956) 375-80, where the remark was made that these essays "call for a courageous translator." It is good to see in this present collection that such a translator has been found, not only courageous enough to undertake the work but, as the result shows, unusually competent and successful in what was surely a very difficult task. This volume contains eleven theological essays, the first three of which are concerned with R.'s views on the nature, the development, and the presentation of dogmatic theology to the contemporary mind. These are followed by a study of the meaning of *theos* in the *NT*, a discussion of current problems in Christology, and two articles on Mariological questions. In addition, there are theological reflections on monogenism and *concupiscentia*, and finally two studies concerned with the relations between nature and grace and with the Scholastic conception of created and uncreated grace. The translator has a fifteen-page introduction to Karl Rahner and his rather unique approach to Catholic theology. This prefatory essay should by all means be read by anyone who is not already familiar with the Innsbruck Jesuit and his voluminous writings. In addition, there is available a most valuable study of the main lines of Rahner's philosophical and theological system by Gerald A. McCool, S.J., in THEOLOGICAL STUDIES 22 (1961) 537-62. Some such pedagogy is needed for readers not closely acquainted with much of the philosophical and theological background against which the essays in this volume were composed. One can only hope that the translator and his publishers will be able to continue the work so auspiciously begun in this first volume.

Woodstock College

John F. Sweeney, S.J.

TREASURE IN EARTHEN VESSELS: THE CHURCH AS A HUMAN COMMUNITY. By James M. Gustafson. New York: Harper, 1961. Pp. xi + 141. \$3.50.

The Sterling Professor of Theology and Christian Ethics at Yale University offers a summary of principles in the sociology of the Christian Church. It is a study of the Christian (mainly Protestant) bodies in the light of modern social thought, and a heartening reminder of the ongoing investigations by competent Protestant writers to evaluate Christianity as a corporate and historical community. Seven aspects of the Church are examined in sequence: as a human, natural, and political community, and as a community of language, interpretation, memory, and understanding, and of belief and action. G. concludes with a chapter on the social and theological interpretations of the Church. He bravely defines membership in the Christian community by profession of the statement, "I believe in Jesus Christ." He admits that "the meaning of Jesus Christ is variously defined in the variety of creeds and personal confessions, but at some point membership in the Church is acknowledged and confessed in terms of loyalty to him" (p. 89). In this context he emphasizes the inherent superiority of Protestant denominations which, at least in recent times, do not run the risk of "surrender of autonomy to the authority of the human leader or the group's consensus," similar to "Communist zeal in the party cells" (p. 91). While tracing the numerous similarities between religious and civic or political sociology, G. carefully notes that the Church, otherwise than merely human societies, is "a fellowship given by Jesus Christ and sustained by the activity of the Holy Spirit of God" (p. 104). His concern is to awaken theologians to the social dimensions of the Christian faith, and he charges that many of them "ignore part of their task" by failing to make theologically intelligible the human forms and processes that can be understood and interpreted from a social perspective. It is an important book, that may well suggest the beginning of a new era in Protestant ecclesiology, which sees the need for solidarity among Christians based on elements that were the common possession of the Church before the Reformation.

West Baden College

John A. Hardon, S.J.

GRACE. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1962. Pp. viii + 240. \$3.95. This treatment of grace, though "unabashedly technical," is designed for students of theology, both clerical and lay. Two themes are dominant: grace as deriving from God's life, and grace as something real in a human being. After sketching man's growing understanding of grace and his attempt to describe it, G. synthesizes what is known: grace as a reality, justification, our adoption by God, His indwelling, our consequent relationship to the Persons of the Trinity, and the question of merit. Four appendixes discuss grace as related to Luther, Trent, the Eastern

Church, and philosophy. If the reason for presenting traditional material is a new author's ability to evoke a new appreciation of it in his intended readers, this book cannot really be termed a success. The material is there, but not enough work has been done on it. It has not been transformed and reorganized by the mind of the author. The style is not really personal. The content shows a notable lack of proportion. Pages are devoted to a controverted explanation of how God dwells in the soul by grace, but the fact itself and other undisputed points are done too hurriedly to meet the needs of students. The abundance of material and occasional insights which reveal the author's talent suggest a manuscript not quite ready for publication.

Wheeling College

Joseph E. Kerns, S.J.

LE SACREMENT DU MARIAGE: AUX SOURCES DE LA MORALE CONJUGALE. By Paul Anciaux. Louvain: Nauwelaerts, 1961. Pp. 324. 130 fr. By extracting and synthesizing pertinent truths from dogmatic, moral, and ascetical theology, A. produces a moral code for married Catholics. His materials suggest a master theologian familiar with all the current books and trends. His synthesis is quite personal, with the assets and liabilities this implies. Though the symbolism of the sacraments receives a fresh and arresting treatment, such constant themes as "mission" may not have the same appeal to all. Some will certainly have reservations about his application of all the data to marriage. Pages of basic truths too often lead to conclusions which are obvious from the start or just as true of any way of life. A.'s confidence in statistical studies or in the effectiveness of the basal-body-temperature method of rhythm seems unrealistic. Doctors with some eminence in that field are more reserved. His "pastoral orientations" and "applications" could undoubtedly be defended line by line, and yet somehow the over-all tone rings false. His picture of human nature seems synthetic and contrived, possible but clashing with experience. He seems too anxious to establish subjective venial sin, and his use of a directory for the French clergy is not convincing. A.'s learning is evident; the synthesis is often impressive, but the closer it comes to marriage, the less impressive it seems.

Wheeling College

Joseph E. Kerns, S.J.

DER KULT UND DER HEUTIGE MENSCH. Edited by Michael Schmaus and Karl Forster. Munich: Hueber, 1961. Pp. 355. DM 18.— Along with *Pro mundi vita* (cf. THEOLOGICAL STUDIES 22 [1961] 481-83), this volume of lectures and communications provides a lasting memorial of the 1960 World Eucharistic Congress in Munich. Eleven essays on non-Christian cults, eleven on Christian cult, and seven on cult and the world form the body of

the book. In the second section Antonio Piolanti contributes a good discussion of the "mystery of cult," and Edmund Schlink a notable one on "cult from the viewpoint of evangelical theology." All the essays of the third section are on interesting topics but tend to remain on the level of generalities. The finest pieces in the volume are the introductory one of Josef Jungmann on "Meaning and Problems of Cult" and the closing address of Michael Schmaus on "Cult as the Fulfilment of Genuine Humanness." J.'s address is programmatic for the volume as a whole, developing a number of the tensions inherent in a communal, historically perduring cult: the prophetic (individual and spontaneous) *vs.* the legal (the communal and pre-given); simplicity *vs.* luxuriance and solemnity (J. notes how the elements of art and play or dramatization expand from the center towards the periphery of cult), with its attendant tension between the God-given and the man-formed (can man legitimately intervene in the determination of the epiphany of the holy?); mystery (cult as the nonrational) *vs.* reason; the arcanum *vs.* "publicity" (within the cult community, even if this latter be strongly divided off from the "pro-fane" world, the same tension reappears in the form of the *arcanum*, the mysteries as reserved to the cult ministers, *vs.* the participation of the whole cult community); nature (the liturgy as concerned with the supratemporal, and therefore conservative in its forms) *vs.* culture (the cult community is always of its own time). J.'s exposition, though brief, should be enough to make all parties concerned in the present discussion on the reformation of the liturgy (language, symbolic forms, etc.) aware of the complexity of the problem; there are no simple solutions to tensions inherent in the nature of (Christian) cult, in fact no "solutions" at all, but only changing balances of tension. (J.'s essay appeared in French in *Nouvelle revue théologique* 82 [1960] 823-39.)

Woodstock College

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

LITURGISCHES JAHRBUCH 10 (1960), 11 (1961). Edited by Liturgisches Institut. Münster: Aschendorff, 1960, 1961. Pp. 256, 256. DM 16.50, 19.—These two volumes of the deservedly well-known quarterly deal, as always, with questions of liturgical history and practice that are in the best sense *actuelles*. Without any intention of ranking them above other contributions, I note the following: Alfons Kirchgässner's essay on "Das Opfer Christi im Licht archaischer Vorstellungen"; Joseph Pascher's "Das Invitatorium"; Josef A. Jungmann's proposed new baptismal Ordo (elaborated by him in collaboration with other German liturgists) and his essay "Das Grundanliegen der liturgischen Erneuerung"; Bernhard Häring's "Liturgische Frömmigkeit und christliche Vollendung," which takes up the problem handled

in Jacques Maritain's *Liturgy and Contemplation*; and I.-A. Dalmais's "Die Verschiedenheit der Riten und die christliche Einheit," which deals, at least indirectly, with the acute problem of the preservation of a diversity of rites within the unity of the Church.

Woodstock College

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

PRIESTERTUM UND MÖNCHTUM. Edited by Theodor Bogler, O.S.B. *Liturgie und Mönchtum* 29. Maria Laach: Ars Liturgica, 1961. Pp. 119. DM 4.50.

Among seven essays concerning in a general way either priesthood or monkhood, two stand out. Alkuin Real, O.S.B., proposes an answer to a question raised in several forms today, while remaining always the same basic question: Are priesthood, with its essential aspect of mission, of apostolate, and monkhood compatible vocations? (For "monkhood" we can read "religious life," for the problem is, paradoxically, even more acutely felt in apostolic religious orders.) R.'s solution rests on an analysis of the two forms of life as ultimately explicable in terms of sacrifice and, more concretely, of sharing in Christ's sacrifice. The two do not, for all that, become, in their inner structure, two identical vocations, but there is no incompatibility between them nor any inevitable mutilation of one or other when combined in one person, as they were combined in Christ. The other outstanding essay is the important contribution of Bonifaas Luykx, O. Praem., on "The Origin of the Unchanging Parts of Holy Mass." Written originally in Dutch (in 1954) and thus inaccessible to many, the essay shows the change in the concept of the Canon from *prex* (the long prayer of the motionless priest) to *actio* (a drama with bowings and signs of the cross; in other words, a shift of accent to the liturgical expression of the celebrant's personal piety and religious experience). This shift was one manifestation of the clericalization of the liturgy in the Middle Ages. The chief manifestation, however, was not in the crosses and bowings but in the addition of prayers. Two important series of actions were highlighted by personal (individualist) considerations of the celebrant: the prayers from *Haec commixtio* through to *Corpus tuum, Domine, quod sumpsi*, and the Offertory prayers. L. traces the evolution of these forms and their relation to the original Roman Mass from the early Gallican to the present Roman *ordo missae*. L.'s study appeared after the first edition of Jungmann's *Missarum sollemnia*.

Woodstock College

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

DER CHRIST UND DAS WORT. By Max Lackmann. Graz: Verlag Styria, 1962. Pp. 230. Approving of Barth's observation that in our age the word has been inflated and debased, Pastor Lackmann calls attention to the

need of a full-scale theology of the word, and in this volume sets forth some fundamentals. After a stimulating chapter on the mysterious properties of speech as an interhuman phenomenon, he surveys the data of revelation on the role of the word of God in creation, in the Incarnation, in the Bible, and in the Church. He shows that the transforming and salvific power of the divine word is operative not only in sacramental and liturgical functions, but likewise in preaching, in dogmatic utterance, and in theological discourse. Without going appreciably beyond what other theologians have said, L. weaves their findings together into a compact and attractive synthesis. A Lutheran addressing himself primarily to Catholic readers, L. makes excellent use of the growing agreements between Continental Protestantism and Catholic theology as regards the nature and properties of the word of God. He cites Catholic authors such as Picard, Guardini, and Rahner speaking in virtually the same terms as Protestants such as Barth, Stählin, and Asmussen. L.'s reflections on the dignity and responsibility of the Christian preacher will be an inspiration to those called to this branch of the ministry.

Woodstock College

Avery Dulles, S.J.

DIE NATURALE MEDITATION. By Philipp Dessauer. Munich: Kösel, 1961. Pp. 141. D.'s title could be misleading to those used to the traditional jargon of spiritual writers on prayer, who usually offer a few jejune ideas on meditation being the most natural thing in the world: we are doing it all the time in matters that concern us. D. is moving in this general area, but there is nothing jejune about his book, and his world is not overcast with a film of opaque words. He insists on our *not* taking "meditation" as something evident and simple, but on our seeing it as strange. His book is a contribution to the effort, being made in many quarters today and far from near its goal, to uncover the permanent foundations and structures of the spiritual life that are in danger of being neglected in the legitimate and entirely praiseworthy movement to adapt "spirituality" to a new age with its (radically?) new circumstances and its (radically?) different man. D. first presents meditation as "native" to the child: a wonder before creation; an awakening to and questioning of the world. The rest of the book speaks on the conditions, forms, and practice of "natural" meditation, i.e., of meditation as a fundamental need and element of man's life, but one that also requires his free effort and the creation of conditions favorable to his and its development. The book is filled with insights and with concrete examples. A further volume will be concerned with properly Christian meditation.

Woodstock College

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

AN INTRODUCTION TO MORAL THEOLOGY: A LAYMAN'S GUIDE TO PRINCIPLES AND PRACTICE IN MODERN LIFE. By Karl Hörmann. Translated by Edward Quinn. Westminster, Md.: Newman, 1961. Pp. ix + 283. \$4.95. The combination of brevity, clarity, and accuracy is not an easy achievement in moral theology. But here is an up-to-date summary of basic moral theology with many virtues: simple and readable language; much material unfolding logically in a severely limited space; frequent, appealing use of Scripture together with pointed reference to the writings of St. Augustine; injection of a positive, biblical tone without abandonment of casuistry. H.'s treatment of general principles is primarily instructional but not without inspirational values. His is another voice in the growing clamor against the theory of purely penal law. The treatment of servile work recommends itself as moderate yet realistic. It is perhaps inevitable that some statements should suffer because of the demands of brevity. The statement of the principle of totality (p. 189) seems excessively strict. It is not helpful to refer to acts performed without attention as morally indifferent (p. 115). "The researches of Knaus and Ogino have established the fact that the woman is infertile during the days when menstruation occurs" (p. 217) is a terribly incomplete and misleading statement. When the right of one in extreme need to the goods of another is explained (p. 193), the limitations on this right should not be omitted. H. demands that the "good effect intended be of greater importance than the bad which is not" (p. 120) in explaining the double effect. It is unfortunate that the American publishers could not have arranged to adjust the few local (English) translator's references to the American scene.

West Baden College

Richard A. McCormick, S.J.

PRINCIPLES OF MEDICAL ETHICS. By John P. Kenny, O.P. 2nd ed.; Westminster: Newman, 1962. Pp. xvi + 274. \$4.50. In this revised edition of a work which summarizes pertinent points from general ethics and treats many problems of medical ethics with a remarkable economy of words, K. has appropriately expanded some sections and abridged others. Medical and papal pronouncements have been brought up to date. New material includes descriptions of various positive codes of medical ethics, and their texts have been included in the appendix. In the fuller development of questions regarding marital impotence and sterility, one could wish for more detail. The original chap. 5 has been recast into two chapters dealing with questions arising from man's right to life and the moral aspects of mutilation. Here there has been considerable rearrangement of material and addition of such

questions as the use of drugs in general and in psychotherapy. New material has been added regarding plastic surgery, surgery for sexual anomalies, and organic transplantation. Sterilization, both surgical and pharmacological, is treated in greater detail. The concise brevity sometimes leaves need for further qualification, as in the statement that once marriage has been contracted it cannot be dissolved except by death (p. 70), or in the too firm assertion of the theory of human animation at the moment of conception (*passim*). But, at the same time, clarity and brevity contribute much to making the book a worth-while teaching text on which to base more detailed lectures in a medical ethics course.

Georgetown University

Thomas J. O'Donnell, S.J.

THE NOVITIATE. By Louis Colin, C.S.S.R. Translated by Una Morrissy. Westminster: Newman, 1961. Pp. xiii + 447. \$4.95. A book with a wealth of material on a subject which, if treated at all, is usually considered only from the canonical viewpoint. It abounds in apt quotations from Scripture, the Fathers and spiritual writers, and canonical literature. It is "not a book for reading" but a "book for studying." At the end of each "lesson" is a list of related questions for further study from other sources. The work is meant to be a handbook for masters and mistresses of novices. However, while everybody can derive profit from this study, it will be especially useful to confessors and chaplains of novitiates. Moreover, priests called upon to give a "vocational" conference or sermon will find much useful material. Priests and others whose interest or assignment is to search out and promote vocations to the religious life will also derive great benefit. No doubt C. has in mind his own country when he refers to certain practices and certain faculties of the local ordinary (e.g., pp. 56-58), but the practices are not prescribed by canon law nor are all of them in use in the United States; neither do local ordinaries have from the Code the faculty to shorten the canonically prescribed postulancy, nor do local ordinaries in the U.S. have such a faculty delegated to them, although the U.S. Apostolic Delegate does (Bouscaren, *Canon Law Digest* 3, 368, c). There are a few canonical inaccuracies (e.g., p. 58, n. 5; p. 75, IV, 1; p. 132), but this reviewer cannot say whether they are faulty translation or occur in the original French. These defects, however, can be easily corrected by referring to the canons cited and do not detract from the over-all splendid presentation.

West Baden College

James I. O'Connor, S.J.

THE POPES THROUGH HISTORY 1: EUGENIUS IV. By Joseph Gill, S.J. Westminster, Md.: Newman, 1961. Pp. xi + 226. \$3.75. It is fortunate that the first biography of Eugenius IV to appear in any language comes

from the pen of this author. Acquaintance with G.'s *History of the Council of Florence* leaves no doubt that he is a secure specialist in Florentine studies as they touch conciliarism and the reunion with the Byzantine church. Because he is perceptive to the human aspects of this delicate period, erudition does not smother interest, but a sympathy pervades the pages as they relate, e.g., the Pope's domestic policy that irked the troublesome Colonna faction, the attack of apoplexy which brought temporary paralysis shortly after his election in 1431, the treachery of the *condottieri* and the civil war forcing him to flee from Rome dressed as a monk and huddled in the bottom of a boat on the Tiber, and his fight against extreme conciliarism that brought schism at Basel but ultimate victory at Florence. Eugenius is a semitragic figure who became a hero of unity built upon what was then a daring principle, "Unity of faith, diversity of rite." With a council soon to convene having again unity of faith as a goal, his career has added topical interest. Raymond H. Schmandt, editor of *The Popes through History*, plans that these biographies reach a wide circle of readers. In that sense they can be termed "popular" and not restricted to a small group of professional historians. Considering the caliber of this first book and the imposing list of specialists chosen for the biographies to follow, he should achieve his purpose with distinction.

Alma College

Edward D. McShane, S.J.

BIBLIOTECA DE AUTORES CRISTIANOS. Madrid: Editorial Católica. The *BAC* series, chiefly known in this country for its *Summae* of dogmatic and moral theology, used by many priests and seminarians, has developed since the Second World War into a first-rate library of well-printed yet low-priced books. The extraordinary range of the series through all areas of religion and theology is well illustrated by seven recent volumes (all dated 1961). No. 204, Antonio Montero Moreno's *Historia de la persecución religiosa en España 1936-1939* (pp. xl + 883; 125 ptas.), is a detailed and heavily documented account of the persecution of the Church during the Civil War. The first section of the book, after briefly showing the roots of Spanish anticlericalism, expounds in detail the spiritual state of the Church during the persecution, and the continuation of its hierarchic operation; the second section shows the scope of the persecution in terms of geographical and numerical extent, while the last section is an anthology of accounts of persecution, grouped under broad headings: bishops, religious, diocesan priests, laymen (there is a one-hundred-page appendix of documents and a catalogue of the victims of the persecution). M.'s book is a valuable source for the student of modern Spanish Church history. No. 205 (not received) is Vol. 1 of the translation of Johannes Quasten's *Patrology* (comprising the first

two English volumes); no. 206 is Francis Moriones' *Enchiridion theologicum sancti Augustini*, already praised in these pages (cf. THEOLOGICAL STUDIES 23 [1962] 122-23); no. 208 will be of interest to those who read Spanish but not German: it is the third and final volume of a translation, by Ramon Valdes del Toro from the second edition (1956), of *Christus und die Religionen der Erde*, the manual of the history of religions compiled under the direction of Dr. Franz König, now Cardinal-Archbishop of Vienna (pp. 759; 130 ptas.). Nos. 207 and 209 are volumes of Scripture commentary. The former, *La sagrada Escritura: Nuevo Testamento 1: Evangelios*, is the first of a series on OT and NT by Jesuit Scripture scholars of Spain (pp. 1122; 120 ptas.). No. 209 is the third volume of a series under the direction of the Dominicans of Salamanca: *Biblia comentada 3: Libros proféticos*, by Maximiliano Garcia Cordero, O.P. (pp. 1332; 130 ptas.). Both series are aimed at the layman but are not popularizations in the usual sense; they aim at presenting, with all the aids of modern biblical scholarship, the literal sense of the inspired text, while also making the Scriptures meaningful for the Christian of today: "un comentario denso, critico, literal, seguro y de actualidad," the description of the intention of the Jesuit volume, applies to both series. The final BAC volume to be presented here, no. 210, is *Jesucristo y la vida cristiana* (pp. 615; 100 ptas.) by Antonio Royo Marin, O.P., who has already written several books on spiritual theology for the BAC. The present volume gives far more than the title promises. The first half of the book is a treatise on Christology (the humanity of the Word; the mysteries of His human life), the second half a treatise on Christian spirituality (indwelling; grace; reproduction of the mysteries of Christ in the stages and states of Christian life). This is a spiritual theology which is genuinely theological.

Woodstock College

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

MODERN LITERATURE AND CHRISTIAN FAITH. By Martin Turnell. Westminster, Md.: Newman, 1961. Pp. 69. \$2.50. These essays are a modest addition to the growing library of works which study the relationship between literature and belief. T. traces, in broad lines, the effects on writers of the changes in the climate of belief which have taken place during the past four hundred years. The first essay cuts a long swath across literary history, considering Chaucer (excellently contrasting his religious attitude—though not necessarily his basic beliefs—with that of T. S. Eliot), Donne, Crashaw, Patmore, Thompson, and Hopkins. In each case T. finds that the outlook, imagery, and very structure of the poetry reflect clearly not only the beliefs of the poet himself but, each in his own way, the general climate of belief of the age in which he lived. The second essay deals with "the

shaping of contemporary literature." T. finds the Romanticism-Classicism antithesis spawning two divergent artistic attitudes: impressionism, symbolism, and surrealism on the one hand, realism and naturalism on the other. The one concentrates on the "inner experience" as a substitute for objective values, the other on the physical appearances of men and things as "the sole reality in a world of dissolving values" (p. 29). The result is seen in D. H. Lawrence, E. M. Forster, and Virginia Woolf. In T.'s view, their world fell to pieces "because they lacked any strongly held positive beliefs" (p. 43) and merely reflected the negative belief of their age that "man has no resources outside himself" (p. 44). Failure in belief bred failure in art. The closing essay gives high marks to Claudel, Mauriac, and Greene for their expression of the serious world of objective values (especially its tensions and conflicts), but accuses Mauriac and Greene of a basic imbalance in their view of the Christian life. This is an old charge and not without foundation, but one may wonder if the infrequent flashes of the light of grace in their work do not shine out all the brighter for the compelling vision of the blackness that surrounds them.

Woodstock College

J. Robert Barth, S.J.

STRANGERS IN THE HOUSE: CATHOLIC YOUTH IN AMERICA. Andrew M. Greeley. New York: Sheed & Ward, 1961. Pp. xii + 179. \$3.50. A book of reflection and observation on the problems of American Catholic youth; not a scientific study, but a book of insight and suggestion; not a study of juvenile delinquency, but of the "normal" (middle-class) youth. The first section deals with the problems: G. first analyzes some general aspects of the cultural complexus within which the problems are rooted, namely, the disillusionment and sophistication of our age and the instability of our society, attributable to urbanization, industrialization, and bureaucratization; then he turns to specific problems in chapters entitled "Why They Drink," "Why They Cheat," and "Why They Go Steady"—chapters particularly interesting because G. illustrates concretely how teen-age "sins" are merely a reflection and caricature of adult behavior. In the second section G. points out that only a practical spirituality will provide a solution to the problems facing the modern American. In the concluding chapter, "The Saving Remnant," he cites examples of young people who have the idealism and generosity which should characterize this age group.

Woodstock College

William F. Gavin, S.J.

COMMENTARY ON THE METAPHYSICS OF ARISTOTLE. By Saint Thomas Aquinas. Translated with an introduction by John P. Rowan. 2 vols. Chi-

cago: Regnery, 1961. Pp. xxiii + 955. \$25.00. This translation, based on the Cathala-Spiazzi edition, is a useful addition to the *Library of Living Catholic Thought*. A translation of the version of Aristotle's text commonly thought to have been employed by Thomas is included. Important variations between the Greek text and the Latin version Thomas used are indicated in the footnotes. A well-documented Introduction discusses the nature of the *Commentary*, both as a medieval genre and Thomas' particular use of it. R. then surveys the state of current research on the *Commentary*. The three most important issues of scholarly concern have been the period of its composition and date of completion, the version or versions on which Thomas based his exegesis, and the possibility of an earlier and later writing. Involved in the third question is the problem of the history of the later books of the *Metaphysics*. R. is generally quite successful in rendering into readable English idiom what is often concise, cryptic Latin. The volumes are handsomely printed. Text and commentary of each *lectio* are joined together for easy reference. A brief bibliography is added at the end of each volume. Special note should be made of the indexes (names and subjects) which are exceptionally well organized. An attractive and valuable addition to a college library.

Woodstock College

Joseph A. O'Hare, S.J.

CARNETS INTIMES (1883-1894). By Maurice Blondel. Paris: Editions du Cerf, 1961. Pp. 558. The stature of Blondel continues to grow with the passing years. Coupled with *Lettres philosophiques de Maurice Blondel* (1961), *Au coeur de la crise moderniste* (1960), and H. Bouillard's *Blondel et le christianisme* (1961), *Carnets intimes* is part of a group of publications prompted by the recent Blondel centennial. All of these books remind us of our extraordinary debt to this powerful mind, whose intellectual vision has left its mark on Catholic philosophy and theology. *Carnets intimes* provides over five hundred pages of completely new and unedited material, in this case selections from Blondel's personal reflections between 1881 and 1894, that is, during the twelve years prior to the defense and publication of the famous thesis *L'Action* (1893). Here we catch Blondel in the intimacy of his own spiritual meditations. God is on every page. But the warmth of Blondel's piety and devotion to his friends does not obscure the uncompromising intellectualism of the philosopher, who was as courageous as he was kind. He vowed to couple "total sincerity" with the faith and daring of the *sauterelle* who leaps *à corps perdu* into the unknown. B.'s personal faith in his mission to act by thought was always balanced by the sane realization that good will is no substitute for knowledge. One cannot read *Carnets*

without entering into his perspective. He knew what he wanted to do: to demonstrate that the exigencies of our human situation require something more than philosophy, and to show this by a rigorous employment of philosophy itself. Nowhere in B.'s voluminous writings is the precise statement of this ideal made clearer than in the letter that appears at the end of this volume (pp. 545-58). Written to a certain Monsieur R., a priest of Saint-Sulpice, it is the best exposition in print of B.'s own understanding of the relation between philosophy and theology.

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MISCELÁNEA BÍBLICA ANDRÉS FERNÁNDEZ. Edited by José Sagües, S.J., Sebastian Bartina, S.J., and Manuel Quera, S.J. Madrid: Ediciones Fax, 1960. Pp. 632. A ninetieth-birthday *Festschrift* (= *Estudios eclesiásticos* 34 [1960] 304-936) and a fitting tribute to a scholar whose active life has spanned almost the whole of the modern biblical movement, and who was one of the first professors of the Pontifical Biblical Institute and later its rector (1918-24). The three parts of the book reflect, in their coverage and the space given to each, F.'s broad interests and specializations. The section on "General Themes," apart from two contributions of more local Spanish interests, concerns primarily problems of inspiration. The lion's share of the book's forty-eight essays goes to the *OT*, with which the greater part of F.'s own writing has dealt; here archeological subjects predominate, but there are also six essays on the Psalms and six on Isaiah. The *NT* section is given over exclusively to the Gospels; a final essay in this section is fittingly devoted to F.'s well-known *Life of Christ*. A brief sketch of F.'s career and a bibliography of his writings prefaces the book.

UMFRAGE ZUM KONZIL. Freiburg: Herder, 1961. Pp. 150. \$1.95. In this special number of the periodical *Wort und Wahrheit* are recorded the replies of eighty-one laymen and theologians to a questionnaire sent out by the periodical and containing two questions: What are the most urgent questions the Council ought to face? What concrete measures ought the Council to take in order to accomplish what is expected of it? Certain constants are observable in the responses: re-evaluation of the episcopacy, theologically and practically; decentralization; universalization of the Roman Curia; rethinking of the Index, in principle but especially in its implementation; a more positive approach to the technological civilization of our time; greater participation of the layman in the Church's life; more extensive use of the vernacular in the liturgy; etc. Most of the reactions have obviously been voiced already and repeatedly. The chief interest of the present inquiry is to

bring to light the fact that these reactions are not confined to any particular group but cut across various professions and states of life. (Distributors: New York, Herder & Herder.)

CHICAGO STUDIES: AN ARCHDIOCESAN REVIEW. Address: Chicago Studies, Box 665, Mundelein, Illinois. \$3.00 per annum; \$2.00 for students. A semiannual review, edited by the faculty of St. Mary of the Lake Seminary and the priests of the Archdiocese of Chicago, intended primarily for priests, and dedicated to the "articulate presentation of the best that modern scholarship has contributed to the professional knowledge of the priest" and of "information designed to bring the priest abreast of developments in Scripture, theology, liturgy, catechetics, canon law, sociology." The first issue augurs well for the new periodical. There are seven articles, competent and serious while dispensing with all apparatus of footnotes and bibliography: Barnabas M. Ahern, C.P., "The Gospels in the Light of Modern Research"; Thomas F. Sullivan, "Medical Ethics and the Parish Priest" (the state of the question on a number of current medicomoral problems); George J. Dyer, "The Theology of Fund-Raising"; William G. Topmoeller, S.J., "The World Council of Churches and Doctrinal Unity"; John F. Dedek, "The Phenomenon of Man" (a review of the reviews of Teilhard's book); Edward B. Brueggeman, S.J., "The Sacraments: An Encounter With Christ" (on Casel's theory, objections and prolongations); Charles R. Meyer, "Recent Excavations under Saint Peter's Basilica." There is a short section presenting "brief observations and comments based primarily on personal experience in the apostolate," under the rubric "The Forum." THEOLOGICAL STUDIES welcomes *Chicago Studies* and wishes it a long and fruitful life.

STUDIA LITURGICA: AN INTERNATIONAL ECUMENICAL QUARTERLY FOR LITURGICAL RESEARCH AND RENEWAL. Address: Studia Liturgica, Postbus 2, Nieuwendam, Holland. Fl. 13 per annum. The subtitle of this new liturgical journal indicates its general object and spirit as well as the contributors and readers envisaged. In addition to carrying general articles and *Notes and Comments*, the editors plan to choose some major themes and to devote a number of issues to their development. This first issue initiates the discussion of baptism, confirmation, and First Communion with an article on "Christian Initiation" by John Heron and, in *Notes and Comments*, "Christian Initiation: A Baptist Comment" by William D. Hudson. Other articles: S. Mark Gibbard, "Liturgy as Proclamation of the Word of God"; Luther D. Reed, "New Features of the Recent Lutheran Liturgy in Amer-

ica"; Boris Bobrinskoy, "Le Saint-Esprit dans la liturgie"; and Arnold M. Allchin, "The Liturgical Movement and Christian Unity." In a section on *Liturgical Events*, "information on the new developments in the field of liturgical practice will be provided: the results of the Liturgical Movement in the various Churches, new rites and service books, Study Conferences, recent work of Art, Church Music and Church Architecture" (pp. 4-5). Besides book reviews, an unusual and valuable feature will be a bibliography on file cards indexing recent books and articles with a short summary of their content and, in time, the main literature of the past in the liturgical field. This periodical can play an important role, offering Catholic liturgists the opportunity to enter into friendly discussion with their counterparts in the other churches.

THE WAY 1 (1961). London, W. 1: 31 Farm St. \$5.00 per annum. The new journal of spirituality founded by the Jesuits of the English Province has finished an honorable first year of life. The readership envisaged is primarily those engaged in the active apostolate. The intention is to further, insofar as the written word can, the only genuinely Christian "spirituality," which is "conscious participation in the life of Christ and an intimate sharing in the mystery of His incarnation, death and resurrection." The resources of spiritual doctrine for this purpose are perennial ones, but they have today been newly vitalized: "the true current of the Church's spirituality in our generation is reflected in the new impetus given to the study of the Bible and the Fathers, in the re-patterning of the liturgy and in the new pastoral emphasis on the sacramental life of the Church." Each issue is devoted to a single theme: "Towards the Resurrection" (Lent), "Joy in the Lord" (Paschaltide), "The Annual Retreat," "The Lord is Nigh" (Advent). The articles are prolonged by a section of spiritual reading, made up of texts from Scripture, the Fathers, the liturgies, and the later spiritual classics, and by a *Meditation*. Each issue is rounded off with some pages of *Spiritual Vocabulary*, in which key concepts proper to the theme of the issue and used in the articles are analyzed, and with *Recommended Reading*, consisting of a brief exposition and evaluation of recent spiritual literature. May *The Way* long continue to fulfil its desire: "to understand and to interpret as faithfully as possible the Church's spiritual message to her children at the present moment."

BOOK NOTES

SCRIPTURE: Two contemporary translations of the *NT* are now available in paperback form. The more recent of the two is the much-discussed *New English Bible: New Testament*, sponsored by the Churches of England and Scotland and the Methodist, Baptist, and Congregationalist Churches; the paperback edition, with the complete text and notes of the hard-cover edition, celebrates the first anniversary of the original publication, March 14, 1962 (New York: Oxford Univ. and Cambridge Univ. Presses, \$1.45). An older translation, originally published in sections, is J. B. Phillips' *The New Testament in Modern English* (Macmillan, \$1.45); for one estimate of a part of this translation, cf. *TS* 10 (1949) 346-47. . . . James Muilenburg's *The Way of Israel* reveals its intent in the subtitle "Biblical Faith and Ethics": after introductory chapters on the literary forms of the *OT* and its modes of symbolic discourse, Israel's belief and ethic are traced historically, in broad fashion, from the Exodus onward through lawgivers, prophets, and sages; chapters on cult and eschatology round off the treatment (Harper, \$3.75). . . . Michael Ramsey, Archbishop of Canterbury, in his twenty-page lecture, *The Narratives of the Passion*, given at the International Congress on the *NT* at Oxford in September, 1961, shows the distinctive characteristics of the four accounts, and the process by which these came to be written (London: Mowbray, 3s); the pamphlet inaugurates a new series of occasional papers, *Contemporary Studies in Theology*. . . . *As Seeing the Invisible: A Study of the Book of Revelation* (Harper, \$3.50) was written by D. T. Niles, Ceylonese theologian active in the World Council of Churches, as a "first guide" to readers of the Apocalypse; the book contains an introduction, a verse-by-verse brief commentary, an analysis of the over-all plan, and a series of thirty-four two-page "theological meditations" on subjects suggested by successive sections.

DOCTRINAL THEOLOGY: The scientific works of Eduardo Iglesias, S.J., were reviewed here some years back (*TS* 7 [1946] 602-13; 13 [1952] 439-41). I. has also published a great number of more popular works on Scripture, theology, and sociology (all from Mexico City: Buena Prensa). Among them: in 1947, *Vida y luz*, commentaries on the fourth Gospel (\$2.00, paper), and, more recently (1958), *El Salvador de los hombres*, commentaries on St. Luke (\$2.20, paper) and *Mi hizo maravillas*, a full-dress treatise on Mariology (\$2.50, paper). . . . From Buena Prensa also come the three volumes of *Teología* (\$2.25 each, paper) by José Hernández Chavez, S.J., a course of Christian doctrine under the three headings of *Credo* (God, Redeemer, Church. Last Things), *Gracia* (grace and sacraments), and

Moral; the presentation is clear and orderly, but on a quite elementary, catechetical level. . . . C. Larnicol, C.S.Sp., has taken over the task of keeping the well-known manual of Hervé (died 1958) up to date and has edited Vol. 1, *Manuale theologiae dogmaticae 1: De revelatione christiana, De ecclesia Christi, De fontibus revelationis*; doctrine, method, and purpose of the manual remain the same, though more care is given to theological notes than before (Paris: Berche & Pagis). . . . Against the critiques of Hindu universalism, Toynbee, and Bultmann, which converge in a denial of the uniqueness of Christianity, J. E. Lesslie Newbigin, Bishop of the Church of South India, persuasively presents the case for Christianity in his lectures, *A Faith for This One World?* (Harper, \$2.75). . . . A Gregorian University dissertation, *Scriptura sola: Wyclif and His Critics* (Fordham Univ. Press), by Michael Hurley, S.J., will be of interest in the present discussion on Scripture and tradition; it outlines W.'s views on the sufficiency of Scripture, and the reactions, medieval and modern, to them. . . . The original of Claude Tresmontant's *Toward the Knowledge of God* (tr. by Robert J. Olsen; Baltimore: Helicon, \$3.50) has already been praised in these pages (cf. *TS* 21 [1960] 691). . . . *The Purpose of the Creator and of Creatures according to John of Saint Thomas*, a Gregorian Univ. dissertation by Donald J. Ehr, S.V.D., is a contribution to the historical dossier for the examination of an important and subtle problem (the copy received here lacks pages 131-38; Techny, Ill.: Divine Word Publications). . . . *You Are the Church*, by James J. Killgallon, is a lively set of essays, addressed to ill-informed Catholics and non-Catholics, on the Church's true doctrine concerning sacramentals, the Bible, Mary, the Commandments, sin, confession, and sex; a general essay on the Mystical Body opens the book (Newman, \$2.95). . . . The holiness of the Church's teaching, its founder, and its members determines the divisions of Robert D. Smith's *The Mark of Holiness* (Newman, \$4.50); comparison with other religions provides a good deal of the material and casts much light on this fundamental aspect of the Church. . . . The Franciscan Library of Medieval Ascetical Texts presents, in a critical edition, the previously unpublished eighteen *Sermones de Beata Maria Virgine* of Matthew of Aquasparta; the editor, Celestine Piana, O.F.M., prefaces the texts with data on M.'s life, on the codices, and on the Marian sermons, and adds a helpful doctrinal index (Quaracchi: Collegium S. Bonaventurae). . . . Romano Guardini's little book on the Blessed Virgin, *La mère du Seigneur*, takes the form of a long letter on the information furnished by the Gospels and is marked by the unmistakable Guardini cachet (Paris: Editions du Cerf, 3.90 fr.). . . . Three recent volumes in the Aquinas Library (River Forest, Ill., \$2.50 each, paper): Damian C.

Fandal, O.P., *The Essence of the Eucharistic Sacrifice*, on St. Thomas' doctrine of the sacramental sacrifice; Cajetan Chereso, O.P., *The Virtue of Honor and Beauty according to St. Thomas Aquinas: An Analysis of Moral Beauty*, based on the question *De honestate* (*Sum. theol.* 2-2, 145); Reginald Doherty, O.P., *The Judgments of Conscience and Prudence*, a short treatise on practical knowledge and the psychology of the human act, on the judgment of conscience, the virtue of prudence, and the relation of these two in St. Thomas. . . . A. Hamann, O.F.M., in his *Lettres chrétiennes* series, introduces and presents in translation a selection of important treatises, letters, and sermons of the Fathers on baptism: Tertullian, Cyprian, Zeno, Pacian, Basil, Gregory of Nazianzus, Gregory of Nyssa, Chrysostom, and Augustine: *Le baptême d'après les Pères de l'église* (Paris: Grasset, 9.60 fr.); a later volume will have the patristic expositions of the rites of baptism and Eucharist. . . . René Pache, in *The Future Life*, writes a treatise on all aspects of life after death; the book is largely a commentary on scriptural texts and tends to stay close to the biblical images; the Catholic doctrines of beatific vision after death and before resurrection, of purgatory, and of invocation of the Virgin and the saints are rejected (tr. by Helen I. Needham; Chicago: Moody Bible Institute, \$4.95).

LITURGY; MORALITY: Rudolf Peil's *A Handbook of the Liturgy* was written chiefly to help teachers bring home to the faithful—children especially—the riches of the liturgy; concrete suggestions for the teacher are appended to each of the thirty chapters, which are grouped under three headings: Liturgy in General, Liturgical Year, Sacraments and Sacramentals. An unusually helpful book (tr. by H. E. Winstone; New York: Herder & Herder, \$5.95). . . . The Twenty-Second Annual North American Liturgical Week (1961) had for its thematic title *Bible, Life, and Worship*; simplifying somewhat, one might say that the various papers and workshops all dealt with the sacramental life of worship, presented in terms of Scripture's fundamental theme of dialogue between God and man: the Church's liturgy is the continuation and prolongation of sacred history (Washington, D.C.: Liturgical Conference, \$3.50, paper). . . . Dom E. Flicoteaux's *The Splendor of Pentecost* explains the dogmatic meaning, scriptural accounts, liturgical celebration, and spiritual meaning of Ascension (as prelude to Pentecost), Pentecost with its octave, and the post-Pentecostal season (tr. by Mary Louise Helmer; Baltimore: Helicon, \$3.50). . . . In the present multiplication of enchiridia for St. Augustine (cf. *TS* 23 [March, 1962] 122-23; enchiridia on charity and on monastic life in Augustine, etc.), it is worth recalling the first of these: Gregorio Armas, O.R.S.A., *La moral de*

San Agustín (Madrid: Difusora del Libro, 1955; 250 ptas.); its structure and value were described in these pages on its first appearance (cf. *TS* 18 [1957] 309). . . . The principle of totality has been much in view in recent discussions of medicomoral problems (cf., e.g., *TS* 16 [1955] 373-96). Adolfo F. Diaz Nava, S.J., in a Gregorian Univ. dissertation, studies *El principio de totalidad según la doctrina del Cardenal Lugo*; L. is examined for light on the principle, and present-day orientations are evaluated in this light (Santander: Univ. Pont. de Comillas). . . . From the Angelicum comes the dissertation (in part) of Joseph W. Oppitz, C.S.S.R., on *The Moral Obligation to Join Labor Unions*, dealing with the obligation from the viewpoints of American ethics, of Scholastic doctrine, and of the unions (Esopus, N.Y.: Mount St. Alphonsus Bookshop, \$1.00, paper). . . . *Frauder . . . ou payer ses impôts*, by Ch. Cardyn and J. Delepierre, S.J., is a helpful manual that explains the general principles governing the obligation to pay taxes and applies these to concrete situations and cases (Brussels: Ecole Supérieure des Sciences Fiscales). . . . *The Concepts of Self-Acceptance and Self-Respect in Karen Horney's Theory of Neurosis*, a philosophical dissertation at the Angelicum by M. Paul of the Cross Murray, O.C.S.O., presents at length H.'s theory of neurosis, evaluates it, and concludes to the possibility and desirability of integrating her findings into a religious view of man (Rome: Angelicum).

CANON LAW: Giuseppe D'Ercole, professor at the Institutum Pontificum Utriusque Iuris (Lateran Univ.), is writing a series of books (under the title *Communio*) on Church law from its beginnings; the second volume, *L'Essenza del Vangelo nel tempo* (Rome: Pont. Lateran Univ.), gathers the Gospel data on the destiny and redemption of the individual, and on the purpose of the Church and its canonical discipline. . . . Francis N. Korth, S.J., reprints from *Hospital Progress* a series of articles on *Canon Law for Hospitals* (St. Louis: Catholic Hospital Association of the U. S. and Canada, \$1.50, paper); various problems of administration, property, and debts are handled. . . . Can the pope be made to stand trial before an ecclesiastical tribunal? In his historical study, *Papal Immunity and Liability in the Writings of the Medieval Canonists*, James M. Moynihan reviews canonical opinion in detail from 1140 to 1220, largely on the basis of unpublished sources; a summary of earlier and later medieval views is added (Analecta Gregoriana 120; Gregorian University Press, \$3.00, paper). . . . Two recent items in the Catholic University Canon Law Studies (nos. 414, 415): William J. Tierney, *Authorized Ecclesiastical Acts* (\$3.00, paper), a historical analysis and canonical interpretation of the exclusion from or inability for the acts in question;

William M. Van Ommeren, *Mental Illness Affecting Matrimonial Consent* (\$3.95, paper), likewise a historical synopsis and canonical commentary. . . . *La coacción en la ordenación sagrada: Estudio histórico-jurídico del canon 214*, by José M. De Lahidalga, was originally a doctoral work at the Gregorian (1955); three parts: the concepts of coercion and fear in themselves and in the Code; the doctrinal and jurisprudential traditions on coercion in ordination before and after the Code (Vitoria, Spain: Editorial Eset). . . . The vows of Jesuit scholastics are said in the Constitutions of the Society to be made "into no one's hands"; finding unsatisfactory the attempts to reconcile apparently contradictory official interpretations of the phrase, Estanislao Olivares, S.J., prefers to see a juridical evolution as the cause of the variation, and in his *Los votos de los escolares de la Compañía de Jesús: Su evolución jurídica* traces this evolution from St. Ignatius to Aquaviva and the Bull *Ascendente Domino* of Gregory XIII (Rome: Institutum Historicum S.I., \$4.00). . . . To the student of modern Spanish Church history is now available a lengthy commentary by the well-known canonist, Eduardo F. Regatillo, S.J., on *El concordato español de 1953* (Santander: Sal Terrae); it contains, in addition, an exposition of general canonical doctrine on concordats, and a history of Spanish concordats.

HISTORY, BIOGRAPHY: *Early and Medieval Christianity* is the first of three volumes of Collected Papers in Church History from the pen of Roland H. Bainton, well-known Protestant historian of the Reformation; fourteen essays are reprinted under three broad headings: Patristic and Medieval Christianity, Continuities and Changes from Medieval to Renaissance Christianity, and Religion and Church in the Renaissance, and range through subjects as diverse as "The Origins of Epiphany" and "Biblical Scholarship in the Renaissance and Reformation." . . . To provide a supplementary handbook for college students is the intention of *The Medieval University (1250-1400)* by Lowrie J. Daly, S.J.; growth and organization of the universities, textbooks, course of studies, student life, and the university in the medieval world are the subjects sketched out on the basis of standard works (Sheed & Ward, \$5.00). . . . The Loyola University Press (Chicago) continues to publish important works in its *Jesuit Studies* series: W. Eugene Shiels, S.J., in his *King and Church* (\$6.00), narrates the "rise and fall of the Patronato Real" by providing context and commentary for the pertinent documents which are liberally translated (originals in an appendix); *Catholics and the American Revolution* (\$5.00), by Charles H. Metzger, S.J., offers a study of "the attitude of American Catholics towards the American Revolution, and their role in that world-shaping upheaval";

Joseph C. McKenna, S.J., in his *Diplomatic Protest in Foreign Policy* (\$6.00), aims to determine the role of protest in policy formation by a series of case studies. . . . Two related volumes have appeared in the *Que sais-je?* series (nos. 936, 960; Paris: Presses Universitaires de France). Alain Guilmou, author of a life of St. Ignatius in 1952 and of another in 1960 in the *Mattres spirituels* series, not only sketches the history of the Order but also attempts to define the originality of the Jesuit vocation and spirit. Louis Cognet, in *Le jansénisme*, outlines in interesting and informative fashion the history of Jansenism and summarizes the results of latest research. . . . Called "the purest example of the primitive Franciscan" and "the ideal type of the Franciscan friar," Brother Giles of Assisi is also, after Francis himself, one of the most attractive of the early friars; Raphael Brown writes the first comprehensive biography of the man in his *Franciscan Mystic: The Life of Blessed Giles of Assisi, Companion of St. Francis* (Hanover House, \$3.95). . . . Bernard Martelet, O.C.D., in his *Le secret de la Trappe: Frère Marie-Gabriel de Chambarand*, writes the life (1835-97) of a brilliant soldier, Gabriel Mossier, turned Trappist monk (Paris: La Colombe, 8 fr.).

SPIRITUALITY: *Dieu et la souffrance du chrétien*, by Msgr. André Combes, complements the same author's *Dieu et le bonheur du chrétien* with reflections on suffering, under three heads: OT, From Job to the Gospel, Christianity (Paris: Cèdre). . . . Twenty-one substantial "doctrinal and spiritual conferences" on John 1:1-14 make up Francis J. Ripley's *The Last Gospel* (Sheed & Ward, \$3.50); they were written originally for enclosed Franciscan nuns but look to Christian life as such and will be helpful to everyone. . . . Jean Isaac, O.P., in his *Aux sources de la charité fraternelle*, edits six conferences on the profounder reasons for and the fundamental conditions of the new commandment of Christ, and takes up questions needing clarification in the constantly changing circumstances of men (Paris: Editions du Cerf, 5.10 fr.). . . . *The Light of the Lamb*, by the German theologian Eugen Biser, is a series of eighteen short essays under six headings (Light, Images, Shadow, Signs, Spirit, Gifts) on the risen Christ; the reflections are inspired by the Bible, dogmatic theology, and the liturgy, and are animated by the desire to bring home the reality, and meaning for us, of Christ in His glory (tr. by William Kramer, C.P.P.S.; Regnery, \$2.95). . . . Sister Mary Vincent Hillmann presents the text and a new literal translation of the famous anonymous Middle English poem, *The Pearl*, and an interpretation of the poem as not an elegy but a homily on the price to be paid for heaven; there are a lengthy glossary and notes justifying the translation (New York:

University Publishers, \$5.00). . . . A new translation, by James Walsh, S.J., of Julian of Norwich's *The Revelations of Divine Love*, is another testimony to the strong revival of interest in Julian. The Walsh translation has two special virtues: it not only presents the Longer Version but, for the first time, takes into account all three extant mss.; more importantly, it is prefaced by a long and helpful essay on Julian, interpreting her thought and showing its theological soundness (Harper, \$4.50). . . . Bossuet's immortal *Oraisons funèbres* have been critically edited in the fine *Classiques Garnier* series by Jacques Truchet, who recently published an important study of B. as preacher (cf. *TS* 22 [1961] 519-20); there is a fifty-eight-page introduction, prefatory notices and accompanying notes for each of the ten sermons, and a helpful glossary (Paris: Garnier). . . . John Croiset, S.J. (1656-1738) is one of the great names in the history of devotion to the Sacred Heart; Adrian J. Borst, S.C.J., after an introduction on C.'s life and works, elaborates C.'s views on the devotion itself, in *De cultu Cordis Jesu ad mentem P. Croiset* (Rome: Collegium Internat. Leo Dehon). . . . García M. Colombas, O.S.B., in his *Paradis et vie angélique: Le sens eschatologique de la vocation chrétienne* takes up a patristic theme that has fascinated many contemporary spiritual writers; for C. the "angelic life" is not angelism but the ideal of continuous presence to God in service, and of purification for contemplation (tr. from Spanish by S. Caron, O.S.B.; Paris: Editions du Cerf, 11.70 fr.). . . . The purpose of *Religious Vocation: An Unnecessary Mystery*, by Richard Butler, O.P., is to clarify misunderstandings about the nature and conditions of a religious vocation, while at the same time not denying the element of true mystery, viz., God's choice of the individual (Regnery, \$4.00). . . . *Happiness in the Cloister*, by the prolific Irish writer John Carr, C.S.S.R., consists of eight chapters on love of Christ, Real Presence, Holy Communion, charity, obedience, work, our Eucharistic model, and the religious state, each seen as a source of the happiness that God intends for those vowed to His service (Newman, \$3.50). . . . *L'Oraison: Regard et chemin, d'après la doctrine de sainte Thérèse d'Avila*, by Dominique de Saint-Joseph, O.C.D., is intended as a manual for the faithful, applying to their needs the Theresian teaching on the nature of prayer, the psychological phenomena accompanying it, the role of the Holy Spirit, the place of prayer in Christian life (Montreal: Fides). . . . Julien Peghaire, who died in 1952, left in manuscript a series of conferences on the theory and practice of poverty in religious congregations; his confrere, A. Poisson, has now edited these as *Etre pauvre: Pourquoi et comment?* and thereby added a worth-while volume to the few we have on religious poverty (Montreal: Fides). . . . Ivan Gobry in his *La pauvreté du laïc*

writes of the need, for Christian fulfilment, of the virtue of poverty; the titles of the two sections of the book, "La pauvreté libératrice" and "La pauvreté rédemptrice," indicate the ethos and orientation (Paris: Editions du Cerf, 8.70 fr.). . . . Long experience with sodalities and other lay-apostolate groups lies behind *How to Give the Spiritual Exercises of St. Ignatius to Lay Apostles* by James J. McQuade, S.J. (Chicago: Loyola University Press, \$2.50); the book is a practical commentary on the Exercises and ends with several retreat outlines. . . . Hugo and Karl Rahner, S.J., publish fourteen prayers used in a university mission to sum up, at Benediction, the thoughts of the day: *Prayers for Meditation* (Herder & Herder, \$1.75). . . . *If Christ, Tomorrow, Knocks at Your Door . . . Will You Recognize Him?* (Rome: International Catholic Distribution, \$.80) is a pamphlet of *pensées*, anecdotes, and verses on the poverty and suffering of the world, by Raoul Follereau, onetime dramatist turned world-wide social apostle and friend of the lepers. . . . *A la mesure de Son amour* (Brussels: Feuilles Familiales, 87 fr.) concerns married love, its meaning and place in the divine plan; the author, Fr. Pierre de Lochet, is head of the Centre National de Pastorale Familiale in Belgium. . . . The well-known radio preacher A.-M. Avril, O.P., publishes the third volume of his sermons, *Le dimanche à la radio 3: Le temps pascal*, containing an average of four sermons for each Sunday from Easter to Pentecost and for the Ascension; the sermons are models of simplicity, clarity, directness, and, above all, of a realistic estimate of a radio audience (Paris: Editions du Cerf, 9 fr.). . . . *Mgr de Marion Brésillac* (1813-59) was a missionary bishop in Africa and founder of the Society of African Missions (1856); J. Bonfils, S.M.A., after a biographical notice by L. Guizard and his own sketch of B.'s missionary doctrine, presents texts from B.'s writings under three headings: Missionary Theology, Missionary Spirituality, and Society of African Missions (Paris: Editions du Cerf, 6 fr.). . . . Under the title *Agua bendita del Ganges*, a Jesuit missionary, Joaquín Pérez Ramón, writes "reflections on Hindu spirituality" in the form of essays on a series of Indian holy men from Buddha to the present day (Bilbao: El Siglo de las Misiones).

PHILOSOPHY: *Christian Philosophy and Intellectual Freedom*, by Anton Pegis, is the 1955 Gabriel Richard Lecture (Bruce, \$2.75); against the background of the Dewey-Hutchins educational debate, P. deals in stimulating fashion with the problem of "Christian philosophy" and of its role in Catholic education. . . . The justification of the philosopher's existence is a perennial challenge; in the context of the modern Western world few men have more right to speak in the philosopher's defense and to expound the place of philosophy in the life of man than Jacques Maritain, who does so

in *The Uses of Philosophy: Three Essays* (Princeton Univ. Press, \$2.75). . . . Leo R. Ward's gifts as thinker, teacher, and writer are once again manifested in *God and World Order: A Study of Ends in Nature* (St. Louis: Herder, \$4.00), as he follows the history of philosophic thought on "purpose" (Does nature tend toward ends? Is nature guided by mind?) from Plato to the present. . . . Those bewildered by much of contemporary ethical discussion will welcome *Modern Ethical Theories*, by James V. McGlynn, S.J., and Jules J. Toner, S.J. (Bruce, \$4.00; \$2.25, paper); intended for college students and the general public, it opens by recalling basic problems and large systems, proceeds through an analysis of major types (ethical formalism, utilitarian ethics, etc.), and closes with reflections on the construction of a valid ethical system. . . . The importance of Wilhelm Windelband (1848-1915) as a philosopher of history presumably lies behind the translation, under a somewhat misleading title, of an essay on the principles of logic contributed to an encyclopedia in 1912: *Theories of Logic* (Philosophical Library, \$2.75). . . . Among recent philosophical textbooks for college use are two volumes by Gustave Weigel, S.J., and Prof. Arthur G. Madden: *Knowledge: Its Values and Limits*, a course in epistemology, and *Religion and the Knowledge of God*, on the epistemological problems of religion (Prentice-Hall, \$1.75 and \$1.95, paper). . . . A selection of passages from twelve authors, from Plato to Maritain, with short introductions and some explanatory notes, makes up *Readings in Epistemology*, by Reginald F. O'Neill, S.J. (Prentice-Hall, \$3.75, paper). . . . Written to give social workers a wider perspective in their activity, *Catholic Social Principles*, by Cletus Dirksen, C.P.P.S., covers all the basic questions: man's nature and dignity, natural law, society and the common good, authority, the state's role with its powers and limitations (St. Louis: Herder, \$4.00). . . . The title of the *Aristotle Dictionary*, edited by Thomas P. Kiernan, may mislead the prospective buyer; it is not a scientific lexicon of Aristotelian terms but a dictionary of quotations from Aristotle under numerous topical headings; a lengthy presentation (pp. 3-162) of the contents of the Aristotelian corpus provides background for the dictionary (Philosophical Library, \$7.50). . . . A welcome aid for college philosophy courses will be James F. Anderson's translation of St. Thomas' *Treatise on Man* from *Sum. theol.* 1, 75-88 (Prentice-Hall, \$2.75, paper). . . . American students to whom Nicolai Hartmann is only a name and to whom German is an unknown tongue have a number of French works on H. at their disposal; the recent book of Stanislas Breton, *L'Être spirituel: Recherches sur la philosophie de Nicolai Hartmann*, investigates the nature and forms of spiritual existence, and the role of this concept in H.'s thought (Paris: Vitte, 13.50 fr.). . . . Dietrich

Bonhoeffer's *Act and Being*, his doctoral work of 1930, is an obscure book; in essence, it accepts the Kantian problematic of the unknowable pure self and the unknowable pure thing, and maintains, on the one hand, the impossibility of a philosophical solution and, on the other, the break-through to being by the response of faith to revelation and redemption, "being" being experienced as being-in-the-Church and thereby in-Christ (tr. by Bernard Noble; Harper, \$3.00). . . . "An introduction to Chinese philosophy that will throw light on the background of Chinese thinking from ancient times down to the present day" is the purpose of Clarence Burton Day's *The Philosophers of China, Classical and Contemporary* (Philosophical Library, \$6.00).

VARIA: J. E. Cirlot, Spanish theoretician of painting and poetry, has composed an unusual *Dictionary of Symbols*; his thirty-three-page introduction reviews the types of interpretation of symbols, and the entries bring together, albeit in condensed and necessarily sketchy and hodgepodge fashion, raw material from various sources; the already knowledgeable reader can find the volume helpful (tr. by Jack Sage; Philosophical Library, \$12.00). . . . "A group of myths, rites and symbols peculiar to the craft of miner, smith and metal-worker" and prolonged in "the ideology and techniques of alchemy" provides the material for the latest book of Mircea Eliade to be translated into English, *The Forge and the Crucible* (tr. by Stephen Corrin; Harper, \$4.00); as always, E. has something of interest to say to the theologian, but he has for the most part said it before in books of broader scope and less abstruse detail. . . . Fr. Emile Legault, C.S.C., a writer, lecturer, and preacher well known in Canada, recently traveled through Asia to study the situation of Catholic missions, and recounts his experiences in *L'Eglise ne fait que commencer* (Montreal: Fides); the title catches the optimistic outlook of the book. . . . *Religion from Tolstoy to Camus*, by Walter Kaufmann, is a selection of writings on religion (its meaning, its truth, its relation to morality and society), all intended to be meditated on and to rouse the reader's responsible reflection; included are documents of Pius IX (e.g., Syllabus of Errors), Leo XIII, and Pius XII (e.g., *Humani generis*); a long introduction shows that K. draws his own greatest inspiration from Tolstoy (Harper, \$6.95). Cf. review elsewhere in this issue of K.'s *The Faith of a Heretic*. . . . The scope and purpose of the collection of essays on *Religions in a Changing World*, ed. by Howard F. Vos (Chicago: Moody Bible Institute, \$5.50), is to convey information on currently existing religions, to show "the way in which the teachings of that religion fall short of Christianity," and to give "some advice on winning adherents of that religion to Christ" (p. 6); Roman Catholicism enjoys a chapter as a false religion. . . . Helmut Thielicke, German Protestant theo-

logian, first gave his lectures on *Nihilism: Its Origin and Nature—With a Christian Answer* in 1945, under the impact of the national crisis created by the Hitler regime and by postwar catastrophe and despair; his analysis of the forms (personal, political, economic, and cultural) and sources of nihilism is of permanent value and adds up to an unusually profound analysis of modern man (tr. by John W. Doberstein; Harper, \$5.00). . . . The well-known writer Fr. Leo Trese brings to bear not only experience but also a training in child psychology in his *Parent and Child*; he has much wise counsel to offer as he follows the child's development into adolescence (Sheed & Ward, \$3.50). . . . In their *A Christian Approach to Western Literature* (Newman, \$5.75; \$1.95, paper), Aloysius A. Norton and Joan T. Nourse edit an anthology of essays by well-known Christian, chiefly Catholic, writers and critics of the twentieth century (Knox, Chesterton, Rougemont, Dawson . . .) on the divers genres of literature and on great figures or individual seminal works, in order to help the student clarify the "relation between these great works of the past and his own view of life." . . . Sister Mary Isaac Jogues Rousseau makes available in a critical text the hitherto unedited poem *De nuptiis Christi et ecclesiae libri septem* of the eleventh-century poet Fulcoius of Beauvais (Catholic Univ. Press, \$5.25, paper); there are a long introduction and notes, as well as a summary in English of the argument of each book. . . . Not intended formally as such, yet doubtless of help in seminary scientific-questions courses, is Luis Via Boada's *La paleontología en el momento actual* (Barcelona: Seminario Conciliar), on the modern concept of paleontology, its methodology, and its sources (fifty closely-printed pages of bibliography). . . . A reissue of Montague Summer's *The Vampire in Europe* (1929) is prefaced by Fr. Brocard Sewell, O.Carm., of Ayleforth Priory, who presents briefly the somewhat ambiguous figure of this expert on witchcraft (who was probably a Catholic priest), and evaluates his views on the significance of the phenomena he recorded (New Hyde Park, N.Y.: University Books, \$7.50). . . . Gordon C. Zahn, sociologist at Loyola University, Chicago, in his *German Catholics and Hitler's Wars* (Sheed & Ward, \$4.75) examines the position taken by the German hierarchy towards Hitler's unjust wars; given the complexity of the German situation and Z.'s own pacifist convictions as well as the narrow basis of evidence from which he has to argue, it is not surprising that his book has evoked sharply divergent reactions. . . . The Colloquium sponsored in 1961 by the Semaines Sociales du Canada on *Planification économique et organisation professionnelle* looks in large measure to the Canadian situation, but the second half of the book is devoted to the general social and economic doctrine of the Church on the points at issue (Montreal:

Editions Bellarmin, \$2.50, paper). . . . On the basis chiefly of his newspaper information column, A.-M. Roguet, O.P., has compiled *La botte à questions: Petit dictionnaire des objections et des difficultés religieuses* (Paris: Editions du Cerf, 5.85 fr.); the order is alphabetic under key words; there is an index of subjects and biblical texts.

PAPERBACK REPRINTS: The now quite lengthy *Image Books* series (Doubleday) has recently reprinted Frederick Copleston's *A History of Philosophy* 1: *Greece and Rome* (2 parts, \$.95 each), Henri Daniel-Rops's *The Church of the Apostles and Martyrs* (2 parts, \$1.35 each), and Thomas Verner Moore's *The Life of Man with God* (\$1.35).

BOOKS RECEIVED

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

Scriptural Studies

- Aland, Kurt. *The Problem of the New Testament Canon*. London: Mowbray, 1962. Pp. 32. 5s (paper).
- Blatter, Thomas. *Macht und Herrschaft Gottes: Eine bibeltheologische Studie*. Studia Friburgensia N.F. 29. Fribourg: Editions Universitaires, 1962. Pp. 148. 15 fr.
- Cole, Alan. *The Gospel according to Saint Mark: An Introduction and Commentary*. Tyndale Bible Commentaries, New Testament Series 2. Grand Rapids, Mich.: Eerdmans, 1961. Pp. 263. \$3.00.
- Coppens, Joseph. *Les affinités qumrâniennes de l'Épître aux Hébreux*. Analecta Lovaniensia biblica et orientalia 4/1. Louvain: Publications Universitaires, 1962. Pp. 50. 50 fr.
- Current Issues in New Testament Interpretation: Essays in Honor of Otto A. Piper*. Ed. by William Klassen and Graydon F. Snyder. New York: Harper, 1962. Pp. xiv + 302. \$5.00.
- Dupont, Jacques, O.S.B. *Le discours de Milet: Testament pastoral de saint Paul (Actes 20, 18-36)*. Lectio divina 32. Paris: Editions du Cerf, 1962. Pp. 407. 25.50 fr.
- Fraine, Jean de, S.J. *Prier avec la Bible: Les antécédents bibliques de grandes prières chrétiennes*. Brussels: Charles Beyaert, 1961. Pp. 246. 78 fr.
- Hughes, Philip E. *Paul's Second Epistle to the Corinthians*. Grand Rapids, Mich.: Eerdmans, 1962. Pp. xxxvi + 508. \$6.00.
- Iglesias, Eduardo, S.J. *El Salvador de los hombres: Comentarios al Evangelio de S. Lucas*. Mexico City: Buena Prensa, 1958. Pp. 892. \$2.20 (paper).

- Iglesias, Eduardo, S.J. *Vida y luz: Comentarios al 4º Evangelio*. 2 vols. Mexico City: Buena Prensa, 1947. Pp. 530, 433. \$2.00 (paper).
- Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*. Ed. by Bernard W. Anderson and Walter Harrelson. New York: Harper, 1962. Pp. xiv + 242. \$5.00.
- Maier, Friedrich Wilhelm. *Paulus als Kirchengründer und kirchlicher Organisator*. Würzburg: Echter-Verlag, 1961. Pp. 101. DM 12.80.
- Merlier, Octave. *Itinéraires de Jésus et chronologie dans le quatrième évangile*. Paris: Presses Universitaires, 1961. Pp. 35. 5 fr.
- Merlier, Octave. *Le quatrième évangile: La question johannique*. Paris: Presses Universitaires, 1961. Pp. 484. 24 fr.
- Meuzelaar, J. J. *Der Leib des Messias: Eine exegetische Studie über den Gedanken vom Leib Christi in den Paulusbriefen*. Assen, Netherlands: Van Gorcum, 1961. Pp. 188. Hfl. 8.50.
- Miscelánea bíblica Andrés Fernández*. Preparada por José Sagües, S.J., Sebastian Bartina, S.J., y Manuel Quera, S.J. (= *Estudios eclesiásticos* 34 [1960] 304-936.) Madrid: Ediciones Fax, 1960. Pp. 632.
- The New Testament in Modern English*. Tr. by J. B. Phillips. New York: Macmillan, 1962. Pp. xiv + 575. \$1.45 (paper).
- Ramsey, Michael. *The Narratives of the Passion*. London: Mowbray, 1962. Pp. 26. 3s (paper).
- Romaniuk, Kazimierz. *L'Amour du Père et du Fils dans la sotériologie de saint Paul*. Analecta biblica 15. Rome: Pont. Biblical Institute, 1961. Pp. xxiv + 332. \$9.00.
- Selby, Donald J. *Toward the Understanding of St. Paul*. Englewood Cliffs, N.J.: Prentice-Hall, 1962. Pp. 355. \$6.60.
- Simon, J. M., O.M.I. *Le divin et l'humain dans la Bible*. Paris: Nouvelles Editions Latines, 1961. Pp. 185.
- Stanley, David Michael, S.J. *Christ's Resurrection in Pauline Soteriology*. Analecta biblica 13. Rome: Pont. Biblical Institute, 1961. Pp. xxvii + 313. \$6.50.
- Steiner, M., O.F.M. *La tentation de Jésus dans l'interprétation patristique de saint Justin à Origène*. Paris: Gabalda, 1962. Pp. 232. 29 fr.
- Tasker, R. V. G. *The Gospel according to Saint Matthew: An Introduction and Commentary*. Tyndale Bible Commentaries, New Testament Series 1. Grand Rapids, Mich.: Eerdmans, 1961. Pp. 285. \$3.00.
- Worden, Thomas. *The Psalms Are Christian Prayer*. New York: Sheed & Ward, 1962. Pp. x + 219. \$3.95.

Doctrinal Theology

- Brandon, S. G. F. *Man and His Destiny in the Great Religions*. Toronto: Univ. of Toronto Press, 1962. Pp. xiv + 442. \$6.50.
- Dander, F., S.J. *Summarium theologiae dogmaticae 6: De gratia salvatoris*. 2nd ed.; Innsbruck: Rauch, 1962. Pp. 79. öS 48.
- DeFerrari, Sister Teresa Mary, C.S.C. *The Problem of Charity for Self: A Study of Thomistic and Modern Theological Discussion*. Washington, D.C.: Catholic Univ. of America Press, 1962. Pp. x + 205. \$3.25.
- Doherty, Reginald. *The Judgments of Conscience and Prudence*. River Forest, Ill.: Aquinas Library, 1961. Pp. ix + 117. \$2.50 (paper).
- Fransen, Peter, S.J. *Divine Grace and Man*. New York: Desclée, 1962. Pp. 117. \$2.25.
- Hamer, Jérôme, O.P. *Karl Barth*. Tr. by Dominic M. Maruca, S.J. Westminster, Md.: Newman, 1962. Pp. xxxviii + 300. \$4.95.
- Hernández Chavez, José, S.J. *Teología*. 3 vols. 2nd ed.; Mexico City: Buena Prensa, 1959. Pp. 316, 336, 340. \$2.25 each (paper).
- Hervé, J. M. *Manuale theologiae dogmaticae 1: De revelatione Christiana—De ecclesia Christi—De fontibus revelationis*. Paris: Berche & Pagis, 1962. Pp. xxii + 624.
- Iglesias, Eduardo, S.J. *Me hizo maravillas*. Mexico City: Buena Prensa, 1958. Pp. 376. \$2.50 (paper).
- Lackmann, Max. *Der Christ und das Wort*. Graz: Styria, 1962. Pp. 230. öS 72.
- Mersch, Emile, S.J. *Le Christ, l'homme et l'univers*. Museum Lessianum, section théol. 57. Brussels: Desclée de Brouwer, 1962. Pp. 150. 150 fr.
- Moll, Willi. *Vater und Väterlichkeit*. Graz: Styria, 1962. Pp. 215. öS 72.—
- Morison, Frank. *Who Moved the Stone: The Evidence for the Resurrection*. New York: Barnes and Noble, 1962. Pp. 192. \$1.25 (paper).
- Pache, René. *The Future Life*. Tr. by Helen I. Needham. Chicago: Moody Press, 1962. Pp. 376. \$4.95.
- Planque, Daniel. *The Theology of Sex in Marriage*. Tr. by Albert J. LaMothe, Jr. Notre Dame, Ind.: Fides, 1962. Pp. x + 187. \$3.95.
- Rahner, Karl, S.J. *Theological Investigations 1*. Tr. by Cornelius Ernst, O.P. Baltimore: Helicon, 1961. Pp. xxii + 382. \$10.95.
- Runia, Klaas. *Karl Barth's Doctrine of Holy Scripture*. Grand Rapids, Mich.: Eerdmans, 1962. Pp. 225. \$4.00.
- Schlitzer, Albert, C.S.C. *Our Life in Christ*. 2 vols. Notre Dame, Ind.: Univ. of Notre Dame Press, 1962. Pp. xxvii + 500, xviii + 134. \$6.50.
- Schlitzer, Albert, C.S.C. *Redemptive Incarnation: Sources and Their Theo-*

- logical Development in the Study of Christ.* Notre Dame, Ind.: Univ. of Notre Dame Press, 1962. Pp. 438. \$4.00.
- Tavard, George H. *Paul Tillich and the Christian Message.* New York: Scribner's, 1962. Pp. 176. \$3.95.
- Tresmontant, Claude. *Toward the Knowledge of God.* Tr. by Robert J. Olsen. Baltimore: Helicon, 1961. Pp. vii + 120. \$3.50.

Moral Theology, Canon Law, Liturgical Questions

- Bouyer, Louis, C.Or. *Le rite et l'homme: Sacralité naturelle et liturgie.* Lex orandi 32. Paris: Editions du Cerf, 1962. Pp. 303. 12 fr.
- Cardyn, Ch., and J. Delepiepierre, S.J. *Frauder . . . ou payer ses impôts? Essai de morale fiscale.* Brussels: Collection Scientifique de l'Ecole Supérieure des Sciences Fiscales, 1962. Pp. 166.
- Casel, Odo, O.S.B. *The Mystery of Christian Worship and Other Writings.* Edited by Burkhard Neunheuser, O.S.B. Tr. by I. T. Hale. Westminster, Md.: Newman, 1962. Pp. xvii + 212. \$5.75.
- Chartier, Michel, et al. *La régulation des naissances.* Paris: Lethielleux, 1961. Pp. 211. 9 fr.
- Diaz Nava, Adolfo F., S.J. *El principio de totalidad según la doctrina del Cardenal Lugo.* Santander: Sal Terrae, 1960. Pp. 215.
- The Ethical Aftermath of Automation.* Ed. by Francis X. Quinn, S.J. Westminster, Md.: Newman, 1962. Pp. 270. \$4.25.
- Flatten, Henricus. *Quomodo matrimonium contrahentes iure canonico contra dolum tutandi sint.* Cologne: Henricus Flatten, 1961. Pp. 18.
- Goffi, Tullo. *Laicità politica e chiesa.* Rome: Edizioni Paoline, 1961. Pp. 222.
- Korth, Francis N., S.J. *Canon Law for Hospitals.* St. Louis: Catholic Hospital Association, 1961. Pp. 40. \$1.50 (paper).
- Lubienska de Lenval, Hélène. *The Whole Man at Worship: The Actions of Man before God.* Tr. by Rachel Attwater. New York: Desclée, 1962. Pp. 86. \$1.95.
- Marshall, John. *The Ethics of Medical Practice.* London: Darton, Longman & Todd, 1960. Pp. 164. 21s.
- Moynihan, James M. *Papal Immunity and Liability in the Writings of the Medieval Canonists.* Analecta Gregoriana 120. Rome: Gregorian Univ. Press, 1961. Pp. xii + 151. \$3.00.
- Murray, M. Paul of the Cross, O.C.S.O. *The Concepts of Self-Acceptance and Self-Respect in Karen Horney's Theory of Neurosis.* Rome: Angelicum Univ. Press, 1961. Pp. xx + 260.
- Olivares, Estanislao, S.J. *Los votos de los escolares de la Compañía de Jesús:*

- Su evolución jurídica*. Bibliotheca Institutii Historici S.J. 19. Rome: Institutum Historicum S.J., 1961. Pp. xix + 250. L. 2500; \$4.00.
- Pocknee, Cyril E. *The Rites of Christian Initiation: Their Revision and Reform*. London: Mowbray, 1962. Pp. 46. 6s (paper).
- Pope John XXIII. *Mater et Magistra*. Tr. by H. E. Winstone. Washington, D.C.: The Pope Speaks Magazine, n.d. \$.50 (paper).
- Problems in Addiction: Alcoholism and Narcotics*. Ed. by William C. Bier, S.J. Pastoral Psychology Series 2. New York: Fordham Univ. Press, 1962. Pp. xii + 246. \$5.00.
- Quill, James E. *Restitution to the Poor: Its Origin, Nature, and Extent*. Milwaukee: Bruce, 1962. Pp. 140. \$3.75.
- Regatillo, Eduardo F., S.J. *El concordato español de 1953*. Santander: Sal Terrae, 1961. Pp. 639.
- Schlitzer, Albert L., C.S.C. *The Prayer-Life of the Church*. Notre Dame, Ind.: Univ. of Notre Dame Press, 1962. Pp. xviii + 134. \$3.50.
- Tournier, Paul. *Guilt and Grace: A Psychological Study*. Tr. by Arthur W. Heathcote. New York: Harper, 1962. Pp. 224. \$3.75.

History and Biography, Patristics

- Agterberg, Marinus, O.E.S.A. *Ecclesia-Virgo: Etude sur la virginité de l'église et des fidèles chez saint Augustin*. Héverlé-Louvain: Institut Historique Augustinien, 1960. Pp. 135.
- Saint Ambrose. *Hexameron, Paradise, Cain and Abel*. Tr. by John J. Savage. Fathers of the Church 42. New York: Fathers of the Church, 1961. Pp. xi + 449. \$6.00.
- Bainton, Roland H. *Early and Medieval Christianity*. Boston: Beacon Press, 1962. Pp. 261. \$6.00.
- Le baptême d'après les Pères de l'église*. Ed. par A. Hamman, O.F.M. Lettres chrétiennes 5. Paris: Grasset, 1962. Pp. 302. 9.60 fr.
- Bossuet, *Oraisons funèbres*. Introd., texte et notes par Jacques Truchet. Paris: Garnier, 1961. Pp. xlvi + 461.
- Brown, Raphael. *Franciscan Mystic: The Life of Blessed Brother Giles of Assisi, Companion of St. Francis*. Garden City, N.Y.: Hanover House, 1962. Pp. xv + 221. \$3.95.
- Didyme l'Aveugle. *Sur Zacharie*. Introd., texte critique, trad. et notes par Louis Doutreleau, S.J. 3 vols. Sources chrétiennes 83, 84, 85. Paris: Editions du Cerf, 1962. Pp. 1208. 84 fr.
- Goen, C. C. *Revivalism and Separatism in New England, 1740-1800: Strict Congregationalists and Separate Baptists in the Great Awakening*. Yale

- Publications in Religion 2. New Haven, Conn.: Yale Univ. Press, 1962. Pp. 370. \$7.50.
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