

## BOOK REVIEWS

**MAN AND HIS DESTINY IN THE GREAT RELIGIONS.** By S. G. F. Brandon. Toronto: Univ. of Toronto Press, 1962. Pp. xiv + 442. \$6.50.

Given originally as the Wilde Lectures in Natural and Comparative Religion at Oxford, 1954-57, the present work begins by noting that the statutes governing the lectureship define natural religion as "man's conscious recognition of purposive intelligence and adaptability in the universe of things, similar to that exercised by himself." Following the orientation suggested by this definition and by the subject as stated in the title, Brandon attempts an overtly anthropocentric study of ten great religious traditions of the historic period from ancient Egypt in the West to China in the East. And it is precisely this anthropocentrism that raises questions, problems, and criticism in the reader's mind. Granted that man expresses and projects himself in his systems of religion, can we presume that religion is nothing more than such an expression or projection?

If we deal directly with the evidence of the religious traditions, it is clear that man, as involved in the context of religious activity, is certain that religion is much more than human activity. However it may be conceived and whatever consequence it has for man, there is a "something else" proposed in every religious system. Although B. does not deny this "something else," he feels that religions can be studied without reference to it as a possible reality, that religions essentially reveal man rather than his relations, real or supposed, to some entity beyond the human sphere of existence. Not only does this anthropocentric presumption raise theoretical problems as to the nature and function of religion, but it also determines the type of interpretation to be expected of each specific religious tradition. An anthropocentric orientation makes it difficult—to say the least—to distinguish between religion as such and the religious systems as they attempt to give conceptual meaning to the human subject in his relationship to the superior reality he believes lies beyond him.

In the treatment of the various great traditions we must expect a choice to be made in the range of interpretation open to the investigator. Especially with regard to the ancient religions, we are often dependent upon somewhat fragmentary evidence in the areas that hold the greatest interest for us. In these circumstances it would seem proper to give ample warning to the reader that more than one interpretation of various points can be made. Unfortunately, the present work seldom gives such warning, and readers unacquainted with the field will be led to presume that many important controversial issues are in fact areas of complete agreement among

the current specialists. In his treatment of the rise of Christianity, B. will certainly mislead many of his readers into thinking that religious historians and Scripture scholars fully agree with an interpretation of the role of St. Paul that makes him the leader of a successful revolt against the apostolic teachings and traditions of the Church of Jerusalem, a revolt in which all the essential elements of Pauline soteriology and Christology are introduced *against* the authority of the original Christian community. It would seem to be quite proper to discuss such a position, which is advanced by many, but at least serious mention should be made of disagreeing interpretations, since the accurate identification of the fundamentals of the Christian tradition is absolutely necessary if we are to discover the Christian interpretation of man and his destiny.

Although various points are open to disagreement in the treatments of the religions of Near Asia, Greece, and Egypt (such as the over-all supposition that the ancient Egyptians were ultramaterialistic—which fails to take note of the evident conflict between succeeding generations swinging from materialism to idealism and back according to the conditions of the times), the most serious failings of *Man and His Destiny* appear in the treatments of the Far Eastern religions, the massive traditions of Hinduism, Buddhism, and the Chinese philosophers. Far too much space is devoted to the impossible task of tracing the origins of the Indian systems, and then the post-Buddhist development of Vedanta and the vast philosophical flowering it entails are all but ignored. In the case of Buddhism, whatever particular defects the treatment has, it is absolutely impossible to do justice to this complex and extremely subtle system in thirty pages. With regard to the Chinese, B. betrays an inability to approach alien religious traditions without a constant reliance on his own background and its conditioning, as when he notes that there is an absence of a feeling for the Deity, a numinous reaction to the divine (pp. 361–62), in the Confucianist and Taoist approaches to religion; there is nothing objective, empirically, in any particular group's way of reacting to the sacred, and such judgments thus reveal philosophical or theological speculations which B. apparently has been avoiding.

Although there is much to criticize in this study, we must note B.'s evident scholarship and his impressive use of a wide array of materials. One of his treatments, that of Zoroastrian dualism, is valuable in that it approaches this solution of the problem of good and evil positively, seeing the contribution of Zarathustra as more significant than his metaphysical difficulties. Whatever shortcomings *Man and His Destiny* may have, its basic concep-

tion is sound, namely, to seek a synthesis of our knowledge of religions and not to be content with the often disparate results of specialism.

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VOCABULAIRE DE THÉOLOGIE BIBLIQUE. Edited by Xavier Léon-Dufour *et al.* Paris: Editions du Cerf, 1962. Pp. xxviii + 1158 columns. 34.50 fr.

Seventy scholars of the French-speaking world have collaborated to produce this dictionary of biblical theology under the editorship of Père Xavier Léon-Dufour, assisted by Jean Duplacy, Augustin George, Pierre Grelot, Jacques Guillet, and Marc-François Lacan. The names of the editors and of the contributors are enough to guarantee the solid scholarship of the work. The dictionary is intended to communicate to clergy and laity a theological understanding of the Bible erected upon a sound technical base. The difficulty of achieving this end is apparent, and the contributors are to be congratulated on the degree to which they have achieved it. The editors draw attention to another set purpose: the production of a common work rather than a collection of monographs. Their success in this purpose is truly remarkable. The separate contributions have been so arranged and edited that a single common understanding emerges.

Two important introductory essays treat the nature of biblical theology (Xavier Léon-Dufour) and the literary history of the Bible (Pierre Grelot). These are brief, in particular the essay of Grelot, and the student who employs the work will be led to explore these areas in larger works. The essays furnish the minimum of information without which the reader can scarcely deal with theological topics, and they do this extremely well. An alphabetical list of the articles with cross references is a most useful appendix. Each article also is supplied with numerous cross references which make prolonged investigation of interrelated theological topics possible. The editors notice that in view of the intended public they did not furnish a complete set of biblical references for the separate topics; and a full concordance for the nontechnical student is more confusing than helpful. But the texts cited are numerous enough to assure that a complete study of the topic is made. For the same reason, no doubt, the work contains no bibliographical references. The articles are expository rather than argumentative, which may lead to an occasional weakness in the treatment of some topics that have been under intense discussion.

A typical major article, "Homme," begins with a reference to other articles, e.g., soul, heart, flesh, body, and spirit, and a brief definition of these

components. The first section, man in the image of God, is divided into subsections on the earthly Adam of the *OT* and the heavenly Adam of the *NT*. The earthly Adam is studied in Gn 1-3 as a collective personality in relation with his Creator, with the universe, in society, and in the image of God. The heavenly Adam is Christ, who realizes the image of God; He is the Son before the Father, the Lord of the universe, and the Head of humanity. A second section treats man in the disfigured image of God, and is divided into subsections on Adam the sinner and on the Servant of God. Through Adam's sin the human family is divided, the universe becomes hostile to man, man is delivered to death and rendered subject to the law. The Servant of God described in Is 53 is Jesus Christ. A third section treats man in the image of Christ. The image is realized through obedience to the faith. Christ has the primacy and is the principle of the unity of mankind. Man becomes a new man in Christ, and creation is renewed through Christ.

*Vocabulaire* is a remarkable work and so massive as to be slightly frightening. Its scholarship is thoroughly up to date; the contributors have not hesitated to communicate to their readers the most recent developments in biblical theology without calling attention to their novelty. As a rule, it is written with great clarity and precision; the compact writing will probably cause obscurity at times, and occasionally one finds a perhaps necessary oversimplification. It will probably be an extremely influential work. Translations into the principal modern languages are planned or already in process, and the English translation will be a welcome addition to our biblical libraries. It is amazing that popular biblical studies have now reached a degree of maturity which permits a book like this to be published with every chance of the success which it deserves.

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LA PUISSANCE DE DIEU. By Pierre Biard. *Travaux de l'Institut Catholique de Paris* 7. Paris: Bloud & Gay, 1960. Pp. 208. 19.80 fr.

This work is the first attempt at a thorough study of the biblical notion of divine power. Part 1, which considers the notion in the *OT*, takes its point of departure in Jud 9:14, where one finds the expression "Yahweh, God of all power." Part 2, which studies the idea of divine power in the *NT*, derives its inspiration from the Pauline expression in 1 Cor 1:24, "the Christ, power of God." At the beginning of his study B. supplies a brief survey of the vocabulary for the notion of the divine power in the Hebrew Bible and in the Septuagint.

One would anticipate that the Hebrew notion of the divine power was

born of actual experience rather than speculative considerations. B. is able to bring out this point well by showing that no episode in the *OT* is described more in the terminology of divine power than the Exodus, whether in Exodus itself or in other books of the *OT* which make allusion to this event. Through its historical experience of the Exodus and the Mosaic covenant, Israel acquires a concrete appreciation of the divine Personality and of the divine sovereignty of government, which orientates the destiny of the nations. Through this concrete knowledge gained from experience Israel understands the creative activity of God. Gradually, Israelite thought extends the cosmic dimensions of the universe to the dominion of Yahweh. The God who has chosen Israel is the God of all creation. In the teaching of the prophets and certain Psalms, however, the purpose of the divine intervention in history and of the divine creative activity is not the sheer exercise of power for its own sake. The heart of man and his knowledge of Yahweh are the most important elements in the creation. Yahweh governs to purify man of his sins. Thus, the notions of justification, redemption, and salvation become part of Israelite thought.

B. attempts to integrate the messianism of the *OT* into his description of Israelite thought on the divine power. He produces good evidence that royal messianism fits into the picture. His proposal that the Suffering Servant songs of Isaiah, particularly Is 53:11, are also part of this development, while suggestive, seems to be unconsciously dependent upon the *NT* understanding of these passages.

In his treatment of the divine power in the *NT*, B. changes his methodology. Instead of studying the themes of Israelite history, of creation, and salvation in the *NT*, he studies the notion of divine power in the various books: in the Synoptic Gospels, in John, and in the Pauline epistles. The concluding chapter alone takes up a theme: the divine power (manifested by the Holy Spirit) in the Church. The methodology is valid for one who concedes the continuity of the two Testaments as well as the conscious awareness of Christ, John, and Paul of the striking importance of the concept of the divine power as salvific in the *OT*. But B. has failed to give his treatment of the *NT* concept of the divine power the same sense of development he has been able to show in the *OT*. He has captured the broad outlines of the theology of the divine power in the *NT*, well illustrating the continuity of the Testaments in the *NT*'s deeper spiritualization of the *OT* material. His pages on the resurrection of Christ as a manifestation of the divine power are of particular interest to dogmatic theologians.

This book should be of value also to students of spiritual theology. It provides material for profound consideration of the ineptitude of modern

man in the face of his enhanced control of material nature. The current human situation is a vivid contrast to the divine employment of absolute power for a salvific purpose.

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FAITH IN THE SYNOPTIC GOSPELS: A PROBLEM IN THE CORRELATION OF SCRIPTURE AND THEOLOGY. By Edward D. O'Connor, C.S.C. Notre Dame, Ind.: Univ. of Notre Dame Press, 1961. Pp. xx + 164. \$4.00.

This book is an attempt to "put the results of biblical theology in a form in which they will be accessible to the consideration of speculative theology; and, secondly, to contribute in some measure to resolving the opposition that divides the practitioners of the two disciplines in their conceptions of faith." After a brief treatment of the *OT* background and its continuity with the *NT* ideas of faith, Fr. O'Connor proceeds to examine all the *NT* texts in which the terms *pistis*, *pisteuein*, etc. occur. The procedure is, as he admits, laborious, but he has organized the material in a clear and interesting fashion. The third and fourth chapters treat of faith in Christ. Ten pericopes illustrate that faith in Christ means trust in Jesus as Saviour, and fourteen pericopes bear out the idea that faith in Christ means belief that Jesus is the Christ, the Son of God. In the second part, O'C. reflects on the data he has gathered and evolves the Synoptic conception of faith. He attempts to avoid imposing modern thought-forms as much as possible. He concludes that trust and belief are the principal forms of faith in the Synoptics, and that belief that Jesus is the Christ is primary. Out of this belief immediately flows trust in the Saviour.

The first purpose of the book is admirably achieved, and speculative theologians who feel impelled to go beyond Zorrell and Arndt-Gingrich in seeking the meaning of *pistis*, *pisteuein*, etc. in the Synoptics will do well to consult this work. O'C. allows himself exceptions with respect to his rule of treating only of passages which speak of faith explicitly. He treats of St. Peter's confession at Caesarea Philippi and Christ's comment on the knowledge of the Father and Son. One is free to doubt that these are the only significant Synoptic passages bearing on the notion of faith in which words meaning faith do not explicitly occur.

In the epilogue O'C. treats the Synoptic and the Scholastic conceptions of faith. Unfortunately, he so oversimplifies the Scholastic conception of faith that his comparison is of little value. "By scholastic theology, I do not mean the totality of the scholastic, or even the Thomistic, doctrine on this subject, but simply the basic notion, received from St. Augustine, elaborated

by the great scholastics, and canonized by the Vatican Council, that faith is *assent to the truths which God has revealed*. . . . The scholastics conceive of faith purely as belief. . . ." To see that this is an unfair representation of the Scholastic notion, one need not consult the totality of the Scholastic or the Thomistic doctrine on the subject. One need only consult the definition of faith given by St. Thomas in *Sum. theol.* 2-2, q. 4, a. 1. There Thomas makes his own the definition given in Heb 11. The first element of that definition, "Fides est substantia sperandarum rerum," and its development by St. Thomas make it quite clear that the Scholastics do not conceive of faith purely as belief. "In scholastic theology, trust would be ascribed to hope rather than to faith." In Scholastic theology, as well as in Hebrews, hope is involved in the definition of faith.

In Appendix 3, O'C. asserts that Christ carried on the external ministry of the word "in the same way as the Apostles after Him and the prophets before Him: by preaching the word. . . . The word is the same and the interior light is the same; only the minister of the word is different, and this is accidental. Consequently, not even in the case of Christ is the *preaching* of the word to be taken as equivalent to divine revelation. . . ." This assertion is true if revelation is defined as including the response of faith, as in the case of Peter. But not all those to whom Christ preached believed. It cannot, however, be said that they were not presented with revelation. Is it true to say that the preaching of the word by the God-man is only accidentally different from the preaching of the word by prophets or apostles? If so, there is only an accidental difference between immediate and mediate revelation.

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LE QUATRIÈME ÉVANGILE: LA QUESTION JOHANNIQUE. By Octave Merlier. *Connaissance de la Grèce 11: Etudes néo-testamentaires 2*. Paris: Presses Universitaires de France, 1961. Pp. 484. 24 fr.

ITINÉRAIRES DE JÉSUS ET CHRONOLOGIE DANS LE QUATRIÈME ÉVANGILE. By Octave Merlier. *Connaissance de la Grèce 11: Etudes néo-testamentaires 2a*. Paris: Presses Universitaires de France, 1961. Pp. 35. 5 fr.

A thesis defended at the Sorbonne in 1945 and published in 1961, without taking cognizance of recent study, may scarcely expect a warm welcome from students of the Johannine literature. The author promises, it is true, to publish a *supplément* which will consider recent study and refine the ideas presented here. It will be surprising, however, if his conclusions change considerably, in view of the methodology he has adopted and to which he de-

clares himself firmly attached. Moreover, an appreciation of his work is rendered even more difficult by the fact that it presupposes studies of the language and vocabulary of the fourth Gospel completed in 1944 and yet to be published.

Disregarding for the time being all previous studies, M. proposes to approach the text of the fourth Gospel afresh, with a completely open mind, untrammled by literary, historical, or theological concerns, armed solely with the knowledge of the Greek language, ancient, Hellenistic, Koine, medieval, and modern. The purpose of this philological study is to establish the peculiar morphology, grammar, and syntax of the Gospel narratives, for M. is convinced that language is the supreme criterion for isolating the various redactional layers which make up the fourth Gospel (p. 137). Literary, historical, and theological considerations then confirm the results already established by the examination of the language. The evidence of the manuscript tradition is likewise secondary in importance to the conclusions of language study. The methodology is illustrated by a careful examination of the pericope of the adulterous woman (Jn 7:53—8:1) and of the appendix (Jn 21). The manuscript tradition had already rendered the first passage suspect, while literary considerations undermined the original character of the latter. The appendix also exhibits linguistic peculiarities similar to Jn 6, already recognized by exegetes to be of a secondary character.

Secondly, a comparison of the portrait of Jesus in the Synoptics with his portrayal in the fourth Gospel defies a solution of continuity, so much so that John, the son of Zebedee, who with the Twelve was an eyewitness to the life and teaching of the Galilean prophet Jesus, could not possibly be responsible for the spiritual presentation of the eternal Son of God in the fourth Gospel. The gap is bridged by Paul, who, ignorant of the historical Jesus and operating under the influence of the imaginary Damascus vision, first taught the salvific power of the risen Christ to a Hellenistic audience. At Ephesus, the author of the fourth Gospel, perhaps John the Presbyter, made the synthesis of the Jerusalem teaching with the Pauline theology for the benefit of the Greek world, a world as desirous of philosophy as the Jews were desirous of miracles.

M. envisages the genesis of the Gospel as follows: an author (A) composed a narrative of the life, death, and resurrection of Jesus in what may be called the "Johannine" style, into which he integrated an anonymous collection of logia. A first redactor (R1) undertook to harmonize this gospel with the Synoptics. A second redactor (R2) added the edifying discourses of Jn 14-17, drawn from apostolic preaching. A third redactor (R3), who may, however, be identical with R2 and may be John the Presbyter, under-



took to form this compilation into a unified whole. The final adjustments were made by a group of believers (R4), who added Jn 21 and identified R3 with the disciple whom Jesus loved, under whose apostolic authority the Gospel has been received in the Church.

The inadequacies of M.'s methodology lie in his excessive reliance upon the philological criterion and his limited concept of authorship. *Formgeschichte* has at least made us aware that the composition of the Gospels is much too complex to be resolved by language study alone. Any literary composition is the expression of an intensely human thought conditioned by experience, culture, history, tradition, and personal conviction. In the case of the Gospels, this expression is the result of a unique experience and is controlled by a highly structured community. Admittedly, M. considers such irrational elements as religious faith and divine inspiration outside the scope of a purely profane and scientific investigation of the texts. Regardless of one's personal convictions in this regard, these elements have played a role in the human production of the Gospel texts. By refusing to consider them, a historian not only fails to do justice to the fully human character of the literary work, but also places his own limitations upon the possibilities of both the human and the divine.

A more supple concept of authorship and greater familiarity with contemporary Catholic authors would have spared M. the necessity of such severity with what he calls the "official" Catholic position, dictated by dogma, of which Lagrange is the sole spokesman. Considerable progress has been made since the days of Lagrange in the understanding of Gospel authenticity. M. admits the possibility of John the Presbyter's having been in contact with and influenced by John the Apostle (p. 217). Such contact and influence, if given more scope and explained with greater imagination and human sensitivity, may well suffice to explain the Johannine authority of the fourth Gospel so widely recognized in antiquity. The redactional process as envisaged by M. need not involve the rejection of this traditional conviction.

In spite of the limited methodology, the specialist in Johannine study will find in M.'s work many interesting suggestions for further study. The literary and theological relationship of John and Paul is a subject that invites further study. The Synoptic character of many Johannine narratives and the relation of the latter to the Jerusalem ministry in the Synoptics suggests to M. an interesting hypothesis for resolving the chronological problem of the fourth Gospel. In brief, the order of Jn 5 and 6 should be reversed, and Jn 2:13—4:33 are to be inverted and related to the Synoptic tradition of the ascent to Jerusalem through Samaria as recorded by Luke. The present arrangement results from a redactor's attempt to complete the Synoptics,

disregarding the historical and chronological problems created by his editorial work. With provocative suggestions such as these, the specialist will find food for thought in M.'s work.

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CHRIST'S RESURRECTION IN PAULINE SOTERIOLOGY. By David Michael Stanley, S.J. *Analecta biblica* 13. Rome: Pont. Biblical Institute, 1961. Pp. xxviii + 313. \$6.50.

This review will not do full justice to the book. Only one who, like the author, has specialized in Pauline studies could give a thoroughly adequate criticism. It is hoped, however, that the following description and remarks will indicate the importance of the book as a contribution to the rapidly developing field of biblical theology. Fr. Stanley defended his thesis for the doctorate in Sacred Scripture in 1952. The present volume is a considerably revised presentation of that thesis, written under the guidance of one of the best-known Catholic authorities on the Pauline letters, Fr. Stanislaus Lyonnet of the Pontifical Biblical Institute. Anyone who has read the many excellent articles of S. written for various periodicals during the past decade will recognize that those were, in large measure, the fruit of his doctoral research, while this revised dissertation in turn reveals the influence of his matured thinking.

The Resurrection as a salvific act has been the object of much fruitful work in recent years. It has been recognized by scholars of all faiths that this momentous event in mankind's history had not been given the emphasis due to it by the positive theologians of the past centuries, despite what we now see as clear affirmations of its importance in the primitive Christian kerygma, and despite the continuing attention given it throughout the history of the Christian liturgy. The very favorable reception in all quarters given to Durrwell's book on the Resurrection is an indication of how the tide has now begun to turn.

The last-named study provides a convenient springboard for the description of S.'s work. The former presents a synthesis of the Resurrection theology of the whole *NT*; the latter concentrates on that of the Pauline corpus. Moreover, Durrwell's synthesis is a systematic presentation in which the nature and effects of the Resurrection are thematically discussed; S. explores Paul's thought according to its historical development. It is obvious from this last observation alone that S.'s treatment will provide a clearer understanding of this biblical reality, at least as far as Paul is concerned. Anyone, therefore, who has read Durrwell's study will profit by reading S. In fact, some of the former will be re-evaluated in the light of this present work.

After an introductory chapter in which he discusses the aims of his investigation as a work of biblical theology (pp. 1–22), S. surveys the primitive kerygma on the Resurrection as a background to Paul's own development of it (pp. 23–38). A companion chapter underscores the significance of Paul's conversion as a constitutive element, parallel to that of the primitive kerygma, in influencing his theology (pp. 39–59). This chapter is basic to the study; Paul knew Christ from the beginning as the risen Christ. Hence, Jesus' earthly life, including His Incarnation, does not play the same role in Paul's theology that it does in those parts of the *NT* that were more directly and more exclusively dependent on the preaching and teaching of Jesus' closest followers during His public life. In the third chapter (pp. 60–80) the chronological order of Paul's letters is discussed, together with those crises in the Apostle's life which orientated his soteriological thinking. Among these crises were the doctrinal disturbances in the Christian communities, the confrontation with the Hellenistic repugnance to the idea of physical resurrection, and his own experience of persecution at Ephesus. Because of these the Resurrection-Parousia orientation of the earliest (Thessalonian) correspondence (pp. 81–93) is somewhat modified in Phil and 1 Cor (pp. 94–127). In 2 Cor and Gal, written shortly after the crisis in Ephesus, the death-Resurrection orientation is clearly marked (pp. 128–59). Paul's Resurrection theology is now almost wholly concerned with the present status of a suffering church. In his Roman letters this is more fully exploited, and many of the themes touched upon briefly in his former letters (e.g., the risen Christ as second Adam, the baptismal symbolism) are now treated almost *ex professo* (pp. 160–99). In Col and Eph, the two major products of his Roman captivity, Paul develops the ecclesiological, sacramental, and liturgical aspects of the risen Christ's salvific work (pp. 200–230), and in the Pastorals, more personal in nature, he emphasizes the relation of the individual Christian to the Church through the sacramental life (pp. 231–49).

This examination of the developing thought of the Apostle is concluded with a chapter that arranges all the data amassed so as to present a systematic Pauline Resurrection theology (pp. 250–86). Here the role of each Person of the triune God in the work of Christian salvation is admirably exposed. These pages could well be used as the basis of a course in the theology of Paul.

In reading this book the reviewer marked several passages which he felt provided new and interesting insights into Paul's thought. Also, the author's own translation, based on a critical reading of the Greek text, was found to be fresh and at times striking; it helped immeasurably to grasp the Apostle's

tortuous reasoning. On the other hand, it must be confessed that S.'s style is not the clearest. No doubt, the density of thought itself makes comprehension difficult at times. And reference to the views of so many commentators, one of the necessary banes of a dissertation, does not add to the clarity of the exposition. Occasionally, a turn of expression apparently coined by S. (he has contributed several neologisms to the scientific vocabulary of English-speaking scholars) is ill-sounding, e.g., "the parousiac Christ" (p. 240). Some, like the reviewer, will feel that S. has pressed his thesis too hard at times, but few will doubt that he has thrown added light on a central theme of Paul's letters. The book will doubtless be quoted in other learned works for some years to come.

One final note can be added. In his introduction S. observes that a biblical theology is "distinguishable from scholastic theology by its structure and method, which are governed not by Aristotelian philosophy but by the thought-patterns peculiar to the NT itself" (p. 3). It is questioned whether this is an accurate statement of the case. The biblical theologian must, of course, take the Semitic thought-patterns fully into account; these are the point of departure of his work. But his task is to translate these into those patterns that are meaningful to modern man. This is already a rationalization that is proper to any theology. What distinguishes the biblical theologian, as the reviewer sees it, is that he confines himself strictly to the teaching of the inspired text. Even so, there are various forms of such a theology. To show the historical development of one theme, as S. has done, is one form. To systematize this material under theological headings, as S. has also done in his concluding chapter, is another. Finally, to present the systematized material of all the major themes of biblical revelation in a generally accepted thematic order is still another form. Each of these remains biblical theology. Each, too, has its own methodology and value. In former years there was a greater urge to systematize—probably a reaction to the rationalism of the day. This resulted in at least a partial neglect of the immediacy of the inspired message. Today there is more of an emphasis on the historical development, precisely because it brings out more clearly the existential character of the Word. But to reject systematization wholesale (and S. does not do this) would be to deny the intellectual needs of modern Western man. And, as a matter of fact, no one can reject it altogether unless he simply repeats the biblical text word for word.

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**GROWTH IN CHRIST: A STUDY IN SAINT PAUL'S THEOLOGY OF PROGRESS.** By George T. Montague, S.M. Kirkwood, Mo.: Maryhurst Press; Fribourg: Séminaire Marianiste, 1961. Pp. xvi + 287. \$4.50.

Progress is a rarely exploited biblical theme. Exegetes cannot be accused of neglecting topics related to man's spiritual life; yet, they seem to focus on the goal of his journey (perfection) and do not pause to explore his experiences along the way (progress). This Fribourg dissertation is an analysis of what St. Paul has to say about the aims, orientations, tribulations, transformations, and joys of those who wish to advance to God. The approach is positive: growth, attitudes, virtues are expounded; attention is paid only indirectly to the negative restrictions of asceticism. It is true that *askēsis*, as a word, does not appear in the *NT*, while *prokopē* does, but both terms far exceed the reaches of these words, especially in Paul, whose frame of reference was so largely temporal and eschatological.

The pattern of the book is pleasing. Part 1 contains an analysis of relevant texts. Part 2 contains studies of various modalities of progress. There is an adequate bibliography and three useful indexes.

It is assumed that the traditional Pauline corpus is authentic. In it M. includes the captivity and pastoral epistles but not Hebrews. Here, as throughout the monograph, the thought of Père Spicq is normative. No attempt is made to determine the significance of the chronological order of the Pauline epistles, nor are the crises of Paul's life connected with the development of his doctrine. This procedure, while justifiable, weakens the force of the textual exegesis in Part 1 and the sometimes brilliant and always beautiful conclusions of Part 2. The Introduction would have been further strengthened had M. chosen to formulate his concept of biblical theology (beyond the meager footnote on p. xi) and to synthesize for his readers the results of older as well as more recent studies in progress-theology, "brief and scattered" though these admittedly are.

More than fourteen texts are examined in Part 1, and the following represent some of the conclusions reached: (1) The final goal of progress is union with the Father and Son, confirmation in holiness is one of its fruits, charity is its inner dynamism; Paul's words and example have a role to play, but in the last analysis it is to be attributed to God the Father and our Lord Jesus Christ (1 Th 3:10-13). (2) Spiritual progress is a sanctification, a separation from all that is soiling, a peaceful preparation of the whole Christian person for the Parousia (1 Th 5:23-24). (3) Progress is a growing strong, an ever-increasing fidelity and a stabilizing in virtue (1 Th 11-12; 2 Th 2:16-17). (4) Progress is only possible for those who love God and await Christ. It is the risen Christ who guides men's hearts (2 Th 3:5). (5) Progress involves

the individual and the whole community. It requires unity of minds and hearts and a sacrificial willingness that should find expression in liturgical worship (Rom 15:5-6; 2 Cor 13:9). (6) Progress is marked by a constantly increasing hope, is measured by faith, and leads to peace and joy (Rom 15:13). (7) Progress requires a knowledge of God's will, a life lived according to this will, and the realization that *epignōsis* is "the principle and the result of progress" (Col 1:9-12). (8) Progress means an advance not only in the knowledge of God's will but of the mystery of God, the mystery of divine *agapē* revealed in Christ (Col 2:1-3). (9) Progress is a vigorous advance, an energetic overcoming of obstacles, an effort to possess and a longing to be possessed by God (Phil 1:9-11; 3:10-16; cf. 1 Cor 9:24-27; Eph 6:10-16). (10) Progress is corporate as well as individual. In Christ, from Christ, unto Christ do the members of the Body grow. Living the truth in love, the individual shares in the perfecting of the divine plan for the cosmos and attains to his own serene maturity (Eph 4:10-16).

In Part 2 the structure of Paul's theology of progress is established in the light afforded by these texts. It is interesting to note that the Apostle is concerned with the concept of progress not merely when he used *prokopē* or any of its synonyms or figures (walking, way of life, road, strengthening, stabilizing, growing, increasing, bearing fruit, perfecting, building, renewing, etc.; especially formation, transformation, glorification); also, when formulating his major themes, he takes care to give them (salvation, holiness, vesture, etc.) a temporal dimension that is progressive. Nineteen of these themes are tabulated, and it is seen how in each theme there is a constitutive aspect ("God by a single action puts Christians in a definitive state") and a progressive aspect ("Under God's continuing action Christians 'live out,' grow, complete the mystery"). For example: *Theme*: temple; *Constitutive*: Christians are a temple and as such holy (1 Cor 3:16; 2 Cor 6:16); *Progressive*: Christians grow into a temple holy in the Lord (Eph 2:21).

In two thoughtfully composed chapters M. examines first the objective sources of progress (the divine Persons, the Scriptures, the apostles, the Church, and the sacraments) and then the subjective spheres and sources (the theological virtues). Progress, he concludes, has definite characteristics by which it may be recognized, such as greater consciousness, lucidity, moral discernment, good works, holiness, contemplation, and the glory of God. Perhaps the most beautiful passages (pp. 215-22) are those that deal with various aspects of *epignōsis*. The rich modalities of this word are presented in a forceful and original fashion. Only two questions might be asked: Does not *epignōsis* in Rom 3:20 mean "a religious knowledge"? Why not examine

the possible *Gnostic* (or even Persian or Hellenistic) influence upon Paul's use of this word?

Three final chapters complete this thorough but at times slowly paced study. Christian progress is proved to be interior, ecclesiologic, and cosmic. Paul is the theologian of efficacious grace; therefore, the whole work is God's and man's. He would never say: "Although God has a role, man has one too"; rather, his position is: "Because progress is man's gift, man does everything that God does in him." Lastly, by way of conclusion, M. recapitulates his findings in a list of the qualities of progress that have recurred constantly in the preceding pages. Progress, he affirms, is spiritual, infused, essentially theological, should be continual, unlimited, and homogeneous. He has made good his claim that Paul deserves the title of "Theologian of spiritual progress."

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RÉDEMPTION SACRIFICIELLE: UNE ENQUÊTE EXÉGÉTIQUE. By Léopold Sabourin, S.J. *Studia: Recherches de philosophie et théologie publiées par les facultés S.J. de Montréal* 11. Brussels: Desclée, 1961. Pp. 492. 280 fr.

In the last few decades, scarcely any basic doctrine of Christian belief has absorbed the talents and research of specialists in Scripture, patristics, and dogmatic theology more than the multiple aspects of Christ's redemptive work. It is not too high praise to say at once that Sabourin's effort in this difficult field merits top-level ranking, because of the depth and breadth of his research, and because of his extraordinary power of synthesis.

After the Introduction (pp. 1-15), the first part (pp. 15-163) is a detailed history of the exegesis of two Pauline texts which have been crucial for the understanding of redemption, 2 Cor 5:21: "Him, who knew no sin, He hath made sin for us, that we might be made the justice of God in Him," and Gal 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.'" The first two chapters cover the patristic and medieval periods (pp. 15-80). Despite some minor variations, S. discovers a remarkable trend toward a common interpretation, whose classic expression he finds in Cyril of Alexandria and Augustine. In resolving the paradox of Christ "made sin for us" and "made a curse for us," both manifest their deep penetration of St. Paul and make use particularly of Rom 8:3: "God, sending His own Son in the likeness of sinful flesh, hath condemned sin in the flesh"; e.g., Augustine: "Propter similitudinem carnis peccati in qua venerat (Rom 8:3), dictus est et ipse peccatum (2 Cor 5:21), sacrificandus ad peccata diluenda" (*En-*

*chiridion ad Laurentium* 13, 41 [PL 40, 253]); "Peccato enim mortuus est semel quia similitudini carnis peccati mortuus est (Rom 8:3), quando moriendo exutus est carne, ut per hoc mysterium significaret, eos, qui in morte ipsius baptizantur, mori peccato ut vivant Deo. Sic etiam per crucem factus est (Gal 3:13) pro nobis maledictio" (*Contra Maximinum* 1, 2 [PL 42, 744]); "Peccatum ergo appellata est caro habens similitudinem carnis peccati (Rom 8:3), ut esset sacrificium pro peccato" (*Serm.* 134, 4, 5 [PL 38, 745]). This interpretation prevailed through the Middle Ages, notably in St. Thomas.

Continuing his exegetical history, S. deals with the Reformers (chap. 3), with Catholic authors of the same period (chap. 4), and with modern orientations (chap. 5). Throughout, but especially in these chapters, S. places a much-needed emphasis on the mutual interdependence, in every age, between theology and exegesis, and stresses the decadence of theology as one of the main sources of entirely new scriptural themes: "This insistence on viewing the redemptive work of Christ as something exercised on God instead of on men is redolent of the magical rites of pagans, and not of biblical thought" (p. 111).

S. concludes his long historical survey with the well-founded observation that certain supposedly biblical themes, unknown to tradition and singular to the sixteenth century, still enjoy wide acceptance among both Catholics and Protestants. This community of ideas is manifested strikingly in A. Médebielle, an author who has contributed perhaps more than any other toward maintaining tendencies in the biblical theology of redemption which S. thinks are unwarranted. For example, in his well-known article "Expiation" in *DBS*, Médebielle introduces the entire subject with a laudatory citation from the Protestant exegete H. J. Holtzmann, which embodies a remarkable synthesis of all the new themes issuing from the Reformation. Médebielle writes: "One can render only homage to the penetration of Holtzmann's commentary on 2 Cor 5:21." The citation is from H.'s *Lehrbuch der neutestamentlichen Theologie* (2, 118) and runs thus: "The paradoxical phrase: *Him who knew no sin God hath made sin for us* can only be explained either by penal substitution or by imputation. God made the innocent one responsible for sin, and thereby identified him with sin itself; God made him the very personification of sin and thus the object of His avenging justice. Hence, Christ, in His death, as it were objectifies the full concept of sin, and represents the totality of all sins. He undergoes the punishment and pays the debt of all sin. Thereby, sinners are exempted from the punishments which they would have had to suffer, if they, personally, had been the object of God's wrath against sin. The chastisement of God was inflicted



upon Him in place of sinners, and thus the sinners themselves become the righteousness of God in Christ, by a sort of mutual exchange, which transfers to Christ the sins of men, and to men the justice of Christ."

It is impossible to convey adequately in a review the richness of the second part of S.'s work, which develops a brief summary of the following main themes: sacrifice in Israel; the sacrifice of "the Servant"; the Son of Man; the sacrificial death of Christ; the sacrificial redemption of Christians; a theological synthesis (pp. 163-455). In the development of these themes, S. manifests an amazing erudition and orientates the reader toward his conclusion, that sacrificial redemption, in the fulness of its scriptural and dogmatic evolution, offers the most solid and universal basis for a synthetic view which ought to embrace all the multiple aspects of salvation history.

Thus, the history of redemption is revealed as a liberation, whose unique initiative can be found only in the utterly gratuitous outpouring of Trinitarian love for sinners; redemption, as sacrifice, likewise has its initiative in God alone, and its offering and execution by the Suffering Servant and the Great High Priest exercise their efficacy, in no wise on divinity, but solely on sinful mankind. The deliverance of the chosen people and their progressive union with God were embodied in their exoduses from Egypt and Babylon, and in their re-entry into the Promised Land; in both, the exodus was a passover from the domination of slavery and sin to the kingdom of freedom and grace.

Christian redemption, of which the twofold exodus was only the faintest foreshadowing, is also wrought by a Passover, a sacrificial Passover. By the transforming immolation of His flesh, expressing and signifying the undying love of His will, Christ, the true High Priest, has accomplished for all men the redemptive Passover, which each individual may lay claim to for himself in the total response of his faith and love, and thus "pass over" from his slavery to sin to an everlasting communion with Trinitarian life in Christ Jesus.

In his last lines (p. 454) S. modestly suggests that he has aimed throughout at helpful orientations as much as at definitive solutions. His remarkable work will be for a long time indispensable for Scripture scholars and for dogmatic theologians. It should also have valuable repercussions on the ecumenical movement, by surpassing the level of sincere good will and helping towards the much greater need of *rapprochement* on the level of profound scholarship. The exceptional quality of S.'s book stands out in his three indexes: nine pages of authors cited, sixteen pages of texts from Scripture, and five pages of analytical index.

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PHILIP J. DONNELLY, S.J.

LES TESTIMONIA DANS LE CHRISTIANISME PRIMITIF: L'ÉPÎTRE DE BARNABÉ I-XVI ET SES SOURCES. By Pierre Prigent. Paris: Gabalda, 1961. Pp. 240.

More than one editor has had trouble in recording the title of this book, the subtitle being used as a short title, and the result has been some confusion for the ordinary reader. One could easily think that the writer's primary concern is with the *Epistle of Barnabas*. Instead, he has started with the problem of the testimonia and chosen Barnabas as a test case. Later the author intends to apply the same test to the writings of Justin to find whether he also made use of testimonia.

The book does not make easy reading. One needs constantly to have the LXX and the original of Barnabas at hand; every paragraph to be properly evaluated should be read with the care ordinarily given to the exegesis of a text. Fortunately, convenient summaries are provided at regular intervals, and a final synthesis of the results gathers up the various strands.

Prigent is convinced that Barnabas used for his scriptural quotations florilegia which we call testimonia. But in this letter the term has various nuances. It embraces, first of all, citations which attack the Jewish cult, and these citations seem to be derived from one collection whose chapters treat of the various Jewish rites one after another. Secondly, in citing Christological texts Barnabas utilizes what can be called testimonia in the wide sense, traditions existing before the NT. Thirdly, he is influenced also by the midrashim, paraphrases of scriptural passages. In these the theology is different; the interpretation is constantly typological and there is much interest in the sacraments.

A comparison of Barnabas with other writings which manifest similar attitudes towards the OT texts, namely, the *Ascension of Isaiah*, the *Gospel of Peter*, and the *Odes of Solomon*, would seem to indicate a common place of origin which was Syria. The time for the writing would be the middle of the second century. P. expresses his pleasure at finding that another scholar working independently has reached very similar conclusions. This is R. A. Kraft, Lecturer in the New Testament at Manchester University. His work appears in "Barnabas' Isaiah Text and the 'Testimony Book' Hypothesis," *Journal of Biblical Literature* 79 (1960) 336-50. Since P.'s book went to press, Kraft has published a study on Melito's *Paschal Homily* (*Journal of Biblical Literature* 80 [1961] 371-73) confirming the thesis that testimonia were used by early Christian authors. (Kraft has summarized his articles in *New Testament Abstracts* 5, §834; 6, §923.)

MESSAGE ÉVANGÉLIQUE ET CULTURE HELLÉNISTIQUE AUX II<sup>e</sup> ET III<sup>e</sup> SIÈCLES. By Jean Daniélou, S.J. *Histoire des doctrines chrétiennes avant Nicée 2*. Tournai: Desclée, 1961. Pp. 485.

In his history of the development of Christian doctrines in the first three centuries Fr. Daniélou is following with a difference the old Tübingen dialectic: first a Jewish thesis, now a Hellenistic antithesis, and presumably in the third volume the higher synthesis of these two movements. Greek influence on Christian thought in the second and third centuries, which is the theme of the present volume, means a detailed study of Justin, Clement, Origen, and Methodius, and from the Index of the work one can estimate the thoroughness of this, for Clement occupies four and a half pages of the Index (in double column) and Justin almost three. Of course, the division between Greek and Jewish elements cannot be upheld at all points, and there has perforce in this volume to be much attention given to such Jewish writers as Philo and Josephus. Homer was indeed the bible of the Greeks, but they treated the text allegorically and had nothing of the typology which D. here traces back to a non-Greek source in the earliest catechesis. His arguments from the use of typology in the *Peri pascha* of Melito (some of which were given in a paper at the Oxford Gospels' Congress last year) lend support to this view.

Apart from the study of the impact of Greek scholastic method on the exegesis of these two centuries and the growth of the understanding of tradition from the primitive catechesis, the principal topics which D. considers as developing under Hellenistic influence are the transcendence of God, the person of the Word, the nature of man, and the theology of the devil. He seems to be reserving the sacraments for his final volume; otherwise one might have expected to find here a discussion of the concept of sacrifice in relation to the Eucharist. Origen, as we now know from the *Dialektos*, claimed that offering is made to God by means of God; Christ in His Godhead is the bearer of offerings to the Father. I wrote about this some years ago (*THEOLOGICAL STUDIES* 11 [1950] 368-73, an article which the author has used), but what I did not realize then, and what he does not enlighten me about now, is that Origen has here taken over from Philo this aberration in theology. Philo (*De somniis* 2, 189 [Cohn-Wendland 3, 289]) says that the high priest, when he enters into the holy of holies, is no longer a man. Earlier in the same work (1, 215 [Cohn-Wendland 3, 251]) he claims that the *divine* Logos is high priest in the cosmic temple. All this apparent anticipation of Christian thought must have drawn Clement and Origen into a deviation from the tradition of a Eucharistic sacrifice that was offered (and is still) by Christ as man.

Another gap in the treatment of Hellenistic influence is the topic of the resurrection of the body. D. notes indeed that Clement had a treatise on this subject which has not survived, but he casts aside the treatise by Athenagoras, which has survived, as being of the fourth century. In doing so, he is taking as established a conjecture by R. M. Grant of Chicago, but (if I may here interject a personal note) Prof. Grant in conversation with me at Oxford last autumn expressed himself as being no longer quite so sure about his own conjecture. In my edition of Athenagoras (*ACW* 23) I point out that, while Tatian and Theophilus of Antioch were denying the natural immortality of the soul, there was every reason for an old Platonist such as Athenagoras to write a treatise which should show that Christian theology went beyond the *Phaedo* of Plato by requiring a reunion of soul and body. The Platonic dialogue of Methodius on the same subject shows that this reunion of soul and body was the point at which Greek philosophers became sceptical of Christianity; it was an eminently topical subject for a second-century Christian writer.

D. is on firmer ground when he follows Grant in supposing that Jewish apocalyptic counts for more than Greek philosophy in the formation of the Gnosticism which Clement had to combat by providing a Christian Gnosticism of his own. One may hope that he will bring out in his third volume how early it was that the Christian apologists came to make the claim that Christians were a third race, no longer Jewish and yet not dominated by Greek philosophy; this consciousness is certainly evident in Aristides, a writer whose work is glanced at by D. but not given sufficient importance. Cross-fertilization of thought between Jew, Greek, and Christian went on apace in the second century, but it is obvious to us now that there were some Christian notions which were absolutely original; Gnostic theologies of redemption seem to be based from the start on the Christian account of the redemptive work of Christ, while Philo shows an almost complete lack of interest in the prophets of the *OT*, where he might have found the adumbration of these same ideas.

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LA VIRGINITÉ DE MARIE: ETUDE THÉOLOGIQUE. By J.-H. Nicolas, O.P. *Collectanea Friburgensia* 34. Fribourg: Editions Universitaires, 1962. 7 fr.

A healthy trend in current Mariology, analogous to what has been taking place in the theology of miracles and of the sacraments, is shifting the focus of attention from the physical aspect of Mary's virginity (especially her *virginitas in partu*) to its theological understanding. The present essay is a

very respectable example of this trend. The first chapter briefly presents the data of revelation. The third chapter relates Mary's virginity to her other prerogatives. It is the second chapter, comprising over half the book, which contains the substance of this contribution, a Thomistic speculation on the meaning of Mary's virginity.

In the course of his discussion, N. takes position on a number of disputed points. Against many exegetes and with a majority of theologians he maintains (on both exegetical and theological grounds) a will to virginity from the dawn of Mary's consciousness. The delicate problem of *virginitas in partu* is handled in agreement with the notable essay of Laurentin privately circulated since 1955, and published (*Ephemerides mariologicae* 10 [1960] 345-74) only after the present work had gone to press. The conception of bridal motherhood is rejected. At several points Mitterer's positions are discussed and for the most part opposed.

N. maintains that the superiority of virginity to marriage is to be explained not only by recourse to the effects of original sin, but also by the exigencies of the consecration of the creature to the divine. In the difficult task of rendering both marriage and virginity their due, N. seeks a middle ground between the view of some Greek Fathers, recently revived by Mitterer, that prior to original sin the human race would have been multiplied in some way other than sexual union, and what appears to be the view of St. Thomas that, because of the absence of concupiscence, there would be no consecrated virginity in Paradise. One would have wished for a less summary demonstration of some key arguments employed here by N.; in particular: (1) even independently of concupiscence, the exercise of marriage is a barrier to contemplation and total dedication to God; (2) had the Word taken flesh in an economy where sin had not occurred, He and His mother would certainly have led virginal lives; (3) since the virginity of Mary Immaculate did not stem from the presence in her of concupiscence, there must be in virginity a superiority independent of any relationship to sin and redemption. This last argument illustrates a certain weakness of the essay, a failure to give adequate consideration to the essentially redemptive function of virginity in both Christ and Mary, and indeed in all consecrated virgins. Like their bodily mortality, the privation of the exercise of marriage in the Redeemer and His mother looked primarily to the rescue of the sinful race with which they stood in intimate solidarity in all save sin. Unfortunately, as the date of the imprimatur (March, 1961) indicates, N. was not able to take cognizance of the essay of G. de Broglie, S.J., in *Maria* 6 (ed. H. du Manoir, S.J.; Paris, 1961), where a different view, based on the redemptive and expiatory element in virginity, is expounded.

Whatever reservations some Mariologists may have on one or other opinion expressed in this work, they will find in it a good number of keen insights into virginity, together with a solid theological speculation on the relationship of our Lady's virginity to her divine maternity and other prerogatives.

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THOMAS E. CLARKE, S.J.

LA RÉSURRECTION DE LA CHAIR. By H. Cornélis, O.P., J. Guillet, S.J., Th. Camelot, O.P., and M.-A. Genevois, O.P. Paris: Editions du Cerf, 1961. Pp. 363. 12.90 fr.

This book is a collective work of a type very familiar to us these days and necessitated by the increasing specialization of scholarly research. Four writers pursue the subject of resurrection through pre-Christian paganism, the Scriptures, the Fathers of East and West, and Catholic dogma and theology. Like many books of its kind, it is highly uneven. Neither in scope nor in execution can it rank with *L'Enfer* by the same publishers (1950).

The heart of the book is two lengthy essays by H. Cornélis, O.P., on resurrection and pagan beliefs about the afterlife, and on resurrection in the Fathers (chiefly Greek). Both essays are based on wide erudition and are filled with valuable observations on all sorts of matters connected with the resurrection and with the last things in general. In the former essay, which ranges from prehistoric cultures through the Near Eastern religions into Israelitic and Judaic religion (pp. 21-133), it is difficult, however, to get any clear and ordered view. I have the impression rather of a series of notes strung together. It may be that C. is here deliberately reflecting the state of the evidence, and this is doubtless a more honest procedure than the creation of pseudo clarities through systematization that ignores or does violence to the data.

C. is quite aware of the problems involved in trying to elucidate the beliefs of prehistoric cultures or in comparing the historic religions, and of the need for avoiding oversimplified groupings and monomaniac explanations. His very prudence forces reflection on the difficulties inherent in all such attempts at tracing the evolution of ideas, especially when dealing with earlier civilizations and eschatological beliefs. For this reason, no less than for its information and judgments, his essay is very worth while. At the same time, an explicit statement of methodological principles would have helped the reader and perhaps C. himself. It may be for lack of such conscious formulation that he does not completely avoid the pitfall of too quickly comparing diverse cultures and states of culture. Above all, C., like M. Eliade, unnecessarily clouds the scene by using Christian terms and

phrases with their inescapable and manifold Christian resonances (seed dying in order to be reborn; ritual of death and resurrection [apropos of initiation rites]; *in tempore opportuno*; new creation, etc.). Putting such phrases in quotation marks does not help but only makes the reader more vague on what is intended. We need not be reluctant, of course, to admit that the subsoil of Christianity is deep and rich, and that our representations of the afterlife, like those of our liturgy, are often rooted in the leaf drift of a million years (which is to say nothing yet of "influences"). But our knowledge of this past is so fragmentary and the hypotheses of our theological anthropology as yet so rudimentary that we are prone to be misled by formulas and to see too readily and in too gross terms a continuity that indeed exists, but exists in an analogical mode often too subtle for our crude concepts to grasp. Here is where the use of Christian terms with their rich overtones can blur the differences-in-continuity. The sense of particularity is weakened: the particularity of primitive man's cults or of any other religion, the particularity of Christianity itself.

C.'s essay on the Greek Fathers (pp. 165–262), with its more limited scope, allows the broad lines of patristic thought, as well as some constants, to emerge. Perhaps the most valuable result of the essay is to show how much the views of the various Fathers on the resurrection were dependent on, and hindered by, insufficient and very cosmologically oriented anthropologies. C.'s study is valuable from the sheerly historical viewpoint, for the proper interpretation of the *dicta patrum*. It is valuable also for positive theology, to warn against too facile a presumption of a *consensus patrum*. This latter proves in the present matter to be nonexistent or sheerly verbal or minimal in content: a belief in the fact of the resurrection and in the "substantial" identity (but how diversely conceived!) of the earthly and risen body.

After C.'s rich essay on the Greek and to some extent the Latin Fathers, Camelot's brief disquisition on the Latin Fathers is almost wholly disappointing. It consists chiefly of long citations and does not come to grips with the problems either of interpretation or of doctrine. This is especially true of Augustine, who so influenced the later Western theology of glorified corporeality. Surely anthropology heavily influenced doctrine on the resurrection in the West no less than in the East. To show this relationship is a prime need in any worth-while essay on the Latin Fathers, and this need C. has not met. A most interesting essay might, for example, be written on Augustine by developing Cornélis's second note on page 252.

J. Guillet's essay on Scripture is brief but serviceable, though rather incomplete (it is simply a reprint from *Bible et vie chrétienne*, no. 2 [2nd quarter, 1953] 40–54). The lion's share of these few pages goes to the OT. Of the

*NT*, by no means enough is said. There is nothing on the specifically Christian aspect of resurrection: that the resurrection of the just is a sharing in the glorified state of Christ. Nor is anything said of 1 Cor 15. Is there real justification for finding in 1 Cor 15:42-44 the "qualities of the risen body"?

In the final essay M.-A. Genevois, O.P., deals with "Christian faith and thought" on the resurrection. It is a little startling to find "Christian thought" represented by no one but St. Thomas. G. refuses Billot's explanation of the identity of earthly and risen body, on the grounds that philosophy should not have the final say on the fundamental meaning of a dogma (p. 322). It may be further noted that Billot's explanation is not only apologetically of no value, since it depends on hylomorphism, but also demands a philosophical commitment within hylomorphism which is proper to Thomism and rejected by whole schools of Scholastic cosmology (cf. G. de Broglie, S.J., *De ultimo fine humanae vitae*, Appendix 5). G. appeals further against Billot to "un instinct de la foi chrétienne" as demanding more than the type of identity envisaged by him. But what does this "instinct of faith" demand? Where is the line to be drawn between such an instinct created by faith and the products of imagination at work on the afterlife? What is the faith-content of Fourth Lateran's "all shall rise with their own bodies which they now have"? When appeal is made, as it often is in popular literature on the resurrection, to the fact that "I" am body as well as soul, what is the psychological content of the experience of "body" and how much of this is sanctioned by the dogma of the resurrection and of the "identity" of earthly and risen body?

G. develops the principle derived by St. Thomas from St. Gregory I, that Christ's and our risen bodies are, in relation to our present bodies, "eiusdem naturae sed alterius gloriae." But, as already suggested, the application of this principle, in its first part, is not easy. What is "body"? The reader might well expect that G. would take more cognizance of this question and of some of the present-day philosophical and theological writing on the subject (e.g., Jean Guitton in his *The Problem of Jesus*; more importantly, the work of Hans-Eduard Hengstenberg and others). On the qualities of the risen body, G. simply follows St. Thomas. But to what extent are St. Thomas' explanations bound up with a cosmology and a view of matter? In following St. Thomas, G. ultimately presupposes a certain exegesis of 1 Cor 15. But this exegesis is at least not obvious, any more than it is obvious that the seed-image of St. Paul has metaphysical implications and grounds the "instinct of faith" mentioned above (cf. p. 322).

All in all, G.'s essay is not very satisfactory and the book is deficient in an important respect. Its chief value remains the two essays of Cornélis.



LA THÉOLOGIE DE L'ÉPISCOPAT AU PREMIER CONCILE DU VATICAN. By Jean-Pierre Torrell, O.P. *Unam sanctam* 37. Paris: Editions du Cerf, 1961. Pp 334. 22.50 fr.

Several articles and books have recently appeared on subjects related to the topic of this dissertation, but it will probably still come as something of a surprise that over three hundred and thirty heavily-footnoted pages have been written on the theology of the episcopacy in Vatican Council I. T. himself reminds us that the theology of the episcopacy was never treated for its own sake in the documents and discussions of the Council, but only in relation to the primacy of the Roman Pontiff. The task T. set for himself, then, was to gather from the official texts—the final definition, the preparatory schemata, the explanatory annotations and *relationes*—and from the often conflicting discourses, criticisms, amendments, and suggestions proposed by the Council Fathers, the scattered elements of such a doctrine, to collate and evaluate them in context, and to make out some sort of balance sheet. He has studied his sources in strictly historical order: the development of the texts has been carefully followed, the final formulations seen in the light of all the preceding discussion. The investigation, thanks to the conscientiousness, objectivity, and sureness of method which T. has brought to his difficult work, is noteworthy. If the positive results are neither very extensive nor startlingly new, they are nonetheless well weighed and painstakingly set in clear and precise relief, and the end product might be cited as a model of what a monograph of this type should be.

T. prefaces his dissertation with the general historical background of the study. His first chapter is on the first schema *de ecclesia* which was presented to the Council Fathers on January 21, 1870. The steps of its composition are traced from the brief *summarium* of February 1865 to the final version submitted to the theologico-dogmatic commission, largely the work of Clemens Schrader. T. sifts through the schema's first ten chapters and the reactions of the Council Fathers and establishes the true perspective of the document and its defense of the hierarchy. His conclusion: whatever contrary impression a superficial reading of the *schema primum* might create, it did not pass over in silence the role and rights of the bishops; these rights are indeed "honorably defended," but in the context of the anti-Protestant and anti-Gallican controversies of the time. Not a few Council Fathers, fearful lest the schema seem to suggest that all the powers of the Church are absorbed in the papacy, wished a solemn definition of the place of the bishop in the Church. The Council did not get around to this, concentrating its attention on the papal prerogatives, due to the ever-present fear of Neo-Gallican tendencies within the Council itself.

The genesis of the first three chapters of *Pastor aeternus* is taken up in the

next chapter. Of principal interest here is the insertion, at the motion of Spalding of Baltimore, of a paragraph on the rights of bishops (cf. *DB* 1828). Behind this addition was the sufficiently stormy reaction against the apparent silence of the *primum schema* regarding the episcopacy—what T. calls “une massive réclamation pour les droits des évêques.” From this point onwards in the development of the Council, as a patient study of the acta makes clear, the stability—the “consistency”—of the episcopal office and the powers and rights of bishops are recognized more and more, and affirmed with growing precision and unanimity within the Council. The final text of *Pastor aeternus* stresses the divine institution of the episcopacy (plus the immediate and ordinary jurisdiction attached to it), its undivided unity (*unitas sub uno*: the Council’s perspective, T. says, is “numerical”), the close bond of oneness between pastors and faithful under the Roman Pontiff. The notion, however, of the participation of bishops in the mission of the apostles and that of the collegial character of the hierarchy do not appear.

The third chapter, on the public discussion of the first three chapters of *Pastor aeternus*, is central in T.’s work, and we may be allowed to treat it at some length. Following his sources closely, T. seeks to establish the mind of the Council on the sense of the terms *episcopalis*, *ordinaria*, and *immediata* as defining ecclesiastical power: Schrader’s *relatio*, made in behalf of the *deputatio de fide*, established a practical equivalence between episcopal jurisdiction and the *potestas ordinaria et immediata*; hence, what is said of the episcopal power of the pope is valid, *servatis servandis*, for the bishop’s office as well. Zinelli’s later explanation was to say that the episcopal and papal powers are of the same species, with only a difference of degree: episcopal power is pontifical power; papal power, supreme pontifical power. T. finds from the acta that the traditional terms, *potestas pascendi, regendi ac gubernandi*, may be said to describe accurately the nature of the episcopal power and the different functions it comprises. The further modifiers, *ordinaria et immediata*, designate the inseparable characteristics (*quasi accidentia propria*) of this power.

Of even greater current interest is the second section, on the subjects of ecclesiastical power. The first problem posed in the conciliar discussion is clear: How can both the pope and a bishop in his own diocese be said to possess ordinary and immediate power over the same given flock? The *deputatio de fide*’s answer is essentially St. Thomas’: pope and bishop are not set over the faithful *aequaliter*, but in proper subordination, and hence, *servatis servandis* (and there are *servandis*), what is true of the relationship between the pastor of a parish and his bishop is true of the relationship

between a bishop and the Roman Pontiff. T.'s discussion of the further question, that of the participation of bishops in the supreme power of the Church, leads him through the positions taken by Schwarzenberg, Maret, Papp-Szilagy, and Guilbert on what is today termed the collegial character of the episcopacy, to the reply given by the *deputatio de fide* in Zinelli's *relatio*. Does supreme power in the Church, by virtue of its divinely established constitution, reside only in the college of bishops (head and members), or does it reside in the Roman Pontiff alone? Zinelli's reply is that there are two truths, both of which must be unequivocally sustained: first, the *collegium* (pope and bishops *coniunctim*) does possess supreme power in the Church, but the supreme power, in its fulness, also resides in the pope alone. There are, then, two subjects of supreme power in the Church. Nowhere in *Pastor aeternus*, T. says, do Zinelli's assurances, given to the minority group in the Council, regarding the participation of bishops in the supreme power of the Church, appear at all. It was projected that this matter would be touched on in the second constitution *de ecclesia*. "Et l'on voit ainsi tout ce que nous avons perdu à l'interruption brutale du concile" (p. 159).

The findings given in the fourth chapter, if not especially new, give precise information on the mind of the Council Fathers regarding the relationship between the teaching power and jurisdiction in the Church, as well as regarding the exact understanding of the *consensus ecclesiae* (whose necessity as an exterior juridical condition for irreformability of papal definitions the Council ruled out). T. does not try his hand at settling the two-powers vs. three-powers controversy (which has recently exercised Salaverri and Zapelena), but he does indicate the progress achieved in and through the conciliar discussions: even the formula finally adopted (*DB* 1838), which says less than do the terms of the first draft, is seen as the fruit of fuller and more careful theological reflection. The pages on papal infallibility and the *consensus ecclesiae* (pp. 179-97), ending with Aubert's felicitous distinction between *sensus ecclesiae* and *consensus ecclesiae*, make up what is surely a valuable commentary on some of the most important elements in the definition of papal infallibility. T.'s treatment of the problem of the "two-fold subject of infallibility" is perhaps the best thing in the work, for the light it sheds on the relationship between the Roman Pontiff and the episcopal college with regard to jurisdiction and infallibility. For the ecclesiologist, there is much that is of value here, touching, e.g., the unicity of the charism of infallibility and its twofold mode of exercise, and the question of communication of jurisdiction as distinct from the derivation (if indeed there is derivation) of infallibility. On this last point: the *deputatio de fide* ruled out an "ascending derivation" of infallibility (i.e., from the episcopal

college to the Roman Pontiff); Gasser, while allowing probability to the application of the principle of *maximum tale* (cf. *infra*) in the matter of communication of jurisdiction, pronounced decidedly against "descending derivation" of infallibility (i.e., from the Roman Pontiff to the episcopal college), arguing from the nature (*assistentia externa*) of infallibility itself. The notion of infallibility as communicated *per modum totius* to the magisterium of the Church, without necessarily following the structure and internal organization of the *collegium episcoporum*, was indicated in a clarification by Zinelli, and is, T. says, the last word spoken by the Council on this matter. One is sincerely grateful to T.'s painstaking analyses for setting so clearly to light these various clarifications, drawn from the acts of the Council, on the nature of the infallibility of the Church and the structure of the *ecclesia docens*.

The work concludes with a commentary on the schema prepared by Joseph Kleutgen for the second constitution *de ecclesia*. Kleutgen was perhaps the theologian best acquainted with the mind of both the Fathers of the Council (he had the task of sifting through the amendments they proposed) and of the *deputatio de fide*. His schema, "written to order" for discussion by the Council, is thus a document of exceptional value. This schema represents what T. calls an "exposé massif sur l'organisme structurel de l'Église," filling out the main lines which emerged from previous conciliar discussion. The participation of the episcopal college in the supreme power of the Church makes its appearance here, and the doctrine is clearly moving in the direction of what is today called *collégialité épiscopale*. That the Council, brusquely interrupted, did not consider the ecclesiological program traced by Kleutgen's schema was no small loss, T. says, to subsequent Catholic theology (witness the truncated presentation of the Church to which most manuals of the pre-*Mystici corporis* period have accustomed us), to the fuller understanding of the Church by the faithful, as well as to our relations with the separated brethren.

A few items of interest which are brought to light in the course of T.'s investigation might be mentioned here: (a) the idea of *collegium* in the first schema *de ecclesia*: canons 10 and 11 contain a condemnation of the notion of the Church having a "collegial" character—collegial, i.e., as understood by the Protestants (the Church is a *collegium aequalium*, and the bishop's function is merely directive); the *collégialité* terminology current today is not to be found in the texts of Vatican Council I: it is of more recent origin. (b) T. reminds us (p. 118, n. 1) that, contrary to what some recent writing has indicated, the adjective *ordinaria* as used in the Vatican decrees (*DB* 1827, 1828, etc.) has a twofold sense: the technical sense of *non delegata*,

*adnexa muneri*, and a second meaning, as opposed to extraordinary or exceptional, i.e., not reserved to extraordinary cases. The manuals have, I think, always taken *ordinaria* in the Vatican texts to mean both these things, but the reminder is not without its usefulness. (c) There is an interesting note (p. 154, n. 2) on the meaning of the term *principium* (DB 1821, *unitatis principium*) as applied to the pope, where T. suggests that the notion in Thomistic metaphysics of the *maximum tale* ("quod autem dicitur maxime tale in aliquo genere est causa omnium quae sunt illius generis") is applicable to the power of the Roman Pontiff, and where he states that though the Council clearly refused to decide the question of the derivation of episcopal jurisdiction, the majority of the Council Fathers were favorable to this position. (d) The commonly accepted opinion that the Fathers of Vatican Council I, on the whole, were not in favor of defining the Church as the Mystical Body of Christ, T. holds (p. 253, n. 1), needs revising. Some fifty-three bishops put themselves on record as against it; fifty-four spoke clearly in its favor; fourteen were favorable to the notion, but advanced various suggestions on the mode of its presentation; eight more can be listed on the pro side. T. is thus inclined to agree with Mersch that the larger portion of the ordinary magisterium at the time of the Council was not against making the idea of the Mystical Body the center of the treatise on the Church.

The most important of the four appendixes reproduces the four successive stages in the elaboration of *Pastor aeternus* in parallel columns. There is also a lexicon of technical terms appended to the work, and an index of proper names.

The foregoing summary and comments have sufficiently indicated the significance and excellence of the dissertation under review. It might just be added that, in spite of its scrupulous concern to stay close to its sources, and a certain almost inevitable repetitiousness, the work sustains interest throughout; one even catches *in vivo* (to use the author's own term) beneath the gradual development of the texts something of the excitement of the conciliar discussions—surely no small merit in a study of this kind. Students of ecclesiology will find it of special interest, of course; almost every topic treated in the treatises on the Roman Pontiff, on the Church's hierarchy and magisterium, is touched on here. T.'s book should have a place on every ecclesiology shelf; it deserves as well the attentive reading of all students of Vatican Council I. Among recent publications on the place and function of bishops in the Church, this competent and painstaking study is surely one of the most valuable and most welcome.

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C. G. ARÉVALO, S.J.

**HISTOIRE DE L'HOMME, MYSTÈRE DE DIEU: UNE THÉOLOGIE POUR LES LAÏCS.** By Benoit Pruche, O.P. Bruges: Desclée De Brouwer, 1961. Pp. 451. 240 fr.

We have here a book designed to serve as a compendium of theology for the educated Catholic. It intends to present the basic Christian teachings in a manner which shows them to be the answers to the problems that torment the modern mind. As we might expect, the problems which Père Pruche selects for consideration turn out in many instances to be those of the French-speaking Catholic. For example, the treatment of the existence and nature of God is largely in function of the questions raised by the atheistic existentialists. The questions that occasion atheism in England and the United States are quite different. Nonetheless, many points in this first chapter are worthy of our attention. It is well for us to know the problems which beset others and which may some day become our own. The discussion about those truths concerning God's nature which can be discovered by reason is completed in the following chapters by an explanation of the Christian doctrine of the triune God.

Then, using the salvation-history concept, P. passes in review the doctrine of creation and the Fall, with attention to the points of contact between these teachings and the findings of the various positive sciences. The doctrine of the Incarnation is presented as the solution to the problems brought about by the Fall. The doctrine of the sacraments, along with the principles of morality, are presented to us as corollaries of the theology of the hypostatic union. The book concludes with a theology of the Church militant, suffering, and triumphant.

Let us acknowledge the many individual excellences of P.'s book. One finds the clarity of exposition that is taken for granted in French writers. If the reader avails himself of the thorough, usable Index, he will have no difficulty finding a sound answer to any number of theological problems. This makes the book quite useful for reference purposes.

Despite these real values, the book suffers from a lack of proper organization. We have already indicated that the treatise on the Church comes at the end of the book. This fact automatically tends to make the reader lose proper perspective. The revelation mediated by Christ is primarily a social revelation, a revelation given to a religious society for its benefit and information more than for the benefit and information of the individual members thereof. Failure to realize this makes us suppose that each doctrine must be relevant to each member at every period of the Church's existence. It is extremely difficult to show that such a relevance really exists, and some of the attempts to do so are forced and artificial.

The same problem arises when P. treats the sacraments before the Church. What possible meaning can the sacraments have without the Church? The sacraments exist for the sake of the Church and not vice versa; again the social significance should predominate. The congruence of marriage among the baptized being a sacrament is seen when we consider that by the very nature of the case the contracting parties incur the obligation of perpetuating the Church by means of their children through instruction and example. In other words, by virtue of their marriage the spouses have a definite *ecclesiastical* function. What could be more appropriate than that special graces be attached to such a function? To seek the reason for the sacramentality of marriage elsewhere is to invite trouble. This is what happens when P. finds the reason for sacramentalizing the state in the results of the Fall (p. 199).

Despite these negative remarks, we still recommend the book because of the excellence with which P. deals with individual points. But the reader should make constant use of the Index, which joins those things which are separated in the body of the book.

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JAMES SADOWSKY, S.J.

**THE ETHICS OF MEDICAL PRACTICE.** By John Marshall. London: Darton, Longman & Todd, 1960. Pp. 164. 21s.

This book is a valuable contribution to the field of medical ethics. Written by a physician, it presents the pertinent moral concepts with a freshness of thought and arrangement characterized by clarity and brevity. Dr. Marshall consistently identifies good medicine with good morality, and his examples from modern medical practice are numerous, varied, and well suited to illustrate a wide range of cases. His treatment of a physician's general obligations in justice and charity is particularly comprehensive and well done, as is his chapter on the often neglected question of the use of drugs. In general, the range of subject matter is broad, and the orientation is toward current problems of surgery, psychiatry, obstetrics, the fertility-sterility complex, clinical investigation, and human research.

The explanation of the principle of double effect is excellent, but might better have preceded the principles of co-operation, since the latter are applications of the former. The omission of the distinction between necessary and nonnecessary co-operation leaves this section incomplete.

Indirect sterilization is usually the by-product of therapy for some present disease. M. so stresses this, however, as to seem to make the presence of disease a necessary condition for an indirectly voluntary sterilization. But

at the same time he quite correctly cites an example of a prophylactic sterilization in relation to a disease entity which is not only not present, but which might not occur in an individual case. This is the procedure, acceptable in the older age group, of ligating the *vasa deferentia* on the occasion of prostatectomy to prevent a possible retrograde infection of the epididymis. Here there is only danger of the disease for which the sterilization is prophylactic.

In his moral evaluation of a different type of prophylactic surgery, M. identifies routine tonsillectomy with routine circumcision of the newborn and says: "Routine surgery of this kind is both bad medicine and bad ethics" (p. 63). Granted that routine tonsillectomy is unjustified, the case against routine circumcision is not so clear. Many physicians are convinced that such a simple procedure is well justified by the protection it affords against carcinoma of the penis as well as the advantages it offers in personal hygiene. Aside from medical contraindications peculiar to an individual patient, routine circumcision of the newborn seems to be morally acceptable under the principle of totality.

Dealing with the question of organic transplantation *inter vivos*, the author refers to the loss of one eye as "a non-substantial impairment of integrity" if sight is still preserved in the other eye (p. 65). The loss of one ovary is similarly classified. I am sure that most moralists, and most physicians, would be unwilling to concede that the invasions of functional integrity implicit in the loss of one eye and one ovary and one kidney are sufficiently similar to be classified together. Here, as in other places, brevity has compromised accuracy and completeness.

Sperm collection for semen analysis remains a difficult problem, which M. handles extremely well (pp. 71-75). His rejection, however, of the collection of a semen specimen by means of the perforated condom on both medical and moral grounds is unjustified. His contention that the amount of ejaculate which would remain in the condom, depending on the size of the perforation, would be either too slight to afford a specimen for analysis or too much to satisfy the moral criteria, contradicts the experience of some physicians who use this method. Moreover, he discards the method on the score that contact of the sperm with the rubber of the condom vitiates the validity of the test. American physicians, however, who employ this method of sperm collection use a condom of a more suitable material.

Regarding another disputed point of medical ethics, M. seems to solve a dilemma but does not really do so. His comment on hysterectomy after uterine weakening due to multiple caesarean scars is as follows: "The view may be taken that the organ does not constitute a threat to life or health at present, but will only do so if the patient becomes pregnant. On this view



hysterectomy cannot be justified. On the other hand, it cannot be denied that the uterus is abnormal, and that a pathological state exists which may be the cause of ill-health, apart from that resulting from an ensuing pregnancy. On this view, therefore, the uterus may be removed, not as a contraceptive measure, but because of its present abnormal condition" (p. 94). As the two views are presented, I doubt if any theologian would object to either of them. The expression of the first view, however, does not adequately present the problem, and I believe the second view is an obstetric oversimplification to which few physicians would subscribe.

While, in general, M.'s application of moral principles to obstetric problems is current and perceptive, there is one other instance in which clarity has been sacrificed to brevity. In dealing with the problem of the hydatidiform mole, M. gives the impression that directly to evacuate the mole would be direct abortion (p. 110). This is not quite accurate. The moral problem arises from the fact that, symptomatically, the presence and growth of the mole resembles a pregnancy or may even coexist with a pregnancy. The authentic mole, however, is not a fetus; it is a tumor or neoplasm which may arise from a degenerated conceptus. The malice of abortion would be realized only in emptying the uterus before the diagnosis of hydatidiform mole has been verified or before the presence of a living fetus has been ruled out.

It must be pointed out that this detailed criticism is not meant to deny the real value of this book as a substantial contribution to the field of medical ethics. In a book so characterized by clarity of concept and brevity of style, variant moral opinions and differences in medical practice in the United States and England necessarily result in oversimplification of some controversial points.

*Woodstock College*

THOMAS J. O'DONNELL, S.J.

I PAPI NELLA STORIA. Edited by Pio Paschini and Vincenzo Monachino. 2 vols. Rome: Coletti, 1961. Pp. xvi + 1174. L. 10,000.

Syntheses of papal history moderate in length are no rarity; but this latest one fully justifies its appearance. It stands out as an up-to-date, objective, critically established, reliable account; even more, as one original in concept. For one thing, it is a co-operative enterprise, the labor of eleven renowned specialists, eight of whom contribute one chapter; three of whom, two. Designedly, it is not a series of papal biographies chronologically arranged, as so many works of this type are. Indeed, the personalities of very many pontiffs are completely submerged in the concentration on their official functions. Colorful incidents, anecdotes, and other ingredients of popularizers

find scant attention here. As the title, *The Popes in History*, aptly indicates, the aim is to describe and analyze the role of the popes in the context of history, highlighting their involvement in the significant movements or crises within the Church, their relationships with civil powers, their influence on religious, political, and cultural matters. But there is no extended effort to trace the development of the papacy itself as an institution. Each of the fourteen chapters restricts itself to a clear-cut period in papal history, covering as little as 55 years or as many as 270. Chapter-length varies widely, too, and is not determined by the number of years unfolded. Thus, the 55 years from 1846 to 1903 pre-empt 146 pages; the 270 years from 30 to 300, only 20. Considering the inevitable difficulties—the unique position of the popes in the world, the multiplicity, diversity, and complexity of the problems to be handled—the book successfully attains its goal.

Not that it emerges without a defect. If the average level of the collaborators is high, the quality is not uniform. Surprisingly, the two chapters from the pen of Pio Paschini, famous scholar though he be, measure least up to this standard. Besides, they are too brief, totaling merely eighty-two pages for four-and-a-half centuries (30–300, 1305–1492 A.D.). Sources, no doubt, are meager for the earliest papal centuries; but for the fourteenth and fifteenth, they are abundant and filled with important topics, such as the long residence at Avignon, the Western Schism, the conciliarist error, and the Renaissance. On the other hand, the decades since 1775 occupy approximately one third of the pages.

Envisioned readers are the educated public. If so, they need be broadly trained and possess a taste for serious application in their reading. The exposition is remarkable for its simplicity, conciseness, clarity, accuracy, and completeness rather than for stylistic pretenses. Its apparatus of footnotes and a fifty-eight-page bibliography, both replete with foreign-language references, are suited to a learned production. A good deal of background knowledge is presupposed, probably due to lack of space necessary to fill it in. It is, therefore, essential to come prepared with a grasp on, e.g., the great heresies and Church-State conflicts, if one is to comprehend fully the connection of the popes with them. For those suitably equipped—and the clergy should be—the book is most rewarding. Those with a facility in Italian can put it to good use in perusing this account, whose impact is at once informative and inspiring.

*Weston College*

JOHN F. BRODERICK, S.J.

PAUL TILlich AND THE CHRISTIAN MESSAGE. By George H. Tavard. New York: Scribner's, 1962. Pp. xii + 176. \$3.95.

The current theological dialogue has been invigorated by a number of

recent Catholic monographs, irenic yet critical, on the leading Protestant theologians. Fr. Tavad's new study of Tillich deserves a place of honor alongside the excellent Catholic critiques of Barth and Bultmann already in circulation. Because of the highly systematic nature of his thought, Tillich has attracted considerable attention from Catholic theologians, but as yet we have not had a book-length treatment of his thought. Of course, he is still very much alive, but since the main lines of his system have been clearly fixed for some years, it is probably not too early to write books about him.

Tavad here concentrates on Tillich's Christology. But Tillich's system is, in fact, an indivisible whole, having Christology as its vital center. Tavad has therefore had to touch on almost every aspect of the Tillichian synthesis. One almost regrets that he did not go the whole way by deciding to survey Tillich's entire theology, including his doctrine of the Church and the sacraments.

After a brief biographical sketch, Tavad devotes two introductory chapters to Tillich's general doctrine of theology and faith. The heart of the book consists in the following four chapters, in which Tillich's Christology is examined under four aspects: symbolism, history, dogma, and ethics. In a final chapter Tavad engages in some personal Christological reflections stimulated by Tillich.

In each chapter the author gives a clear, succinct exposition of Tillich's views, accompanied by keen and relevant criticisms. The expository sections recapture something of the magic of Tillich's own presentation. Keenly sensitive to aesthetic values, Tillich develops his system with rare artistic symmetry. His terminology is fresh and pointed. With astounding erudition he is able to integrate into his theology the central themes of classical Christology, together with insights from German idealism, liberal Protestantism, dialectical theology, existentialism, and depth psychology. The Catholic theologian, reading Tavad's luminous summary, will spontaneously feel that many of Tillich's terms and categories could profitably be integrated into Catholic treatises. Tavad himself indicates, e.g., how Catholic moral theology might utilize the triad of autonomy, heteronomy, and theonomy.

A key notion in Tillich's Christology is "eternal Godmanhood," that is, the ultimate ground of man's being as created in God, prior to emergence into the conditions of actual existence. Granted that the notion as Tillich uses it is incompatible with Christological orthodoxy, and even that it is tainted with pantheism, one may ask whether it can be successfully reinterpreted in conformity with the Bible and authentic tradition. Tavad thinks that it can, and for this reinterpretation he draws mainly on the biblical notion of the Son of Man, which Cullmann has sought to restore to its right-

ful place in Christology. Tavad's proposals on this score are suggestive but also, by reason of their brevity, rather confusing. He asserts that the divine Word in His eternal pre-existence was already "the Man" in the true and proper sense of the term. By building on this concept, he believes, it is possible to "by-pass" the insoluble problems by which classical Christology was faced in trying to account for what it called the union of two natures and two intellects in Christ. But the term "man" does not seem applicable to the Son in His eternal existence in a proper and univocal sense. Hence, we are still left with the duality of natures. Further, Tavad does not seem to show what makes the "two humanities" (as he calls them) one man. They are one, he tells us, "by way of exemplarity." But exemplarity does not ordinarily, as here, make for unity of subsistence. Thus, his solution is far from clear.

While acknowledging the fruitfulness of many of Tillich's insights, Tavad feels obliged to render a distinctly adverse judgment on his Christology as a whole. On the first level—that of symbolism—Tillich powerfully sets forth the prophetic meaning of the cross as shattering all creaturely pretensions, but he overlooks its redemptive significance as the instrument of Jesus' priestly sacrifice to His eternal Father. On the plane of history, Tillich constructs an impressive scaffolding for a theology of time, but he is strangely indifferent to the objective reality of the Christ-event about which the whole of human history is centered. In the realm of dogma, Tillich's repudiation of the Chalcedonian Christology and of the physical Resurrection engulfs him in ancient heresies; he squarely contradicts the biblical testimony and the overwhelming consensus of Christian tradition, at least until the rise of liberal Protestantism. Finally, in the sphere of ethics, Tillich, while rightly accentuating the primacy of charity, sets up a misleading antithesis between love and law, and thereby immerses himself in moral subjectivism.

One hopes that this interesting and generally lucid account of Tillich's Christology will be widely read by Protestants and Catholics alike. Tavad has accurately summarized the thought of a giant mind, who knows how to put theology into the idiom of our day. In addition, he has convincingly shown why very few theologians, even in Protestant circles, feel satisfied with Tillich's system as a whole.

*Woodstock College*

AVERY DULLES, S.J.

ANGLICANISM IN HISTORY AND TODAY. By J. W. C. Wand. New York: Nelson, 1962. Pp. xiv + 265. \$7.50.

Dr. J. W. C. Wand, who was successively Archbishop of Brisbane,

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Bishop of Bath and Wells, and Bishop of London (1945–55), was at one time Dean of Oriel at Oxford, a college inseparably associated with the name of John Henry Newman. It was perhaps on account of this link that he chose to write a book in which he set out “to treat the idea of Anglicanism—in much the same way as Newman dealt with the Idea of a University, regarding the institution as the embodiment of an ideal, a spirit, a *Weltanschauung*.”

He defines Anglicanism in the words of the *Oxford Dictionary of the Christian Church* (p. 55) as applying “to the system of doctrine and practice upheld by those Christians who are in religious communion with the see of Canterbury. But it is especially used, in a somewhat more restricted sense, of that system in so far as it emphasizes its claim to possess a religious outlook distinguishable from that of other Christian communions both Catholic and Protestant.”

Later on in the book he delineates four traits that seem most characteristic of the Anglican ethos: comprehensiveness, belief in continuity, emphasis on the Bible, and a clinging to nationality. This is the theme on which he is most at home and the one most relevant to his initial intention. Comprehensiveness, at the expense of doctrinal unity, has no appeal for the Catholic mind; nor has the specific national emphasis, which of course is inseparable from the very word “Anglicanism,” an attraction for those who think that Christianity is essentially a supranational thing from the start. Indeed, W., who is ecumenically minded, finds himself in something of a dilemma about the latter and prepared, perhaps more than most of his fellow clergy, to sacrifice the national for the international. Perhaps that is why he passes over issues like the Royal Supremacy and tries to look at Anglicanism, not as it began or even as it came to be, but with regard to its potentials. While this is in some ways laudable and perhaps in some ways even realistic, it savors of the end justifying the means and the consequent discounting of the uglier facets. Indeed, Dr. Wand is in love with Anglicanism as he sees it, and much of the beauty is in the eyes of the beholder. His own approach is of the moderate Anglo-Catholic variety, and his chapter “Historical Turning Points,” which treats of Anglicanism as though it began in the fifth or sixth centuries instead of the sixteenth, is the usual special pleading of the party which he represents.

His description of the rise of the historic parties in the Church of England is perhaps the best part of the book. Here, again, because of his own predilections, he pays more attention to the Oxford Movement and the rise of Anglo-Catholicism than he does to the great Evangelical revival. It is difficult in such matters to strike a true balance and to write wholly objectively.

Perhaps W. achieves unconsciously a truer picture of the Anglican milieu in his charming chapters on the parson in his pulpit and in his parish.

The book is magnificently presented and especially well illustrated. It covers a wide field, because in addition to the subjects already mentioned, there are chapters on the organization of the "Sister Churches" and on "Activities" including institutions and societies and religious communities. The spiritual life of Anglicanism and its liturgical worship are well expressed in a chapter which traces their development and importance.

How far has W. succeeded in what he set out to do? He has certainly caught much of the elusive spirit of Anglicanism, which is neither completely Catholic nor Protestant. It is presented, therefore, as ideally devised for the ecumenical bridging of both banks or as a kind of blueprint by virtue of its comprehensiveness for what the author calls "the great Church of the future." It remains a masterpiece of ambiguity and a focus of many conflicting loyalties, evoking often a deep affection—indeed an ideal society.

This is a far cry from any Catholic treatise *de ecclesia Dei*, wherein the Church is always represented as a divine society in spite of its human component; a living, vibrating society, the Mystical Body of Christ Himself; divinely instituted, divinely sustained in inerrancy, growing ever in the stature of Christ, and yet remaining essentially the same. W.'s book will have served a notable purpose if it makes its readers indirectly realize that progress in matters of unity can be made only when theologians on both sides get down to the true nature of the Church. All else is a red herring in comparison.

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*London, England*

GORDON WHEELER

### SHORTER NOTICES

LA SAINTE BIBLE, traduite en français sous la direction de l'Ecole biblique de Jérusalem. Paris: Editions du Cerf. *Les Livres de Samuel*. Translated by R. de Vaux, O.P. 2nd ed., 1961. Pp. 253. *Les Livres des Chroniques*. Translated by H. Cazelles, P.S.S. 2nd ed., 1961. Pp. 246. *Les Livres des Maccabées*. Translated by F.-M. Abel, O.P.; introduction by F.-M. Abel, O.P., and Jean Starcky; commentary by Jean Starcky. 3rd ed., 1961. Pp. 330. Three new fascicles of the revised edition of the Jerusalem Bible have recently appeared. It is a great merit of the Fathers of the Ecole biblique and of their collaborators that they realize the need constantly to bring their great work up to date. The most extensive revision is to be found in Fr.

Starcky's Maccabees; the introduction is now 67 pages (first edition, 14 pages), and the translation and notes have been expanded to 238 pages (first edition, 151 pages). Except for the translation itself, this is a completely new work. While acknowledging his debt to Abel, Dancy, Bickermann, and others, S. has brought his own vast knowledge of the period into play on every page. The useful tables, discussions, and comments make this work an essential for study of Maccabees. Fr. de Vaux's revision introduces into the introduction some remarks on the Qumrân texts of Samuel (4QSam<sup>a</sup> and 4QSam<sup>b</sup>); in some places the translation has been revised on the basis of these texts. The commentary has been more thoroughly revised than might at first appear; some notes from the first edition have been omitted, and a number of new and important ones added, occasionally with a change of view, e.g., 1 S 7:5; 8:11.

*Fordham University*

*George S. Glanzman, S.J.*

ANCIENT ISRAEL: ITS LIFE AND INSTITUTIONS. By Roland de Vaux, O.P. Translated by John McHugh. New York: McGraw-Hill, 1961. Pp. xxiii + 592.

In 1958 and 1960 de Vaux published in the supplementary series of the French Jerusalem Bible two volumes entitled *Les institutions de l'Ancien Testament* (cf. THEOLOGICAL STUDIES 19 [1958] 415-17; 22 [1961] 111-12). The present work is a revised and expanded translation of the first French edition; the extent of new material is indicated in the Translator's Note. The original work, which was quickly translated into other European languages, was received by scholarly reviewers with the greatest enthusiasm. That de Vaux felt the need to revise his classic is a significant indication of the careful and patient labor of this master in the biblical field. English readers are quite fortunate that the translator has produced an extremely readable and, as far as the reviewer has had occasion to check, accurate reproduction of the original. The scholarly author and the able translator are to be thanked for a monumental work.

*Fordham University*

*George S. Glanzman, S.J.*

THE BIBLE AND THE ORIGIN OF MAN. By Jean de Fraine, S.J. New York: Desclée, 1962. Pp. x + 85. \$2.50.

The revised Dutch original of this translation appeared in 1956, though the introduction to the English version is dated 1959. So rapidly have extremely ancient fossils accumulated and exegetical commentaries multiplied that the little book is already lagging somewhat behind the times. Three problems, no longer as urgent as they were a decade or two ago, are investigated: the age of mankind, evolution of the human body, and monogenesis. The author, a Doctor of Biblical



Sciences, discusses them clearly from the viewpoints of science, scriptural evidences, and the teachings of the Catholic Church. He comes to the not-surprising conclusion that the Bible has nothing definite to contribute about the duration of human sojourn on earth or the question of bodily evolution. His main preoccupation seems to be the debate on monogenesis and polygenesis. An impression gathers strength that biblical passages and ecclesiastical documents bearing on this problem are explained away rather than simply explained in an unbiased spirit. On the basis of purely scientific witness, de F. seems to lean toward a polygenistic hypothesis, although science itself is veering rather in the direction of monogenesis. He is, of course, aware of the teaching of *Humani generis* and loyally heeds its directives, yet he is persuaded that the definitive solution of the question has still to await some future declaration of the Church's magisterium.

*St. Mary's College, Kansas*

*Cyril Vollert, S.J.*

COME DOWN, ZACCHAEUS. By Solange Hertz. Westminster, Md.: Newman, 1962. Pp. xviii + 319. \$4.50. Informative and refreshing, this book will appeal to all those who like their biblical interpretation expressed in colloquial terms and free from pedantry. With enthusiasm the author moves from one end of the Bible to the other, at times gay, at times serious, always interested in the transforming power of the inspired word. There is learning hidden beneath the genial style of these essays, and the layman who might be intimidated by a more formal approach can find here exegesis related to his daily needs. He will not find the fruit of recent scholarship nor the most satisfactory answers to all the questions proposed for his consideration.

*Manhattanville College, Purchase, N.Y.*     *Kathryn Sullivan, R.S.C.J.*

FAITH, REASON, AND THE GOSPELS: A SELECTION OF MODERN THOUGHT ON FAITH AND THE GOSPELS. Edited by John J. Heaney, S.J. Westminster, Md.: Newman, 1961. Pp. xiv + 327. \$4.95 (cloth), \$1.95 (paper). This anthology, compiled by a member of the Theology Department of Fordham University currently studying in France, contains a carefully chosen and ordered selection of sixteen articles and sections of books by such outstanding Catholic and non-Catholic authors as Charles Davis, Romano Guardini, Jean Levie, Karl Adam, David Stanley, Alan Richardson, H. H. Rowley, and Floyd Filson. The first of three sections is concerned with the act and life of faith, its unique and irreducible character as an intellectual assent, its relevance to the order of virtue, the crises it encounters as it develops and matures through the stages of life, and its balance with intellectual sincerity.

The next eight chapters deal with the historical claims of Christianity, discussing such topics as the relation between Hellenism and Christianity, the kerygma, the Resurrection, Form Criticism, and demythologizing. The final section presents a synthetic view of the Gospels as salvation-history and faith as a personal encounter. There is also an appendix on the question of miracles. Worth noting are the brief but excellent Suggested Readings at the end of most of the selections. The editor and publisher have performed an invaluable service in making writings of such caliber readily available to the Catholic in quest of an "intelligent understanding of his abiding act of faith." The book will be enthusiastically welcomed by, among others, the college-theology teacher as required reading in apologetics.

*Woodstock College*

*Martin J. Foley, S.J.*

LA UNCIÓN DEL VERBO. By Antonio Orbe, S.J. *Analecta Gregoriana* 113. Rome: Pontifical Gregorian Univ., 1961. Pp. xviii + 717. L. 7000. In the shadowy and, to us, often fantastic world of second- and third-century Gnosticism, Fr. Antonio Orbe has become an accredited traveler and an acknowledged expert. The first of his planned five-volume *Estudios Valentinianos* appeared in 1955 (Vol. 2 of the series: on the Gnostic exegesis of Jn 1:3); in 1956 appeared Vol. 5 of the series, on the first heresies before the persecution of the Church, which is really a treatise on the Gnostic concept of martyrdom (cf. *THEOLOGICAL STUDIES* 19 [1958] 269-70); Vol. 1, in two parts (1958), dealt with the development of the theology of the Word's procession in the Trinity; Vol. 4 (untitled) has yet to appear. The present volume, third of the series, is a treatise on Valentinian Christology and on its antecedents and its parallels in the third and later centuries. The name and concept of "Christus" (the Anointed One) is the focal point around which much of pre-Nicene Christology is elaborated and it is O.'s intention to order and present the rich material that is connected by these early theologians with the triple anointing of the Priest, Prophet, and King. Especially are the baptism of Christ and the union of the Spirit with Christ's humanity the subject of theological reflection. The early theologians saw in Christ's baptism the ending of the economy of the Old Law, and in His anointing by the Spirit His sanctification as head of a new humanity. This a full and rich book, dealing at length with Justin and Irenaeus as well as the Gnostics, and pursuing through the literature of the period such themes as the relations between anthropology and the Spirit, the soteriological schemes common to Valentinians and Catholics, the relation between the angelic and the human Churches, and the adoptianist interpretation of Christ's baptism.

*Woodstock College*

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

**SAINTE JEAN CHRYSOSTOME ET LA PAROLE DE DIEU.** By Bruno H. Vandenberghe, O.P. Paris: Editions du Cerf, 1961. Pp. 232. As in his earlier works, V. here takes another step toward restoring Chrysostom to the position of importance which his stature as preacher, pastor, and exegete deserves. This book is excellently conceived; its unifying theme is the word of God by which Chrysostom lived and for which he labored, suffered, and died. "My priesthood is to preach and to announce the gospel: such is the sacrifice I offer." These words of Chrysostom provide the framework within which V. weaves a multiscened tapestry which shows Chrysostom hearing the word, preaching it, and suffering for it as his career takes him from Antioch to Constantinople and thence into exile. All twelve chapters reveal V.'s keen insight into a great soul; each scene is brilliantly interwoven with well-chosen passages from Chrysostom's own works. Particularly well done are the chapters dealing with St. Paul (4), Chrysostom's teaching on the Mystical Body and the lay apostolate (6), on charity to the poor and almsgiving (7), on marriage and the home (8), and on courage and hope (12). Only an author conversant with Chrysostom's vast literary output could have done this book; V. has most successfully depicted Chrysostom's uncompromising grasp of social problems and his incomparable skill in applying God's revealed word to man's workaday world. Although popular in style, this book rests on solid scholarship; V. has made another real contribution to the modern literature on Chrysostom.

*Xavier University, Cinn.*

*Paul W. Harkins*

**LE LIEU THÉOLOGIQUE "HISTOIRE": CONTRIBUTION À UNE ONTOLOGIE ET INTRODUCTION À UNE MÉTHODOLOGIE.** By Jean-Marie Levasseur. Trois-Rivières: Editions du Bien Public, 1960. Pp. 231. \$4.00. An introduction to theological method; concerns the relations between history and theology, and more precisely the use of history as a source of theological arguments. "History" is first situated among the loci which have become classical since the time of Cano; thus, it appears as the lowest in a hierarchy of sources which includes Scripture, traditions, councils, Fathers, etc. In this sense "history" would mean propositions based on human testimony and used to found a theological argument, such as "Peter died at Rome," "Nicaea I was an ecumenical council." The possibilities and limits of such arguments in theology are then discussed, in terms of the scientific character of history and the degree of certitude which can be achieved by the historical method. Finally, history is considered as the "lieu de lieux," because all the other loci are capable of historical treatment. It is unfortunate that this last section was not further developed, since, according to *Humani generis*, it is

the function of the positive theologian to indicate "qua ratione ea quae a vivo magisterio docentur, in Sacris Litteris et in divina traditione sive explicite sive implicite inveniuntur" (DB 2314). His inquiry looks to the historical continuity and progress in the Church's understanding of the revelation. He aims not merely at certification but in his own way at understanding, by a description of the various modes in which the faith of the Church is found in the sources. With this broader conception of the relation of history and theology, more use could perhaps have been made of the developments in historical theory which are associated with the name of Dilthey, and it would not have been necessary to try to fit history into the Aristotelian-Thomistic conception of science.

Woodstock College

C. H. Lohr, S.J.

DE RATIONE PONDERANDI DOCUMENTA MAGISTERII ECCLESIASTICI. By Conrad M. Berti, O.S.M., Salvator M. Meo, O.S.M., and Herman M. Toniolo, O.S.M. Rome: Edizioni Marianum, 1961. Pp. 49. A set of principles, ordered according to the four causes (author of document, sources and subject matter, form [encyclical, conciliar canon, etc.], and audience intended), for determining the value or authority of a magisterial document. The authors have created a very useful and interesting compendium; their guide in elaborating the principles has been such magisterially proposed interpretative norms as are available, and such concrete cases as clearly show interpretative norms at work. At times the principles become, if not oversubtle, at least of little practical value; e.g., the gradation of objects treated, ranging from God in His inner life down to hell and its inhabitants (pp. 25-26). The authors rightly react against the monolithic conception that would put, e.g., all expressions of the ordinary magisterium of the pope on the same level of value and authority (cf. p. 24, with n. 53). On page 28 it is hinted, and rightly, that a conciliar canon is not necessarily dealing infallibly with matters of faith (at least in councils before Vatican I; the authors would say in councils before Trent, but this can be questioned). I do not see, however, that the norm they suggest is a valid one: in each case one must consider "an proposita materia talis sit (in fidei scilicet deposito contenta), quae sub forma exhiberi queat iudicii sollemnis, ideoque infallibilis et irreformabilis" (p. 28); this seems to put the cart before the horse, since infallible definitions are our source of certitude about dogma, not vice versa. The authors limit infallibility to revealed doctrine (pp. 17, 35). This causes them unnecessary difficulty in the area of the sacraments. Thus, they imply (p. 18, n. 31) that because of the different doctrine on the matter of orders in the *Decretum pro Armenis* and in *Sacramentum ordinis*, the former could not have been in-

fallible. Doubtless the *Decretum* was not an infallible document, but not for the reason given here. Its infallibility must be settled independently of Pius' action, for he was not "correcting" the *Decretum* nor implying anything about its doctrine and value, but simply establishing future practice. There is no a priori reason why the *Decretum* and *Sacramentum ordinis* could not both have been infallible determinations by the Church, not of a revealed truth, but of what is to be the apt sacramental sign, at a given period, for communicating the powers and grace of orders. Despite the countless references to magisterial documents (cited by *DB* number) to illustrate each point made, it is often not easy to apply the principles. This is due not to the principles but to the documents: the former remain in a timeless realm, the latter are very much of time and place. This is obviously not said in criticism of the authors' valuable brochure. It does, however, point up the growing need for a good historical commentary on a (much expanded) Denzinger.

Woodstock College

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

PROBLEMS OF AUTHORITY. Edited by John M. Todd. Baltimore, Md.: Helicon, 1962. Pp. vii + 260. \$5.95. PROBLÈMES DE L'AUTORITÉ. Edité par John M. Todd. *Unam sanctam* 38. Paris: Editions du Cerf, 1962. Pp. 318. 15 fr. The Downside Group, a discussion group of priests and laymen, has previously published three symposia (*The Springs of Morality; The Arts, Artists and Thinkers; Work*) likewise under the editorship of John M. Todd. The meeting from which the present volume came was held at Bec in 1961; the French edition is a welcome companion to the English, since several of the papers were composed originally in French. The fourteen essays are grouped under four heads: Theology; European Historical Background; Moral and Political Authority; The Exercise of Christian Authority Today. From among these wide-ranging, competent, and interesting studies I find the following especially worthy of note. George Tavard's "The Authority of Scripture and Tradition" helps orient the general reader in the interconfessional debate on the relation of Scripture to tradition. Peter Fransen's "The Authority of the Councils" has some good notations on the dogmatic foundations of authority in the Church and, especially, several pages on the interpretation of conciliar texts. An excursus on studying the historical sense of such texts calls attention to the far too little heeded article of Albert Lang on the concepts of "faith" and "heresy" at Vienne and Trent, and draws on the author's own studies of the matrimonial decrees of Trent. Yves Congar's long essay on the historical development of authority in the Church tries to characterize the concepts of authority prevalent at various periods (apostolic times; Church of martyrs and monastic period; the

medieval and modern periods). The essay is a good example of C.'s erudition, independence of judgment, and historical insight. John M. Todd on the authority of the layman raises, under a new rubric, the agitated question of the layman's status in the Church; he has some good pages on the theology of sex and marriage, which ought, he rightly points out, look to the testimony of Catholic married people and not be spun out solely by celibates in their cells. All the essays of this book will repay reading.

*Woodstock College*

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

**THE THEOLOGY OF SEX IN MARRIAGE.** By Daniel Planque. Translated by Albert J. Lamothe, Jr. Notre Dame, Ind.: Fides, 1962. Pp. x + 187. \$3.95. After a brief review of the aims of marriage and the problem of concupiscence, P. shows the inadequacies of the descriptions of purity in marriage which are found in some manuals and then gives the subject his own more positive treatment. A final section suggests how to use this approach in preaching and marriage counseling. The book is not so much an exploration as a fresh treatment of an important subject. Purity, as married couples are called to practice it, is still a virtue, positive, attractive, demanded by love and tending to increase it. The author's over-all concept of marriage is quite sound. He is especially effective in showing how restraint is actually a result of love and how the joys as well as the sorrows of marriage can make charity grow. At times he may go too far. Though the love-and-control approach is laudable, it seems rash to suggest that all couples are morally obliged to practice continence occasionally as a kind of drill for possible emergencies. And how can any one individual possibly know that real success is rare in marriage? The experience of some priests suggests the contrary. P.'s (French) style seems to have its defects. It is at least not easy to reproduce in English. The translation is marred by awkward expressions and Gallicisms. "The real problem of chastity is therefore clearly higher than that of technology" is not an isolated example. The whole tone of the work is French, and on a subject like marriage this tends to lessen its pastoral value for Americans. Though the book is a brief and effective reminder to priests of a point which needs to be stressed, it does not seem quite worth the price which the American publisher is asking.

*Wheeling College*

*Joseph E. Kerns, S.J.*

**PENTECOST AND MISSIONS.** By Harry R. Boer. Grand Rapids, Mich.: Eerdmans, 1961. Pp. 270. \$5.00. For a century and a half the most compelling scriptural foundation for Protestant missionary activity has been what is called the Great Commission. B. explores its influence in the earlier

centuries of the Church and finds little evidence that it was compelling motivation. Rather, the early Church was more inspired by the Pentecost event. He discusses the meaning of Pentecost and concludes that the function of the Spirit was essentially to continue effective witness to Christ throughout the world in and by the Church. B. seeks to recall Protestant mission thought to the meaning of Pentecost. It is an interesting contribution to the development of a Protestant theology of the mission activity of the Church. Valuable observations are made on denominationalism, the action for unity, the indigenous churches, movements of peoples rather than individuals toward the Church. There are generalizations which could not stand the test of further scholarly investigation. The preoccupation with witnessing, the preaching of the gospel, the prophetic character of the Church has led B. to the extreme statement that "Pentecost was the death knell of temple, priest, altar, sacrifice, law, and ceremony. All disappeared and in their place came the preaching of the gospel and the sacraments." The prophet, who was secondary in the *OT qahal*, has become primary in the *NT ekklesia*. This means abrogation by, rather than fulfilment in, Christ and the Spirit. It minimizes, if it does not completely ignore, the continuing and essential sacerdotal character and function of the Church.

*Boston College*

*Edward L. Murphy, S.J.*

DAS CHRISTLICHE APOSTOLAT. By Ferdinand Klostermann. Innsbruck: Tyrolia, 1962. Pp. 1195. öS 320. It is startling and rather discouraging to find that a book on the apostolate can run to over a thousand pages. But when one reads the detailed table of contents, discouragement turns to expectation: K.'s book is, in fact, a treatise on the Church. His desire to relate modern Catholic Action to that lay apostolate which is as old as the Church forced him to consider the nature of the apostolate as such. The first of the book's three sections (pp. 65-215) studies the vocabulary (apostle, apostolic, apostolate) from the beginnings to the present time. The second and by far the longest section (pp. 219-858) is concerned with the major forms of Christian apostolate: the apostolate of Christ from which all else flows, the Virgin's apostolate of "assistance" (the exemplar of that co-operation with grace, for the sake of others no less than for one's own sake, which is an essential factor in the history of salvation), and the apostolate of the Twelve; the apostolate of the Church; the apostolate of the hierarchy as "heads"; the apostolate common to all Christians and in large measure identical with the living of Christian life; the apostolate of "assistance" in laymen and clerics (meant here are the forms proper to each, over and above the general apostolate of the Christian as such). The last section (pp. 863-1139) draws

all the threads of the book together in studying the goal, the tasks, and the essence of Christian apostolate. For all its size, the book deals with each subject succinctly and without verbosity; subdivisions abound and make for all desirable clarity and control of the matter, yet are never unnecessary or the result of a priori logic. The documentation is unobtrusive yet full, and the indexes are superb. K.'s book is an encyclopedia as well as an organized treatise, and it is a remarkable achievement.

*Woodstock College*

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

**SINNGERECHTES BREVIERBETEN.** By Joseph Pascher. Munich: Hueber, 1962. Pp. 76. DM 4.80. A man of extensive pastoral experience has written: "the Breviary is either a daily admission to the sources and greatest treasures of self-sanctification or the school in which [one] gradually, but completely, loses all knowledge of how to pray" (Michael Pfliegler, *Priestly Existence*, p. 34). There are a number of difficulties blocking this "daily admission," especially the language and form of the office, and these cannot be overcome by talking about them or explaining them historically. But other difficulties will not be overcome simply by Englishing the office or changing its structure, and it is with these other difficulties, inherent in all prayer in the name of the Church and especially in prayer using the materials of the office, that P.'s little book deals. In his first essay he shows the meaning of the office in the context of the Church as covenanted, priestly people and of the special character of the Pentecost-Parousia period. The second essay discusses the duty of saying the office, and develops the meaning of the *deputatio* which allows those obligated to the office to pray in a special way "in the name of the Church." The third distinguishes the three major types of material in the office (prayer, i.e. *oratio*; readings; and poetry, primarily the Psalms) and comments, briefly for the first two, at greater length for the third, on the kind of personal involvement demanded of the one saying the office; under the third heading P. recalls the necessity of applying the principle of Christological and ecclesiological interpretation of the Psalms, while yet recognizing that such interpretation is not a mechanical process and cannot exclude freedom in subjective appropriation of the prayer material in response to the action of the Holy Spirit. The fourth essay shows how Christological interpretation was at work in the composition of the Christmas office (Matins). In the final essay, office and private prayer are the chief subject. P. has some good remarks on the necessity of silent private prayer even in the midst of public worship; official recognition of this necessity has been shown in the reintroduction of moments of silent prayer between *oremus* and *collecta* (i.e., the gathering up by the minister of the individual silent prayers of the wor-



shippers; hence the deliberately vague and generic character of the typical Roman-rite *orations*). But as P. notes (pp. 72-73), this pause must be long enough to allow the celebrant and others truly to gather their thoughts and pray—which is at present not the case.

*Woodstock College*

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

HACIA UNA MORAL SOCIAL Y PROFESIONAL. By Eduardo Rosales, O.F.M. 2 vols. Santiago: Editorial Universitaria S.A., 1961. Pp. 395, 255. It is indeed a happy event when a book of moral theology for laymen is neither in style nor in treatment a series of catechetical affirmations which exclude from the beginning the co-operation of the reader's intellect. These first two volumes of a complete work of moral, with special emphasis on the social and professional aspects, are not even a Spanish adaptation of one of the many Latin textbooks, though their framework might suggest it. It lies perhaps in the nature of such a work that R. has to break up certain terms with which the ordinary student of theology has already become acquainted in his course of philosophy, to seek the reason for their existence. In doing this, R. fortunately assumes the insights of modern philosophy, specially the personalistic. The result is an astonishing synthesis, comparable to Bernhard Häring's *The Law of Christ*, in which the human person, existentially nature and supernature at the same time, appears and is at every single step referred to in its too easily forgotten unity and totality. Thus the moral exigences of revelation are shown in their correspondence to that dynamism which dwells in the "new" man and according to which he "organizes" himself and is able to grow towards his completeness. Moreover, the deep relationship between the moral and spiritual life is made fully evident. Despite a too noticeable facility in doing away with other ethical systems (e.g., ethics of values), a certain harshness of style, and other minor deficiencies, the above-mentioned qualities put R.'s contribution among the efforts which tend to bring about a real moral "theology."

*Woodstock College*

*Otto Begus, S.J.*

THE ETHICAL AFTERMATH OF AUTOMATION. Edited by Francis X. Quinn, S.J. Westminster, Md.: Newman, 1962. Pp. viii + 270. \$4.25. A result of a week-long workshop on automation, held in the summer of 1961 at Woodstock College, Woodstock, Md., this book presents eighteen papers on automation, particularly as it affects the human person. The contributing experts from government, education, labor, and management are: Senators Barry Goldwater and Eugene McCarthy; Seymour L. Wolfbein; Msgr. George Higgins; Jesuit Fathers Gustave Weigel, Benjamin Masse, Dennis

Comey, W. Norris Clarke, Thomas Gavigan, Thomas Garrett, and William Byron; Messrs. Joseph D. Keenan, James C. O'Brien, Abraham Weiss, John O'Neil, George Muschamp, Daniel L. Shields, and Dr. John J. O'Connor. There are chapters on automation as it pertains to employee displacement, chronic unemployment areas, older workers and those about to enter the labor force, collective bargaining, management decisions, the life of the Catholic, and opportunities for increased leisure. No definitive answers can be given yet to the human problems arising from automation, but guidelines are given in the form of general principles and specific proposals. Chap. 7 explores the relatively new concept that an employee has a right to the job he holds (analogous to a property right) and should be recompensed if his job is taken over by a machine. The book contains the January 1962 Report on Automation by the President's Advisory Committee on Labor-Management, with the partial dissents of Arthur F. Burns and Henry Ford II, a selected bibliography on automation, and an index. This book is recommended to educators and to everyone who has a special interest in automation, which President Kennedy said he regards, in reference to full employment, as the major domestic challenge of the sixties.

*Wheeling College*

*John J. Coll, S.J.*

**THE SEAL OF CONFESSION.** By John R. Roos. *Catholic University of America Canon Law Studies* 413. Washington, D.C.: Catholic Univ. of America Press, 1960. Pp. xi + 123. \$3.00. An attempt to cover the whole subject of the sacramental seal, both in the sense of prohibited revelation and in the sense of prohibited use of knowledge acquired in confession. The first of these sections is more extensive, with attention to the matter, the subject, the inviolability, and the penalties involved. The section on excluded use of confessional matter contains an interesting historical survey and various applications. In addition, of course, there is an analysis of the sense and divisions of the word "seal," and an investigation of the origin of the respective obligations. This ill-advised endeavor to include the whole of so vast a topic results inevitably in a very superficial treatment of the several parts and of the multiple particular issues occurring under each item. Much of the matter is quite elementary; much is merely a compilation of opinions already available in the manuals, without any effort to advance the state of the question at all. Even within the author's chosen scope the development is unbalanced. St. Thomas' intriguing theory of the inviolability of the seal (*Suppl.*, q. 11, a. 1)—certainly one of the most substantial problems in this context—is relegated to a footnote, while much space and argument is devoted to the arid, if not entirely sterile, point of terminology ("divine seal,"

“canonical seal”; “seal” in the strict sense, in the broad sense, etc.). And with reference to prohibited use of confessional knowledge, R., in company with commentators generally, simply does not discuss the subject of this obligation or the possibility of exception in extreme cases, though it is at least not immediately evident that the principles given under excluded revelation are applicable without qualification to the question of excluded use. While the total effect of the book is disappointingly more suggestive of a professor’s preparation for his classes on this theme than of a doctoral dissertation, it has the far from negligible merit of solid doctrine and orderly presentation.

*Woodstock College*

*John J. Reed, S.J.*

**DIE REFORMATION IN DEN NORDISCHEN LÄNDERN.** By Georg Schwaiger. Munich: Kösel, 1962. Pp. 188. DM 9.80. The result of a series of lectures delivered at the University of Munich; discusses the establishment of Protestantism in its Lutheran form in Norway, Sweden, Denmark, and Finland. It is “ein Versuch,” an essay, with no pretense at originality. It is, however, one of the few works in any language to concern itself exclusively with the Reformation in northern Europe. S.’s treatment is brief, conventional, and well written. His admission that the “Reform sprang not from the religious needs of the people but from the politics of the princes” is refreshing, as is his comment that religious corruption was secondary to political machinations in the creation of “reformed” religions in those four countries. His thesis, that long centuries of neglect, poor communication between Rome and the north, coupled with local problems of nationalism, explain the reasons why Lutheranism succeeded, is excellent. The sooner other historians admit these somewhat unpleasant facts, the sooner will we have more sensible interpretations of the Reformation. In reading this work one is struck by the crafty and Machiavellian policies of Christian II, who briefly wore the triple crown of the north and lost it because of those policies. His successors, Frederick I and Christian III, emulated him and used Protestantism as a tool to establish their regimes. Religion was important only as a convenient weapon for their ambitious political policies, and theological beliefs were essentially secondary. There is an excellent bibliography and two indexes, one for persons and one for places.

*St. Louis University*

*Clarence L. Hohl, Jr.*

**THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN 11: LITTLEMORE TO ROME.** Edited by Charles Stephen Dessain. New York: Nelson, 1961. Pp. xxviii + 363. \$15.00. Apart from his voluminous professional writings,

Newman has left more than twenty thousand letters. Fr. Dessain of the Birmingham Oratory is directing a corporate effort of Newman scholars to publish them all, together with notes from his diaries, in some thirty volumes. The last twenty of these will cover the letters of the Cardinal's Catholic years, beginning with the present volume—which explains why this volume, though first to appear, is numbered eleventh. This edition of the letters, long looked for, is the first complete one, the earlier Mozley edition being very limited in scope. The text is mainly comprised of Newman's letters, though generous quotations from those of his correspondents appear where necessary to explain references and answers in Newman's. The notes in this and other respects are extremely valuable and incisive both for the scholar and the generally interested reader. Tables and lists of sources and correspondents are carefully compiled and very informative. In fact, if all the volumes of the series are as excellent as this first, nothing but superlative praise can be lavished on the editors. Since Newman's importance in many fields of scholarship is increasing with the years, this corporate effort will in its own way be a portent worthy of a cry. The first volume begins on the eve of the Cardinal's conversion to Rome in October, 1845, and ends on New Year's Eve of the following year, where he has settled to begin his studies for the priesthood. He writes of the larger problems of conversion and faith, of Church affairs and personages, but also very interestingly of minute domestic and personal affairs. He had quite an eye for the mechanical and material details of moving, painting the new home at Oscott, and the carpentry needed to turn it to his use. This last detail brings to mind a sharp remonstrance he makes (May 8, 1846) to J. B. Morris, one of the Maryvale community, who failed to show a sense of co-operation in performing his assigned chores. Though the incident is small, it reveals the same sensitive yet polemic spirit that characterizes so much of his larger quest for fairness and truth.

*Fordham University*

*John D. Boyd, S.J.*

THE ARGUMENT FROM CONSCIENCE TO THE EXISTENCE OF GOD ACCORDING TO J. H. NEWMAN. By Adrian J. Boekraad and Henry Tristram, C.Or. Louvain: Nauwelaerts, 1961. Pp. 205. 140 fr. In the *Grammar of Assent* Newman gives a detailed illustration of the way in which a notional assent to God's existence may be transformed into a real assent, through fidelity to the intimations of conscience. The presentation was not intended to constitute a proof for the existence of God from conscience, though Newman asserts that an argument could be constructed from such a source. Indeed, he himself had drawn up such an argument in an unpublished paper called "Proof of Theism." The text of this paper is here published and is of

capital importance. Though Newman admitted the validity of the traditional proofs for God's existence, he was less pleased with their psychological and polemical value. Since conscience formed the point of departure for his own philosophy of religion, an argument for God's existence based upon an analysis of the operation of conscience was clearly demanded so as to provide full harmony between the structure of his philosophy and its base. The text of the argument is accompanied in this edition by some other unpublished philosophic papers and letters bearing on the notion of certainty and the argument from probabilities. Together they afford considerable clarification and explication of the reasoning employed in the *Grammar of Assent*. The texts are preceded by a survey of Newman's knowledge of philosophy. Boekraad's commentary on the texts is a splendid piece of critical analysis. This book is indispensable for any serious consideration of Newman's thought.

*Fordham University*

*Vincent F. Blehl, S.J.*

RELIGION IN AMERICAN LIFE. Edited by James Ward Smith and A. Leland Jamison. Princeton, N.J.: Princeton Univ. Press, 1961-62. This work is a series on the influence of religion on the development of the United States. Three of four volumes are considered here because Volume 3, already published, is not yet at hand. Volume 1 is entitled *The Shaping of American Religion* (514 pp.; \$8.50). Volume 2 is called *Religious Perspectives in American Culture* (427 pp.; \$7.50). Volume 4 (in two parts) is *A Critical Bibliography of Religion in America* (1129 pp.; \$17.50). The series is pointed at the development of America rather than to a history of American theology. The authors of the various chapters are of high caliber and write in clear, objective fashion. There is, of course, no "thesis" to the work, which is a mosaic of varied religious influences on the growth of this country. Since no chapter is long enough to be a lengthy study of the theme it presents, we must not expect anything but superficial yet serious surveys of the many topics under consideration. The real value of the total work is its indication of source material for the various themes proposed. For this reason, special reference must be made to the fourth volume, which is a splendid and generous bibliography of studies bearing on the different contributions of religion to the history of America. The books listed fill two tomes and they are offered with essential information on their contribution to the subject. There has been no compilation of this kind in any other work available to the public. This series will be helpful to any investigator of the contributions of religion to American existence.

*Woodstock College*

*Gustave Weigel, S.J.*

**DAS NEUE TESTAMENT.** Translated by Fritz Tillmann. Munich: Kösel, 1962. Pp. 902. DM 14.80. T.'s translation of the *NT* into German first appeared in 1925, was redone (text and especially notes) by him and Werner Becker in 1951, and, having meanwhile become the official translation of the East German dioceses, has been once again improved in text and supplemented in notes by Becker. What prompts us to call this beautifully printed new edition to the reader's attention is two of the appendices, the work of Paul Hoffmann. There is a Synoptic Table, constructed along the lines of the Index of the Synoptic Parallels at the beginning of Huck-Lietzmann, but with the addition of Johannine parallels. More important is a seventy-seven page *Bibeltheologisches Register*, in which under key terms the *NT* material is systematically organized in brief topic sentences, with references to texts; thus, the matter under *Kirche*, with its divisions and subdivisions, occupies four and a half pages. This kind of index will not replace a good book on *NT* theology, but (supposing some acquaintance with *NT* outlook and categories of thought) will be immensely helpful to the reader of the *NT* who desires to pursue some theme through the text and to the preacher as well.

**DER BRIEF AN DIE EPHESER.** Explained by Max Zerwick, S.J. **DER ERSTE BRIEF AN DIE THESSALONICHER.** Explained by Heinz Schürmann. Düsseldorf: Patmos, 1962. Pp. 197; 108. These two volumes open a series on the *NT* under the title of *Geistliche Schriftlesung*, edited by Wolfgang Trilling, Karl Hermann Schelkle, and Heinz Schürmann. A fly sheet inserted in each volume to explain how to use the books for spiritual reading also defines the purpose of the books: not to replace commentaries but, with a minimum of historical and dogmatic explanation and with the silent assumption of more probable solutions to exegetical difficulties, to help the reader understand what Scripture is speaking of, namely: "Was Gott getan hat, noch tun will, und allezeit tut zu unserem Heil, und was wir tun sollen, damit wir das Heil erlangen." These first two volumes are well done indeed, as the known competence of their authors would lead us to expect, and augur well for the series as a whole.

**UN SIÈCLE ET DEMI D'ÉTUDES SUR L'ECCLÉSIOLOGIE DE SAINT AUGUSTIN: ESSAI BIBLIOGRAPHIQUE.** By Emilien Lamirande, O.M.I. Paris: Etudes Augustiniennes, 1962. Pp. 125. 27 fr. 988 entries, covering the years 1809-1954, listed alphabetically by author under each year, with brief descriptive (rarely evaluative) notations, make up this bibliography, originally printed as the first fascicle of the *Revue des études augustiniennes* for

1962. Compiled in the process of writing a dissertation on the heavenly Church according to Augustine (to be published shortly), the bibliography subsumes under the notion "ecclesiology" studies dealing with Augustine and the nature of the Church, its relation to Christ and its members, to its institutions, government, sacraments, and cult, and to secular society. It deliberately restricts itself to more important works on peripheral subjects, such as Augustine and the Bible, and Augustine as preacher or catechist. There is a helpful topical index and index of names.

DE INSTITUTIS SAECULARIBUS DOCUMENTA. Collected by J. Beyer, S.J. Rome: Gregorian Univ. Press, 1962. Pp. 129. \$1.90. B., author of a well-known work on the subject (*Les instituts séculiers*, Paris, 1954), provides a helpful tool for those interested in the subject of the secular institutes. There are forty documents, grouped under five heads: (1) the three major papal documents, all of 1947-48; (2) eleven other pontifical texts, from Paul III's *Regimini universalis ecclesiae* establishing the Congregation of St. Ursula in 1544, down to five allocutions and letters of Pius XII; (3) twelve decrees of approbation and establishment of secular groups; (4) eight rescripts and particular responses; and (5) six pertinent but unclassifiable documents, chiefly of Roman congregations. Appendix 1 gives the outline of, and excerpts from, the statutes of an institute dedicated to our Lady; Appendix 2 is an eleven-page bibliography of books and articles, for the most part written from 1947 to the present.

SEMANA ESPAÑOLA DE TEOLOGÍA 16 (1956), 17 (1957), 18 (1958). Madrid: Consejo Superior de Investigaciones Científicas, 1957, 1960, 1961. Pp. 584, 283, 315. 200, 150, 150 ptas. Annual national meetings of theologians in various countries have, since World War II, become a part of the theological scene and have produced results of increasing importance and value in the form of published yearbooks. These enable scholars in other countries to have in concentrated form the views of their colleagues on questions of current interest, and often, too, to determine the general areas of theological concern in these countries. These advantages depend, of course, on the careful organization of such national meetings, the choice of apt topics, and the selection (and co-operation) of first-rank scholars. The *Semanas españolas de teología* have been blessed with all these qualifications. The sixteenth meeting dealt with problems of apostolic succession (nine lengthy papers) and had, in addition, three papers on sacraments necessary for salvation, on human organic transplantation, and on divine revelations. The seventeenth and eighteenth meetings complemented each other, the former dealing with original sin (seven papers; two more on the use of Scripture in theology

and on the question of quantity in the Eucharist), the latter with justification (seven papers; three more on atheism, on hierarchy and community in the Church, and on sacramental causality). Each volume has a helpful analytical index and an index of names.

THOMISTICA MORUM PRINCIPIA: ACTA V CONGRESSUS THOMISTICI INTERNATIONALIS. Bibliotheca Pontificiae Academiae Romanae S. Thomae Aquinatis 3-4. 2 vols. Rome: Officium Libri Catholici, 1960-61. Pp. 653, 166. The Fifth International Thomistic Congress was held in Rome, Sept. 13-17, 1960 (the Fourth had been in 1955), and the eighty-four pieces here printed testify to what was indeed international co-operation on a high scholarly level (the languages are Latin, French, Italian, Spanish, and English, with two pieces in German, the other German and Dutch philosophers presenting theirs in another tongue). The intent of the Congress was to deal with certain contemporary questions in the light of Thomistic moral principles. Three themes were chosen: the foundation of and aids to morality, the saving and harmonizing of the rights of both truth and liberty, and the proper concept of work. These volumes obviously will provide a faithful mirror of present-day Catholic thought on these fundamental subjects and a storehouse for the information and reflection of the teacher of philosophy.

THE BRIDGE: A YEARBOOK OF JUDAEO-CHRISTIAN STUDIES 4 (1961-62). Edited by John M. Oesterreicher. New York: Pantheon, 1962. Pp. 283. \$4.50. One result of the rediscovered continuity between *OT* and *NT* has been to discredit the contrast between the *OT* God of fear and vengeance and the *NT* God of love and forgiveness. The chief contribution of *The Bridge* 4 is to bring out the place of God's love in Jewish thought, from the *OT* (Kathryn Sullivan, R.S.C.J., and Barry Ulanov) through the Gospel parables (M. Prager, O.S.B.) and the Talmud (Joseph Brennan) to the Jewish marriage ceremony (Edward Synan). The volume contains also studies of the Spanish Inquisition and of Franz Werfel, and, *inter alia*, a translation of S. Lyonnet's now well-known essay on liberty and law in St. Paul, and essays on the *Duties of Hearts*, on Boris Pasternak, and on the painter Ernst Fuchs. A beautifully produced book, full of good things.



## BOOKS RECEIVED

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

### *Scriptural Studies*

- Amiot, Francis. *The Key Concepts of St. Paul*. Tr. by John Dingle. New York: Herder and Herder, 1962, Pp. 297. \$4.95.
- Barr, James. *Biblical Words for Time*. Naperville, Ill.: Allenson, 1962. Pp. 174. \$2.85.
- Bouttier, Michel. *En Christ: Etudes d'exégèse et de théologie pauliniennes*. Paris: Presses Universitaires de France, 1962. Pp. 156. 9 fr.
- Dahl, M. E. *The Resurrection of the Body: A Study of I Corinthians 15*. Naperville, Ill.: Allenson, 1962. Pp. 148. \$2.75.
- Dirksen, Aloys, C.P.P.S. *A Life of Christ: Together with the Four Gospels*. Rev. ed.; New York: Holt, Rinehart and Winston, 1962. Pp. 378. \$5.75.
- Hebert, Gabriel. *The Old Testament from within*. New York: Oxford Univ. Press, 1962. Pp. 153. \$1.75.
- Hophan, Otto, O.F.M.Cap. *The Apostles*. Tr. by Edward Wasserman. Westminster, Md.: Newman, 1962. Pp. xvii + 349. \$5.50.
- Hoyos, Federico. *El plan de Dios en la Biblia*. Buenos Aires: Editorial Guadalupe, 1961. Pp. 95.
- Montefiore, Hugh, and H. E. W. Turner. *Thomas and the Evangelists*. Naperville, Ill.: Allenson, 1962. Pp. 128. \$2.00.
- Moule, C.F.D. *The Birth of the New Testament*. New York: Harper, 1962. Pp. 252. \$5.00.
- Nardoni, Enrique A. *El Hijo del Hombre viniendo sobre las nubes*. Buenos Aires: Editorial Guadalupe, 1961. Pp. 55.
- Das Neue Testament*. Übersetzt von Fritz Tillmann. Munich: Kösel, 1962. Pp. 901. DM 14.80.
- The New Bible Dictionary*. Ed. by J. D. Douglas. Grand Rapids, Mich.: Eerdmans, 1962. Pp. 1375. \$12.95.
- Robinson, John A. T. *Twelve New Testament Studies*. Naperville, Ill.: Allenson, 1962, Pp. 180. \$2.85.
- La Sagrada Escritura: Nuevo Testamento 2, 3*. Texto y comentario por Profesores de la Compañía de Jesús. Madrid: Editorial Católica, 1962. Pp. 1130, 894. 120 ptas. each.
- Schürmann, Heinz. *Der erste Brief an die Thessalonicher*. Düsseldorf: Patmos, 1962. Pp. 107.
- A Theological Word Book of the Bible*. Ed. by Alan Richardson. New York: Macmillan, 1962. Pp. 290. \$1.95.

- Thüsing, Wilhelm. *Herrlichkeit und Einheit: Eine Auslegung des hohepriesterlichen Gebets (Johannes 17)*. Düsseldorf: Patmos, 1962. Pp. 128. DM 4.80.
- Vocabulaire de théologie biblique*. Dirigé par Xavier Léon-Dufour, S.J., et al. Paris: Editions du Cerf, 1962. Pp. xxviii + cols. 1158. 34.50 fr.
- Zehrer, Franz. *Synoptischer Kommentar 1*. Klosterneuburg, Austria: Klosterneuburger Buch- u. Kunstverlag, 1962. Pp. 198. öS 145.
- Zerwick, Max, S.J. *Der Brief an die Epheser*. Düsseldorf: Patmos, 1962. Pp. 197.

#### *Doctrinal Theology*

- Adam, Karl. *The Christ of Faith*. Tr. by Joyce Crick. New York: New American Library of World Literature, 1962. Pp. 408. \$.95.
- Baillie, John. *The Sense of the Presence of God*. New York: Scribner's, 1962. Pp. 269. \$3.95.
- Barth, Karl. *Theology and Church: Shorter Writings 1920-1928*. Tr. by Louise P. Smith. New York: Harper, 1962. Pp. 358. \$6.00.
- Berkouwer, G. C. *Man: The Image of God*. Tr. by Dirk W. Jellema. Grand Rapids, Mich.: Eerdmans, 1962. Pp. 376. \$6.00.
- Chéné, J. *La théologie de saint Augustin: Grâce et prédestination*. Le Puy: Xavier Mappus, 1961. Pp. 614.
- Eder, Peter. *Sühne: Eine theologische Untersuchung*. Vienna: Herder, 1962. Pp. xix + 261. DM 17.—
- L'Episcopat et l'église universelle*. Sous la direction de Y. Congar, O.P., et B.-D. Dupuy, O.P. Paris: Editions du Cerf, 1962. Pp. 831. 39 fr.
- Flick, Maurizio, S.J., and Zoltan Alszeghy, S.J. *Il Creatore: L'Inizio della salvezza*. 2nd ed.; Florence: Libreria Editrice Fiorentina, 1961. Pp. 710. L. 3000.
- Gaullier, Bertrand. *L'Etat des enfants morts sans baptême d'après saint Thomas d'Aquin*. Paris: Lethielleux, 1962. Pp. 176. 9 fr.
- Hill, Paul J., M.S.C. *The Existence of a Children's Limbo according to Post-Tridentine Theologians*. Shelby, Ohio: Sacred Heart Seminary, 1962. Pp. 101.
- Knox, John. *The Church and the Reality of Christ*. New York: Harper, 1962. Pp. 158. \$3.50.
- McMahon, Thomas F., C.S.V. *Imperfect Supernatural Happiness of This Life: A Definition*. Evanston, Ill.: Clerics of St. Viator, 1962. Pp. 96.
- Metz, Johannes Baptist. *Christliche Anthropozentrik*. Munich: Kösel, 1962. Pp. 139. DM 12.50.
- Nicolas, J.-H., O.P. *La virginité de Marie*. Fribourg: Editions Universitaires, 1962. Pp. 86. 7 fr.
- XVI Semana española de teología (1956): Problemas de actualidad sobre la*

- sucesión apostólica*. Madrid: Consejo Superior de Investigaciones Científicas, 1957. Pp. xviii + 584. 200 ptas.
- XVII Semana española de teología (1957): Problemas de actualidad sobre el pecado original*. Madrid: Consejo Superior de Investigaciones Científicas, 1960. Pp. 283. 150 ptas.
- XVIII Semana española de teología (1958): Problemas en torno a la justificación*. Madrid: Consejo Superior de Investigaciones Científicas, 1961. Pp. 315. 150 ptas.
- Useros Carretero, Manuel. "*Statuta Ecclesiae*" y "*Sacramenta Ecclesiae*" en la *eclesiología de St. Tomás de Aquino*. Rome: Gregorian Univ., 1962. Pp. xxxviii + 359. L. 3700.

*Moral Theology, Canon Law, Liturgical Questions*

- Cuyás, Manuel, S.J. *La buena fe en la prescripción extintiva de deudas desde en concilio IV de Letran (1215) hasta Bartolo (†1357)*. Rome: Pont. Gregorian Univ., 1962. Pp. 256. L. 3400.
- Dictionary of Moral Theology*. Compiled by Francesco Cardinal Roberti; ed. by Msgr. Pietro Palazzini; tr. by Henry J. Yannone. Westminster, Md.: Newman, 1962. Pp. xxxix + 1352. \$25.00.
- Fedele, Pio. *Problemi di diritto canonico: L'Impotenza*. Rome: Officium Libri Catholici, 1962. Pp. 220.
- Hamelin, A.-M., O.F.M. *L'Ecole franciscaine de ses débuts jusqu'à l'occasionalisme*. Louvain: Nauwelaerts, 1962. Pp. 78. 100 fr.
- Jungman, J. A., S.J. *Pastoral Liturgy*. New York: Herder and Herder, 1962. Pp. 430. \$6.95.
- The Mass: Pastoral Directory for the Ecclesiastical Province of Montreal*. Montreal: Fides, 1962. Pp. 113. \$1.50.
- Mayr, Adalbert I., C.S.V. *Peculium and Simple Vows*. Rome: Pont. Angelicum Univ., 1961. Pp. 104.
- Kleinheyer, Bruno. *Die Priesterweihe im römischen Ritus: Eine liturgiehistorische Studie*. Trier: Paulinus-Verlag, 1962. Pp. 268. DM 25.80.
- Molari, Carlo. *Teologia e diritto canonico in San Tommaso d'Aquino*. Rome: Lateran University Press, 1961. Pp. xxv + 231.
- Nuclear Weapons: A Catholic Response*. Ed. by Walter Stein. New York: Sheed & Ward, 1962. Pp. 151. \$3.50.
- Ratzinger, Joseph. *Frères dans le Christ: L'Esprit de la fraternité chrétienne*. Trad. par H.-M. Rochais, O.S.B., et J. Evrard, O.S.B. Paris: Editions du Cerf, 1962. Pp. 116. 5.70 fr.
- Ritzer, Korbinian. *Formen, Riten und religiöses Brauchtum der Eheschliessung in den christlichen Kirchen des ersten Jahrtausends*. Münster: Aschendorff, 1962. Pp. xliii + 392. DM 42.—.

Wallace, William A., O.P. *The Role of Demonstration in Moral Theology*. Washington, D.C.: Thomist Press, 1962. Pp. 244. \$3.95.

*History and Biography, Patristics*

Avi-Yonah, Michael. *Geschichte der Juden im Zeitalter des Talmud*. Berlin: De Gruyter, 1962. Pp. xvi + 290. DM 38.—

Bongianino, Luigi. *Le questioni quodlibetali di Gerardo di Abbeville contro i mendicanti*. Rome: Istituto Storico dei Fr. Min. Cappuccini, 1962. Pp. 60.

Defensor de Ligugé. *Livre d'étincelles 2*. Texte, trad. et notes de H.-M. Rochais, O.S.B. Paris: Editions du Cerf, 1962. Pp. 350. 15 fr.

Frisch, Frank, and J. Roy Stockton. *Frank Frisch, the Fordham Flash*. New York: Doubleday, 1962. Pp. 287. \$4.50.

Gaustad, Edwin Scott. *Historical Atlas of Religion in America*. New York: Harper & Row, 1962. Pp. xii + 179. \$8.95.

*The General Council: Special Studies in Doctrinal and Historical Background*. Ed. by William J. McDonald. Washington, D.C.: Catholic Univ. of America Press, 1962. Pp. 182. \$3.50.

Gruber, Gerhard. *Zōē: Wesen, Stufen und Mitteilung des wahren Lebens bei Origenes*. Munich: Hueber, 1962. Pp. xxiii + 342. DM 29.—

Hugo von St. Viktor. *Mystische Schriften*. Hrsg. von Paul Wolff. Trier: Paulinus-Verlag, 1961. Pp. 126. DM 7.80.

*Imperial Lives and Letters of the Eleventh Century*. Ed. by Robert L. Benson. Tr. by Theodor E. Mommsen and Karl F. Morrison. New York: Columbia Univ. Press, 1962. Pp. 215. \$5.00.

Kunisch, Hermann. *Meister Eckhart: Offenbarung und Gehorsam*. Munich: Hueber, 1962. Pp. 37. DM 5.80.

Leclercq, Jean, O.S.B. *The Love of Learning and the Desire for God*. Tr. by Catherine Misrahi. New York: New American Library of World Literature, 1962. Pp. 336. \$.75.

*Lettres des premiers Chartreux 1*. Introd., texte critique, trad. et notes par un Chartreux. Paris: Editions du Cerf, 1962. Pp. 270. 17.40 fr.

Leys, M. D. R. *Catholics in England 1589-1829: A Social History*. New York: Sheed & Ward, 1962. Pp. 220. \$4.00.

Matthaeus ab Aquasparta, O.F.M. *Sermones de S. Francisco, de S. Antonio, et de S. Clara*. Edidit Gedeon Gál, O.F.M. Quaracchi: Collegium S. Bonaventurae, 1962. Pp. 27\* + 222.

Neumann, Charles William, S.M. *The Virgin Mary in the Works of Saint Ambrose*. Fribourg: University Press, 1962. Pp. 280. 22 fr.

Novatianus. *De Trinitate*. Übersetzung und Kommentar von Hans Weyer. Düsseldorf: Patmos, 1962. Pp. 218. DM 19.80.

Origène. *Homélie sur s. Luc*. Texte, introd., trad. et notes par Henri Crouzel,

- S.J., François Fournier, S.J., et Pierre Périchon, S.J. Paris: Editions du Cerf, 1962. Pp. 565. 33 fr.
- Pelletier, André. S.J. *Flavius Josèphe adaptateur de la Lettre d'Aristée: Une réaction atticisme contre la Koinè*. Paris: Klincksieck, 1962. Pp. 360. 60 fr.
- Philon d'Alexandrie. *De somniis*. Introd., trad. et notes par Pierre Savinel. Paris: Editions du Cerf, 1962. Pp. 243. 21 fr.
- Pickman, Edward Motley. *The Sequence of Belief: A Consideration of Religious Thought from Homer to Ockham*. New York: St. Martin's Press, 1962. Pp. 741. \$15.00.
- Schwaiger, Georg. *Die Reformation in den nordischen Ländern*. Munich: Kösel, 1962. Pp. 189. DM 9.80.
- Teilhard de Chardin, Pierre. *Letters from a Traveller*. New York: Harper, 1962. Pp. 380. \$4.00.
- Trevor, Meriol. *Newman 1: The Pillar of the Cloud*. Garden City, N.Y.: Doubleday, 1962. Pp. 649. \$7.95.
- Zeitlin, Solomon. *The Rise and Fall of the Judæan State 1: 332-37 B.C.E.* Philadelphia: Jewish Publication Society of America, 1962. Pp. xxi + 528. \$7.50.

*Pastoral and Ascetical Theology, Devotional Literature*

- Agt, J. van. *Soyez miséricordieux comme le Seigneur votre Dieu*. Paris: Editions du Cèdre, 1962. Pp. 197. 9 fr.
- Arnold, Magda, et al. *Screening Candidates for the Priesthood and Religious Life*. Chicago: Loyola Univ. Press, 1962. Pp. vii + 203. \$2.80.
- Descouvement, Pierre. *Sainte Thérèse de l'Enfant-Jésus et son prochain*. Paris: Lethielleux, 1962. Pp. 270. 17 fr.
- Foster, John. *Requiem for a Parish*. Westminster, Md.: Newman, 1962. Pp. 155. \$3.00.
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# SIGLA

## OLD TESTAMENT

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

## NEW TESTAMENT

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