

## BOOK REVIEWS

**THE NEW BIBLE DICTIONARY.** Edited by J. D. Douglas. Grand Rapids, Mich.: Eerdmans, 1962. Pp. xvi + 1375. \$12.95.

The authors of this dictionary are British, except for a few Americans and a scattering of authors from other countries. The list of authors attracts attention because of some notable absences; and this of itself is a clue to the character of the work. The book is attractive: it is well printed and generously illustrated. Most of the articles have a large bibliographical note with recent references. The listings are numerous and the articles are spacious.

As a whole, the dictionary takes positions on *OT* history and criticism which are extremely conservative. In some instances—as in the articles on Aaron and Abraham—the existence of historical problems is simply ignored. In the article on Acts and related articles no notice is taken of the serious problems concerning Acts, Galatians, and the Council of Jerusalem. Chronicles is treated as equally historical with Kings. Daniel is attributed entirely to Daniel himself in the sixth century B.C. The five separate articles on the books of the Pentateuch maintain the authorship of these books by Moses; it is somewhat surprising to find that the article on Pentateuch is much more moderate. Esther is interpreted as strictly historical. A rigidly literal Messianic interpretation of the name Immanuel (Is 7:14) is presented. A strictly verbal theory of biblical inspiration is defended. The entire book of Isaiah is attributed either to Isaiah himself or to a nucleus developed by disciples. An early date for Joel (contemporary with Amos or earlier) is proposed. The historical character of Jonah is defended. The article on Leviticus denies the existence of the Holiness Code as a separate literary unity. The chronology of Judges (in opposition to the article on chronology) places the period of the judges between 1374 and 1063. The life of Moses is understood in strictly historical terms. The Table of Nations is interpreted so that it can be understood as written by Moses in the thirteenth or fourteenth century. The article on priests and Levites places the entire priestly hierarchy in the Mosaic period. The literary unity of the Deluge account is defended.

These samples are sufficient to illustrate the surprising archaism of the critical views proposed in the dictionary. It is perhaps no less surprising that the *NT* articles are more advanced. A two-document hypothesis is suggested for the Synoptic Gospels, and the Pauline authorship of all fourteen epistles is not defended. A number of the articles on theological topics are full and, where critical opinions are not involved, satisfactory. The articles on ancient Near Eastern history, most of which are written by D. J. Wiseman, are full

and up-to-date; but even in the article on Egypt (by K. A. Kitchen) some unnecessary and scarcely defensible fulminations against literary criticism are delivered.

The theological articles not infrequently exhibit a homiletic tone not expected in a dictionary, and are also not infrequently polemic in favor of evangelical theology. Polemic writing is quite acceptable in its place, but one wonders whether a dictionary of the Bible is its place.

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JOHN L. MCKENZIE, S.J.

**THE RISE AND FALL OF THE JUDEAN STATE: A POLITICAL, SOCIAL AND RELIGIOUS HISTORY OF THE SECOND COMMONWEALTH. VOLUME ONE: 332-37 B.C.E.** By Solomon Zeitlin. Philadelphia: The Jewish Publication Society of America, 1962. Pp. xxi + 528. \$7.50.

Prof. Zeitlin, the well-known savant of Dropsie College for Hebrew and Cognate Learning and editor of the *Jewish Quarterly Review*, begins with this volume what appears to be a major effort to synthesize much of his life's work. A second volume is to carry the history of the Second Commonwealth from the reign of Herod through the collapse of the revolt of Bar Kokhba in 135 A.D., and "will contain excursuses evaluating the sources, including the reasons why the Dead Sea Scrolls cannot be considered a source for the history of the Second Commonwealth" (p. viii). If the reviewer follows the interchange of the terms "work" and "volume" correctly, we may expect a third volume which "will be devoted to the history and development of the *halakhot*, while still another will deal with the history of the Hebrew literature" (p. xix). In any case, the first two volumes are surely to be something of a unit, since a selected bibliography and a more elaborate index (in Vol. 1 we have a twelve-page "Index of Persons and Places") are promised for the second volume.

In deference to Z.'s repeated plea that the critical reader "be patient and await the forthcoming volumes wherein I shall substantiate my theories" (p. xix), the critical examination of his work may be postponed until the publication of the second volume, at which time readers will be in a better position to apply the author's own yardstick to his work: "historians must be well versed in the sources and documents, and record all historical facts, evaluating them without favor or prejudice" (p. xvii). Persons having even a modest acquaintance with Z.'s other writings will not be led by these words to fear that he is about to revert to the absolute objectivity which was the will-o'-the-wisp of nineteenth-century historicism.

A summary of the Table of Contents will afford an over-all view of the

volume in hand. After an Introduction (pp. xiii-xxi) which touches on various matters, including the use of the divine Name (Yahweh is ethnic God; Adonai, universal God) and the necessary shortcomings of other, especially Christian, histories of the Judaeans, Z. in his Prolegomena (pp. 1-33) presents a quick sketch of developments from the Edict of Cyrus (538 B.C.) to the rise of Alexander the Great (333 B.C.). He does well to include this section, since some of the institutions, sects, and revolutionary changes which he treats in the body of the work have their roots in the pre-Hellenistic period. To this we may add that the section lays the groundwork for a number of Z.'s later positions.

In Part 1, "Judaism Meets Hellenism," we read of Alexander and his successors, and of the course of events in Judaea through the Maccabean Revolt to Jonathan the Hasmonean (pp. 37-131). Part 2, "Judaea as an Independent State," treats Jonathan as a statesman, Simon, and John Hyrcanus (pp. 135-72). Part 3 interrupts the narrative of events to present the "Social and Religious Developments in the Third and Second Centuries B.C.E." Under this heading are treated (1) Religious Divisions, (2) The Bet Din, (3) The Calendar, (4) Festivals and Holy Days, (5) The Temple, (6) Religious Faith and Practice, (7) The Literature: (a) The Biblical Books, (b) The Apocryphal Books, (8) Judaeans Society and Economy (pp. 175-313).

Part 4, "The Last Hasmonians," discusses Salome and Jannaeus Alexander, the end of the Hasmonian Dynasty, Antipater, Herod, and the social and religious conditions of the period (pp. 317-444). A Chronological Appendix, sixty-eight pages of footnotes, gathered by parts and chapters, and the mentioned Index complete the volume, which has as end papers a map of Palestine in the Hasmonian period.

Readers will follow with interest Z.'s development of his theory of the origin of the Pharisees and Sadducees. It seems that during the building of the "House of Yahweh" under Zerubbabel and Joshua two groups emerged, ideologically opposed to each other. The one group "maintained that the new community should be secular and the authority vested in a man descended from the family of King David; its leader was Zerubbabel, grandson of King Jehoiachin. The other group, whose leader was Joshua, grandson of the High Priest Seriah, maintained that the reconstructed community should be organized on a religious basis, meaning that the leadership of the people should rest on the high priest. Zerubbabel had strong support from those Judaeans who believed in the universality of God as opposed to the belief in an ethnic god" (pp. 7 f.). "The followers of Joshua, the high priest, looked with scorn upon those who opposed the leadership of the family of Zadok and who maintained that Yahweh was a universal God. They nicknamed

those who believed thus *Perushim*, Pharisees, Separatists, who separated themselves from the worship of Yahweh, the God of the Judaeans. They regarded the universalists as heretics. . .” (p. 10).

This position, among others, will doubtless stimulate considerable discussion, particularly once the author has had a chance to make his case. In the meantime readers will be able to make their own way through this first serious attempt by a Jewish scholar since Klausner to write a systematic history of the Second Commonwealth.

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JOSEPH J. DeVULT, S.J.

**MACHT UND HERRSCHAFT GOTTES: EINE BIBELTHEOLOGISCHE STUDIE.**  
By Thomas Blatter. *Studia Friburgensia*, N.F. 29. Fribourg: Editions Universitaires, 1962. Pp. x + 148. 15 fr.

God's power and dominion is a fundamental, comprehensive, and central theme of the Bible, both *OT* and *NT*. Israel came to know Yahweh not through philosophical speculation but through His powerful intervention in her history, which revealed Him as just, gracious, and loving Lord. Everything that God does serves the establishment of His kingdom, through which He reveals His power and dominion.

The originality of the biblical teaching on God's power and dominion consists in the following doctrines: (1) God is one (monotheism), the only Lord and sovereign of heaven and earth. The Bible knows no power struggles between divinities, which are so characteristic a feature of pagan mythologies. (2) God is a personal Being, with whom man can enter into a personal relationship. The Bible knows no impersonal forces and powers. Its teaching is very different from the neutral concepts of divinity so common in Greek speculation and from primitive beliefs in impersonal powers. (3) God, the Lord, reveals Himself in the Bible as the Master of history, who with a strong hand interferes in the history of His chosen people and accomplishes His sovereign will. This concept distinguishes the God of biblical revelation very sharply from the gods of paganism, which are essentially nature divinities. (4) The foundation of God's sovereignty is creation. Since no pagan religions and philosophies ever arrived at the biblical concept of creation, revelation was morally necessary for the Israelites to come to a knowledge of God's supreme dominion. The goal of God's powerful intervention in history is the establishment of His kingdom. Prepared for in Israel's history, the divine kingdom was definitively established in the resurrection and exaltation of Jesus (called by the author the Epiphany); it

will be brought to its completion and perfection at the Lord's return in His glorious Parousia. World history for the Bible is thus salvation history. (5) The motive for God's exercise of His power and might is His justice and love. Justice, in the Bible, is a dynamic, not a static, concept. God's justice is not a declaration of man's guilt or innocence. *Seine Macht schafft die Gerechtigkeit*. God does justice, punishing the wicked and saving the good. Every act of God's power—creation, Israel's history, the establishment of His kingdom—is motivated by love. The supreme revelation of God's power is also the supreme revelation of His love: the salvation of mankind in Christ's death and resurrection.

B. establishes these conclusions by a thorough and systematic analysis of all the biblical terms that refer to the divine power and sovereignty. In seven chapters he discusses the notions of power common to Semitic concepts of divinity (lord, king, sovereign), the notions of power expressed in the divine names (El, Yahweh, Adon, Baal, Melek, El Shaddai, Yahweh Sabaoth), and the verbs used in the Bible to describe God's power and might. He analyzes the biblical metaphors for the divine power and treats briefly, but very satisfactorily, the notions of the divine "word," "spirit," and "wisdom." The last two chapters treat respectively the effects and motives of the exercise of the divine power.

A brief appendix points out certain corrections that should be made in the theological treatment of God's power and dominion. Dogmatic manuals usually concentrate on the omnipotence of God (*Das Alles Können der Scholastik*). While this concept is biblical, it is not a satisfactory expression of the complete biblical teaching. The biblical doctrine comprises three notions: God is *omniregens*, *omnilenens*, as well as *omnipotens*. A *Sachregister* and indexes of Hebrew and Greek words enhance the usefulness of this excellent study of a basic theological teaching of the Bible.

*Passionist Monastery, Union City, N.J.*      RICHARD KUGELMAN, C.P.

THE BIRTH OF THE NEW TESTAMENT. By C. F. D. Moule. New York: Harper & Row, 1962. Pp. xii + 252. \$5.00.

It would be a mistake to think of this book as another introduction to the NT in the conventional sense. At the very outset M. serves notice that he does not propose to embark upon a systematic investigation of the authorship, dates, and composition of the respective NT writings. His intention is rather to study the circumstances which led to the making of the NT. Consistent with this purpose, he sets out to examine some of the vital

experiences of the early Christian community. By focusing on these experiences, he believes he can isolate those circumstances under which the *NT* first saw the light of day.

M. begins by fixing upon the Christian community at worship. The forms of early Christian worship are seen as the matrix within which many components of the *NT* came into existence. It is, e.g., within this frame of reference—the worship of the early Church—that M. studies the account of Peter's rescue from prison found in Acts 13.

Next, the early Church is observed in the process of defining itself. Certain pressures and problems from within and from without had made this necessary. For one thing, it had become imperative to measure off the relation between Christianity and Judaism. This clarification was required not only for the Jews who were outside the Church but as well for the Jewish Christians who were within the Church. It is against this background of introspection that whole sections of the *NT* came into being. Paul's observations in Rom 11:13 ff. are taken as a notable instance of this preoccupation with the question of Judeo-Christian relationships.

In giving an account of itself, the early Church understandably had frequent resort to the *OT*. M. makes a very sensitive study of the underlying patterns of the Christian use of Scripture. He finds that in the main it was an original use. The Christians took Christ as their point of departure. With the words and works of Christ clearly in mind they reread the Scriptures and found that the whole *OT* assumed a new dimension in the light of these data. The events in the life of Christ, they were convinced, served to define the respective *OT* situations; they were clarified and their deeper meaning laid bare. In short, the early Christians had shaped for themselves a new angle of approach to Scripture. These conclusions are, of course, not new, but they are reassumed by M. and marshaled by him in such a way as to put in relief the genesis of large sections of the *NT*.

M. goes on to examine various other catalyst situations in the life of the early Church, situations that serve to explain the coming into being of different parts of the *NT*. In the end, the origin of most of the *NT* literature is accounted for in terms of the historical stimuli that under God called it forth.

As has been noted, M. does not so much aim at presenting new data as at assessing data already at hand. Such a book quite obviously calls for the exercise of delicate judgments. In this M. has largely succeeded; as a general rule, his conclusions are gently nuanced. By way of example one might note his balanced estimate of the part played by liturgical usage in the formation

~~off the NT (pp. 11-12). Still another instance is his care not to unduly~~  
Paul's ministry in the synagogue (pp. 53-54).

M. has combed a wide area of *NT* scholarship to filter out the facts he required to fashion his hypotheses. Though there is no question but that, in the large, this book is a work of fruitful scholarship, there are in it points of view and conclusions that give rise to some reservations. For example, in attempting to scrutinize Christ's attitude toward Temple sacrifice, M. seems to make too much of the argument from silence (pp. 15-16). Again, in equating Luther's principle of scriptural inspiration with that of the primitive Church, M. outruns his evidence (p. 71). Such an equation is questionable if only because it leaves in oblivion the fact that the *NT* period was a wholly singular phase in the life of the Church. This was the formative stage that does not easily bear comparison with any subsequent era of the Church.

But these are only minor criticisms. This is a remarkable book, outstanding for its freshness of approach, its commanding scholarship, and its liberating insights.

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THE TRINITY IN THE NEW TESTAMENT. By Arthur W. Wainwright. London: S.P.C.K., 1962. Pp. viii + 278.

It is a long time since Père Lebreton's masterly work on the history of Trinitarian development; a long time, even, since its English version was made. One must, therefore, welcome a new attempt to summarize the evidence, made here by a Nonconformist scholar in England who represents the moderate and healthy reaction from overcritical views which is now widely prevalent. Just over half the work is given up to the consideration of the divinity of Christ, and a glance at the section which treats of "New Testament texts in which Jesus is described as God" (Rom 9:5; Heb 1:8; Jn 1:1; 1:18; 20:28; Tit 2:13; 2 Pt 1:1) will soon convince the reader of the sobriety and caution with which the texts are handled. On the first of these passages and on the problem of its abruptness in regard to the sequence of Paul's thought, W. has this helpful comment: "Paul allowed himself to write down what he was ready to say in the intensity of worship but was in the habit of restraining himself from writing in his letters." The treatment of each text is straightforward; it is given in Greek and in a translation, and then the conspectus of opinions about it is drawn up, with a good deal of help, as the Index shows, from C. K. Barrett, C. H. Dodd, T. W. Manson, and V. Taylor.

As one would expect from W.'s standpoint, there is a very full chapter on the evidence for the *NT* ascription to Christ of "the kind of saving power which was generally supposed in Judaism to be uniquely divine." In our own subdivision of treatises for the teaching of theology, the isolation of this evidence in the tract on Christ the Redeemer often precludes its use in the proving of His divinity. W. is balked, however, by the difficult passage in 1 Cor 15:24-28, and from it he derives the idea that "the final status of the Son is one of subjection to God." Though he goes on at once to contrast the passage with Phil 2:5-11, he does not think of it as touching (if one may use the later language) the Person of the Son and not His divine nature. Obedience is the characteristic of a son to a father among men; the Fatherhood of God (from whom all fatherhood is named) would then seem to require by analogy a harmony of succession in the personal relationship of the Son towards Him. Paul, who does not scruple to appeal elsewhere (Gal 1:16) to his revelations on this subject, may be held to have tried to communicate something of his insight here to the Corinthians, though perhaps with doubtful success.

The activities of judgment and creation, which in Judaism were kept exclusively for Yahweh, are "taken over" in the *NT* for Jesus. W. has a good chapter on these, which will be of great use against the modern Arianism of such people as the Watchtower propagandists; and, indeed, the topic was not much developed in the writings of theologians earlier in this century when Lebreton was at work. The *Shekinah*, that concept which some theologians now think was an *OT* adumbration of this part of Trinitarian doctrine, is not well treated in this work, and W. has thus quite missed the implication of Mt 18:20, which is one of these "take over" passages. The author is good on the "I am" texts in John, but does not do justice to the same words in Mk 6:50 or even Mk 14:62.

On the Trinitarian formula for baptism, W. devotes some two pages to what this reviewer has argued elsewhere (*Early Christian Baptism and the Creed*). He is not completely persuaded by the arguments there put forward, but stops halfway. For him, Mt 28:19 represents something that is part of the original text of that Gospel but does not go back to Jesus Himself; it must have been ascribed to Him about A.D. 60 or 70. The theory of the Church and the state of organization of the catechumenate which such a view implies should be enough to make any theologian think again. Did Paul suddenly, between the time of his baptizing Timothy and his instruction of Theophilus at Rome, admit as from Jesus a formula which had just then been devised? W. finds a difficulty in the isolation of the passage: Why



is it not found in the other Synoptics? If one accepts Matthew as the first Gospel, this question does not arise. What was already on record did not necessarily require to be retold. Further, when the place of the command in the patterning of Matthew's Gospel is considered and its parallel to the last commands of Moses when he sent his disciples across Jordan from his deathbed, one can see that the other Evangelists, who did not want to perpetuate that pattern, would not feel obliged to put in this incident. A fuller treatment of this argument has been given in the *Catholic Dictionary of Theology* (1, 228), but of course this was not accessible to the author when he was preparing his book.

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**DAS HERRENMAHL: STUDIEN ZUR PAULINISCHEN EUCHARISTIEAUFFASSUNG.** By Paul Neuenzeit. *Studien zum Alten und Neuen Testament* 1. Munich: Kösel, 1960. Pp. 256.

This doctoral dissertation, submitted to the theological faculty of the University of Munich, is the first volume in a projected series of scholarly monographs on questions of biblical theology and exegesis, under the direction of Vinzenz Hamp and Josef Schmid. Since only works of exceptional scholarship are to appear in the series, it is envisioned that its publication will be sporadic.

This initial publication aims to set the Eucharistic doctrine of the primitive Church in the concrete perspective of historical development. For many biblical scholars, the Pauline teaching on the Eucharist is not reconcilable with the statements of Acts or with the conceptions of the Synoptics. Is the Pauline Eucharistic doctrine really so out of harmony with these other sources? To answer this question, N. studies the viewpoints expressed on the Eucharist in 1 Cor 10 and 11. He accepts the unity of the epistle, urging that Paul resolves the varied questions posed to him in the single light of the relationship between the issues raised and the Church. N.'s arguments are not substantially affected if the viewpoint, preferred by a minority of scholars, that 1 Cor is a composite of a number of Pauline letters be correct. In any case, the Eucharistic statements of 1 Cor sufficiently antedate the composition of canonical Mk to be worthy of study for their own sake.

N.'s methodology is well planned for the determination of the various elements of Eucharistic doctrine in 1 Cor. He first reviews the exegesis of 1 Cor 10 and 11, to clarify the Apostle's thought in the context of the epistle itself. A second section studies the background to 1 Cor 11:23-25a: the

celebration of the Lord's Supper at Corinth; the Pauline idea of tradition; the broad doctrinal and historical background in which the Eucharistic doctrine had its setting. He concludes that 1 Cor 11:23-25a is Paul's statement of the Eucharistic tradition as it was substantially apprehended by the Corinthians, while 1 Cor 11:26-30 is the Apostle's explanation of the significance of this tradition in view of the abuses attendant upon the celebration of the Supper in Corinth.

N.'s view is that the Eucharistic doctrine of 1 Cor represents the terminus of a first period of development in the primitive Church's comprehension of the Eucharist. In this epistle Paul synthesized elements of the apostolic tradition into an effective argument against Corinthian participation in idol worship and against abuses arising in this community in the celebration of the Lord's Supper. Thus Paul's Eucharistic doctrine is in complete harmony with the primitive apostolic teaching; indeed, it derives from the tradition of this teaching. But Paul has brought into clearer focus precisely those elements of Eucharistic tradition which would most effectively demonstrate to the Christians of Corinth the un-Christian character of the activities of certain of their members. The Pauline Eucharistic doctrine is not recorded for its own sake, but in the context of the practical religious life of the Corinthian Church.

In a third and final section N. attempts to distinguish between the pre-Pauline Eucharistic theology of 1 Cor and the Pauline nuances and stresses. He judges that the conception of the Lord's Supper as the "proclamation of the death of the Lord" belongs to the primitive apostolic teaching on the Eucharistic rite. This understanding of the Eucharist is rooted in the historical teaching of Jesus at the Last Supper and in the servant theology derived from Is 53. This primitive idea of the Eucharistic rite appears to reflect the doctrines of the sacrificial death of the Lord and of the Eucharistic rite as a sacrifice. Unfortunately, the *NT* evidence is too meagre for a historical judgment to be made concerning the comprehension of the very early Church of the sacrificial aspect of the Eucharistic rite. N. takes the position that by the time 1 Cor was composed the conception of the Eucharistic rite as sacrificial was sufficiently well understood in the Church for Paul to presume that his Eucharistic terminology would be so understood.

N. believes that 1 Cor 10 and 11 provide the key to the understanding of the development of Eucharistic doctrine in the entire *NT* from Acts to Jn. Not all will readily accept his suggestion that the Eucharist conceptions of 1 Cor 11 reflect more primitive tradition than Mk 14:22-24. But it cannot

be denied that N. has opened a new avenue in the study of the *NT* expression of the doctrine of the Eucharist.

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LA TENTATION DE JÉSUS DANS L'INTERPRÉTATION PATRISTIQUE DE SAINT JUSTIN À ORIGÈNE. By M. Steiner, O.F.M. Paris: Gabalda, 1962. Pp. 232. 29 fr.

In recent decades there has been a very praiseworthy revival of interest in patristic exegesis. This is disclosing forcefully that the ancient Christian writers contributed much to a full understanding of the biblical message. Realizing that one can appreciate this fact best through a detailed investigation of the Fathers on a determined pericope, S. has chosen the Gospel account of the temptations of Jesus for such a study. This pericope was well chosen, as the study bears out, full as it is of exegetical and theological problems.

S. limits himself to the second and third centuries because, for one reason, at the end of this period the picture of the interpretation of Christ's temptations is rather complete. He includes an investigation of the heterodox writings of Judeo-Christians and of the Gnostics. And so he treats, in chronological order as far as possible, the following: Justin, the Pseudo-Clementine *Homilies* and *Recognitions*, the *Excerpts of Theodotus*, Irenaeus, Tertullian, and Origen. Since the ancient Christian writers treated of Christ's temptations in a variety of literary works, S. examines not only their *ex professo* commentaries but also their homilies, their catechetical treatises, their spiritual and polemic writings. From all these, valuable notes have been gathered for the full exegesis of the temptation narrative in that early era of Christianity. Each source is studied in its theological and literary setting. The net result is a small monograph for each writer investigated. But S. does not fail to point out the continuity from one writer to another, as well as the development of ideas.

After a detailed and careful examination of each writer, S. gives a helpful summary of the results. These are gathered, in a final chapter, into a general conclusion under three headings of points common to nearly all those ancient writers. In general, the ancient authors were very much aware of the great importance that the Evangelists attached to the narrative of the temptations in its relation to the history of salvation in both the Old and the New Testaments. In particular, they saw, first, the temptations in their relation to the past. They stressed the fact that in His temptations our Lord was

functioning as the New Adam who, in contrast to the old Adam, was victorious over Satan by His obedience. Origen especially pointed out the relation between the temptations and the trials of the Exodus: Jesus is the New Israel who triumphed over Satan and showed Himself as the fulfilment of the old Israel. Irenaeus made capital of Gn 3:15, which he viewed as a prophecy about the personal confrontation of Jesus with the Enemy. Through his system of recapitulation, he showed how the New Adam recapitulated the old Adam in a unique way through His victory in the temptations. On this point, it seems, S. could have given an ampler treatment.

A second point common to these writers is their viewing the temptations and Jesus' victory as the inauguration of Jesus' battle against the ancient Serpent, which presaged the definitive victory on the cross, toward which it also tended. In this phase, particularly, the writers emphasize that the redemption was pre-eminently a work of liberating captive humanity from Satan; hence the importance of Christ's victory over Satan in the temptations. In treating the temptations these ancient writers give us a rich insight into their notion of the redemption.

A third point common to those writers is that Christ's temptations did not really end with His death on the cross. They continue in the Church; they continue in each Christian who is incorporated into Christ through baptism, until the end of time. Here too, it seems, S. could have given a fuller description of St. Irenaeus' explanation of how the Antichrist continues the battle of Satan against Christ, and how he will be defeated in the end, thus bringing to a happy conclusion Christ's victory over the Tempter begun in the desert.

S. calls attention to the fact that, though the documents examined are few, they are rich in theological and ascetical developments based on the temptation narrative. S.'s study is valuable from the viewpoint of exegetical methods: it shows that those early writers were aware that one cannot take everything in the Gospels in a strict literal, historical sense.

Throughout the volume S. manifests a scholarly command of the vast literature of recent decades in the biblical as well as the patristic field. We need many more such scientific studies in the patristic exegesis of other Gospel pericopes.

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

THE CHURCH AND THE REALITY OF CHRIST. By John Knox. New York: Harper, 1962. Pp. 158. \$3.50.

Among American scholars who have grappled with the problem of the historical Jesus, few have won wider esteem than Prof. Knox of Union

Theological Seminary. In a series of volumes from *The Man Christ Jesus* (1941) to *The Death of Christ* (1958) he has worked out a position which makes the crucial event for Christian faith consist not so much in the earthly life of Jesus as in the birth of the Church itself. By this shift of emphasis he thinks it possible to expose the Gospels to modern historical criticism without endangering the substantial of the Christian faith. But as Bultmann and others have found out, this type of solution cannot bypass the question of how the infant Church was related to Jesus Himself. To that theme K. addresses himself in the present volume.

The Christian, quite obviously, cannot be indifferent to the reality of Christ. "It belongs to our existence as Christians to affirm the actuality of Jesus' existence—and not merely the bare fact of it, but something of the full, distinctive quality of it" (p. 21). How can we do so without becoming engulfed in the problem of the historical Jesus?

K.'s first answer is that the Christ-event is not really distinct from the birth of the Church. The Christian kerygma is not so much a report on some previous occurrence as a testimony to what it was given to men to see when they became involved in the Church's life. But this answer, as K. seems to acknowledge, is insufficient. Obviously the Church's message speaks about Jesus. Can we accept the content of the message without requiring confirmation from historical scholarship?

At this point K. makes a most interesting and fruitful excursion into epistemology. Memories, he maintains, are images of a characteristic kind, carrying the assurance of their own authenticity. If I vividly remember something, I am quite unconcerned about whether professional historians can check my recollections. Not only individuals, but families and nations, have memories. Men are able to share in the recollections of their intimate associates. So too the Christian, through incorporation in the Church, shares in her memory of Jesus. To the profane historian, no doubt, such knowledge will seem unreliable. But to the believer, the image of Jesus which the Church bears in her heart will offer a solid basis for full commitment. Memory is a uniquely valid channel for apprehending what K. calls the "felt meaning" of past events.

K.'s conception of Church memory does not, in his opinion, quite coincide with what is commonly called "tradition." The latter, he maintains, is more doctrinal and less concrete. But he recognizes the "reality and importance of an extrascriptural source of knowledge of the Church's intimate past" (p. 53).

After these stimulating principles for fundamental theology, K. proceeds to set forth his own Christological views. This second half of the book will

be, for the Catholic reader, profoundly disappointing. K. meticulously excludes everything supernatural from Jesus' career—the virgin birth, the miracles, the empty tomb. Jesus, he tells us, was subject to error and even to sin. What He thought about the meaning of His own life and death is, in K.'s view, religiously inconsequential. It is enough that God used the career of Jesus as a launching pad for the Church.

In spite of K.'s denials, he leaves the impression of almost totally subordinating Christ to the Church. Jesus' sufferings, for K., are important only because they opened the minds of the disciples to the love of God. Nothing significant, it would seem, took place between Christ and His Father. Atonement, we are told, is primarily the work not of Jesus but of the Church.

These conclusions are particularly depressing in a book which begins with such a high regard for the "memory" of the Church. Since apostolic times the Church has possessed very definite recollections concerning the person of Jesus, His actions, His teaching—recollections crystallized in the *NT*, in the early creeds, in the teachings of the Fathers, and in conciliar decrees. Failing to draw on these venerable sources, K. sets forth an image of Christ which radically differs from that which every major Christian group, from the earliest days, has carried in its heart. It is hard to believe that this "low" Christology represents the author's own definitive stand.

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AVERY DULLES, S.J.

**THE ECUMENICAL COUNCIL, THE CHURCH AND CHRISTENDOM.** By Lorenz Jaeger. Translated by A. V. Littledale. New York: Kenedy, 1961. Pp. xvii + 194. \$3.95.

This volume by the Archbishop of Paderborn has a special interest now that the first period of the Second Vatican Council has closed. For the many who expressed surprise at the strong differences of opinion which became evident, J.'s work may contribute further insight into the manner in which many of the bishops prepared for the Council. The opening chapters are a survey of the past twenty councils, but the interest of the author is on two elements chiefly: (1) an investigation into the vastly different historical situations and unique problems which faced the councils of the past as compared with the present; (2) an attempt to garner from these records some lessons as to how Vatican II might accomplish its tasks. The final three chapters attempt to make more precise conclusions, giving special attention to the question of reunion with separated Christians.

The scholarly mind of the author is striking, but his pastoral concern is

no less apparent; he writes as an archbishop preparing for his task. He sees in history a warning to avoid the psychological blunders of the past, especially the failure to appreciate the mentality of other cultural groups or an overinsistence upon formulas which reflect the spirit of Western Catholicism alone (pp. 44, 59). This same concern is expressed in his desire that the Church adapt to the needs of the various cultures at the present time. One of his basic principles is that Catholic "unity by no means implies uniformity" (p. 122), so that there is a place within the Church for a variety of liturgies, of theological approaches, of traditions proper to individual regions. The Church is not to be identified with any particular civilization but must embrace whatever is good in any culture (p. 103). Far from suggesting that the past councils have settled all the questions, J. compares the Church of today to that at the time of Trent, insisting that it is faced with a task of adaptation, reform, and renewal distinct from that of the sixteenth century, but equally challenging (p. 117). He stresses the importance of free debate, even violent disagreement, within the councils, since it is only in this way that the best manner of expressing Catholic teaching will be worked out (pp. 84, 93); it is this that will at times make such councils even morally necessary in the life of the Church (pp. xiv, 83).

J. insists that the last two councils above all have an important lesson to give, that is, that there can be no true pastoral reform without accompanying dogmatic decrees (pp. 54, 132, 141). Thus he sees the central problem facing the present-day Church as an urgent need to declare in more clear fashion its nature as the Body of Christ (pp. 60, 167, 176), with special emphasis upon a theology of the episcopacy and its role in the infallible teaching office of the Church (pp. 68-77).

His closing chapter on the teachings of separated Christian bodies reveals a sensitive grasp of both the points of contact with Catholicism and the very real obstacles to reunion which remain; but his dominant thought is an abiding trust in the Holy Spirit, through whom such reunion must ultimately be achieved.

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JOHN L. MURPHY

LA MATERNITÉ SPIRITUELLE DE MARIE 1, 2, 3. *Bulletin de la Société Française d'Etudes Mariales* 16 (1959), 17 (1960), 18 (1961). Paris: Lethielleux, 1960, 1961, 1962. Pp. vi + 155, vi + 150, vii + 55. 16 fr., 16 fr., 8.40 fr.

LA MATERNITÉ SPIRITUELLE DE MARIE: RAPPORTS DOCTRINAUX. VIII<sup>e</sup> Congrès Marial National, Lisieux, 5-9 Juillet, 1961. Paris: Lethielleux, 1962. Pp. 188. 18 fr.

The French Mariological Society devoted three years in a row to Mary's spiritual motherhood. In addition, the Society undertook to present to the general public the doctrinal papers of the eighth French National Marian Congress. In the *Etudes Mariales* trilogy, the 1959 papers (at Blois) were positive investigations: magisterium, Scripture, Fathers, medieval authors, and interpretations of the first twelve centuries on Jn 19:26. The 1960 meeting (at Toulouse) continued this approach: Byzantine theology of the golden age, the West from 1250 to 1500, seventeenth-century theologians, French School from St. Francis de Sales to St. Grignon de Montfort, and representative nineteenth-century authors. The third volume (Lisieux meeting, held after the National Congress) contains four papers of synthesis and conclusions.

This reviewer was impressed by the paper of M. de Goedt, O.C.D., on the biblical foundations of the spiritual maternity, in the 1959 *Etudes Mariales*. Limiting himself to the two Johannine accounts, the author relates "the sign of Cana" to the fulfilment of Calvary, basing his case especially on the exact word-usage in its context. De Goedt does not take up the value of Jn 16:19-22, but in the same volume Koehler comments on the use Rupert of Deutz (d. 1130) made of Jn 16 to explain Jn 19.

Jouassard spoke in 1959 on the early tradition. His review of the patristic period sharpens the reader's sense of development of doctrine, and the harvest, though small, is secure. Significant items are: Jouassard's discovery of "mother of virgins" in Leander of Seville (sixth century), Ambrose Autpert's reflections on the *Nunc dimittis*, and the eighth-century Byzantine homilists.

In the 1960 volume, A. Wenger, A.A., traces the spiritual maternity in Byzantine theology from the ninth to the fifteenth century. Not even the great fourteenth-century figures of N. Cabasilas, G. Palamas, and I. Glabas surpass John the Geometer (tenth century) on "Mary assumed" as our mother and mediatrix through her heavenly intercession. Wenger concurs in Jugie's favorable judgment on the originality of Theophane of Nicaea (d. 1381).

H. Barré, C.S.Sp., reports in the 1959 proceedings on the period from Ambrose Autpert (d. 784) to Richard of St. Lawrence (d. ca. 1260). He considers in particular the phrases *mater Dei et mater nostra* and *mater misericordiae*, and provides a chronological repertory of texts from printed and manuscript sources.

The thin 1961 volume offers essays of summary and synthesis. H. Rondet sums up well the papers of the two preceding conventions. The other three papers, on theological questions, do not come off as well as



those of the earlier volumes, although there are rewarding passages in H.-M. Manteau-Bonamy, O.P., M. Philipon, O.P., and especially M.-J. Nicolas, O.P.

Perhaps the reader was meant to turn to the other 1961 volume, the "rapports doctrinaux" from the French National Congress. He will not be disappointed when he does. The late François de Ste. Marie, O.C.D., gave a careful analysis of the Marian devotion of St. Teresa of Lisieux as reflected in her poem of May, 1897, "Why I Love Thee, Mary." R. Laurentin surveys the spiritual maternity of Mary in the living tradition of the Church. The incisive questions at the end of his inquiry show how much has still to be done. Examples are: How far does the maternity of Mary extend: only to Christians, only to the perfect, i.e., Christians worthy of the name, or to all men, to the cosmos, to the angels? What does the very term "maternity" signify? How does it coincide with and differ from queenship, mediation, coredemption? On what is the spiritual maternity based? What are its titles?

G. Frenaud, O.S.B., who wrote of the magisterium in the 1959 *Etudes*, contributes to the National Congress volume an essay on "Divine Maternity and Spiritual Maternity." Frenaud suggests that Mary's spiritual motherhood realizes the initial plan of God for man. If there had been no fall, the children of Adam and Eve would have been born in grace. In the spiritual maternity of the second Eve there has been realized in a more marvelous manner the possibility that sin destroyed in the first Eve.

M.-J. Nicolas provides another essay of synthesis, this time on the theology of the spiritual maternity. He understands grace not only as birth to a new life, but also as a "beginning to be," since the new life is in the process of growth. Mary's maternal role towards Christ continues unto the perfection of the Word made flesh—which is His achievement in the totality of humanity. He calls this "the integral concept of her maternity."

Among the other contributors is J.-H. Nicolas, O.P., discussing the mediation in terms of Mary's dispensation of graces. J.-H. Nicolas rejects physical instrumental causality in Mary's mediation, although M. Philipon strongly supports it in the 1961 *Etudes Mariales*. Among the addresses to specialized groups which complete the volume, the conference to nuns by Paul-Marie de la Croix, O.C.D., is noteworthy: "Religious Vocation and Spiritual Maternity." Inspired by St. Teresa, the author joins the notion of virginal dedication to Christ with spiritual motherhood, and draws out the practical consequences.

The four titles under review reflect healthy theological trends: co-operation between experts in Scripture and the Fathers and the speculative

theologians; free expression of views—partisans of quite different positions are represented; and concern with the spiritual motherhood as a Marian aspect of the doctrine of the Mystical Body. Previous volumes of the National Congresses printed together the doctrinal papers and the other acts. It is understandable that this was not done in the present instance, but one unfortunate result is the omission of Pope John XXIII's radio message on the spiritual maternity to Lisieux, *C'est bien volontiers*, July 6, 1961 (AAS 53 [1961] 504–6). The article on the magisterium appeared in 1959, too early to take advantage of the many relevant statements of Pope John, although Laurentin takes brief note at the Lisieux Congress of John's predilection for the spiritual maternity. The Pope's views and some announcements from Rome prior to the Second Vatican Council lead this reviewer to hope that the Council may say something about this matter when it considers the place of Mary in the Church.

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EAMON R. CARROLL, O.CARM.

GREGORY OF RIMINI: TRADITION AND INNOVATION IN FOURTEENTH CENTURY THOUGHT. By Gordon Leff. New York: Barnes & Noble, 1961. Pp. 245. \$6.50.

Gregory of Rimini, who became General of the Eremitic Order of St. Augustine, is one of the most elusive of the late-medieval Scholastics, because no thorough study has as yet been made of his commentary on the first two books of Peter Lombard's *Sentences*. A number of works have been written on specialized aspects of his teaching, emphasizing his Augustinianism, his affinities to Ockhamism, and his Calvinistic doctrine on predestination. The question still remains as to "whether he is an Ockhamist hiding behind Augustine, or an Augustinian making the best of Ockhamistic conclusions" (Gilson, *History of Christian Philosophy in the Middle Ages* [New York, 1954] p. 502). It is precisely in answer to this question that Leff has written his present work. He lectures in medieval history at Manchester University in England, wrote a Pelican Book on *Medieval Thought* (from St. Augustine to Ockham) and a work on *Bradwardine and the Pelagians* (Cambridge, 1957). Yet we cannot but wonder whether he is conversant enough with the genuine doctrine of St. Augustine and with the Scholastic philosophical and theological background of the thirteenth and fourteenth centuries to give a critical evaluation of the place of Gregory in this perspective. He seems to be particularly ill-informed as regards Duns Scotus and his doctrine on the formal distinction.

L. is not a theologian and therefore dismisses as "neither ascertainable nor

particularly fruitful" (p. 237) any connection between Gregory and the Protestant Reformation, though with good reason Harnack and others have called attention to it. In this connection some of L.'s statements are really amazing, as when he says that "Gregory draws on the example of Christ who, he said, had the beatific vision without having been previously infused with grace" (p. 191).

L. tries to stress what he calls the Augustinian "traditionalism" of Gregory in adhering to the complete divorce between reason and faith. Here Gregory is more Ockhamistic than Augustinian, since Augustine never advocated such a divorce and has, in fact, been wrongly accused of confusing faith and reason; surprisingly, Duns Scotus is also viewed by L. as a proponent of this divorce. Gregory followed Augustine on the latter's doctrine concerning free will, grace, and sin, but he is not, as L. asserts, "an Augustinian in the literal sense of owing the essentials of his outlook to St. Augustine rather than to the thirteenth-century Augustinians" (p. 17).

In his epistemology Gregory is an Ockhamist, but he attempts to amend his nominalism by a vague doctrine of intellectual intuition of Augustinian inspiration. Like Ockham, he refuses to treat as knowledge anything that lies beyond the limits of verifiable natural experience; yet he arbitrarily assumes that the human mind has innate ideas and an intuitive intellectual knowledge. But what corresponds to this in objective reality is by no means clear; it is either a purely mental conception or a quasi-Platonic ideal. For Gregory asserts, "intelligible knowledge, belonging as it does entirely to mental experience, can have no application to external things" (p. 46). At this crucial point in the interpretation of Gregory's epistemology, L. provides us no help. In short, Gregory is basically an Ockhamistic "terminist" or conceptualist with an inconsistent doctrine of Augustinian intuitionism that seems to characterize both his philosophy and theology. His distinctive doctrine of the *complexe significabile* is clearly conceptualistic. Hence, with Ockham, he denies that we can have a natural knowledge of God's existence, His nature, or attributes. This is also the position of Ockham, and the latter escapes scepticism and agnosticism only by an irrational fideism in Christian revelation. Gregory follows the same course but tries to compromise with his patently Ockhamistic premises by refusing to accept wholeheartedly Ockham's divine voluntarism; rather he appeals to divine revelation and to the distinction between the "ordered" and "absolute potency" of God. In traditional Scholasticism this distinction was between what God decreed by His creative act of will and what He could have decreed in keeping with His nature and therefore the laws of intrinsic possibility. Since the Ockhamists denied the metaphysics of essences and therefore the very notion of

intrinsic possibility, God's ordained power became in this fideistic view the order decreed in creation, as revealed in Scripture, while His absolute power became His completely arbitrary omnipotence, so that God could have and still could ordain by His absolute power that what is now sinful would be morally good and that hatred for Him would be meritorious. While adopting Ockham's epistemology, Gregory inconsistently tried to mitigate these extreme conclusions by appealing to revelation. But what bearing has revelation, when divorced from reason, on such a question? Here Gregory reveals himself to be even more fideistic than Ockham, when he tries to limit God's absolute power by what God has revealed in Scripture; for, as Ockham had pointed out, the supposedly relative truth of God's revelation is itself subject to God's completely arbitrary and omnipotent will.

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THE MYSTERY OF CHRISTIAN WORSHIP AND OTHER WRITINGS. By Odo Casel, O.S.B. Edited by Burkhard Neunheuser, O.S.B.; translated by I. T. Hale. Westminster, Md.: Newman, 1962. Pp. xvii + 212. \$5.75.

It is an excellent thing that Casel's own exposition of his Mystery-Presence theory of the liturgy has at last been made available to the English-speaking world; for, until now, those to whom the German (or even the French) language does not readily yield meaning have had to be content with descriptions or summary accounts of it in the words of other writers; their acquaintance with C.'s work could be but secondhand. Even though many of the arguments by which C. supported his theory have had to be modified or abandoned in the light of subsequent debate, there is nevertheless a great interest to be obtained from seeing the way in which the original proponent of the theory approached his problems; there is a freshness and spirit of enthusiasm not to be found in any derived expositions by other writers who were not themselves the originators of the theory. C.'s own presentation of his idea is the classic in this field.

His training as a philologist and patrologist made him somewhat ill at ease with closely-knit logical schemes and precise technical terms normally used by professional dogmatic theologians; his thought is more discursive (even intuitive) than that customary among them, and he was never satisfied with any statement of his theory which they formulated in discussions with him. That is one reason why, from the very beginning, he was a figure of controversy and, after the publication of this book, *Das christliche Kultmysterium*, spent so much of his time trying to explain and defend particular points of his thesis that he never found the opportunity to

present, in one single major work, any complete and balanced synthesis of his doctrine. Hence his writings, other than this small book, are concerned with specific details and not with the whole. The addition of some of these miscellaneous writings to the original book within the covers of this present publication is therefore very welcome; but the small book itself remains the best statement of the Mystery-Presence theory as such.

It is indeed a fascinating theory, characterized by great richness and breadth of vision; it embraces, under the single concept of "mystery" as understood by C., not only a theology of liturgy, but also of the Mass and the sacraments in general, of the redemptive work of Christ, and even of the Christian life as a whole. It satisfies by its beauty, and appeals to both the mind and heart; the vision which it opens enriches one's prayer and inspires one's preaching; the idea that participation in the liturgy is a real participation in the very redemptive work of Christ is something enormously attractive. To be a Christian is something much deeper than just believing what Christ taught and behaving according to His commands and counsels; it is nobler than being a mere recipient of the graces which Christ won by His passion and death and dispenses through the sacraments of His Church; the fulness of the Christian life is seen, instead, as a union with our Saviour so close that one is privileged, through the liturgy, to enter into His very salvific actions themselves and appropriate them (and not just their fruits) as one's own.

As Fr. Charles Davis says in his admirable preface to this volume: "We have here not a technical treatise, but a piece of popular spiritual writing. . . . For Casel what mattered most was the right basic approach to the Christian religion, the right answer to the question, What is Christianity? That is what he sets forth in this book." The answer, according to C., is not a new one, but one which had become obscured and then forgotten in the ever-increasing complexities of the analytic theology of more recent times; it had already been given by St. Paul, St. John, and many of the Fathers; it had even been anticipated in some nebulous but now recognizable way in the form of some concepts associated with the ancient pagan mystery-religions, which, though in no way the origin of the Christian mysteries, were a providential preparation of mankind for the divine work of redemption by Christ.

In all the controversy which has ensued since C. first propounded his theory, this last point, concerning the pagan mysteries, has been demonstrated as now untenable. The theory's basis in Pauline and patristic theology has found a great deal of support and is still being studied. Its central idea, that of the presence not only of the Person but even of the

salvific acts of Christ in the sacraments, has obtained such general acceptance that it has come to stay, but the way in which the mystery of salvation is actually present in the Christian cultual mysteries is still a problem under lively discussion.

The Mystery-Presence theory has inaugurated what is perhaps the most fruitful doctrinal movement of our times; it is acting like a ferment in practically every sphere—in Scripture, dogma, ecclesiology, patrology, and especially in liturgy; it is making them all react upon each other and is, in turn, receiving impulses from them. Hence it is extremely useful for anyone who is interested in the problem to be able to study, at first hand, the exposition of the theory given by the pioneer whose brilliant insight and originality have so stimulated modern theology. *Tolle, lege.*

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CLIFFORD HOWELL, S.J.

DIE PRIESTERWEIHE IM RÖMISCHEN RITUS. By Bruno Kleinheyer. *Trierer theologische Studien* 12. Trier: Paulinus-Verlag, 1962. Pp. xvii + 268. DM 25.80.

FORMEN, RITEN UND RELIGIÖSES BRAUCHTUM DER EHESCHLIESSUNG IN DEN CHRISTLICHEN KIRCHEN DES ERSTEN JAHRtausENDS. By Korbinian Ritzer, O.S.B. *Liturgiegeschichtliche Quellen und Forschungen* 38. Münster: Aschendorff, 1962. Pp. xliii + 392. DM 42.—

These two volumes are histories of liturgical rites and their sources, and provide a great deal of information for sacramental theology and for liturgical renewal. From them the theologian can learn to handle with greater accuracy and understanding his chief source in sacramental matters, namely, the historically varying practice of the Church; those engaged in liturgical renewal may be helped to avoid the double trap of idealizing the early Church and of rejecting as decadent all later developments.

While both are histories of a rite, the two books differ a good deal because of the nature of the sacrament treated and the range of material covered. K.'s is a study of presbyteral ordination, in the Roman rite, down to its present form (in the first printed Roman Pontifical of 1485; there have been only minor rubrical changes since). It is a study chiefly of the rite itself; questions of theology or law are dealt with only where important for the history of the rite as such (questions of theology, e.g., in discussing the prayers of ordination at their various stages).

The main lines of this development have, of course, long been known. The merit of K.'s study is that it enters into detail and shows what varied shapes the rite took on, especially once non-Roman influences were brought

to bear on it. K. traces the rite through, reductively, three significant stages: (1) the *Apostolic Tradition* of Hippolytus shows the NT imposition of hands and prayer. This will remain the center of the pure Roman rite, both as to the gesture of imposition and as to the themes of the prayer of ordination. The later Roman rite will simply prefix to it a litany with invitatory and concluding collect. (2) The most important and decisive stage of development is the conflation in the eighth century of this Roman rite with Gallican rites (*Missale Francorum* and *Eighth-Century Gelasianum*). This results in a multiplication of prayers by doubling the invitatory, litany-collect, and preface of consecration, and begins that addition of symbolic rites (here, the anointing of hands) which will later cause a shift in theological evaluation of the key moment in the whole rite. (3) The growing complication of rites, including the introduction of the *traditio instrumentorum* (Romano-German Pontifical, ca. 950, and the Pontifical of the Roman Curia), terminates with the ordering of elements and their reduction to unity in the Pontifical of William Durandus (1292-95). In an appendix K. prints the present rite of presbyteral ordination with references to the origin of each element and to its discussion in his book.

This is a richly detailed study. Historians of the liturgy will doubtless dispute over certain interpretations and source hypotheses, e.g., K.'s views on the *Statuta ecclesiae antiquae* (especially pp. 89-93) and his contribution (especially p. 31, n. 23) to the continuing detailed evaluation of A. Chavasse's monumental *Le sacramentaire gélasien* (cf. THEOLOGICAL STUDIES 20 [1959] 641-42). There are a number of informative footnotes giving to the non-initiated the state of the question and some bibliography on complicated or disputed historical matters (e.g., p. 12, n. 3, on the text of Hippolytus' *Apostolic Tradition*, and p. 14, n. 5, on the authorship and Roman character of this document), and some pages that are pertinent to the modern debate on Eucharistic concelebration (pp. 181-87).

Ritzer's book ranges far more widely in space than K.'s (it covers all the Churches of East and West), even if it stops with the eleventh century. It differs further because R. is concerned with engagement and marriage as such rather than simply with liturgical forms connected with these. In marriage, unlike ordination, the Church found richly developed juridical and religious forms already existent. The history R. traces is one first of the sanctioning of these forms where possible, and later of the gradual development of ecclesiastical legislation on marriage, of specifically Christian marriage customs, of prayers for the blessing of marriage (here especially the quickly emerging link between marriage and Eucharist).

The Church was not concerned from the beginning to give a liturgical

form to the celebration of engagement and marriage, or even to legislate for these, except beyond urging that Christian marriage be "in the Lord." In his chapters on the first three centuries (pp. 1-69) R. is critical of a number of widely-accepted interpretations of the Fathers that would find later legislation and customs already existent in this early time (e.g., apropos of Ignatius of Antioch and marriage *in facie ecclesiae*; of Clement's *Paedagogus* and the priestly blessing of marriage; of combining elements in Tertullian's Catholic and Montanist writings to derive a picture, for the Catholic Church of the time, of ecclesiastical control of marriage).

Liturgical forms for solemnizing engagement and marriage date with certainty only from the fourth century. From this point on, R. follows the development in each sector of the Church. The legislation, customs, and rites of the Eastern Churches are discussed in detail (pp. 70-150; the greater part of these concern the Greek-Byzantine Church), and then the separate areas of the Western Church (pp. 153-291: Rome and Italy; Roman-Merovingian Gaul; Roman and Visigothic Spain; British Isles in Celtic and Anglo-Saxon periods; Carolingian Gaul; Germany). Especially notable and valuable are the section on the development of the Roman Mass for marriage, from the Leonine Sacramentary to the 1604 Missal of Clement VIII (pp. 171-98); the chapter on the origin and spread in the eleventh century of the *Ordines ad facienda sponsalia*, in which for the first time the explicit giving of consent by the marrying couple (on which consent, however, the Church had insisted from very early date) enters the liturgy (pp. 295-322); the Conclusion, stating the results of the book and providing in its first six paragraphs a conspectus that might well be read before beginning the book itself (pp. 323-36); and the lengthy appendix (pp. 337-79) of sources—chiefly from medieval sacramentaries, missals, and pontificals—for the history of marriage rites in the Western Church.

It has not been possible here to convey a just impression of this volume's rich contribution to the juridical and liturgical history of marriage, of its astounding range of factual detail and minute textual interpretation, of its author's learning and his mastery of complicated developments so as to present them in clear form. The book is the work of many years, having been first published in 1951-52 in hectographed form and in a limited edition, and then reworked over the next ten years. It is a remarkable piece of work and should become a standard tool in sacramental theology and liturgical history.



CONSCIENCE AND ITS RIGHT TO FREEDOM. By Eric D'Arcy. New York: Sheed & Ward, 1961. Pp. x + 277. \$3.50.

In this competent essay an Australian priest and promising young philosopher, raised in the tradition of the homeland of the common law and trained in Catholic theology and the *philosophia perennis*, affirms, after a careful study in the history of ideas, "the obligation to follow one's conscience, when it has been formed in good faith, and the right to follow it, with freedom from State-interference, in matters of religious faith, profession and worship" (p. 272). Thus this is another contribution to an *opinio communis* in process of formation. The opinion is resisted by fewer and fewer theologians and moral philosophers, not to speak of jurists and legal philosophers. The opponents are found chiefly in the culture of Iberian Hispanidad and among a few Italians with their somewhat belabored distinctions of thesis and hypothesis, of *de jure* and *de facto* toleration, and their supposedly ideal union of state and Church, the value of which becomes more and more doubtful with the great changes in the world community and the progressive turning away from the narrow idea of the nation-state in favor of the greater regional forms of political life.

D'Arcy discusses first the historical development of his problem, focusing this development on St. Thomas Aquinas' doctrine of the nature and authority of conscience and on some of the conclusions to which the theory obviously leads. He quotes, understandably, almost exclusively British authors, classical and contemporary. He argues that every adult has a strict right to religious freedom and that the state is guilty of injustice if it interferes in matters of religious choice, profession, and worship. He thinks that this right is satisfactorily recognized in Australia, Ireland, and the U.S.A. This is somewhat narrow, for the same religious freedom prevails in the constitutions of almost all free states in the West (in Belgium since 1831) and is only limited by the nationalism of some ex-colonial new states and practically denied only in the communist empire.

The essay is divided into four parts. D'Arcy first discusses the distinction between synderesis and conscience (after a short report on the pre-Christian usage of judicial conscience and on St. Paul's new doctrine of the directive or legislative conscience). He then presents the uncertain and varied doctrines of the early Schoolmen, basing himself on Dom O. Lottin's fundamental research. Next in order comes St. Thomas' theory in its development from the Commentaries to the *Summa theologiae*; the position finally reached is that conscience, if sincere or bona fide, always binds. D. shows that St. Thomas, though all the antecedents were present in his doctrine, did not

fully develop his own doctrine in the problem of heretics. Obviously—and the very simile of the counterfeiter points this up, for it is difficult to imagine a man being a counterfeiter without clear knowledge, intent, and premeditation—St. Thomas would not in practice assume a heretic to be *bona fide* any more than he would a counterfeiter. And yet there were reports even before St. Thomas' time of the truly pious deaths of heretics at the stake, just as three hundred years later Lutherans putting Anabaptists to death were amazed at the piety of their victims.

Nonculpable ignorance of law, and not simply of fact, came to be considered in modern times a valid excuse for conscience. This development, D'Arcy explains, is due to our highly developed social anthropology and psychology, our awareness of the power of mores over the members of society, and our understanding of mental diseases.

Leaving more involved moral problems aside, D'Arcy turns to a discussion of the term "right" in Thomism, in order to determine what conscience and its right to freedom mean. Probably not too familiar with Roman law, which was so well known to St. Thomas, he indulges in some unnecessary distinctions concerning the term "right" in other European languages. Yet he rightly points out that "St. Thomas is not unequivocally clear on the relationship of citizen and Community, of individual good and common good." But this was cleared up by Occam and Vittoria, Molina and Suarez, though, like their Protestant counterparts, they still defended the assumption that only religious conformity could be the basis for political loyalty. Only after this link was slowly broken could mere practical toleration develop into the specific right of religious freedom vis-à-vis the state.

In the fourth part of the book some difficulties are discussed: the duty of the state to prevent evil, and the interpretation of the phrase "error has no rights" which is now more commonly accepted. The author observes in closing that, compared with the great issues left untouched, his conclusions may seem small. That they are true, however, he is convinced. He will find a widespread agreement with him in this claim, for this conviction and this kind of thinking are far on the way to becoming the *opinio communis*.

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H. A. ROMMEN

LA PENSÉE THÉOLOGIQUE DE TEILHARD DE CHARDIN. By Georges Crespy. Paris: Editions Universitaires, 1961. Pp. 236. 12 fr.

LA PENSÉE RELIGIEUSE DU PÈRE TEILHARD DE CHARDIN. By Henri de Lubac, S.J. Paris: Aubier, 1962. Pp. 376.

Though the titles are similar, the books differ greatly in scope and de-

velopment. The first deliberately omits discussion of Teilhard's spiritual and ascetical teaching, to concentrate on his strictly theological thought; it is an essay in interpretation rather than a simple exposition. The second considers mainly Teilhard's spiritual thought, presenting his theological elaborations as a necessary substratum; it is predominantly expository, laden (perhaps overburdened) with thousands of quotations in text and footnotes, yet is also interpretative. Neither author undertakes an evaluation of Teilhard's purely scientific contributions, but both clearly perceive that his broader scientific syntheses are inseparably fused with the genesis and growth of his theological and religious convictions. Both make generous use of scores of Teilhard's works, major and minor, published as well as unpublished.

Georges Crespy, professor in the faculty of Protestant theology at Montpellier, investigates Teilhard's theology in a sympathetic and ecumenical spirit. He succeeds remarkably well. As Claude Cuénot observes in a brief preface to the book, no Catholic reader will feel he is on unfamiliar ground. Thorough acquaintance with many of Teilhard's writings disclosed to C. the amazing compass of the French Jesuit's genuinely theological work. He acknowledges that no one can as yet boast a complete grasp of Teilhard; the reason is to be sought both in the character of Teilhard's presentation of his views, and in the fact that so many of his literary productions are still unavailable. Hence C.'s book must be regarded, as he himself insists, as an essay toward an understanding of Teilhard's theology.

Everything that Teilhard wrote, aside from his purely technical studies in his specialized fields of prehistory, was an effort to make clear his vision of the universe in evolution. That vision, as is now being appreciated, involves theological insights that can no more be fitted into the framework of classical theology than his scientific vision can be expressed in the ordinary categories of the physical sciences. Teilhard worked out his phenomenology for the purpose of elucidating aspects of theology, based on supernatural faith, that would be comprehensible to modern man. His phenomenology and his theology are inseparable—a fact that augments the difficulty of isolating and treating apart a Teilhardian theology. The intuition on which all his theology is based is his perception of a profound accord, initial as well as terminal, between the natural and supernatural orders. Teilhard's theology culminates in his Christology, as also does his cosmology. This, in C.'s judgment, is the key to Teilhard's theology, which consequently must be apprehended and weighed in function of Christology. Only the risen Christ, the Christ of the Parousia, the Omega Point, gives meaning and direction to the evolving universe. But Teilhard does not ask us to acknowl-

edge this as the product of scientific contemplation. The act of faith is required; without it, the scientific edifice will remain forever unfinished.

In his critique of this theological enterprise, C. finds that Teilhard has failed to take full account of biblical data. Teilhard chooses only such texts of Scripture as seem to confirm aspects of his cosmic vision of Christ, and even in these passages his exegesis is likely to border on the naive. Furthermore, C. is not sure that evolution itself is unintelligible unless it is extended up to Christ. However, in spite of some distortions in the grand vision, the question may be seriously asked whether Teilhard is the last of the great Augustinians or the first of a new order of theologians. C. does not venture to give an answer.

Henri de Lubac not only had the opportunity to read many of Teilhard's works that were never widely accessible, but for more than thirty years enjoyed the advantage of frequent correspondence and personal conversations with his brother Jesuit, to whom he often presented what a lesser man might have regarded as objections. Explanations of views thus obtained enabled him, in his turn, to clarify some obscurer phases of Teilhard's thought.

L. shows that, abstracting from the technical works, two classes of Teilhardian writings must be distinguished. One takes its starting point from the data of experimental science, and is scientific or even philosophical in tone. The other is mystical and religious, and makes frequent appeal to the data of Christian revelation. The first has its center in *The Phenomenon of Man*, the second in *The Divine Milieu*. Although the first is important in its own right, it is designed to lead to the second. Any attempt to reconstruct Teilhard's complete religious thought from the first series alone must result in a mutilation and even falsification of his achievement. The primary task which L. sets himself is a study of Teilhard's religious teaching.

The entire corpus of writings pertaining to the second class is the work of a believer who proposes to men his highly personal vision of Christ. It is deeply eschatological; indeed, the pronounced optimism so often noted in Teilhard flows from the fact that he "lived in the Parousia." The remote future of the process of cosmogenesis fascinated him to such an extent that he more than once confessed to a feeling of nausea for study of the past. Promotion of a happy issue to evolution, which is now largely in man's power, calls for the unremitting effort of us all, so as to prepare as well as possible for the supernatural union that will eventually crown the advance toward unification on the human level. The interplay of natural and supernatural forces is brought out by L. in an excellent chapter on "Nature et grâce."

Evolution is heading toward fulfilment in the famous Omega Point. This term, as L. discerns, does not always have the same meaning. In the first place, Omega is a point of arrival, the climax of the world's maturation. It is also the point of encounter between the universe that has reached the limit of its centration and another, transcendent Center. Finally, it is this Center itself, the absolutely ultimate self-subsistent principle, the Alpha and Omega of Scripture.

L. does not number himself among Teilhard's "disciples." He by no means accepts all the views propounded by his Jesuit confrere. The latter's spiritual way is evaluated as only one way among others. Nevertheless, Teilhard, more than any man, has "Christified" evolution.

*St. Mary's College, Kansas*

CYRIL VOLLERT, S.J.

CHRISTLICHE ANTHROPOZENTRIK. By Johannes Baptist Metz. Munich: Kösel, 1962. Pp. 139. DM 12.50.

*Christliche Anthropozentrik* is an excellent introduction to the theological orientation associated with the name of Karl Rahner. Its author revised and expanded the text of *Geist in Welt*, Rahner's major philosophical work, in preparation for its second edition; his doctoral thesis was devoted to a major element in the construction of Rahner's theological anthropology, the dogmatic notion of concupiscence; and he has also contributed a number of important articles to the *Lexikon für Theologie und Kirche* on topics closely connected with Rahner's theological synthesis. Its brief and authoritative treatment of many of Rahner's major themes—the starting point of philosophical reflection in the subject's self-possession through the knowledge and freedom which constitute it as spirit in the world, and the theology of concupiscence, revelation, grace, and freedom which emerges from a reflection directed by the spirit's constant presence to itself as a subject open to the word of God spoken to it in space and time—will make this little book most useful to theologians who are anxious to acquaint themselves with Rahner's metaphysics and with the theological developments which have their ground and origin in it.

The object of the book, however, is to make an original contribution to philosophy and theology. M.'s preoccupation with the theological texts in which Aquinas concerns himself with concupiscence, freedom of conscience, grace, revelation, and the state of the fallen angels has convinced him that, although on the explicit level of content the theological thought of St. Thomas expresses itself through the categories of Greek metaphysics, substance, nature, motion, and matter and form, the form of his thought, its

*Denkform*, is not Greek at all but Christian. The consequences of this discovery are very far-reaching. The *Denkform* of any thinker is his fundamental understanding of his own self and of being in general. It is the horizon which, although it may never reach the level of explicit expression on the level of content, influences the interpretation of every object of his thought. Thus it is the *Denkform*, the fundamental form which is the principle of his thought, that constitutes the "spirit" of a thinker; and it is the *Denkform* rather than its inherited categories that constitutes the unique and distinguishing character of any philosophical or theological system.

Although Greek metaphysics frequently concerned itself with man on the level of content, its fundamental understanding of the human self and of being in general was that of universal nature. Thus its *Denkform* was cosmocentric. Consequently it was a metaphysics in which nature counted for more than person, the universal was prized more highly than the individual, and substance interpreted in terms of space was of more metaphysical consequence than subject interpreted in terms of freedom, history, and time. St. Thomas, on the other hand, took as his fundamental understanding of the human self and of being in general the human subject open to the divine subject through a created world of history. Therefore, although on the level of content his thought was primarily concerned with God, its *Denkform* was anthropocentric. As a result, it is open to the realities of freedom, unicity, history, and time, which can be adequately handled only by a metaphysics whose fundamental understanding of being is that of being as subject.

Furthermore, it is because St. Thomas' thought is Christian that its *Denkform* is anthropocentric rather than cosmocentric; for this form of thought with its openness to the personal element in man is one of the metaphysical presuppositions demanded by Christian revelation. St. Thomas can thus be truly called the father of modern philosophy, since in his synthesis we find the emergence of theology in the strict sense of the word; and in that theology Greek metaphysics is transformed into Christian philosophy not by its content but by the new *Denkform* which utterly transforms its "spirit" and its nature.

It is urgent for the contemporary disciple of St. Thomas to understand the relation of Thomas' *Denkform* both to revelation—particularly biblical revelation—and to modern philosophy. The *Denkform* which had its origin in St. Thomas' confrontation with the word of revelation has come to maturity in modern philosophy, which is anthropocentric—and therefore Christian—in its *Denkform*, no matter how far it may have strayed from

Christian truth on the level of content. Thus the authentic Thomist should draw upon its resources in his reflection upon the revealed word of God. By doing so he can continue the work begun by St. Thomas himself. This will be to modify and expand the categories of Greek metaphysics and to devise new categories as they are needed to interpret adequately the reality of being as it manifests itself more fully under the influence of the anthropocentric *Denkform*. Thus Thomism will be a philosophy and theology of authentic development, whose orientation will be forward-looking rather than backward-looking.

M.'s thesis will be warmly applauded by those whose acquaintance with the works of Rahner has already disposed them to accept the metaphysical soundness and historical authenticity of his understanding of St. Thomas. A book as brief as this, however, cannot present sufficient evidence to quiet the objections of those Thomists who still entertain doubts on both these scores. Of this M. is quite conscious. He is also perfectly aware how difficult an enterprise it is to establish the existence and the distinctive character of a *Denkform*, since a *Denkform*, by definition, is not the explicit content of a system but the form which is its principle and which consequently always lies beneath the level of explicit formulation. M.'s task is even more difficult since his thesis is that the Christian *Denkform* is in an incipient stage of its development in the works of St. Thomas and that its influence can be clearly discerned in certain vital areas of his theological thought and that even there its development is heavily overlaid by the categories of Greek metaphysics.

A claim as radical as that put forth by M. concerning the nature and modernity of St. Thomas's *Denkform* and "spirit"—a claim more radical than historians like Gilson or Pieper would care to risk—is quite provocative. It will surely give rise to controversy and discussion, and those who oppose the claim will have a wealth of texts on which to draw. It is to be hoped that discussion will arise and that in the course of it the author of this excellent book will receive the opportunity to defend at greater length a thesis which holds out such great promise for an authentic development of Thomism. Such a vigorous discussion cannot fail to be of profit to philosophy and to theology as well.

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GERALD A. MCCOOL, S.J.

## SHORTER NOTICES

**THE BIBLE TODAY**, no. 1 (October, 1962). Collegeville, Minn.: Liturgical Press. 12 issues: \$5.00.

This new periodical is devoted to the work of translating the conclusions of biblical scholars into terms that will be more readily assimilated by those who have not the time or the scientific equipment to attack the continually growing mass of professional studies and literature dealing with the Bible. There has long been a need, in this country, for such a publication. If the first issue can be counted as a herald of what is to follow, we shall be very much in the debt of its distinguished editors, its eminent contributors, and a publisher whose zealous dedication to the task of educating American Catholics in the meaning of their faith has already become a gratefully accepted byword among us. The plan is to publish six issues annually, which will be correlated with the school year: three issues will appear in each semester. To judge from the first number, this new venture cannot but be an invaluable aid to refresh the class preparation of the high-school and college professor and to assist the parish priest in locating the various books of Holy Scripture within the over-all unity of the Bible as he prepares his sermons and explanations for his people. But its usefulness is not limited to the teacher. Any Catholic who is (or wants to be) alert to the fruit which contemporary biblical scholarship has borne will find that the pages of this little journal contain very adequate and clear summaries of most timely issues (e.g., "Primitive Liturgy in the Formation of the New Testament"). The average length of the articles is six pages. It is a question whether the photography employed on the title pages of each article represents an altogether happy choice. By the same token, one might have expected that the article dedicated to the geography of Palestine would have been carried off with more success and a good deal less strain on the imagination of both author and reader by the simple inclusion of a map. Be that as it may, *The Bible Today* is a welcome addition to the general effort of the Church to promote "popular appreciation of the Word of God."

*Woodstock College*

*John Gallen, S.J.*

**FLAVIUS JOSÈPHE ADAPTEUR DE LA LETTRE D'ARISTÉE: UNE RÉACTION ATTICISANTE CONTRE LA KOINÈ.** By André Pelletier, S.J. Paris: C. Klincksieck, 1962. Pp. 360.

This is a philological dissertation, dense with quoted texts, on the stylistic differences between the so-called *Letter of Aristee*, which ostensibly by way of history relates the origin of the Septuagint, and the same story as Josephus incorporates it, with full acknowledg-



ment of his source, in *Antiquities* 12, 12-118. The earlier chapters compare the two authors in their treatment of principal topics common to both, while the later ones analyze their differences in grammatical and verbal detail. There follow the complete Greek text, in parallel columns, for the common element in the two authors, tabulations, and indexes. P.'s method is indefatigably minute and exhaustive, so that his labor results in a storehouse of material for workers in Koine. As literary criticism, the significance of the book is certainly positive, mainly in the sense indicated in the title: Josephus wrote to please the taste of his public in Rome, who read Greek and were more or less atticizing in their sympathies. P. is content to accept the title of "Letter" without criticism, and to treat it as appropriate to the literary form of the work. It is a modern designation, however, and of questionable accuracy. It is discussed and rejected by Moses Hadas, *Aristeas to Philocrates* (New York, 1952, p. 56), which apparently was not utilized for the present study. The investigation which P. has here conducted to its term is the best of auguries for his edition of the *Lettre d'Aristée* in *Sources chrétiennes* 89, which has since appeared.

West Baden College

Edgar R. Smothers, S.J.

WHO WAS WHO IN CHURCH HISTORY. By Elgin S. Moyer. Chicago: Moody Press, 1962. Pp. vi + 452. \$5.95. This work, according to its dust jacket, is intended for students and teachers of Church history, pastors, Sunday-school teachers, students of world affairs, and "any other person interested in a broader acquaintance with the foremost personalities of Christendom." Approximately 1700 foremost personalities are included. M.'s preface asserts that "certainly no reader will judge any of these to be irrelevant to the development of the Christian Church." Excluded are Borromeo, Canisius, Pius V, and Wiseman, apparently as irrelevant, to make room for John Adams, Tom Paine, Samuel Clemens, and Harriet Beecher Stowe. Consonant with the principle of selection is the allotment of space: Aimee Semple McPherson is accorded more than Cardinal Gibbons, William Cullen Bryant than John Carroll, Benjamin Franklin than John Calvin. The articles on Luther and Lincoln are of almost equal length. The preface also assures us that "various sources were utilized for each entry in order to secure the best, most reliable, most widely accepted data." Some of the data thus secured are indeed remarkable. Cyril of Alexandria "wrote and sent out circle letters to the churches of his dioceses." "Both Catholics and Protestants like to claim [St.] Patrick, but he was probably neither." Johann Eck looked "more like a butcher or a soldier than a theologian."

Pius XI was highly pleased by "Roosevelt's sending of Myron Taylor as his personal representative to the Vatican in 1930." And so on.

*Woodstock College*

*Robert E. Carter, S.J.*

FRAGEN DER THEOLOGIE HEUTE. Edited by Johannes Feiner, Josef Trütsch, and Franz Böckle. 3rd ed.; Einsiedeln: Benziger, 1960. Every serious student of theology will welcome this collection of articles by the outstanding German and Swiss theologians living today. All of them are present: Karl Rahner (nature and grace), Hans Urs von Balthasar (eschatology), Heinrich Fries (myth and revelation), Thomas Sartory (Church and churches), and others. The Dutch Dominican Edward Schillebeeckx also has an article on "The Sacraments as Encounters with God." They seek in this book to outline, each in his respective field, the most vital points of interest in present-day speculation and try to predict what course these discussions will take in the immediate future. The book is a singular success and there is little wonder that it is already in its third German edition. Unquestionably the outstanding feature is the complete grasp these men have on contemporary Protestant thought, as well as the inspiration and "food for thought" they find there. Moreover, much of their writing is clearly directed to the Protestants, in the sense that the Catholic position is often given from a starting point which is acceptable to, or at least understandable by and sometimes even documented by, Protestant theologians. The points that separate us are seen, therefore, always against the wider background of the similarities which unite us. Little wonder, then, that Oscar Cullmann should publicly praise the article, surely outstanding, of Otto Karrer on "Apostolic Succession and the Primacy." "There is often a tendency," writes Cullmann (in *Begegnung der Christen*, ed. by Maximilian Roesle and Oscar Cullmann; Stuttgart: Evangelisches Verlagswerk; Frankfurt: Josef Knecht, 1959, pp. 11-12), "fearfully to avoid discussion of those questions in which, in our human estimation, a union cannot be reached. It has been the service of Otto Karrer not to shrink even from the mutual discussion of the delicate problem of the primacy. In all openness he defends the Catholic teaching, but with deep understanding for the opposite position, which he portrays exactly. So that, if not unity, at least the possibility of discussion has resulted even here." Surely the same could be said, *mutatis mutandis*, for the articles of Johannes Schildenberger (on inspiration and freedom from error in Scripture, and on the Old Testament), Josef Rupert Geiselmann (tradition), Sartory and Fries: "... deep understanding for the opposing position, which they portray exactly." This is scholarship

which cannot help but ripen in the greater union of separated brethren. The book is not limited to speculative theology. There are also outstanding articles on preaching, the liturgy, the role of the layman in the Church, and moral theology, all from the point of view of the present-day *Problematik*. The book has a thorough index, as well as invaluable bibliographies after each article. In short, the book cannot be too highly recommended for anyone wanting an introduction to, and a survey of, the problems which stand at the horizons of theology today.

*Collegio Bellarmino, Rome*

*Carl Lofy, S.J.*

ADMIRATION RELIGIEUSE ET DÉSIR DE SAVOIR: RÉFLEXIONS SUR LA CONDITION DU THÉOLOGIEN. By Jean-Paul Audet, O.P. Montreal: Institut d'Études Médiévales, 1962. Pp. 69. ECRITS DE LA "PETITE ÉCOLE" PORRÉTAINE. By Antoine Dondaine, O.P. Montreal: Institut d'Études Médiévales, 1962. Pp. 67.

These two brochures are the Conférences Albert-le-Grand for 1961 and 1962. Wonder that awakens desire for knowledge, and admiration with its sense of fulfilment in the face of values are the subject of Père Audet's lecture. After describing the nature, forms, and function in human life of these two elemental experiences and emphasizing their connection with hope no less than belief, A. seeks to explore in descriptive fashion the interacting roles of admiration and desire for knowledge in determining the form and sustaining the movement of belief. To this end he develops two examples: (1) the Yahwistic account of creation and fall (Gn 2:4—3:24) as a narrative penetrated with religious admiration of the Creator—and primarily so, for the writer of the account is a "witness"—but at the same time as a response to man's desire to know, aroused in this instance by constant experience of the human condition and the questions about God and man that this experience urges on us; (2) the scientific theology of St. Thomas, a supreme example of that type of theology that exploits the whole range of man's wonder—and primarily so, for its aim is not to bear witness but to seek answers—yet at the same time is moved in its hidden depths by religious admiration. In fact, the bond of continuity between Genesis and St. Thomas is primarily this same admiration of God the Creator; the wonder felt and the questions asked have largely changed, because the Yahwist and the medieval theologian are vastly different men. This is an attractive and perceptive essay, marked by many fine observations. Père Dondaine's lecture is of a much different type, being almost wholly factual in its contents. The "little school" was the name given by Paul Fournier to the small group of obstinately committed disciples of

Gilbert in the latter part of the twelfth century, i.e., after the Council of Rheims in 1148 ("little school" in distinction from the better-known Porretanians who find a place in theological manuals). One mark of the writings of Gilbert and his school is an abundant appeal to the Fathers. It is from the viewpoint of the twelfth-century patristic revival that D. here considers the group's work. He describes a series of works, often anonymous, none of them published in its entirety, and analyzes the use of the Fathers in them. D. draws no grand conclusions from the examination, but he does add one more bit to the slowly emerging picture of the decisive twelfth century.

Woodstock College

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

NO ABSENT GOD: THE RELATIONS BETWEEN GOD AND THE SELF. By Martin C. D'Arcy, S.J. New York: Harper & Row, 1962. Pp. 157. \$4.50. In this wise collection of essays, D. once more combines broad survey with urbane apologetic. The book is concerned with the nature and existence of the self, of God, and of the unique relationship between the two. Modern views that deny or distort these realities are subjected to a careful, and at times wry, critical analysis that takes up three fourths of the book. In the course of the prosecution, D. summons an army of defendants: empiricists, positivists, logical positivists, mathematical positivists, analysts, semanticists, *et al.* For convenience, D. calls all these people nominalists and with wit and irony treats them to the standard realist refutation of their views. Perhaps the book spends too much time on this nominalism—one feels at times that D. is forcing an open door. Existentialists are discussed with sympathy; their nihilism is pitiful, unlike the proud reductionism of the logicians. Moreover, they have pointed up facets of the self and consciousness which D. incorporates in his positive treatment. The latter is basically a presentation of the Thomistic notion of substance, with modern refinements drawn largely from the work of Austin Farrer. Throughout, D. utilizes the data and insights afforded by Ralph Harper's *The Sleeping Beauty* and Georges Poulet's *Studies in Human Time*. There is nothing new in this book, but D.'s unembarrassed and easy range of reference from Plato to Proust, Anselm to Zoroaster, shows how rich and varied the old truths are.

Woodstock College

John M. Phelan, S.J.

THE GENERAL COUNCIL: SPECIAL STUDIES IN DOCTRINAL AND HISTORICAL BACKGROUND. Edited by William J. McDonald. Washington, D.C.: Catholic Univ. of America Press, 1962. Pp. vii + 182. \$3.50. A collection of

papers delivered at the Catholic University of America. Three essays are outstanding: Walter J. Burghardt's treatment of the Council of Florence, Stephan Kuttner's study of the reform-theme at Trent, and John Tracy Ellis' fresh and lively *mise en scène* of Vatican I. Eugene Burke contributes a good study on the general council in the teaching of the Church, and Martin McGuire gives an accurate summary of the history of the councils of the past. Edmond Benard's essay on Nicaea and Ephesus is published after the author's death—which no doubt accounts for its somewhat unfinished state. Kuttner's article suffers by a word left out of the third sentence on p. 106, and Ellis' first sentence on p. 121 says, by unfortunate construction, the exact opposite of what he intends. The last essay, contributed by Joseph C. Fenton, is below the standard of this otherwise solid book. F.'s intention seems to be to give a summary history of ecclesiology and then to situate the theology of the general council in the historical development of the tract *De ecclesia*. Almost twenty pages are devoted to a summary of the third book of John de Turrecremata's *Summa de ecclesia*. F.'s references to this work would have been easier to check if instead of giving only chapters he had added to them the page numbers of the 1560 Venetian edition of this work, which is available in the Catholic University Library. Should not Turrecremata's understanding of what was the Roman patriarchate, given on p. 276 of the *Summa*, temper F.'s statement on p. 158 concerning the powers of a "Roman synod"? Further, what great importance attaches to Turrecremata's views that he merits such space in an essay supposedly dealing with the theology of the general council? F.'s second sentence on p. 156 must be a printer's error.

Woodstock College

Herbert J. Ryan, S.J.

CONCILIORUM OECUMENICORUM DECRETA. Edited by Joseph Alberigo, Pericles-P. Joannou, Claude Leonardi, and Paul Prodi. Freiburg: Herder; New York: Herder Book Center, 1962. Pp. xxiii + 792 + 72\*. DM 55.—; \$17.50.

Many books prompted by Vatican II have doubtless exercised, and will continue to exercise, no negligible influence in helping theological opinion to jell and in molding Catholic thought on important subjects. None, it seems safe to say, will have the lasting usefulness of the volume here noticed. Here, for the first time, the student of theology has within the covers of one book—and that of moderate size—all the decrees and canons of the first twenty ecumenical councils. A brief introduction to each council gives historical circumstances, state of the text, and a short bibliography of important books and articles on the history and theology

of the council. For the conciliar texts, derived from critical editions where available, variants are noted and sources identified; Greek and Latin texts are given for the first eight councils, Greek or Arabic and Latin for the pertinent parts of Florence; bibliographical references are given for points within the decrees, and these references are quite numerous for some councils, e.g., Fourth Lateran. Some obvious ulterior advantages of such a collection immediately suggest themselves. The student can now readily grasp the full scope and concerns of each council, instead of identifying the latter with the few snippets contained in Denzinger (compare, e.g., Fifth Lateran or Vienne here and in *DB*). In addition, there will now be at hand many directly or indirectly doctrinal elements not introduced into *DB* (a good example occurs early in the book: not only are we given here the whole of Cyril's second letter to Nestorius, of which *DB* prints only excerpts, but also the lengthy letter to Nestorius to which the anathematisms of *DB* 113 ff. were attached); these will enable the student to understand better the passages already in *DB* or will suggest to him that *DB* is not an impartial collection but has definite theological theses in mind. There are indexes of references to Scripture, to councils, to the *Corpus iuris canonici*; of authors mentioned; of persons, places, and subjects; finally, a chronological index of all the decrees and canons (the inscription of each decree, the argument of each canon). A great deal of gratitude will be owed to Herder and its editors by multitudes of professors and students for providing this invaluable tool, and for doing it in Herder's usual fine typography and format.

Woodstock College

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

**PROGRESS AND PERSPECTIVES: THE CATHOLIC QUEST FOR CHRISTIAN UNITY.** By Gregory Baum, O.S.A. New York: Sheed & Ward, 1962. Pp. x + 245. \$3.95. Already the author of several books on Catholic ecumenism and on Judeo-Christian relations, B. here takes up a number of sensitive problems in ecumenical theology. Among the topics dealt with are the ecumenicity of the Church, its holiness and indivisibility, the collective responsibility of Catholics for Christian disunity, the prophetic significance of dissident Christianity for the Church, the differences between apologetics and ecumenical theology, the compatibility of the ecumenical apostolate with conversion work, and the dialogue between Christians and Jews. These and other crucial questions are handled with courage, frankness, sagacity, and tact. B. displays a spirit that is loyally Catholic and at the same time liberally ecumenical; he avoids the Scylla of confessional arrogance and the

Charybdis of ecclesiastical breast-beating. Although he here addresses himself primarily to the lay reader, B. has much to say even to the trained theologian. Without attempting to blaze any new trails in dogmatic theology, he is aware of the best Catholic thinking of our day on the structure of the Church, the analysis of the act of faith, and the relations between Scripture and tradition. Above all, his lively interest in biblical studies and in the liturgical movement gives him a keen realization of how much these disciplines can contribute to Protestant-Catholic *rapprochement*. The tone of holy impatience which runs through these pages may irritate some readers but will arouse in others a commendable concern for the plight of divided Christendom.

*Woodstock College*

*Avery Dulles, S.J.*

FRÈRES DANS LE CHRIST. By Joseph Ratzinger. Translated by H.-M. Rochais, O.S.B., and J. Evrard, O.S.B. Paris: Editions du Cerf, 1962. Pp. 116. 5.70 fr. This short essay is a good example of how ancient and honored Christian terms, that seem obvious to us, can show new depth and dimensions due to present-day biblical study with its careful separating out of various strata and strains of NT thought and its consequent formation of rich dossiers of conceptual material. After sketching the notion of "brotherhood" before Christianity (ancient Greek world, OT, Hellenistic world) and outside Christianity (Enlightenment, Marxism), R. follows the evolution of the Christian notion by textual analysis of the words of Christ and of Pauline passages and by a brief summary of early patristic data (from the third century on, "brother" ceases—except in the rhetoric of preachers—to be the Christians' name for each other and gradually becomes an intraclerical appellation and a title in religious communities). The second half of the book is an essay in synthesis of the permanent objective elements in the Christian idea of "brother." The basis of brotherhood is the universal fatherhood of God, but as mediated through the Son: it is in union with Him that men become brothers between whom natural and historical barriers are abolished. There remains, however, a frontier: between Christian and non-Christian, or more exactly, by Pauline standards, between those who share the one Eucharistic bread and those who do not. But this frontier is an expanding one: the Christian brotherhood seeks to be universal and is at the service of all men. The fine pages on true universalism and the law of substitution (pp. 94–104) ought to be read by all who regard it as

somehow unjust that they bear the full burden of the Christian law while others are saved, outside the visible fold, by faith alone.

*Woodstock College*

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

TEOLOGIA E DIRITTO CANONICO IN SAN TOMMASO D'AQUINO: CONTESTO STORICO ED ANALISI DOTTRINALE DELLE OPERE POLEMICHE SULLA VITA RELIGIOSA. By Carlo Molari. *Lateranum* 27. Rome: Pontifical Lateran Univ., 1961. Pp. xv + 231. M.'s book deals with the famous struggle of the religious (mendicants) and diocesan clergy in the thirteenth century. This quarrel, often studied in its external factual development and in its contribution to a clarification of religious life and the states of perfection, involved other doctrinal values as well. In his recent study of one of these, "Aspects ecclésiologiques de la querelle entre mendiants et séculiers," *AHDLM* 28 (1961) 35-151, Yves Congar noted, as he had on other occasions, the need of a study of the canonical sources employed in the debate, especially by St. Thomas, the decisive defender of the religious and their right to study and teach, and, in the process, of the superiority of bishop, and Pope especially, in relation to the rest of the clergy. M.'s book has meanwhile met this need and has done so in exemplary fashion. The first part gives the background of the debate, analyzes the sources used in pertinent works of various parties involved, and constructs an elenchus of St. Thomas' citations from the Decretum, the Decretals, and other canonical collections. The second part analyzes the various ways in which St. Thomas used these citations, and his various methods of interpretation, and then constructs his doctrine on "state of life," on the states of perfection, on the life and privileges of the mendicants, and on entrance into religion. M. makes no effort to prove that St. Thomas was a jurist or a commentator on canon law, but admits he was a theologian and used canonical sources as a theological font. It was, indeed, his sense for the concrete life of the Church as reflected in canonical tradition that made him the master in this important spiritual debate. M.'s book is clear in argument and style, written with honesty and moderation; it will surely open up new paths in the study and understanding of St. Thomas, and it deserves the praise given it by André Combes in his Preface. Another recent publication supplements M.'s book in relation to one of St. Thomas' most important opponents in the religious-secular debate, Gerard of Abbeville. Luigi Bongianino, in his brochure *Le Questioni quodlibetali di Gerardo di Abbeville contro i mendicanti* (Rome: Istituto Storico dei Fr. Min. Cappuccini, 1962. Pp. 60. = Extract from *Collectanea Franciscana* 32 [1962] 5-55), neatly puts together what is known



of Gerard's life and activity, of his writings and especially the order and dating of the (never fully published) *Quodlibeta*.

*Woodstock College*

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

"STATUTA ECCLESIAE" Y "SACRAMENTA ECCLESIAE" EN LA ECLESIOLOGÍA DE ST. TOMÁS DE AQUINO. By Manuel Useros Carretero. *Analecta Gregoriana* 119. Rome: Gregorian Univ. Press, 1962. Pp. xxxix + 359. L. 3700. This doctoral dissertation is especially timely in two respects: first, its appearance coincides with the preparatory work of Vatican Council II, the disciplinary dispositions of which must necessarily be related to some concept of the nature of canon law and its place and function in the Church; secondly, it comes at a time when this very place and function of law in the life of the Church is being subjected to increasingly critical scrutiny and evaluation. U.'s chosen task is not to evolve any theory of his own, but to collect and synthesize the position of St. Thomas on the subject. Beginning with a brief summary of Thomistic teaching on political authority in itself and in its relation to that of the Church, he devotes most of the book to an exposition of the sociological structure of the Church, with its similarity to civil society in the element of external organization, and its more significant dissimilarity in its peculiarly spiritual essence, dominated by *cura animarum* in general and ultimately by a sacramental and reductively Eucharistic orientation. Thus he shows that, for St. Thomas, the necessarily juridical content of canon law is always differentiated, and indeed inspired, directed, and limited, by its specifically ecclesiological origin and purpose. By way of corollary, the principles thus evolved are then applied to resolve the apparent antinomies of "lex ecclesiae" in relation to "lex libertatis" and "lex amoris." In the process it appears, though the point is not explicitated, how much the problem depends upon the subject's deliberately chosen attitude: as one may choose to look upon the same arc from the concave or the convex side, so one may choose to look upon the same law as limiting one's independence and compelling one's conformity, or as promoting in some manner and in some degree the spiritual mission of the Church—the only mission it has—to which its discipline, as well as its liturgy and its teaching, must be conducive. Evidently St. Thomas viewed canon law in the latter way. It may be a surprise to some, and should be of interest to all, that this consciousness of the distinctly spiritual and supernatural (for U., "ecclesiological") character of canon law is not a creation or discovery of the new look in moral theology but was anticipated,

as so many other "timely" topics, and consistently inculcated, by St. Thomas.

*Woodstock College*

*John J. Reed, S.J.*

LAICITÀ POLITICA E CHIESA. By Tullo Goffi. Roma: Figlie di S. Paolo, 1961. Pp. 198. The new series, *Ut unum sint*, presents current problems of interest to the general public. G. writes on political laicism and ecclesiastical sovereignty, religious liberty, and Church-state relations. This is a theological perspective co-ordinating religious and political values. Maritain's idea of an inspirational authority of the Church, restricted to spiritual and moral issues, is balanced with St. Thomas' consideration of the nature of authority based on its proper end. In the section on religious liberty the importance of the human person in civil and ecclesiastical society is stressed. The role of the citizen is defined in terms broad enough to include every aspect of human activity with its religious and civic repercussions. Catholic morality must have a certain metaphysical rigidity, while politics demands flexibility, stresses dialogue, and allows tolerance. A question arises as to whether Church-state relations should be based on immutable general principles or be adapted freely to the situation. The first solution is the theory of thesis and hypothesis. According to Dupanloup, Catholics must aim at the ideal of a state Church but must also allow religious liberty. Murray, in suggesting other terms such as a principle and its application, explains that a thesis would be utopian and would arouse hostility, since it would imply an immutable law which could not be applied practically. The second solution is the Thomistic concept of analogy, i.e., the more principles are transcendental and immutable, the more their application depends on the course of human events. G. rejects the thesis-hypothesis dichotomy in favor of greater flexibility in a given situation. With Pius XII he describes the Church as a house which is being built in the conditions of space and time in which man lives.

*Maryville College, St. Louis*

*Hortense A. Doyle, R.S.C.J.*

DIVINE GRACE AND MAN. By Peter Fransen, S.J. Translated from the Dutch by Georges Dupont, S.J. New York: Desclée, 1962. Pp. 117. \$2.25. The essentials of the doctrine of grace and its relevance to man's life, presented in popular and personal categories by a competent and balanced theologian, well known for his studies on the Tridentine anathemas. A preliminary chapter contains sagacious observations on the nature and method of theology. Originating from lectures delivered to lay people,

these fresh, well-written pages will benefit the educated laity and provide priests with a stimulating recasting of the treatise on grace and with excellent sermon material.

*Woodstock College*

*Thomas E. Clarke, S.J.*

**THE THEOLOGY OF CHRISTIAN PERFECTION.** By Antonio Royo, O.P., and Jordan Aumann, O.P. Dubuque: Priory Press, 1962. Pp. 692. \$10.95. This translation and adaptation of R.'s Spanish work is intended as a manual suitable for the educated laity as well as for priests, religious, and seminarians. The theology of Christian perfection is defined as "that part of sacred theology which, based on the principles of divine revelation and the experience of the saints, studies the organism of the supernatural life, explains the laws of its progress and development, and describes the process which souls are wont to follow from the beginning of the Christian life to the heights of perfection." The method is both theological (positive and deductive) and experimental and inductive, substantiated by experience and the observation of facts. The work treats, in order, the doctrinal principles which base the theology of Christian perfection, the nature of Christian perfection, the negative aspect of growth in Christian perfection and the positive means of supernatural growth (under the last heading, the life of prayer and certain secondary means, both internal and external, are considered), and mystical phenomena. Certain sections have been adapted in view of the English-reading public by the translator, Fr. Aumann. The English translation is very smooth and readable.

*Woodstock College*

*Felix F. Cardegna, S.J.*

**REGULA FERIOLI.** By Georg Holzherr, O.S.B. Einsiedeln: Benziger, 1961. Pp. 212. 14.80 fr. According to the subtitle of this doctoral dissertation, prepared under the direction of P. A. Gutiérrez, of the Lateran University, this work is presented as "a contribution to the history of the origin and interpretation of the Rule of St. Benedict." Preserved in the *Codex regularum* of Benedict of Aniane (d. 821), the *Regula Ferioli* is shown on the basis of internal evidence to have originated in the first decades of the second half of the sixth century as the work of St. Ferreolus (553-81), Bishop of Uzès (South France) and disciple of St. Caesarius of Arles. Though belonging to the monastic observance of Arles, it shows dependence on the Rule of St. Benedict, whose spirit and technique it actually illustrates. H.'s mastery of monastic literature is shown in the ability with which he handles the early monastic *regulae*, comparing and contrasting them and clarifying

their inner character and mutual dependence. The work is systematic and methodologically correct. The bibliography, listing primary and secondary material, and the systematic index give the work an additional value. This critical study represents one of many fundamental studies which must be made before the intricate problem of the relation of the *Regula magistri* to the *Regula sancti Benedicti* can be solved.

Woodstock College

Robert E. McNally, S.J.

THE MIRROR OF CHARITY: THE "SPECULUM CARITATIS" OF ST. AELRED OF RIEVAULX. Translation, arrangement, introduction, and notes by Geoffrey Webb and Adrian Walker. London: Mowbray, 1962. Pp. 159. 25s.

This is the first almost complete translation of Aelred's *Speculum caritatis*, though individual sections have already appeared in several languages. In the Preface the translators explain that their purpose is to give only the essence of Aelred's teaching on love. Omissions, judicious in general, are noted and summarized in an appendix. However, the excision of the autobiographical sections is unfortunate, since they not only give a picture of the warmth of Aelred as a person, but also add to the understanding of his doctrine on love. Scriptural citations are identified; but as this translation was not prepared with the scholarly reader in mind, few notes on the text are provided and there is no index. Though the translators do not indicate from what text they have worked, it was very likely Migne's edition (*PL* 195, 501-620), which is by no means the best, since it is based on only one (Douai Bibl. Mun., Ms. 392, s. 12-13) out of about eighteen different manuscripts of the work. Dom Anselm Hoste has promised a new text in the forthcoming *Opera omnia* of Aelred in *Corpus christianorum, continuatio mediaevalis*. But all will be grateful to the translators for making this medieval tract on love available in a highly readable English text which preserves the spirit of the original.

Woodstock College

Henry J. Bertels, S.J.

LETTRES DES PREMIERS CHARTREUX 1: S. BRUNO, GUIGUES, S. ANTHELME. Introductions, critical texts, translation, and notes by a Carthusian. *Sources chrétiennes* 88. Paris: Editions du Cerf, 1962. Pp. 270. 17.40 fr.

This first volume of the letters of the early Carthusians, St. Bruno (d. 1101), Guigo (1083-1136), and St. Anthelm (1107-78), gathers together for the first time in one place all the known letters of these monks. The critical Latin texts are constructed from scattered printed editions compared with

the known manuscripts; but only four of the letters are edited with a critical apparatus. The letters of these three Carthusians include two of Bruno's plus his profession of faith, nine of Guigo's, and two of Anthelm's. The editor has given us a completely new French translation. A lengthy introduction to each of the three writers contains a life of the author, a history of his letters, and a discussion of style and spiritual doctrine. In addition, each letter has a special preface which gives the historical background of its composition, the printed editions, manuscripts, and other necessary information. Appendixes contain three complementary documents: a twelfth-century biographical notice on Bruno; a letter-pamphlet against Raoul le Verd (d. 1124), a friend of Bruno's; and a notice on the poet Fulcius of Beauvais (ca. 1020-1100). At the end of his work the editor includes a list of biblical citations, an index of authors and works cited, an index of the principal proper names appearing in the book, and an analytic index of topics treated in the letters. This is a welcome addition to the growing list of eleventh- and twelfth-century writers already presented in the *Textes monastiques d'Occident* series of *Sources chrétiennes*.

Woodstock College

Henry J. Bertels, S.J.

LEXIKON DER LITURGIE: EIN ÜBERBLICK FÜR DIE PRAXIS. By Gerhard Podhradsky. Innsbruck: Tyrolia, 1962. Pp. xxiv + 455. DM 19.80. This small lexicon, which contains more than 450 short notices on various subjects selected from the field of liturgical studies, presents a considerable amount of accurate, useful information in summary form. Considering the limitations of space and purpose—a digest for those actively engaged in the apostolate—this book is exceptionally well prepared, even though it makes no attempt to achieve completeness. The treatment is brief, clear, pointed, and up-to-date. P. situates the material in its historical context, defines its relevance to dogma, and indicates, wherever necessary, pertinent canonical prescriptions and ritual innovations. Cross references to parallel articles are helpful. The presence of thirty-two excellent pictures (accurately and carefully identified), which illustrate ecclesiastical art and liturgical practice, further enhances the quality of the book. P. has also provided a select bibliography and a handy index of the articles. A faithful translation of this work into English (with a supplementary bibliography) would render a service to those looking for a concise presentation of exact information on the liturgy.

Woodstock College

Robert E. McNally, S.J.

YEARBOOK OF LITURGICAL STUDIES 3 (1962). Edited by John H. Miller, C.S.C. Notre Dame, Ind.: Fides, 1962. Pp. 289. \$7.00. The most permanently valuable part of the *Yearbook*, the survey of periodical literature, has happily been much expanded: 1016 items listed as against 697 in Vol. 2. Whether this is due to better coverage or to a greater amount of publication being done, I do not know. I could wish that the *Yearbook* might take as its primary, if need be exclusive, purpose to give maximum coverage to the Survey, with perhaps some annotation for every entry that is not purely popular in character. The articles contained in the *Yearbook* could, after all, be published in any number of journals. This is not to deny their value. Of the articles in the present volume, four will be of wide interest: the brief biography of Michael A. Mathis, C.S.C. (died March 10, 1960), an important figure in the American liturgical movement; Massey H. Shepherd's survey of the liturgical movement in American Protestantism; J. Richard Quinn's suggestions for a Church-directed seminary formation; and Albert L. Schlitzer's review-article on Max Thurian's *The Eucharistic Memorial*. The short articles of Sr. Mary Claire Trimbach, C.P.P.S., on Palestrina's Magnificats, and of Francis A. Brunner, C.S.S.R., on punctuation problems are more technical. The review section contains twenty reviews (as opposed to eight in Vol. 2), with emphasis on the increasing Protestant publications in liturgy. A helpful table of contents before the periodical survey facilitates use of the latter.

Woodstock College

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

LITURGISCHES JAHRBUCH: REGISTERBAND 1951-1960. Münster: Aschendorff, 1962. Pp. 71. DM 5.— Given the valuable material in *LJ* and the fact that after the fourth volume the detailed annual index of names and subjects was dropped, this index for the first ten volumes of *LJ* is very welcome. Besides the usual indexes of authors, persons mentioned, and subject matters, there is a systematic index in which all articles, notes, reports, etc., are grouped in seventeen headings, some with several subdivisions (e.g., magisterial documents and commentaries thereon; Bible and liturgy; breviary; Church year [here, significative of concerns since World War II, more than two thirds of the entries are on Holy Week]). Only one regret: that more Latin liturgical terms were not indexed with other subject matters, at least where such terms were given an explanation.

Woodstock College

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

**SOMME THÉOLOGIQUE: LES ACTES HUMAINS 1.** By Saint Thomas Aquinas. Translation by H.-D. Gardeil, O.P.; notes by S. Pinckaers, O.P. Paris: Editions du Cerf, 1962. Pp. 467. 10.80 fr. Part 1 (Qq. 6-17) of St. Thomas' treatise on human acts in the *Prima Secundae* deals with the nature of voluntary activity; Part 2 (Qq. 18-21) will deal with the moral character of such activity. This volume is a particularly successful example of what the Editions du Cerf intends in its *Summa*. The explanatory notes (pp. 289-404) which elucidate the text step by step are on the whole much longer than usual and provide genuine commentary on the thought of St. Thomas, (1) fulfilling the need adverted to in the Introduction (p. 7) of educating the reader into a technical vocabulary while at the same time showing how apparently abstract, weak, and colorless technical terms contain a rich and vital spiritual substance, and (2) uncovering the movement of Thomas' thought and preventing the atomization that can result in the reader's mind from the division of the *Summa* into questions and articles. The lengthier discursive essays (pp. 405-49), after stressing the importance for moral theology of the study of human action, concern (1) the question of the kind of analysis St. Thomas is making; here P. has already expressed himself at greater length in a fine article, "Le structure de l'acte humain suivant saint Thomas," *Revue thomiste* 55 (1955) 393-412; (2) the analysis itself in detail; and (3) the value of the Thomist perspectives in this analysis. This volume is a splendid introduction for the beginner to a key section of the *Summa* and a masterpiece of Thomist philosophical analysis; it will also serve to give new insight to those already acquainted with the treatise.

Woodstock College

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

**NUCLEAR WEAPONS: A CATHOLIC RESPONSE.** Edited by Walter Stein. New York: Sheed & Ward, 1961. Pp. 151. \$3.50. The contributors, English laymen and philosophers, raise the ugly and awful question which too many consider unthinkable. Suppose the U.S. threat of massive retaliation against Russian cities is not sheer bluff? What if this policy of deterrence is supported by an intention actually to launch an indiscriminate nuclear attack, though only if "forced" to this in the last extremity? There was Hiroshima, a very doubtfully moral operation at best. There was the certainly unethical obliteration bombing of German cities in the last war. The conclusion, "There is now no moral alternative to an unconditional renunciation of 'the deterrent,' " is not warranted by the evidence. The very

possibility, however, of so terrible a crime does impose a grave obligation on spiritual leaders, editors of opinion-journals, and teachers of morality. They must inform the consciences of their people and notify the government of unalterable opposition to such a policy. This book is valuable for its rejection of total warfare and of the hypothetical readiness to resort to it. It answers the Protestant complaint that Catholic thinking evinces no horror of war. It justifies its existence even in its untenable conclusions, e.g., nonviolent defense, refusal now of military service. For we dare not close our minds to these possible imperatives. Military contingencies and policies change so rapidly that we must continually submit them to moral review. The thesis of the book is carefully articulated; the tone is calm; it clears the air of much of the sophistry current in the great nuclear debate; the logic is impeccable. Where, then, is the error? It does not take into account the totality of political and military reality, a characteristic of European symposia on the subject. Editor and publisher should have included a military analyst, a political scientist, and a nuclear physicist in the discussion. Nevertheless, this book should be read, if for no other reason, because it makes us face what we do not want to—but must—think about.

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

*Robert H. Springer, S.J.*

TEACHING ALL NATIONS: A SYMPOSIUM ON MODERN CATECHETICS. Edited by Johannes Hofinger, S.J. Translated and edited by Clifford Howell, S.J. New York: Herder and Herder, 1961. Pp. xvi + 421. \$6.95. RENOUVELLEMENT DE LA CATÉCHÈSE: RAPPORTS DE LA SEMAINE INTERNATIONALE D'ETUDES D'EICHSTATT. Edited by Johannes Hofinger, S.J. Paris: Editions du Cerf, 1961. Pp. 571, 16.50 fr. These two titles represent the English and French editions of the talks on missionary catechetics at Eichstatt, Germany, July, 1960, along with added introductions and appendixes. The discussions ranged over six major areas of concern: the kerygmatic renewal of catechesis, the renewal of catechetical methods, the catechism and other instructional material, the catechetical importance of the liturgy, the role of the catechumenate, and the formation of catechists. It has been said of the "Eichstatt papers" that contemporary catechetical progress has nowhere spoken with so clear a voice and that the series as a whole is a magnificent exposition of the principles and practice of catechesis, probably the most authoritative exposition ever given in one book, since it makes clear what experts around the world are thinking *today*. These evaluations are not due simply to the initial enthusiasm of participants in the Congress but are sound and justified by an attentive reading of the papers.



An evaluation of the individual papers is impossible in this notice; suffice it to say that many readers have singled out the presentations of Bishops Elchinger, Larrain, Weber, and Hurley, and of Frs. Grasso, Bühlmann, Tilmann, and Denis, as particularly noteworthy. There is much in this volume for the theologian as well as for the student of catechetics.

*Alma College*

*William A. Huesman, S.J.*

**DUNS SCOTUS: THE BASIC PRINCIPLES OF HIS PHILOSOPHY.** By Efreem Bettoni, O.F.M. Translated and edited by Bernardine Bonansea, O.F.M. Washington: Catholic Univ. of America Press, 1961. Pp. 220. \$4.75. This brief but comprehensive study should prove an invaluable aid in introducing students to the philosophical thought of the *Doctor subtilis*. Among the many books and articles cited in the excellent thirteen-page bibliography at the end of the book, very few English works discuss Scotus' philosophy as a whole. The present volume fulfils this need. B.'s approach to Scotus is essentially positive. He attempts to place Scotus in his historical context and to indicate the basic orientations of his philosophy. According to B., Scotus was not a mere critic of Thomism, but an extraordinarily creative thinker who attempted "to assimilate Thomistic Aristotelianism . . . into an Augustinianism that, under the pressing criticism of the new Aristotelianism, had become more rigoristic in its essential features" (p. 20). Scotus was able to soften down the rigorisms of Aquinas' Aristotelian Augustinianism by combining it with the Augustinianism of Alexander of Hales and St. Bonaventure. Scotus also added his own original insights in achieving this higher synthesis. Whether or not we agree with B.'s viewpoint on Scotus' higher synthesis, this survey of his thought reveals his penetrating creativity. This is brought out in each of the seven chapters dealing with Scotus' doctrines on the proper object of the human intellect, finite being, man, knowledge, certain epistemological problems, infinite being, and morality. Now that the difficulties involved in establishing the authentic texts of Scotus' works are gradually being overcome, his thought may well experience a widespread renaissance. For, in contrast to Thomism, Scotus' stress on freedom, affectivity, individuality, intuition, activity, and transcendence seem more in accord with the modern existentialist and personalist cast of thought. B.'s excellent introductory study, with the help of a clear and unobtrusive translation from the Italian original, represents a major contribution toward such a rebirth.

*Woodstock College*

*Peter J. McCord, S.J.*

**THE EMERGING LAYMAN: THE ROLE OF THE CATHOLIC LAYMAN IN AMERICA.** By Donald J. Thorman. New York: Doubleday, 1962. Pp. 234. \$3.95.

A noteworthy addition to the steadily growing body of literature on the lay apostolate. The author, widely known in Catholic circles as editor and lecturer, draws on his varied experience to pepper the book with thought-provoking examples of the opportunities and problems confronting the Catholic layman today. More than one clerical reader will be enlightened, e.g., by T.'s description of the trials of the young married couple striving to maintain some semblance of a spiritual life amid the chaos of the child-bearing years. It is this practical, graphic tone which makes the book a valuable supplement to more theoretical treatises, such as those of Congar and Philips. T.'s opinions, not all of which will find universal acceptance, are usually buttressed with citations from the writings of the recent popes and other authorities. Thus his work will be for some an introduction to Catholic pronouncements in areas where no such authoritative statements were imagined to exist. A number of controversial issues are frankly discussed, including lay-clergy relations, censorship and civil liberties, the liberal-conservative debate, Catholics and internationalism. In choosing thus to cover a great deal of ground in a book of modest size, T. will doubtless leave many a reader wishing that one or other topic had received fuller treatment. Perhaps by way of compensation, a brief bibliography is appended. Despite the occasionally superficial approach, however, there does definitely emerge a striking, well-documented portrait of the layman of today and tomorrow as a mighty potential for Christ. Whether he is to realize that potential will depend on a number of decisions to be made in the near future, collectively and individually, by layman and cleric alike.

*Woodstock College*

*Donald G. Clifford, S.J.*

**DICTIONNAIRE DE THÉOLOGIE CATHOLIQUE: TABLES GÉNÉRALES** (*Innocent XII—Jésuites*). Paris: Letouzey et Ané, 1962. Cols. 2289-2544. 26 fr. The pattern of these Indexes is already familiar: (1) short notices of personages, ancient and modern, not treated in the *Dictionnaire* itself, e.g., Isaac (Bible), Jacques de Vitry, E.-J. Jacquier (exegete), Pierre Janet, Bernard Jansen, S.J., and Laurent Hanssens (theologians), Karl Jaspers, St. John the Almoner, Jean de Ripa, John the Baptist. (2) Systematically organized tables of references to a subject as treated through all the volumes of the *DTC*, often with additional bibliography and, in some instances, with disquisitions bringing the subject up to date, e.g., Inquisition, the prophet Isaiah, Isidore of Seville, Italy (plus a new article on theological activity in

Italy, 1900–1960 [cols. 2362–67]), the Epistle of St. James (with an added note on recent research [cols. 2372–77]), Jansenism, John Chrysostom, John of the Cross (with added notes), John Damascene, and the prophet Jeremiah (with five columns of added notes). The longest of these complementary articles is the one, still incomplete in this fascicle, on the Jesuits (cols. 2524–44), covering the Society's history and especially its activity in various areas of academic and applied theology during the present century. Notable also are the supplementary articles on the writings of St. John the Evangelist: fourth Gospel (cols. 2422–29), Letters (cols. 2430–32), and especially Apocalypse (cols. 2435–42). (3) Completely new studies (i.e., not in the *DTC* at all) on doctrinal points are, in this fascicle, few and, with the exception of "Intégrisme" (cols. 2294–2303), quite short.

Woodstock College

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

THE GUIDE TO CATHOLIC LITERATURE 1961. Edited by Joseph A. Placek and Josephine Riss Fang. Villanova, Pa.: Catholic Library Association, 1962. Pp. iv + 355. \$6.00. The latest annual of the indispensable *GCL* is the second of four parts which will be cumulated into the seventh volume of the series. It contains more than sixteen thousand author, title, and subject entries which catalog and analyze approximately three thousand books and pamphlets. *GCL* now gives analytic entries for parts of some books (these being listed at the end of the volume), so that it is now a supplement in several ways to any library card-catalog, even the most complete. For example, under "Donatists" there is an entry for a chapter in Ronald Knox's *Enthusiasm*; and the annotations together with the brief quotations from book reviews cited for many works make *GCL* a remarkable source of information. The biographical notes for authors not included in *American Catholic Who's Who* are useful. Works of non-Catholic authors are included when books contain material essential to Catholic research and bibliography. A most valuable addition in this issue is the notation of Library of Congress card-numbers. As usual, the editorial work is admirable. This reviewer has seen only one error: Maurice Bévenot is also entered as Maurice Benevot. Reference books are not apt to be inspiring; this one is.

St. Peter's College, N.J.

Edmond F. X. Ivers, S.J.

ETUDES JOHANNIQUES. By André Feuillet. *Museum Lessianum, section biblique* 4. Bruges: Desclée De Brouwer, 1962. Pp. 313. 270 fr. This is not new material but a worthwhile collection of F.'s essays on the Johannine writings (fourth Gospel, Apocalypse) previously published in various

periodicals or *Festschriften*. Two thirds of the volume is given to the fourth Gospel: two essays on the Cana miracles; a lengthy study of the biblical themes in John 6; essays on the composition of John 9-12, on the "time of the Church," and on divine life in terrestrial man. The Apocalypse-studies concern the twenty-four elders, chap. 10 and the eschatological problem, chap. 11, and the Messiah and His mother of chap. 12. A similar collection of F.'s Pauline studies would be welcome.

**RICHES ET PAUVRES DANS L'ÉGLISE ANCIENNE.** Texts presented by A. Hamman, O.F.M., and translated by France Quéré-Jaulmes. Paris: Grasset, 1962. Pp. 316. 12 fr. After a short introduction (pp. 7-16) by P. Bigo, a series of texts from the Fathers is presented in translation. The longest text is the first: Clement of Alexandria's *What Rich Man Can Be Saved?* The rest are from fourth-century writers: three homilies of Basil; a discourse of Gregory Nazianzus and two by Gregory of Nyssa on love of the poor, along with a third sermon of the latter on usurers; four homilies of Chrysostom; Ambrose's little work on Naboth the poor man; and four sermons of Augustine. There are short introductions to each piece but no notes except identification of earlier sources used by the writers. The advantage in such a collection is obviously its gathering of pertinent patristic material on a topical theme for those who read French and either do not read or do not have access to the original texts.

**THE PRINCIPLES OF MONASTICISM.** By Maurus Wolter, O.S.B. Translated, edited, and annotated by Bernard A. Sause, O.S.B. St. Louis: Herder, 1962. Pp. xx + 789. \$12.00. W.'s book is not only a modern Benedictine classic but also played an important historic role in the Benedictine revival of the last century. W., first abbot of Beuron (1868 ff.) and founder of many new houses after being expelled from Germany in the *Kulturkampf*, wrote his book in order to set down the basic principles for a true and solid monastic revival. It appeared in 1880, in Latin, and consists of an introduction (on St. Benedict's rule and order) and seven principles (conventual life, the work of God, poverty, mortification, work, charity, and government). Under each heading W. gives an explanation of the principle, the pertinent passages from the Rule, ecclesiastical documents, and passages from the saints and doctors. W. was concerned precisely with permanent principles, not with concrete applications in the apostolate, etc. This is the reason why his book remains permanently valid and justifies this translation, which appears as volume one of *Studies in Ascetical Theology*, published by the American

Benedictine Academy. The translator has identified all the sources appealed to by W. and has supplied necessary explanatory notes.

**THE ROMAN MARTYROLOGY.** Edited by J. B. O'Connell. Westminster, Md.: Newman, 1962. Pp. 412. \$7.95. This edition of the Martyrology deserves its appellation of "new, complete, and revised" in three respects. In its entries the Martyrology has been brought up to date in accordance with the revised calendar of 1960. The translation itself has been redone by a different translator (the former translator of the Newman edition was Raphael Collins). Finally, the Introduction has been rewritten in a briefer form. The greater size of this new edition over the old (411 pages to 352) is due to the form in which the alphabetical index of saints at the end of the volume is cast: instead of the pages, double-column, of names and dates, there are now 128 pages, single-column, with names, places of martyrdom, persecutors, and dates.

**HISTORICAL ATLAS OF RELIGION IN AMERICA.** By Edwin Scott Gaustad. New York and Evanston: Harper & Row, 1962. Pp. xi + 179. \$8.95. G.'s book is essentially a comparative study in the presence and growth of the various religious bodies on American soil. It falls into four sections: the original colonial groups from 1650 to 1800; the colonial and larger non-colonial groups from 1800 to 1960; the smaller noncolonial groups during the same period; special areas and groups (Indians, Judaism, Negroes, Alaska, Hawaii). In each section the history of each group during the pertinent period is traced; the comparative element takes the explicit form chiefly of maps and graphs showing distribution. Appendixes sum up these statistics in concentrated form. There are four extensive indexes, and a pocketed map showing the distribution of the religious bodies through the forty-eight states in 1950. A very interesting and instructive book, and a valuable tool for the student of American Church history.

**LOOKING TOWARD THE COUNCIL: AN INQUIRY AMONG CHRISTIANS.** Edited by Joseph E. Cunneen. New York: Herder and Herder, 1962. Pp. 154. \$3.75; \$1.95 (paper). **DIALOGUE FOR REUNION: THE CATHOLIC PREMISES.** Edited by Leonard Swidler. New York: Herder and Herder, 1962. Pp. 88. \$3.50; \$1.75 (paper). Two volumes on reunion, and the first American insertions into the *Quaestiones disputatae* series (nos. 5 and 7), which consists primarily of translations from German. Both books are collections of essays. *Looking toward the Council*, made up of sixteen fairly

short pieces, reproduces the special (Spring, 1962) issue of *Cross Currents* and will in that form be already familiar to many. *Dialogue for Reunion* contains three longer papers given in a seminar on ecumenism at Duquesne University to Catholic and Protestant students (the course and the whole series of lectures are described in the preface of the editor, professor of history and theology at Duquesne). Bishop John J. Wright, in "The Impact of the Ecumenical Movement," is chiefly concerned with the obstacles to union, especially those clearly or latently present in nationalism. H. A. Reinhold, in "Liturgy and Ecumenism," argues for the irreplaceable value of a truly "popular" liturgy in presenting the true face of the Church to those outside. George Tavard presents, in "The Holy Tradition," a synthesis of the ideas he has expressed in a number of books and articles, on the relation between Scripture and tradition.

BIBLIOTECA DE AUTORES CRISTIANOS. Madrid: Editorial Católica. Four recent volumes, all dated 1962, illustrate once again the breadth of interest and the educational possibilities of this series. Two volumes (nos. 211, 214) complete in a very short time the publication of a series begun only last year (cf. *TS* 23 [1962] 517-18): *La sagrada Escritura: Nuevo Testamento* 2 and 3. Vol. 2, by Juan Leal, S.J., *et al.*, contains the translation and commentary on Acts and the Pauline Letters (pp. xx + 1130; 120 ptas.); Vol. 3, by Miguel Nicolau, S.J., *et al.*, contains the rest of the NT, along with an index for the three volumes, aimed at enabling the reader to follow "las temas más salientes en orden a la teología, ascética y predicación." The Instituto Social León XIII presents a volume of *Comentarios a la Mater et magistra* (no. 213; pp. 711; 115 ptas.). It contains the Latin text of the Encyclical with a Spanish translation by José Luis Gutierrez García and Luis Ortiz Muñoz. After a presentation of the Encyclical by the Archbishop of Granada, there follow eighteen essays of commentary, each on a successive section of the document. A concerted effort at commentary in this extent is probably unique in the vast literature evoked by *Mater et magistra* (cf., in this issue, Donald R. Campion, S.J., "*Mater et magistra* and Its Commentators"). One of the more important enterprises of the BAC has been its editions of the *Obras completas* of great Spanish spiritual writers. From 1951 on, appeared in three volumes the *Obras completas de Santa Teresa de Jesús*, with Efrén de la Madre de Dios, O.C.D., as editor and chief contributor. The volumes contained not only a critical text—fully critical for the first time for some works, e.g. the *Autobiography*—but also a full-scale biography of the saint and copious philological notes on her

language. No. 212 of the *BAC* now contains in a single volume the critical text; the introductions have been omitted, of course, and the notes reduced to identifications of persons, biblical citations, etc. But the effort at continual improvement in presentation is seen even in this reprint of text, for the order of treatises and the order of parts within some treatises has been changed and some textual ameliorations introduced. A remarkable book at a remarkably low price (pp. 1135; 135 ptas.).

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Karl Adam, *The Christ of Faith* (tr. by Joyce Crick; New York: New American Library of World Literature, 1962. Pp. 408; \$.95. Cf. *TS* 19 [1958] 263–64). François Amiot, *The Key Concepts of St. Paul* (tr. by Kathryn Sullivan, R.S.C.J.; New York: Herder and Herder, 1962. Pp. 297; \$4.95. Cf. *TS* 21 [1960] 641–42). Paul Anciaux, *The Sacrament of Penance* (New York: Sheed & Ward, 1962. Pp. 180; \$3.50. Cf. *TS* 18 [1957] 479). Frederick Copleston, S.J., *A History of Philosophy 2: Medieval Philosophy* (2 vols. Garden City, N.Y.: Doubleday, 1962. Pp. 352, 346; \$1.25 each. Cf. *TS* 12 [1951] 278–86). Jean Daniélou, *The Advent of Salvation* (tr. by Rosemary Sheed; New York: Paulist Press, 1962. Pp. 192; \$.95. Cf. *TS* 13 [1952] 257–59). Charles Journet, *The Meaning of Grace* (tr. by A. V. Littledale; New York: Paulist Press, 1962. Pp. 158; \$.95. Cf. *TS* 21 [1960] 501). Josef A. Jungmann, S.J., *Pastoral Liturgy* (New York: Herder and Herder, 1962. Pp. 430; \$6.95. Cf. *TS* 22 [1961] 319–20). Søren Kierkegaard, *Works of Love* (tr. by Howard and Edna Hong; New York: Harper, 1962. Pp. 383; \$6.00. Cf. review of older Swenson translation in *TS* 8 [1947] 168–71). David Knowles, *Saints and Scholars: Twenty-five Medieval Portraits* (New York: Cambridge Univ. Press, 1962. Pp. 208; \$3.95, \$1.65 paper. Character sketches from books reviewed in *TS* 2 [1941] 593–96; 17 [1956] 112–14; 21 [1960] 670–73). Jean Leclercq, O.S.B., *The Love of Learning and the Desire of God* (tr. by Catherine Misrahi; New York: New American Library of World Literature, 1962. Pp. 336; \$.75. Cf. *TS* 21 [1960] 98–99). Joseph Nuttin, *Psychoanalysis and Personality* (tr. by George Lamb; New York: New American Library of World Literature, 1962. Pp. 332; \$.75. Cf. *TS* 13 [1952] 182–83; 15 [1954] 63–64; 168). Pierre Salmon, O.S.B., *The Breviary through the Centuries* (tr. by Sr. David Mary, S.N.J.M.; Collegeville, Minn.: Liturgical Press, 1962. Pp. ix + 163; \$2.50. Cf. *TS* 21 [1960] 503).

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