

BOOK REVIEWS

SENS CHRÉTIEN DE L'ANCIEN TESTAMENT: ESQUISSE D'UN TRAITÉ DOGMATIQUE. By Pierre Grelot. *Bibliothèque de théologie, série 1: Théologie dogmatique 3.* Tournai: Desclée, 1962. Pp. xii + 540. 461 fr.

The structure of dogmatic theology has not contained a formal treatise on the *OT* since theology ceased to be the exposition of the *sacra pagina*. For that matter, it has not contained a formal treatise on the *NT* either. Grelot, convinced that the time has arrived when this gap in theology can be filled and ought to be filled, has written *Sens chrétien* as "a study of the *OT* for itself, in the full light of the mystery of Christ, whose coming it has prepared." He intends to show the place of the *OT* in the plan of salvation, and thus to establish its position in Christian theology.

The book is divided into three major parts: introduction, treatise, and conclusion. The introduction surveys in depth the interpretation of the *OT* from the *NT* to modern times. The treatise is divided into five chapters: the plan of salvation; the *OT* and the mystery of Christ; the *OT* as law; the *OT* as history; the *OT* as promise. The conclusion sets forth in theoretical form the principles of a Christian interpretation of the *OT*.

G. has no need to prove that he is a critical student of the Bible; he has already shown this in his previous writings. Contemporary literature on the *OT* is fully exploited. The question which the reader asks is: Why a dogmatic treatise of the *OT*? What can this approach and method contribute that is not found in biblical theology? If this book is not another biblical theology, in what does it differ? G. points out that there has long been a vacuum in theology which the theological treatment of the *OT* should fill. He believes that a truly Christian theological treatment must be something different from existing biblical theology. The book attempts such a treatment. G.'s answer to the question of the place of the *OT* in Christian theology demands much more extended discussion than a review admits; and I hope to prepare a note on the subject for a future issue of *TS*. It is clear from the outline of the book that it is not a biblical theology of the usual type; effectively, however, most of the themes of biblical theology are discussed.

The two ideas which dominate the treatment are the mystery of Christ and prefiguration. I should have preferred another word than prefiguration, for the history of the word gives it overtones which are not entirely acceptable. G.'s prefiguration is not the prefiguration of early and medieval interpreters; it is a serious effort to formulate a statement of the identity of *OT* and *NT*. "The mystery of Christ" is happily chosen; it is a broader term

than "Christ" and escapes the trap into which early interpreters fell of seeking prefigurations of the person of Jesus and of incidents in His life.

The mystery of Christ is present in the *OT* in three essential aspects of the plan of salvation, concretely realized in the *OT*, which reach their perfection in Christ: the word of God, the people of God, and the covenant. The presence of the mystery G. calls "dynamic anticipation." This is prefiguration, defined as the relation of analogy which exists within the plan of salvation between two orders: the institutions, history, and prophecy of Israel, and the realities of the life of Christ and the Church. Prefiguration is meaningful only when the details of Israelite institutions and history are seen in the large context of the historic experience of Israel; this principle, G. says, was not observed by early and medieval interpreters, and their failure to observe it led them into excesses of fancy which cannot be accepted as genuine interpretation.

G. follows the same scheme in treating the *OT* as law and the *OT* as history: the institutions and the history considered in themselves (and his essay on the concept of history in the *OT* is excellent), the pedagogical function of both institutions and history, and their prefigurative values. The discussion of the *OT* as promise must follow a different arrangement. The problem of the definition of eschatology is faced, although this reviewer would take a different approach both to the definition of eschatology and to its presence in early Israelite belief. The chief problems here are the problem of symbolic language and that of fulfilment. I believe that G. has not pushed the solution as far as he might, admitting that the problems are complex. He draws attention to a basic ambiguity in the future hope of the *OT* which is resolved only by the realization of this hope in Christ and the Church.

The long concluding chapter outlines a system of Christian interpretation of the *OT*. G. states firmly that this cannot be done unless Christian interpretation integrates into itself literary, historical, and philosophical criticism. Integrated criticism, however, is not a theological interpretation; and Christian interpretation must go beyond criticism. The object it seeks is the mystery of Christ; in seeking the object, interpretation must reach as full an understanding as possible of the peculiarities of biblical language; and the statement of the meaning of the *OT* will be a statement of its "fuller meaning." This reviewer is not happy either with the phrase or with most definitions of the phrase; but there seems to be little substantial difference in principle between G.'s understanding of the *sensus plenior* and what I prefer to call the theological sense, the meaning gained by a synthesis of biblical ideas. For G., the fuller sense is not distinguished from the literal

sense. The problem of the knowledge of the fuller meaning possessed or not possessed by the authors of the *OT* is solved by an application of Newman's distinction between real assent and notional assent. I would like to see G.'s applications of the fuller sense expanded and more firmly founded than he has done here; the treatment is sketchy, as it must be within the limitations of space. But it is precisely in such studies in detail that a Christian dogmatic theology of the *OT* will be elaborated.

The book deserves attention from theologians and, I am sure, will get it. It is to be hoped that it will stimulate further studies in the area. The publishers are producing an English translation.

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SYNOPTISCHER KOMMENTAR 1: KINDHEITSGESCHICHTE UND ANFANG DES ÖFFENTLICHEN WIRKENS JESU. By Franz Zehrer. Klosterneuburg: Klosterneuburger Buch- und Kunstverlag, 1962. Pp. ix + 198. öS 145.—

One of the most fruitful ways of investigating the Synoptic Gospels (and one of the best ways to convince oneself that the Evangelists are truly authors) is to study them in parallel columns as found in a "harmony" of the Gospels. Fr. Zehrer has facilitated such a study by giving us a commentary based on this approach. Many teachers of the Gospels will undoubtedly wish to profit from the material thus made available.

Most of our English Catholic harmonies are not too useful for this type of study, for often their editors have rearranged texts in order to harmonize differences (and difficulties), thus removing variations that may well have been intended by the Evangelists themselves. Z. avoids this difficulty by following more closely the system adopted in the Huck-Lietzmann Greek synopsis, a system which involves a certain amount of duplication in printing, but which preserves more faithfully the idiosyncrasies of sequence found in the individual Gospels. Thus when, for purposes of comparison, Z. cites a passage out of its original sequence, he has it set up in a different font, so that it is immediately obvious to the reader that a rearrangement has been made. In short, he works on a principle of synopsis rather than of harmonization. An exception to this principle is that Z. attempts to arrange the passages of the Matthean and Lucan infancy narratives (which defy synopsis) according to a harmonizing chronological sequence.

Z.'s commentary is middle-of-the-road, both as regards its technical character and its exegesis. His work is intended not only for the priest who has undergone formal training, but also for a biblically-minded laity. And so there is not much in the way of technical textual criticism. The exegesis has been influenced by the excellent Gospel commentaries of J. Schmid in the

Regensburger Neues Testament. However, in general, Z. is more conservative than Schmid. And while praising the author for his efforts at a modern approach that would respect biblical science, we must admit that we found many lacunas.

There is, for instance, very little influence of Laurentin's work on Z.'s exegesis of the Lucan infancy narrative. One need not accept all of Laurentin's OT analogies, but certainly one might expect more reference to the anthological character of the Lucan narrative than appears in Z.'s commentary. Z. admits a certain redactional rephrasing of the Magnificat and the Benedictus but, in general, accepts as historical the Lucan account of their origin. This may well be, but should Z. not have discussed the historical problems raised by the discussion of these canticles by Benoit and P. Winter? Z. maintains that the angelic appearances in Mt and Lk are external phenomena and not phantasms impressed on the internal imagination, but he does not advance much in the way of biblical proof for this thesis, which seems to go beyond the range of strict exegesis. Z. holds that although Luke stated (2:39) that the Holy Family returned to Nazareth after the purification in the Temple, he knew about the Matthean tradition of a flight into Egypt. Z. says that Luke did not mention this because he was being faithful to his source, and he points to Luke's prologue, where Luke professes knowledge of earlier accounts of Jesus' activities (one of which, Z. seemingly supposes, contained the material in Mt's infancy narrative).

Z. speaks of the Baptist's designation of Jesus as the Messiah. He seems not to be aware of the very plausible theory that the Baptist thought of Jesus as Elijah. Z. discusses the miraculous catch of fish in Lk 5 but does not raise in detail the problem of its similarities to Jn 21.

As will be seen from these random examples (and we could give many more), there is much of the popular about this commentary. But even judging it as a work of *haute vulgarisation*, we would like to have seen more scientific verification for the views adopted. In a work that has as much solid exegesis as Z.'s, an admixture of the uncritical and the unproved (and the unprovable) can be confusing. Nevertheless, we have nothing nearly as good by a Catholic in English.

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L'AMOUR DU PÈRE ET DU FILS DANS LA SOTÉRIOLOGIE DE SAINT PAUL.
By Kazimierz Romaniuk, S.J. *Analecta biblica* 15. Rome: Pont. Biblical Institute, 1961. Pp. xxiv + 333. L. 5400; \$9.00.

Pauline Christology is primarily soteriological. Central in the Apostle's thinking is the Son of God, who, obedient to the Father, came into the world (Gal 4:4), died, rose, reigns now in heaven, and will return in glory (Col 3:1-4) to complete His redemptive work (Rom 8:19-23). And central in this salvific mystery is love. *NT* studies of *agapē* abound (Lütgert, Moffatt, Warnach, Spicq), but R., believing that in them the charity of Father and Son in the work of salvation is not sufficiently stressed, chose this as the subject of the thesis for the doctorate that he defended before the Pontifical Biblical Institute in May, 1961.

Rejecting, as is understandable in a study directed by Père Lyonnet, juridical categories in his explanation of Pauline soteriology, R. also departs from the traditional pattern invariably followed in studies of this kind. He does not begin with an analysis of the nature of sin, then to the necessity, the form, and the effects of redemption. Instead he considers, first, Christ's salvific love and obedience; then, the Father's salvific will and love; lastly, the love of God in Christ Jesus.

The first section is the longest and the most important (pp. 4-150). Having established the power of Christ's salvific love, R. studies the concept of *agapē* in the Pauline formula "The Son of God has delivered Himself for us," the literary origin of such soteriological formulas as "Christ has loved us and delivered Himself up for us," the idea of obedience in the Adam-Christ typology and in Phil 2:5-11. The second section is divided into two parts: salvation is shown to be the result of the Father's initiative, and charity is shown to be the motive of His salvific will (pp. 153-235). The third section is a study of the union of Father and Son in Their love for men, in the light of the teachings of the Doctors of the Church and certain documents of the magisterium (pp. 236-92). R. wisely concludes that although the idea of salvific love is found in every aspect of the redemption as described by Paul, the mystery of our salvation is too complex for it to be reduced to a single scheme. Yet in our understanding of this mystery, he insists, a very large place should be reserved for the charity of the Father and the Son.

Almost as an afterthought, R. mentions the fact that the theme of the salvific charity of Father and Son is to be found in each period of Paul's missionary activity and that there is a certain progress in its development. Had this truth been allowed to control this study, it would have gained immensely. The exploration of the theme in a historical setting would have provided a clearer understanding of its specifically Pauline characteristics.

This is a solid work. Exegesis is constructive and balanced. Conclusions contain interesting insights. Documentation is adequate up to 1960. This

means the absence of valuable and relevant works which have appeared in 1961–62 (e.g., Sabourin, Stanley, Malmberg, etc.). Unfortunately the style is labored, often to the point of ambiguity and at times to obscurity.

Modern biblical scholars are producing significant works, such as this, which are addressed to the expert and which could help all Christians. It is to be hoped that the truth and beauty of these doctrines about the love of God the Father and God the Son will eventually be used on the pastoral level. To offer but one example: sermons and books on devotion to the Sacred Heart would be strengthened by these ideas. As R. himself points out, this study is a commentary on the words of Pius XII in *Haurietis aquas* (AAS 48 [1956] 321): "The mystery of the divine redemption is first and foremost a mystery of love, that is, of the true love of Christ for His heavenly Father, to whom the sacrifice offered on the cross in loving obedience renders most abundant and infinite satisfaction for the sins of mankind."

Dogmatic and moral theology theses could also be enriched with some of R.'s conclusions. He suggests the following schema for a dogmatic treatment of the redemption. The introduction would include a résumé of the concept of divine charity in the creation of man and an analysis of sin as pride's rejection of divine charity. Then would follow questions connected with the eternal decree of salvation as willed by a loving Father. Lastly, the initiative of a reconciliation through love would be shown as the Son's act of loving obedience to the Father and the expression of His love for all men. Man's response should, therefore, be the expression of his answering love.

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EN CHRIST: ETUDE D'EXÉGÈSE ET DE THÉOLOGIE PAULINIENNE. By Michel Bouttier. *Etudes d'histoire et de philosophie religieuses* 54. Paris: Presses Universitaires de France, 1962. Pp. 156. 9 fr.

As part of a new synthesis of Paul's teaching on the relation of Christ to the Christian, B. devotes a preliminary study to the grammatical and exegetical aspects of the frequently used phrase "in Christ." It is preliminary, because it is to be followed up with a further theological discussion. But this preliminary monograph is already rich in insights, fine distinctions, and detailed exegesis—a work characteristic of the solid *NT* scholarship to which we have become accustomed in the Swiss-French Protestant *Commentaire du Nouveau Testament*.

The study opens with a careful survey of interpretations of the phrase

en Christō in modern times. The starting point is the so-called "mystic" interpretation of A. Deissmann, which understood the preposition *en* in a local, spatial sense and the object *Christos* as the living, glorified Christ, identified with the "Spirit." This interpretation dominated the Protestant commentaries of H. Lietzmann, M. Dibelius, etc., and even found its way (with qualifications) into the writings of such Catholics as G. Bardy, H. Rondet, F. Prat, and E. Mersch. B. finds that it even persists in the translation "dans le Christ" of the *Bible de Jérusalem*. But Deissmann's interpretation evoked reaction and was followed by a series of attempts either to define more accurately the global usage or to refine certain specific uses of the phrase. The reactions are summarized in the survey, which highlights the valid points of each; it includes the views of E. Lohmeyer (a "metaphysical" interpretation), A. Schweitzer (an "eschatological" mystique), R. Bultmann (an "existential" interpretation), F. Büchsel (a "dynamic" notion), and T. Preiss (a "mystical juridicism").

This historical sketch is followed by a short grammatical and exegetical discussion in which B. examines in detail various interpretations of the meaning of the preposition in the 165 times Paul uses *en Christō* or its parallels. He rejects attempts to translate the phrase in different ways, insisting that to preserve the proper Pauline nuance, only one translation should be used everywhere. He prefers "en Christ," since this is capable of connoting the various nuances (temporal, historical, existential) of the redemptive work of Christ inherent in the phrase.

The two especially valuable chapters of the book are the third and the fourth. The third is entitled "On the Borders of 'In Christo.'" It presents a comparison of the phrase *en Christō* with those other prepositional phrases used by Paul in a related but obviously different way. (1) *dia Christou*: This is the Pauline phrase of meditation; "through Christ" God opens up the way which ends in the Christian condition *en Christō*. (2) *eis Christon*: Always associated either with faith or baptism, the phrase "into Christ" denotes the movement of the Christian toward Christ, the solemn introduction of him into that condition *en Christō*. (3) *syn Christō*: "With Christ" has a double function, relating the Christian to those phases of the life of the historical Christ from the Passion onward, or identifying him with Christ in future glory. (4) *en Kyriō*: Paul uses "in the Lord" especially in those places where he expresses his plans, his inspiration, his apostolic activity; where he gives apostolic exhortations; where he formulates ecclesial relations. These occur mainly in his greetings, blessings, and exhortations. The phrase, then, is concerned mainly with the ethical character of man's activity and has a marked imperative nuance. (5) *en pneumatī*: To

be "in the Spirit" is the result of the Christian condition *en Christō*; it concerns mainly the effusion of the Spirit and defines the existence of the Christian as a "new creature." The chapter ends with a comparison of the phrase *en Christō* with the so-called "mystical" genitive (the weakest part of the book) and the phrase "Christ in us."

The fourth chapter discusses the "Dimensions of 'In Christ'" and is devoted to a definition of the phrase's meaning in relation to the historical ministry of Christ, to His eschatological ministry, and to the present ministry of the Lord. B. insists that the force of the preposition is at once *instrumental* (an aspect which disappears if the Deissmann local nuance is accepted), *inclusive*, and *eschatological*. It is instrumental when referring to what Christ did for us, eschatological when expressing what the Lord will do for us, and inclusive when denoting what He accomplishes in us in mystic communion. "If we had to sum up in one sentence the meaning of *in Christo*, we would say: *in Christo* expresses the divine act by which, after having been identified with Christ on the cross and associated by grace with His resurrection, we are incorporated in His body by the Holy Spirit, in order to participate thereafter in His life and ministry and to share fully in all that is His, both in heaven and on earth, in the present and in the kingdom."

The last chapter is an attempt to trace the use of *en Christō* in the various letters of Paul, in the Pastorals (which B. does not consider Pauline and which manifest a markedly different usage of the phrase), and in other NT writings (1 Pt, Acts, Heb [where it is significantly absent]).

The book is an excellent *mise au point* in the study of this important Pauline phrase. It is obvious that one may disagree at times with the interpretation of certain passages, but this disagreement will not be such as to disrupt the general lines of the presentation. It is too bad that a similar recent study by a German scholar could not have been used by the author, because it covers much of the same ground (F. Neugebauer, *In Christus: Eine Untersuchung zum paulinischen Glaubensverständnis* [Göttingen, 1961]). It is strange, however, that he missed the discussion of "Mit Christus" by O. Kuss in his *Der Römerbrief* (Regensburg, 1957-59) pp. 319 ff. On p. 39, B. mildly criticizes J. Dupont's careful analysis of the Pauline phrase "with Christ" in support of the "old thesis of an evolution in the Apostle's thought." But there are times when he himself seems to suggest the equivalent of this thesis in other terminology (p. 50; chap. 5). A minor defect mars the discussion throughout: the tendency to indulge in rhetoric and wordiness. At many points clarity has been sacrificed because of this. But aside from this, the book has much useful information and is well organized. It will

certainly be a point of reference for future discussions of the Pauline phrase. Our gratitude is due to the author for what must have been a rather tedious bit of work.

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CHRIST'S REDEMPTIVE MERIT: THE NATURE OF ITS CAUSALITY ACCORDING TO ST. THOMAS. By William D. Lynn, S.J. *Analecta Gregoriana* 115. Rome: Gregorian Univ. Press, 1962. Pp. xii + 198. L. 2200.

This excellent doctoral dissertation treats the subject indicated by the title with special emphasis on the problem of how one person can merit for another, and on the relationships of meritorious, dispositive, and instrumental causality. The first two chapters study merit in general, and conclude that, while the meritorious act may produce a disposition for a reward, its formal effect consists not in such a disposition but in a right to a reward due in justice. The remaining four chapters consider the merit of Christ for us. Chapter 3 exposes and judges two groups of theories. The first (Richard, Glorieux, Bouëssé, Lécuyer) finds St. Thomas explaining meritorious causality in terms of instrumental causality; the second (Van Meegeren, Billot, Galtier) refuses this interpretation. L.'s own position is developed in the three concluding chapters, which trace the development of Thomas' thought from the *Sentences* commentary through the *De veritate* to the *Summa theologiae*. Despite secondary fluctuations, L. concludes, Aquinas consistently placed the efficacy of Christ's merit not in the production, through instrumental causality, of an interior disposition for reward (such a disposition is in fact not always produced), but solely in the value of His actions as dignified by His divine personality. Christ alone is capable of meriting for others ultimately because of the hypostatic union, proximately because of the plenitude of His capital grace and the divine ordination by which He constitutes with the faithful one mystical person.

This conclusion withstands a current tendency to exclude or minimize the juridical aspect of merit in favor of an exclusively ontological explanation. As a dissertation, the work is exemplary for its patient and perceptive exegesis of texts; as a contribution to a question of much current interest, it presents ably a position which must be reckoned with. The present reviewer is not competent to evaluate its over-all success, though its insistence on the juridical component in merit appears very solidly founded in St. Thomas.

Two particular questions were raised by the reading. First, with regard to L.'s repeated insistence that the formal effect of merit as such is not disposition but a right to a reward, may it not be asked: Is not the right to a reward

itself a disposition, of the moral-juridical order indeed, but analogous to and no less real than what is commonly (and perhaps regrettably) called "physical" disposition? This, it would seem, is quite in accord with St. Thomas (cf. the texts cited on p. 45) and, unless I am mistaken, with L.'s own conviction. It has a twofold advantage: it permits us to avoid a certain dichotomy between merit and disposition, for now we may say that all merit produces a moral-juridical disposition as formal effect; and it reduces the danger of conceiving the moral-juridical order as less real than the "physical." It may be, however, that this explicitation, if such it be, of the thought of St. Thomas goes beyond the limits of simple exegesis, a task to which the author has set himself with great objectivity.

The second question concerns the relative excellence of the *Sentences* commentary and of the *Summa* in explaining why Christ, and He alone, could merit for others. L. feels (pp. 145-47) that the answer of *Sum. theol.* 1-2, q. 114, a. 6 is richer in meaning and more precise in expression than *In 2 Sent.*, d. 27, a. 6, by the fact that now the divine ordination is introduced as principle of explanation. This is true enough. But the passage in the *Summa* fails, at least explicitly, to relate the merit of Christ for others to the hypostatic union and to the infinitude of capital grace and charity, and hence to explain why only a God-man can merit condignly for others; whereas another passage in the commentary on the *Sentences* (*In 3 Sent.*, d. 19, a. 1, q. 1), previously commented on by L. (pp. 103-5), does this beautifully (curiously enough, this earlier treatment is only alluded to in a footnote [p. 147, n. 8] where the confrontation between the earlier and later periods occurs). Could this be a case where Thomas *junior* may be preferred to Thomas *senior*?

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GREEK BAPTISMAL TERMINOLOGY: ITS ORIGIN AND EARLY DEVELOPMENT. By J. Ysebaert. *Graecitas christianorum primaeva* 1. Nijmegen: Dekker & Van de Vegt N.V., 1962. Pp. xviii + 435. 30 fl.

In the early Church an extensive terminology developed around the rite of initiation. The author of this study undertakes an investigation of four groups of Greek terms used in this connection in order to determine their origins and meanings: (1) terms for the ritual act of baptism (washing and immersion); (2) expressions for the transforming effect of baptism (renewal, re-creation, rebirth); (3) terms for the particular effect of enlightenment of the intellect; (4) terms (imposition of hands, anointing, sealing) for the postbaptismal rite and other rites (e.g., exorcism, reconciliation, ordination)

which are often mutually connected or not correctly distinguished. In tracing the semantic development of baptismal terminology, the various terms are studied in four interrelated milieus: (1) pagan antiquity; (2) the Old Testament and Judaism (including sectarian Judaism); (3) the New Testament; (4) early Christianity (including sectarian branches). For the most part, the literature considered is confined to a period not later than the third century. However, particularly in the case of terms for the imposition of hands, anointing, and sealing, it was found necessary to prolong the investigation to a later period. Thus it was possible to consult texts which are extant only in Latin and Oriental versions. This extended research was also necessary to show how the meaning of certain terms became established in Christian linguistic usage where second- and third-century data was scarce.

Since Y. intends as complete an examination of pertinent texts as is possible, this book represents a major undertaking. It involves a considerable amount of research both in primary sources and current literature. This does not mean, however, that an effort is made to deal with all the divergent conclusions reached by a number of studies concerned with the significance of the terms in the various stages of development. Rather, the purpose of this work is to examine material pertaining to the domain of linguistics proper, and, in particular, to concentrate on those problems in which "a semantic investigation may be expected to contribute to a solution."

The arrangement of the book is wholly commendable. Especially noteworthy is the summary of conclusions appended to each subdivision of the matter. The frequent cross references are also extremely helpful and even necessary in view of the number of details which are amassed. Those who prefer to read a text in one language will find it somewhat disconcerting that quotations from the original Greek and Latin sources are included in the body of the text. But this procedure seems justified in view of the nature of the work. Furthermore, the density of the data and the rather awkward style—perhaps due to an excessively literal translation of the original manuscript—make the book difficult to read. But though these aspects may try the patience of the average reader, a persevering effort will be well rewarded.

In general, the conclusions which the author reaches are not startling and tend to confirm many "traditional" opinions which, nevertheless, had need of the support which he is able to offer either by his own personal contributions or by a new arrangement of evidence already gathered by others. Of particular interest, in view of the current discussion about the sacramental value of confirmation, is the section which deals with the postbaptismal rite by which the gift of the Holy Spirit is conferred, "now, but not in the first centuries, known by the name 'confirmation.'" While stressing that baptism

itself effects "an indwelling of God and, in particular, of the Spirit in the soul of the justified" (p. 62), Y. demonstrates that the *gift* of the Spirit is given in a rite distinguished from baptism. He stresses that in the *NT* no mention is made of a gift of the Spirit at baptism. Texts which mention the gift of the Spirit and the expression "to baptize in the Spirit" are shown to refer to a distinct postbaptismal rite. This distinction between the operation and indwelling of the Spirit as distinguished from the gift of the Spirit is a good one. And its development is a solid contribution toward the re-establishment of the proper *status questionis* with regard to the baptismal-confirmation debate. It is not a question of whether baptism *or* confirmation gives the Spirit, as is presupposed in the Mason-Dix vs. Lampe debate. Rather, the problem concerns the particular relationship of the Spirit to both rites. Moreover, Y. shows that, although the postbaptismal rite is referred to as an imposition of hands, as an anointing, and as a sealing, there was only one rite in the *NT* period. The distinct terms do not refer to three distinct rites: "The main conclusion we can derive from the examination of the terminology of the postbaptismal rite is that this rite is a gesture of touching which is called an imposition of hands and an anointing" (p. 270). A study of the early Christian literature lends support to this conclusion: "From many texts in early Christian literature it became clear that the terms for imposition of hands, anointing, and sealing originally refer to only one gesture as the rite by which the Spirit is conferred" (p. 365). Here the author argues against the more general opinion of scholars.

Without doubt many will take exception to a number of interpretations of scriptural passages which Y. advocates, but they will find it difficult to argue against him on his own grounds. The opinion that a material anointing was probably used in the *NT* period to confer the Spirit in a postbaptismal rite will be challenged even by many who agree with the author that a separate sacramental rite which confers the gift of the Spirit is fully attested in the *NT*. However, again it will be difficult to argue this point on the author's own grounds.

On the whole, this study deserves careful consideration. It will serve as a corrective for many recently published full-dress studies of baptism, such as that of G. R. Beasley-Murray, *Baptism in the New Testament* (1962). The extensive bibliography has few omissions. The works of B. Neunheuser and L. S. Thornton might have been added. Of particular value is the index of Hebrew (Aramaic), Syriac, Ethiopic, Coptic, Armenian, Greek, and Latin terms. Under each entry are listed the meanings which the terms have in their pagan, Jewish, and Christian surroundings.

LE RITE ET L'HOMME: SACRALITÉ NATURELLE ET LITURGIE. By Louis Bouyer, C.Or. *Lex orandi* 32. Paris: Editions du Cerf, 1962. Pp. 303. 12 fr.

Through an imposing series of books and articles that have made a major contribution to the scriptural and liturgical movements, Louis Bouyer has become a well-known figure in France and, in lesser measure, in America. One can spot a Bouyer book almost without seeing his name on it. There is the broad scope and synthesizing eye; the wide knowledge of Scripture, Fathers, and liturgy; the scorn of "the modern for modernity's sake" and of the kind of "adaptation" in the Church made possible only through disregard of history; wit, verve, incisive judgment. On the debit side, there is the acidulous comment; the impatience with what is often a more nuanced view; the tendency to caricature what he disagrees with or dislikes; the sweeping generalization. These are doubtless the limitations of a great talent. In any event, the present book is typical Bouyer; it is on the whole very good, and where it is weak, it is very weak.

The intent is "to investigate, with the resources of the modern sciences of man, what may be called the roots of Christian religion in common humanity" (p. 10); more concretely, it seeks "a better understanding of Christian rites with the aid of the comparative history of religions and of depth psychology" (p. 283). Thus it enters an area whose very broad outlines are clear but almost all of whose details are obscure, and where supposedly objective scientific interpretation is often bedeviled by unadmitted philosophical presuppositions, usually of the positivist persuasion. I am thinking here chiefly of the comparative history of religions, and it is upon this, in fact, that B. chiefly draws. There has been recently a good deal of popular writing by Catholics attempting to make use of the findings of the comparative history of religions and of depth psychology for an understanding of liturgy and sacraments. Most of this writing springs from the enthusiasm of ignorance and is at best the undue extrapolation of the cautious findings of the true expert and the wholesale swallowing as "proved fact" of such highly philosophical constructions as those, e.g., of Mircea Eliade. B. presents his book as simply "un aperçu des possibilités ouvertes aujourd'hui" (p. 283); this is as it should be. It is a very good and stimulating *aperçu*.

B. begins by summarizing recent developments in the two fields mentioned. He sketches in very broad strokes the growth of the historical science of religions, with the great leap ahead which it took at the time of the Renaissance due to world exploration and the multiplicity of religious forms that were brought to European attention. Scholars working on the history of religions were long concerned with a false problem, the origin of religions; they assumed that religion must be a passing and accidental phenomenon,

arising and bound to disappear due to historical causes (the "childhood of the race" sort of thing). Thus in all the great nineteenth- and early-twentieth-century theories, religion was always a passing phase, always reducible to something else. There was need of a new scientific philosophy; this came with phenomenology, which in principle, if not always in practice, respects the religious fact and does not attempt either to ignore its existence or to rationalize it by reduction.

B. turns then to the growth of depth psychology, and in particular to Freud and Jung. Jung is of special interest to the philosophy of religion. B.'s general judgment, which seems quite sound and would be agreed on, I think, by most Catholic critics, is that "Jung, despite his interest in spirituality, and in Catholic spirituality especially, seems constantly tempted to naturalize the supernatural and to reduce all religious symbols to simple projections of contents immanent in the human soul. He is an especially disturbing case of the tendency. . . in many psychologists to reduce religion to psychology. But provided one proceed cautiously, Jung's investigations can supply priceless material for the understanding of the religious fact in general and of the detailed forms in which this fact is found" (p. 69).

In the remaining chapters of the book B. applies material derived from these two fields (chiefly reconstructions of the evolution of cultic forms as suggested by the history of religions) to some fundamental aspects of Christian liturgy. He discusses the interrelationship of word and rite, and the laws this relation antecedently imposes on liturgy; the phenomenology of rites, or sacraments and sacramentals and their natural analogues (against factitious symbolism and the idea that sacraments are rites invented in purely rationalistic fashion in order to give force to words. Here, however, B.'s insistence on the ultimate priority of rite over word, instead of their coequality or even a certain priority of word or "myth" over rite, depends on a pure reconstruction of "primitive" religion); sacrificial rites and their ambivalence (to this chapter I shall return below); various religious usages of the word; mysteries and sacraments (a sharp critique of the simplified views still current in popular writing about the relation between Greek mystery-religions and Christian sacramental liturgy); sacred space (sacred places and the sources of their sacrality; the growth of the Israelite, Jewish, and Christian place of worship; the matter of "orientation" and its influence on what was later mistakenly called the "altar facing the people"—this is in many ways the best chapter in the book); sacred time (the roots of the idea of religious "feast," and the historicization of sacred time in the Israelite and Christian religions).

On most of these subjects B. has written before. But he has the gift of

stating his ideas in different ways, often truly new ways because they bring out new facts or new facets of his subject. His chief concerns in this book, guiding his choice of topics and his treatment of them, are summed up in a conclusion that might well be read as an introduction to chapters 4 and following. These concerns are the role of the word in Christian worship; principles that ought to guide adaptation in the liturgy; the concrete carrying out of liturgy and especially the organization of the place of worship. All three concerns pervade the book as a whole, even if one or other is more to the fore at times. In every chapter B. has many fine things to say, as well as some severe, perhaps exaggerated, criticisms. Two criticisms that give practical focus to his triple concern and that will doubtless evoke some loud protest are: a criticism of the practice of Mass commentary (is the actual practice the same here as in France?), which, ironically, has as its result precisely what the liturgist is trying to avoid, namely, it turns Mass into a silent show by the priest at which those present look on while a commentator explains the performance; and a criticism of the *altare versus populum* as being based not only on historical misapprehensions but also on a misconception of Christian worship itself, and as tending, once again, to turn the Mass into a spectacle at which the people watch the priest.

The weak part of the book, to which I referred earlier, is the chapter on sacrifice. The root of the trouble is B.'s definition of sacrifice: "Sacrifice . . . is nothing else than a sacred meal" (p. 119), and he is amazed that in the light of the Church Fathers on the Mass the later theologians should be exercised to explain how "the Eucharist can *also* be a sacrifice, *although* it is evidently a meal" (*ibid.*). I think most theologians will be amazed at B.'s amazement. Nor does B. simply mean that *at times* sacrifice *involves* a meal. His treatment, or lack of it, of the *OT* shows his meaning. He has one reference to the *OT* at this critical point, citing Gn 8:1 as indication of the true meaning of burning a victim, namely, "to release the sweet-smelling smoke by which the gods, supposedly more ethereal than men, were pleased and contented rather than by our more gross meals" (p. 120). This page hardly deserves the name even of caricature. The reader would do well to overcome the possible attraction of B.'s simplifications by reading the sober pages of R. de Vaux, O.P., *Ancient Israel*, pp. 415-56, especially 447-56. As for the problem of the theologians, I fear B. does not see its point. If sacrifice is a meal or even necessarily involves a meal, how is the death of Christ a sacrifice? How will it remain true that, as the theologians have all long held and as Pius XII affirmed in explicit treatment of the question (Congress of Assisi; *AAS* 48 [1956] 717), the essential moment of the Eucharistic sacrifice, where Christ intervenes, and alone intervenes, to offer His sacrifice through the priest,

is the double consecration, and that "even if all that follows could not be done, nothing essential would be lacking to the Lord's offering" (and to the Church's offering, which is one with Christ's). If B. is speaking simply of sacrifice outside Israelite and Christian religion, what he says is irrelevant to the reality, viz., Christian sacrifice, which he is trying to illuminate; if he is speaking of the Israelite and Christian reality as well, it is impossible to think he is speaking seriously.

I would not end on a sour note. Once again, then, B.'s book ought to be read by all who are concerned with understanding Christian liturgy and with putting revival and adaptation on a solid historical basis.

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L'ÉPISCOPAT ET L'ÉGLISE UNIVERSELLE. Edited by Y. Congar, O.P., and B.-D. Dupuy, O.P. *Unam sanctam* 39. Paris: Editions du Cerf, 1962. Pp. 832. 39 fr.

The nature and role of the episcopacy in the Church has been a live theme in the theological writing of recent years, and the mass of literature that has grown around the present ecumenical council has given it increased prominence. It seems almost certain, if some of the conciliar *periti* prove good prophets, that Vatican II will have something to say, before its conclusion, on at least a few aspects of the theology of the episcopacy: the sacramental nature of episcopal consecration, perhaps, the collegial character of the *ordo episcoporum*, its relationship to the primacy. Dozens of articles have already appeared in the periodicals since Jan. 25, 1959, and some interesting monographs, mostly positive studies (Thils, Dejaifve, Torrell, Hamer, *et al.*); the present volume comes as perhaps the nearest thing to what has been desired by all, a first draft of a complete treatise (although predominantly "positive" in character) *de episcopo*. The editors, Yves Congar and B.-D. Dupuy, have disclaimed any attempt to put together a complete *summa*, but the broad compass of the work (the major headings: the bishop and his relationship to Christ, to the apostles, to the people of God, to the Supreme Pontiff; current concerns of the theology of the episcopacy), the competence of the twenty-odd contributors, and the uniformly high quality of almost all the papers combine to give us perhaps the only type of *magnum opus* possible at the present stage of research and theological reflection.

In a brief review one can only go through a list of the articles and their authors, but even such a listing should serve as sufficient recommendation for those who have tried to keep abreast of contemporary writing in this area.

Mgr. Perler and J. Colson have written on the bishop as representative of Christ and on the apostolic ministry (apostles and bishops in their function

as "sanctifiers of the nations") as seen in the *NT* texts and those of Christian antiquity; A. M. Javierre takes up, with his usual thoroughness, the theme of the apostolic succession in a 150-page study, a conscientious presentation of the evidence from the early Christian writings. It has already been remarked that these three studies, together with those of Dom Rousseau and Dom Strotmann, on the vicissitudes of the doctrine of the episcopal ministry in the West and on the theology of the episcopacy in the Christian East, respectively, give us a fairly complete picture of the teaching of the *NT* and the patristic period on the bishop and his role in the Church.

On the ministry of the bishop in his own diocese: Bishop Elchinger writes on the bishop's function as teacher of the word of God (on pp. 364-65 he reproduces an interesting text from Cajetan which says that the bishop should be a theologian rather than a jurist, because the episcopal charge given him by his consecration is that of preaching: *materia autem praedicationis non est ius, sed evangelium*); B. Bazatole gives a synthetic presentation of the bishop's role in fostering the Christian life among the clergy and people who make up his flock; L. C. Baas, president of Catholic Action in the Netherlands, in a stimulating, if diffuse, chapter, sets down some reflections and poses some questions on the collaboration of hierarchy and laity in Catholic Action.

R. Carpentier's carefully constructed analysis of the relationship between the religious and the local bishop and the local Christian community, studied in terms of the profoundly ecclesial values of the religious life, is a remarkable contribution. It traces the history and theology of the religious life as the development and expression of the *vita apostolica*, shows how the religious community represents within the Church (for it is an integral part of the total ecclesial community and is inconceivable apart from it) the ecclesial community itself come to full maturity in the most profound values of the gospel. The article opens up wide and (in an area where one might feel everything essential has been said) surprisingly new perspectives. It is a fine example of how a deeper consideration, faithful to the data of revelation and history, of any single element of the reality of the Church illuminates our understanding of almost every other element of that total reality, allows us to see each of them in organic correlation within the wider perspectives of the movement and history of the kingdom of God. One can only hope that, despite its length, it will get the attention it deserves.

There are three studies, all from Louvain, on the doctrine of the episcopacy in Vatican Council I: P. Dejaive brings into relief those texts of the acta of the Council which speak of the collegial aspects of the power and mission of the bishops in the Church and the relationship of episcopal jurisdiction to

papal jurisdiction: the collegial power of the bishops and the primacy of the Roman Pontiff are seen as by right mutually complementary because of the very nature of the apostolic mission given to Peter and the Twelve. P. Dewan studies the concept of *potestas vere episcopalis*, Canon Thils that of *potestas ordinaria*. Dom Rousseau concludes the section with a presentation of the February, 1875, declaration of the German episcopate, "a sort of complement and commentary of the texts of Vatican I," and Pius IX's approbation of the document.

The theme of *collégialité épiscopale* is touched on in many of the essays and developed at some length from diverse but converging points of view (e.g., in the chapters by Colson, Baas, and Dejaive already mentioned); of the great recurring themes in this work (among them the theological meaning of the episcopal office in the Church, the relationship between the episcopacy and the primacy), it is perhaps the principal and most operative one.

We may here single out some of the papers which deal with the relationship between the individual diocese and the universal Church: Y. Congar's "De la communion des églises à une ecclésiologie de l'église universelle," largely a historical study; Karl Rahner's profound and already well-known reflections linking the papacy-episcopacy relationship with the universal-Church-and-local-community, the institution-and-Eucharistic-event principles of the Church itself; M. Clément's detailing of the collegial form of government which obtained till fairly recently in the Maronite Church; Fr. Houtart's highly interesting report on the various forms of collegiality in the Church today, which he concludes with a few paragraphs on possible future developments in the context of the greater administrative decentralization which Vatican II is expected to approve at least in principle.

The episcopacy in the history and theology of the Oriental Churches is treated in the articles by Dom Marot, Dom Strotmann, Canon Vogel, and the Archimandrite O. Kéramé.

Of the remaining chapters, we can only mention Bishop Charue's preface, a study of the teaching of Pius XII and John XXIII on the episcopacy; Dupuy's introduction, "Vers une théologie de l'épiscopat," which serves as an indispensable over-all view of the matter covered by the entire work and which so finely sums up its spirit; the very rich study, written in collaboration, of the bishop as seen in the ordination prayers in Christian tradition; J. Lécuyer's excellent survey of the present *status quaestionis* in several major areas of the theology of the episcopacy, e.g., the sacramental character and grace of the episcopal consecration, the collegial character of the episcopal order, various aspects of the bishop's teaching office and jurisdiction. The second and third items in the volume, written by Congar, on the

notion of the hierarchical office as stewardship and service in the Church (*praesesse—prodesse, praepositi propter vos*) together make up the best writing we have come across on the evangelical notion of authority in the Church, on the reality of Christian authority as wholly deriving from the grace of God, “from God as Love and Grace, that is, God for us, God in touch with us, God bending down toward us, God given to us.” Hence “the hierarchy must not only *live* its life *in the spirit* of service, it *is* service intrinsically because it is established *within* a life which *is* service.” (Cf. C.’s own summary in *Problems of Authority* [Baltimore, 1962] pp. 120–23.)

There are inevitable lacunae even in this massive volume: the absence of articles on post-Tridentine controversies regarding the relationship between the episcopacy and the primacy, as well as on Febronianism and Gallicanism and the theological issues raised by these movements, has been noted; Congar himself has said that several would-be collaborators were not able to complete their contributions. In spite of these shortcomings, this work is the next best thing to the hoped-for, more or less definitive *summa de episcopo* for which the editors themselves merely wished to lay the groundwork and which would, if issued today, be somewhat premature.

This impressive work should meet with special interest and attention as Vatican II enters its second session. It also honors the *Unam sanctam* collection to which it belongs, and as this series moves towards its fortieth volume, students of ecclesiology will be happy to express their gratitude to its founder, Père Congar, whose learning and spirit the *Unam sanctum* books have, since *Chrétiens désunis*, so well and so consistently reflected.

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HISTOIRE DU DROIT DE L'ÉGLISE MARONITE 1: LES CONCILES DES XVI^e ET XVII^e SIÈCLES. By Joseph Feghali. Paris: Letouzey et Ané, 1962. Pp. 377. 45 fr.

The Maronites are a branch of the ancient Syrian Church centered at Antioch; they became a distinct group from about the mid-fifth century, when they rejected Monophysitism and formed a community distinct from the Syrian Jacobites and, later, from the Syrian Melkites who followed the Ecumenical Patriarch of Constantinople in the eleventh-century break from Rome. The Maronites' loyalty to Rome was, ironically, to work to their disadvantage as far as preserving intact their disciplinary and liturgical traditions was concerned. During the Crusades they established regular communications with Rome and began even at this time to borrow from Roman discipline and liturgy, partly at least due to pressure from the Cru-

saders. In the fourteenth and fifteenth centuries, when communication with Rome became difficult and dangerous, ancient local usage won back its place, and influence upon the Maronites came rather from other Syriac groups, especially the Jacobites. The latter not only mingled their usages with those of the Maronites (there was a large fund of common usage anyway) but, it seems, deliberately introduced Monophysitic and Monothelitic ideas into the Maronite liturgical books when they acted as copyists. There was no heretical intention in the Maronites who used the books, but this fact, and the Jacobite corruption of the books, were not realized by the later papal legates. Later on, in dealing with this Church which had never gone into schism and had, indeed, been most loyal, Rome did not show the same sensitivity to its law and liturgy in its legitimate differences from Western practice, as it did in dealing with Orthodox groups which sought reunion but rejected latinization!

The law of the Maronite Church has remained almost completely unknown to the present time: the texts were for the most part unpublished, and little in the way of commentary and history was written that would be accessible to Western scholars. F. has discovered the Arabic or Latin texts of the various synods and here embarks on a full-scale history that will present the original texts with a French translation, a general historical introduction to each group of synods, a commentary on the synodal decrees, and a synthesis of the results of each period for Maronite Church law. The first volume contains the five sixteenth- and seventeenth-century councils; a second will present the definitive codification made at the Lebanon synod of 1736; a third will cover the remaining councils from the eighteenth to the twentieth centuries. F. is professor at the Faculty of Canon Law in Paris, and a member of a family distinguished in the modern Maronite Church. (Individual families have contributed much to the Maronite Church: e.g., Michael, Sarkis, and Joseph Rizzî, two brothers and a nephew respectively, successive Maronite Patriarchs of Antioch during the first four councils covered in this volume; also the Assemani family, which contributed four eminent Orientalists in the eighteenth century.)

It might seem that this work on Maronite Church law would be of interest only to canonists, and specifically to the canonist concerned with Eastern Churches or with comparative Church law. This is not so. At least two further groups will find F.'s book very informative: those interested in the Eastern Churches generally and in the question of Latinization in particular, and those interested in sacramental theology.

Rome's dealings with the Maronites had been rendered sterile in certain respects by ignorance of the organization of that Church. Thus it was not

realized that there was no division into dioceses (the patriarch had all power; the bishops lived either as superiors of monasteries or with the patriarch, and were his coadjutors) and no parochial organization (priests simply lived in the villages they came from, and no attempt was made to distribute them in separate territories). Thus, in the latter case the obligation communicated by Rome of confessing annually to one's parish priest was meaningless.

The process of Latinization, especially in sacramental practice, began in earnest with the sending of papal legates, in the late sixteenth century, to introduce needed reforms. The two successive Jesuit legates of this period might stand as models of how to do the job and how not to do it; they illustrate in their conduct the rhythm that was to govern Rome's relations with the Maronites in the years to come. The first of the legates, Fr. John Baptist Eliano, was a zealous man but unable, it seems, to distinguish dogma from disciplinary and liturgical custom, sacramental truth from its various possible embodiments, genuine Maronite tradition from errors imported into the liturgical books from outside. He burned large numbers of books, depriving the later historian of inestimable treasures and the Maronites of a large part of their cultural inheritance. Finally he submitted to Rome for condemnation an incredible farrago of propositions on dogma, custom, and folklore as being held by the Maronites and indeed as "for the most part common to all the Easterners"; this was done without ever asking the patriarch whether the Maronites did in fact accept such ideas.

The second legate, Fr. Jerome Dandini, was Eliano's opposite: equally zealous but also tactful, sympathetic, understanding, anxious to respect in every possible way the inheritance of this ancient and loyal Church, careful to preserve legitimate Maronite liturgical and disciplinary practice. The difference between the two men was heightened by the paradox that Dandini knew no Oriental languages and little of Oriental life and had to depend on interpreters (but he was a learned man and knew the Fathers of the Church, a fact that enabled him readily to distinguish dogma from theology and custom), whereas Eliano was familiar with at least the Semitic East (being a converted Jew from Alexandria, educated by his grandfather who was a celebrated rabbi, and widely traveled in the Near East) and could read Arabic and Karshuni or Arabic texts written in Syriac characters.

Not all the "Latinization," of course, was bad. One doctrinal error had crept in in practice, that of allowing divorce with remarriage in case of adultery; on the other hand, this practice was by no means widespread, and, once Rome had spoken on it, the patriarch and bishops made every effort to get rid of it entirely. Rome also endeavored, though long without success, to get rid of certain Maronite customs that were a burden on Christian

liberty; e.g., the prohibition against a woman entering the Church or receiving the sacraments during the menstrual period or during the forty days after childbirth, the wide extension of affinity and spiritual relationship as impediments to marriage, and the prohibition of fourth and later marriages. What was unfortunate was that the norm of "Latinization" (better, "Christianization") was not Christian liberty but simply Roman practice. Thus, a strict Latinization of sacramental practice was imposed in the council of 1580 (canons proposed by Eliano to the patriarch and bishops who approved in order to show loyalty to Rome) and again in the three councils of 1596 and 1598 (but without any renewal here of the detailed provisions of 1580). There was a formal reaction back to Maronite usage in the council of 1644. Meanwhile, however, the patriarch had not tried to enforce the canons of 1580, and the passive resistance of the clergy did the rest. The people themselves would have long resisted anyway; this was inevitable in a Church made strongly conservative and tenacious of its way of life by long centuries of living among schismatics and Turks, where their faith and practice had been preserved only at great cost.

The text of the councils for the most part affords no special interest, since it reproduces Florence and Trent. But in his extensive commentary on the text, F. provides a good deal of information on the history of the sacraments in the various Eastern Churches, especially on the sacramental formulas and actions. Occasionally, F. makes too firm an evaluation of the obscure early period of the Church (e.g., in saying that in early times baptismal immersion was total or that St. Paul is alluding in Rom 6:3 ff. to a practice of baptism by immersion) or presents too monolithic a picture of Western theology (e.g., on purgatory, p. 142, n. 2). At times it is difficult to determine what chronological period he is speaking of when he describes various usages. But these are minor defects in a valuable book. May the author bring his important project to completion.

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THE GLOBAL MISSION OF THE CHURCH. Proceedings of the Fordham University Conference of Mission Specialists, Tenth Annual Meeting, Jan. 19-20, 1962. Edited by J. Franklin Ewing, S.J. New York: Institute of Mission Studies, Fordham University, 1962.

The annual Conference of Mission Specialists sponsored by the Institute of Mission Studies of Fordham University has become an event eagerly awaited by those, relatively few in number, who are committed by their religious discipline to "keep the home fires burning." The papers they prepare and read and the general discussions that follow have provided a thesaurus of

shared experience. The larger number of those interested in the missionary work of the Church who do not attend the Conference have had to wait—one could imagine somewhat impatiently—for the printed texts. Like the missionaries it serves, the Institute must beg the funds needed for publication. The Proceedings of the 1962 Conference were printed in a more informal and less expensive format, reducing the time lag between the spoken and printed word. This is most fortunate, because the major theme of the 1962 meeting was wider and more basic, closer to the fundamental questions: Why is the Catholic Church missionary? What is the mission of the Church?

It was also, perhaps, fortunate that the earlier meetings took up individual aspects of the missionary work, e.g., social action and convert training. For during the ten years of these Fordham meetings, our missionary specialists have been engaged in analyzing and discussing the magisterial words of Pius XII and John XXIII on the missions. They found in the deep concern of the Pontiffs for the missions and in their encyclicals and other dicta on missionary work new directions for our thought, new orientation for missionary work. It has aptly been summed up in the phrase "a new spirit for a new age."

Each of the papers of this volume is a taper lit from the new fire and sheds its light on the single area it explores. Francis X. Curran, S.J., in his historical introduction, focuses on the change from ancestral concept of mission to the modern, highlighting the important shift in dependence for mission support from dynasts to the faithful, and the increasing share of a new vigorous American Catholic Church. Edward L. Murphy, S.J., always inspiring by his breadth of concept and unctiousness of expression, takes up the refinement and more definite specification in the concept of missions by recent hopes and theologians. He notes the emphasis on local responsibility, the shift from "salvation" to "establishment" as the purpose of missions, the need for the Church to be immersed in human events, "the deeper understanding of the missionary life of the Church as the exchange and interchange of life among the universal membership."

Eugene C. Kennedy of Maryknoll considers our need to participate in the life of Christ and of our fellow men and to communicate this life and love. He emphasizes our need to understand the problems of other humans and questions if our seminary training is adequate for this understanding. Philip C. Scharper's paper urges the important place in missionary practices to be accorded to the culture of the land to be evangelized. Gustave Weigel, S.J., as an ecclesiologist, develops missionology from an examination of the word "Catholic." If today Catholic means "inward depth and outward stretch," then "orthodox" means adherence to the totality of revealed truth and its

universal proclamation; ecumenism means an openness to diversity of culture; Catholic means absorbing all good anywhere.

Sister Mary Nona, O.P., was assigned the task of defining the role of the natural in a supernatural mission. It is unfair but necessary here to summarize her excellent lengthy paper thus: understanding the natural is the key to missionary success. Frederick A. McGuire, C.M., the diligent Executive Secretary of the Mission Secretariat, in his paper "Missions and Actuality," notes that the forces of given situations, or the present greater need, may counsel or urge a shift in forces or emphasis for a time.

Donal O'Mahony, S.S.C., proposes that new patterns of organization of our missionary effort should match our new concepts of the Church and its missions. Lastly, John J. Considine, M.M., from his vast experience of many years and many places, traces the lines of the Church's global mission in the future: cross-cultural "break-throughs," mutual enrichment, increased contribution of a rejuvenated Latin America, newly oriented lay elite, universal perspectives, concern for the common good of mankind.

In sum, this volume is a welcome addition to the slowly expanding list of missiology books by Americans. The doctrine must now be absorbed and transmitted to the wider circles of the American Church. The increasing share of mission work that is being done by Americans and, within that effort, the increasing share that is now gladly assumed by our laity demand an awareness of the why of mission theory and the how of practice to insure success. To the beginner, this will be an interesting introduction; to the experienced, a mirror for self-examination and judgment. We look forward to the promised publication in the same form of the Proceedings of 1958, 1959, and 1960.

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EDWARD S. DUNN, S.J.

TOWARD A THEOLOGY OF THE LAYMAN. By John D. Gerken, S.J. New York: Herder and Herder, 1963. Pp. 152. \$3.95.

Dissatisfied with "the relative absence of any metaphysical analysis of the problems inherent in a theology of the layman, as well as with the uncritical use of the texts from Scripture which are pertinent to this question" (p. 3), Fr. Gerken draws upon the work of Karl Rahner to propose an analysis of his own. Restricting the term "layman" to the Catholic whose state is characterized by marriage, ownership, and adult self-determination, he concludes that this state is just as effective a way to God as virginity, that there is as true a call to the one as to the other, and that a person is obliged under pain of sin to follow this call of God, which he will recognize by appraising his interior peace in the light of rules proposed by St. Ignatius Loyola.

If some of these conclusions are startling, what is almost incredible is the method used to arrive at them. Point after point is made with false assumptions, slippery terms, and violence to sources. The married man, it is argued, must be in as spiritually helpful a state as the celibate, for "If his state is inferior, there must be something inferior about his decision. If there is something inferior about his decision, then there must be something about it that is inimical to the kingdom of God" (p. 14). Whether God calls a Christian to marriage or celibacy, he must follow under pain of sin, "because the answer to that call constitutes the individual good for that person, and the individual good is, because it is individual, necessary for the person. Such necessity is moral, and therefore there is an obligation" (p. 114).

Though he does quote five or six exegetes, G.'s treatment of Scripture is not really based on the consensus of scholars today. It is doubtful that many of them would accept some of his principles of interpretation. "I believe that Greek Matthew was written by one who had Mark's Gospel at hand. In other words, Mark was closer to the words of Christ than was Greek Matthew. . . . Christian asceticism should be based on the more original presentation of Christ's thoughts, rather than on the less original" (pp. 33-34).

Paul, G. argues, thought that the world was soon going to end. The Church does not think so today. "Therefore, the decision which the layman faces today is quite different from the decision faced by the unmarried of Corinth. . . . To attach the *divided heart* stigma to him is to ignore the context of Paul's statement. . ." (pp. 49-50) Are we not still living in the age of the Church, the kingdom of God, the last stage of the old order and beginning of the new? Not only Paul but the Fathers, the Schoolmen, the great names of the Counter Reformation, and others up to the present day, including Pius XII, whom G. describes as differing with Paul on the role of the layman, speak of married people as "divided."

G. dismisses Trent's canon on the superiority of virginity because it does not explain in what sense that state is superior. Would it not have been well to consult the history of the Council to see what the participants meant by that canon and what point of doctrine they were trying to safeguard against the attacks of the Reformers?

It is doubtful whether any source of Christian tradition could survive his treatment of *Sacra virginitas*. The Encyclical "need not, and in fact does not, use the method of scientific theology, that is, it does not apply metaphysics to the data of revelation. . ." (p. 85). It is content to "present instead the statements of Scripture, of the fathers and doctors of the Church, and of the councils" (pp. 85-86) "I believe that the essence of its teaching is contained in the Council of Trent." Thus "the theological meaning of the meliority of

virginity remains a theological problem" (p. 83). "In the light of the findings of modern exegetes" (p. 88) he wonders whether the Encyclical's interpretation of 1 Cor 7 is merely an accommodated sense, and yet all but one of the studies he cites are more than ten years older than *Sacra virginitas*. Pius writes that the proper motive for choosing virginity is "precisely to be able to devote ourselves more freely to divine things, to attain heaven more surely and with skillful efforts to lead others to the Kingdom of Heaven." The author feels that "the strict meaning of this passage cannot be known" (p. 92).

In the second part of the book G. insists that not only does God's call to virginity or marriage oblige under pain of sin, but "if God has a plan for each person, it would be sinful for a man, knowing that he is 'destined' for a particular girl, deliberately to seek another" (p. 118).

Sin must be proved, not presupposed; and G.'s proofs are not convincing. Even granting Rahner's position that there is an individual ethic, an obligation beyond both law and the application of law, it does not follow that God's special call to a way of loving Him must automatically be a case in point. He might prefer to make it nothing more than a counsel and indicate to the person that he is free. Pius XII teaches in *Sacra virginitas* that we are "merely invited by counsel to embrace perfect chastity. . . . Wherefore, it is 'not imposed, but proposed,' as St. Ambrose so aptly observed" (p. 86). After quoting this passage G. asks: "Is the individual to whom it has been given free to reject this gift?" (p. 87) If Pius's choice of words does not answer that question, what one would? Why does the author ignore the citation from Ambrose? If it is not clear, why not check the source?

To criticize this book is not to attack the ideas of Karl Rahner. They are more nuanced, and in places like notes 63 and 76 of Part 1 the author does not seem to understand them. Nor is it Rahner who states that "If there must be an obliging and individual ethic and if each has his special call, then the call to religion or to the married life is an obliging call" (p. 74, n. 90).

When an author is seriously trying to further an important discussion, it is not pleasant to be so critical of his work. But honesty seems to force a reviewer to say frankly that to a theologian this book will be a disappointment and to a layman a possible source of harm.

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JOSEPH E. KERNS, S.J.

DICTIONNAIRE DE SPIRITUALITÉ. Fascicles 33-34 (Faber—Foi). Paris: Beauchesne, 1962.

As this excellent work continues, it confirms the encomia of past reviews

and reveals new values to be acknowledged; with the beginning of Volume 5 the consultant becomes more impressed with the advantages and facility of cross reference; the interlocking relationship of the articles appears more marked and more valued. The prodigious span of material offered is made easier of access by a convenient format and frequent references within each article, which also contributes greatly to reducing repetition to a minimum.

By a circumstance of alphabet, the greater number of contributions in these two fascicles pertain to biography and make accessible in minute detail the lives and publications of many personages, the famous and the hitherto obscure, who have helped to develop the tradition of spirituality. However, it does appear that the name of Blessed Peter Faber (Favre) has been overlooked. Of particular note and indicative of general excellence are the following articles.

"Familiarité avec Dieu" by G. Lefebvre and G. Marié affords an excellent study of the contrasting attitudes of familiarity with and reverence for God. The development of the theme is traced through the *OT* with special reference to Osee; the contribution of monasticism with its liturgical accents and the Carthusian caution against overfamiliarity are accurately evaluated. Cols. 56-57 afford a first-rate clarification of this deceptive quality, pointing out the real possibility of a subtle egoism distorting this familiarity, and the common error of denigrating mystery so as to subdue it. Is 6:1-4 is proposed as normative and corrective of what the author terms the tendency of the modern epoch to overstress the humanity of the Lord to the neglect of His divinity. Thus it appears that this familiarity is an attitude preceded and accompanied by grace and the guidance of the Holy Spirit; it is the humble response of man to the mystery of God's mercy.

Three articles, "Famille" by J. McAvoy, "Famille (Affections de)" by C. Bernard, and "Famille (Dévotion à la Sainte Famille)" by I. Noye, taken as a unit, offer fine material and up-to-date documentation on this basic unit of society. The second article provides a clear exposition of the rights and duties of parents, and of children growing to maturity, regarding the free choice of vocation. The attitude of the early anchorites toward family relationships must be evaluated in its historical setting and never used as an approval of stoicism or apathy; the exegesis of Mt 15:5, usually omitted in treating this topic, is presented according to St. Thomas. Prudence must mark the process of this purification of familial affection, since, though the theory is clear, discovering a practical measure is difficult.

The article "Femme" by R. Tamisier and R. d'Ouince is marked by a fine balance and perception. Scriptural, cultural, and psychological elaborations make it clear that woman is not merely to be consigned to the role of en-

couragement and inspiration; she is the guardian of values and tradition amid change; historically her place has ever been at the center of religious education and cultural heritage; she provides the necessary counterbalance to male insensibility; and all this to such a degree that a civilization is well judged by the role and respect accorded to woman. The value of her intuition, her capacity for the specific, and her ability to sacrifice are recognized; her need of security and approval, her tendency to be quick to regret, and her proneness to subjectivism are wisely qualified. The occasional misogynic attitudes of earlier times are explained in their historical milieu, and spiritual writers are cautioned against overaccentuation of the differences between the sexes. Commenting on the great value of education for women, the point is well made that such training is never to be given or sought so as to fit her for a man's role or outlook, but rather to assist her self-identification and realization within the dimensions of her own personal vocation through the development of gifts uniquely and happily hers.

R. Brunet and M. D. Phillippe treat "Ferveur," delineating its ambiguous origins in the *OT* and the Fathers, and the imperative of discretion; fervor must always connote alacrity and promptitude in action; it must include and be protected by fidelity. The values of the aesthetic and the intellectual in relation to fervor are well assessed.

The origins and the spiritual, psychological, and didactic aspects of feast days are examined in the article "Fêtes" by J. Hild. The fourth section is especially notable for its accent on the liturgical and sacramental aspects which add a deeper dimension to spiritual life, that of "actualisation" or transcendence of time. J. Gaillard ("Feu") presents a remarkably detailed analysis of the literal, scriptural, and symbolic significance of fire.

The treatment of "Fidélité" by P. Adnes is masterful. All the intonations and relations of fidelity are minutely examined; God's fidelity to man as the basis of man's security, and man's reciprocal response not only to God but also to his fellows in imitation of God, accent the effective as well as the affective nature of this virtue. Fidelity, empowered by grace, is an attitude of mind and a basis of action whereby a man may be faithful to the personal and particular graces he is to receive; thereby he is faithful to himself, peacefully conformed to the demands of his personal vocation, the progressive and persevering realization of his resemblance to God. Scriptural citations are particularly apposite, and the bibliography is very helpfully inserted in the text itself.

The articles "Fin de l'homme" by R. Bellemare and "Fins dernières" by P. Tihon are very well done and will be of great value particularly to retreat masters. "Florilèges spirituelles" by H.-M. Rochais, P. Delhayé, and M.

Richard is a fine examination of this literary genre, didactic and spiritual, making the value of these collections stand out more clearly and calmly cautioning that their use be protected against excision out of context, misunderstood shiboleths, or the substitution of memory for understanding. The documentation is as meticulous as it is formidable.

Lastly, A. de Bovis, in the first of two sections (the second will appear in the next fascicle), examines "Foi" with a clarity and explicitness that would be difficult to equal. The ecclesial dimension of faith and its relation to hope are worked out in detail; of particular interest are cols. 563 ff., where the precise explanation of faith as fundamental to spiritual life is given, and cols. 571 ff., dealing with the growth of faith through understanding to maturity in the sense of St. Augustine's "Comprendre est la recompense de la foi." These superlative studies, theological and biographical, reaffirm the fact that possession of any of the fascicles of this series is in itself a valuable acquisition.

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WILLIAM J. BURKE, S.J.

NEWMAN 1: THE PILLAR OF THE CLOUD; 2: LIGHT IN WINTER. By Meriol Trevor. Garden City, N.Y.: Doubleday, 1962-63. Pp. xiv + 649; 659. \$7.95 each.

When Newman entered the Church in 1845, he entered into a no man's land. He vanished from the sight of the Anglican Church, where he had already become a stone of stumbling and a sign of contradiction. In the Catholic world of mid-century England he was regarded by the old Catholics with the suspicion they accorded all converts; by the converts themselves, many of whom owed their conversion to his inspiration and example, he was soon suspected of being only half converted, because he did not share their ultramontanism and their enthusiasm for all things Italian and Roman. Twenty years later the *Apologia* renewed Anglican respect, and won Catholic understanding, for Newman as an ecclesiastic, a sincere and thorough convert, and a theologian. Yet it also established a picture of Newman the man which would dominate the minds of other men through almost a century. Newman was writing the history of his religious opinions and he thoroughly distinguished these opinions from the life within which they grew, effacing his personal life behind his ideas; most of his readers, incapable of making this distinction in their own case or understanding it in another's, took the *Apologia* as an autobiography of the man. Thus there emerged the entirely factitious image of Newman as the intellectual recluse, the sensitive egoist, the timid dreamer, the self-centered introvert (cf. Trevor 2, 339-41).

This picture of Newman remained almost totally unquestioned. It was reinforced by Henri Bremond's pernicious *Newman: Essai de psychologie religieuse* (1906; translated as *The Mystery of Newman*, 1907), which helped, in addition, along with Bremond's other books on Newman, to undermine his reputation as an orthodox Catholic and consequently to delay for decades the recognition of his importance as theologian and philosopher for a generation that was beginning to face the problems he had long before anticipated. Wilfrid Ward's two volumes (1912), despite their good intention, did not fundamentally alter the current impression of Newman as a man, especially since they dealt only with Newman's Catholic period and were concerned primarily to vindicate Newman as a Catholic thinker; Ward's biography was to remain the standard one.

Since that time there have been several limited attempts to give a truer picture of Newman the man, notably Maisie Ward's *The Young Mr. Newman*. There was still need of the full-dress portrait, the synthesis, the undistorted view of this long and singularly complex life. Now, fifty years after Ward, we have at last another two-volume biography that will come as a revelation to many and will in turn, and with justice, long remain as *the* life of Newman.

The quantitative comparison with Ward is misleading. T.'s almost thirteen hundred pages concern only Newman's life, Newman as a man. His writings are, of course, all dealt with, but in their external history rather than by way of analysis and defense: the circumstances of their composition, the reaction to them, their effect or lack of it on Newman's later career. T. enables us to follow Newman almost day by day, through each pleasant or painful episode of a life that spanned a century and two religious milieus and moved from the peculiarly English world of small country parsonages and of Oxford in the early decades of the century, through the fascinating and decisive years of the Oxford movement, into the alien industrial world of mid-century Birmingham and the intellectual and emotional revolution of which the machine was the symbol.

T.'s chief source has been the letters and diaries, and these give her pages a permanent value and authenticity. When the monumental edition of the letters and diaries, now under way, is complete, it will simply fill out T.'s picture, and her volumes will serve as a helpful, indeed indispensable, guide. The Newman that emerges from these pages is an immensely attractive person: a man of extraordinary toughness and resilience of mind and spirit; inexhaustible patience and courage in working against opposition and amid the misunderstanding of lesser men, even those close to him; ever sensitive to the needs of the Church and selflessly ready to take up new tasks that

would, as he well knew, drain his physical strength, disperse his talents, and inevitably bring new troubles in their wake. These qualities of the man of affairs and varied enterprise were combined with an intense, perhaps strictly mystical, intimacy with God; with an almost feminine perceptiveness of the moods of others, their interior troubles, the suffering and need that often lay behind commonplace exteriors; with a thoroughly catholic charity that tried to do the work of God in the world while respecting as far as it could, short of yielding on principles, the feelings, sensibilities, divergent viewpoints, zeal, and weaknesses of others.

T.'s book will undoubtedly be judged by those unsympathetic to Newman to be a long exercise in hero-worship. Certainly Newman's weaknesses are presented as minor and often as simply the inevitable shadow-side of his virtues; certainly, too, Faber and Manning come off poorly. But just as certainly Faber and Manning were lesser men than Newman, and it is highly unlikely that they will ever be rehabilitated in their relations with him. And as for hero-worship, if we are given a hero, we ought to admire him.

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MATTHEW J. O'CONNELL, S.J.

HISTOIRE, DOGME ET CRITIQUE DANS LA CRISE MODERNISTE. By Emile Poulat. Paris: Casterman, 1962. Pp. 696. 33 fr.

FRIEDRICH VON HÜGEL: SA VIE, SON OEUVRE ET SES AMITIÉS. By Jean Steinmann. Paris: Aubier, 1962. 16.50 fr.

During the last few years some fine documentary studies on the period of Modernism have appeared in France. Blondel, who was not a Modernist, has been a center of interest. His correspondence with Auguste Valensin (Paris: Aubier, 1957) and with Laberthonnière (Paris: Editions du Seuil, 1961) has been published. R. Marlé has published large portions of the correspondence between Blondel, Bremond, von Hügel, and Loisy in *Au coeur de la crise moderniste* (Paris: Aubier, 1960).

However, no one has done more than Emile Poulat to put the study of Modernism on a scholarly basis. His earlier study, *Alfred Loisy: Sa vie, son oeuvre* (Paris: S.N.R.S., 1960), is indispensable for its biographical index which includes most of the personalities even remotely involved with Modernism. The present work, a doctoral thesis for the Sorbonne, is a documentary study of the debates which began with Harnack's *Das Wesen des Christentums* in 1900 and continued until the controversy between Blondel and von Hügel on history and dogma in 1904. Poulat is a master at summary. He analyzes the contents of Loisy's *L'Évangile et l'église* and *Autour d'un petit livre*, summarizes all the major counterattacks, including those by

Grandmaison, Lagrange, and Battifol, and includes correspondence between many of the French clergy who were perplexed at the situation. More than one hundred pages is given to the debates on the consciousness of Christ and to the Blondel-von Hügel controversy on history and dogma. With great labor P. has identified many of the writers of the period who used pseudonyms or who wrote anonymously. He has also ferreted out the hiding places of many of the unpublished manuscripts which are needed for a history of the period. The work is careful and meticulous. The effort is made to treat Modernism as an object rather than as a flaming subject.

The back cover says that P. has treated his subject with "un total désengagement, une froide objectivité." I do not know that P. would agree with this, for he himself has a thesis. He is out for the total autonomy of the exegete along the lines of Loisy's position *during these four years* (p. 188). P.'s position itself is no more based on a "froide objectivité" than was Loisy's, and this despite Loisy's notional admission that there was a metaphysic involved in historical work. P. also pushes for adaptation in the Church, but his preface leaves one with an ambiguous idea as to whether he envisions this adaptation to be within the orthodoxy defined by the Church or beyond it. Writing as an "independent" historian of religious sociology, he might well ask for an adaptation within the limits of the Church's own orthodoxy. But if he suggests that the Church go beyond these limits, then he is on a theological question and has lost his "désengagement." The point of view is unclear. P. also asks for a restudy of the meaning of orthodoxy (p. 446), but one wonders whether the ordinary meaning is clear to him.

These reservations and perplexities with regard to P.'s personal views do not, however, prevent the book from being a thoroughly scholarly and generally fair treatment. His résumé of the impasse at the time in apologetics (pp. 555-66) and of the contributions of Blondel and Venard (pp. 548-605) are extremely pertinent today. The second volume, which will continue beyond 1904, should be of especial value.

Steinmann's work on von Hügel apparently is intended to introduce the French public to the Baron's over-all thought. As a life of Baron von Hügel, it lacks the fresh personal insights found in de la Bedoyère's biography. In fact, it leans heavily on that work in the biographical sections. But not even in English do we find the exhaustive summaries of all the Baron's major writings that we find here. A good sampling of direct quotation brings out well von Hügel's rugged, digging, sweating method of thought. The Baron's life is traced from his birth in Florence in 1852 until his death in England in 1925. In-between we are introduced to most of the important

people with whom he dealt: Newman, the two Wards, Tyrrell, Loisy, Archbishop Mignot, Duchesne, Bremond, Blondel, Fogazzaro, Evelyn Underhill, cardinals and popes. We live through the great biblical debates and the Modernist crisis. The eleven short chapters on von Hügel's great work, *The Mystical Element of Religion*, may be a bit fatiguing for popular reading, but it is the best summary extant. We also find some previously unpublished correspondence of Laberthonnière with von Hügel and Tyrrell. The Baron's relationship with the French scene is better brought out than in any previous book.

Despite these good qualities, the book leaves one a bit bewildered and unsatisfied. Too much is crowded into the sixty-eight short chapters, while evaluation is too often left out. A chapter on Americanism is included which has only tenuous connection with the Baron. The long summaries of Tyrrell's works tail off into vague, general critiques without incisiveness. Apart from the Laberthonnière letters, none of the Baron's unpublished work is used. It is true, S. has caught better than anyone the Baron's spirit of crusade for what he believed were the rights of historical method, but here again one would wish for more evaluation. And von Hügel's unorthodox position on the consciousness of Christ with regard to the Parousia is not evaluated in any depth. Perhaps in view of the task the author proposed to himself, this was impossible, but one feels left hanging in air.

S. deserves praise for his clear translation of the Hügelian Germano-English into French. Occasionally, however, he slips (pp. 483, 484, 485, 491; and 404, which might be a misprint), and once his translation has the Baron holding the exact opposite of his daring position on the Parousia (p. 489). A quoted letter is said to be from Tyrrell to von Hügel, but it is really from von Hügel to Tyrrell (p. 109). What is called a reply to this is actually separated from it by quite a few letters. The Baron's capital principle of friction and tension is barely mentioned. S. seems to have a special dislike of Blondel and Bremond and shows little appreciation of any real achievements on their part. The Baron is rightly defended against the legend of his great naïveté. Yet this is done a bit too simply and without reference to his deafness, which cut him off from the give-and-take of conversation.

In this book one will find more than one might hope for in a popular treatment, yet something different from what one would expect in a scholarly one. It will be a handy reference for the Baron's thought and for some of the questions stirred up by Modernism. De la Bedoyère's work still remains the basic source for the Baron's life, but S.'s work gives fine complementary summaries of his thought and of his relationship with the French scene.

Paris

JOHN J. HEANEY, S.J.

LE MYSTÈRE DU TEMPS: APPROCHE THÉOLOGIQUE. By Jean Mouroux. *Théologie* 50. Paris: Aubier, 1962. Pp. 292.

For a Christian, eternity and time are not disconnected realms; they are really two aspects of a single theme. Such is the motif that runs through this latest and richly suggestive contribution to the swelling tide of works concerned with man's temporality.

Mouroux has divided his opus into three parts: God and Time; Christ and Time; the Church and Time. In the first part he is at pains to lay bare the roots of time in eternity, the meaning of time as a dimension of the cosmos, and its coming to flower in the consciousness of man. The second part completes the first by showing how Christ, the absolute center of time and history, is Himself the insertion of eternity into time, so that in Him the problem of the relationship between the two (which is the problem of all philosophy and of human life itself) is decided once and for all. Henceforth it is in relation to Christ alone that creation achieves its meaning or, if it rejects Him, founders. The final section, on the Church and time, "prolongs and manifests" the second, since, as M. observes, the Church is nothing else but Jesus Christ *répandu et communiqué*.

Only one who reads and meditates M.'s work for himself can have a real idea of the richness and penetration of the insights with which it abounds. As an example of those that struck me I have to mention first of all the pages on the role of the spiritual "I" in the constitution of human temporality. Here M. draws heavily on contemporary phenomenology in his elaboration of this supratemporal point in man which alone gives him access to the properly temporal. Since this point is man's natural participation in the eternal, M.'s stress on this "vertical component" of human time serves to reinforce and further specify his general thesis that eternity is time's foundation. In the second section M. throws much light on the reality of Christ's temporal growth. This he does by a careful analysis, once again significantly illuminated by contemporary phenomenology, of different levels in Christ's inner life—an analysis which enables M. to distinguish meaningfully between the temporality of the redemption terminated by Christ's death and the temporality of the resurrection. In the third section two chapters deserve special mention, the one on the density of the Church's temporality and the one on the temporality of Christian life. Impossible here, however, to do more than mention this and indicate that my special fascination with these pages sprang from M.'s ability to make one see the rich profusion of institutional forms and the infinitely various aspects of personal life all in terms of his single theme.

There is, however, one tentative criticism that might be advanced. Somehow or other, one does not catch from M.'s work the full sense of the adventure, novelty, and creativity that belong to time. I do not mean that these aspects of time are wholly disregarded (my criticism is, I say, tentative), but they do not seem to come through with their full force. Part of the difficulty stems from the general conception of the relationship between time and eternity, one in which eternity is taken as the measure of time, and time as the working out of an eternally conceived plan. Part of it stems from the notion of time itself as the measure of the creature's unfolding, of its *cheminement dans l'existence*.

As regards the latter, it seems to me that this notion of time is too extrinsic. Time is not merely something given to the creature to allow it to come to full stature—it does not merely measure the unfolding of a meaning already there. Time is rather part and parcel of the creature's structure; as the progressive synthesis of the Same and the Other, of the Past with the Future (that which continually comes), time is the very emergence and articulation of that meaning which is the creature. From this point of view, history is not the unfolding of a pre-existent scheme. If time is an expression or embodiment of the eternal, still its meaning is not something already constituted but is here and now in the process of constitution. Nor is this process wholly dictated from on high. God, to be sure, knows its outcome—from all eternity He is “in at the end” of it. But what He knows is not something exclusively authored by Himself. It is a story in the shaping of whose plot the very characters He has created have an active hand, one whose ending depends not only on Him but on them and which, to that extent, has not yet been decided. To conceive time as anything short of this would seem to deprive it of real seriousness and, in the final analysis, to dilute radically the mystery of creation, which is that God, the Unconditioned, really conditions Himself by what He has made.

I am not suggesting that M., in his treatment of time, has omitted all this; a sense of it is definitely present in his work. But, perhaps owing to its primarily theological perspective, i.e., its approach to time from God's point of view, the radically adventurous, contingent, and unfinished character of time does not seem sufficiently prominent. All this, however, is a matter of personal impression and emphasis, and says no more, perhaps, than that M., not I, wrote the book. As for the book itself, it is a very good book indeed.

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ROBERT O. JOHANN, S.J.

PLOTINI OPERA 2: ENNEADES 4-5. Edited by Paul Henry, S.J., and Hans-Rudolf Schwyzer. Plotiniana arabica ad codicum fidem anglice vertit Geoffrey Lewis. Paris-Brussels: Desclée De Brouwer, 1959. Pp. liii + 503.

When the authors published their first volume containing the critical edition of Plotinus' *Enneades* 1-3, I wrote a long review in *THEOLOGICAL STUDIES* (12 [1951] 142-47) praising the work as a masterpiece of scholarship and critical acumen. They were most appreciative, and when this second volume appeared, they sent me a copy, asking me to review it in these pages, but I was unable to do so till now because of prolonged ill health. However, after my attention was called to the inadequacy and even gross inaccuracies of some of the reviews (e.g., in one Catholic philosophical magazine the present volume was said to contain the fifth and sixth *Enneades*, whereas it gives the text only of the fourth and fifth), I felt obligated at this late date to point out that this volume surpasses even the first in its massive scholarship and wealth of erudition.

As I mentioned in my previous review, prior to Porphyry's edition of the *Enneades*, Eustochius, another disciple of Plotinus, edited the latter's writings. Porphyry himself seems to have based his edition on this text. According to the authors, Eusebius also seems to have used this edition in Book 15 of his *Praeparatio evangelica*. Hence, the authors rightly conclude in their Latin preface that whenever the words of Eusebius and Porphyry agree, there is good reason to assume that we have the authentic text of Porphyry, if not the words of Plotinus himself; this involves almost three hundred lines, in which only seven errors occur. On this basis the authors reject a number of conjectural readings, especially by Bréhier.

The authors' attempt to establish, as far as possible, the original text of Plotinus is signalized by its painstaking care and philological acumen, as evidenced by the many footnotes and ample scholarly apparatus. The complete bibliography will be greatly appreciated by students of Plotinus, as well as the information provided on the codices of Eusebius' *Praeparatio evangelica*, the *Contra Julianum* of Cyril of Alexandria, and the families of codices of the *Enneades* themselves. A striking feature of the present volume is the availability of certain Arabic texts, translated into English by Geoffrey Lewis, that are obviously of Plotinian inspiration. These comprise the so-called *Theologia Aristotelis*, the *Epistola de scientia divina*, and the *Dicta sapientis graeci* (translated into English by Francis Rosenthal). The authors insert these texts on pages opposite the Greek text of Plotinus whenever there is an obvious affiliation, stressing this by italicizing the English version. There is also appended a similar congruence between *Ennead* 6, 7 and

passages from the *Theologia Aristotelis*. Students of Plotinus will be looking forward to the publication of the third and concluding volume of *Plotini opera*.

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JAMES I. CONWAY, S.J.

SHORTER NOTICES

WAYS OF THINKING ABOUT GOD: THOMAS AQUINAS AND THE MODERN MIND. By Edward Sillem. New York: Sheed & Ward, 1961. Pp. viii + 190. \$3.75. The problem with which this very readable book is primarily concerned is "whether or not something of capital importance has been overlooked by the Thomist scholars themselves which needs to be set right in the foreground of the interpretation to be put on St. Thomas's arguments for the existence of God, and which must be kept in mind when we are trying to meet the difficulties and objections which modern philosophers find in the very nature of theistic reasoning" (p. 15). In the first three chapters S. presents various interpretations of the Five Ways proposed both by their critics, such as Kant and the linguistic analysts, and their Thomistic defenders. However, S. rightly insists that to understand the Five Ways as St. Thomas intended, one must study them in the context of the controversies of the time as well as in their relations to the articles preceding and following them in the *Summa theologiae*. Therefore, a major portion of the book is devoted to a presentation of the historical and theological setting of the Five Ways. S. points out several "enigmas" which one might encounter in studying these arguments; but he contends that when the arguments are read in context and recognized to be merely the first stages of a huge theological argument, such difficulties disappear. The final chapter presents an imaginary discussion between St. Thomas and certain modern philosophers. Through this device S. proposes what he thinks St. Thomas would say to a gathering of modern philosophers concerning the structure of the Five Ways in the *Summa*, the difficulties proposed by Kant and other modern philosophers, and the manner in which modern Thomists should modify the Five Ways and proceed to develop purely philosophical arguments for the existence of God.

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Jean R. Rosenberg

THE SENSE OF THE PRESENCE OF GOD. By John Baillie. New York: Scribner's, 1962. Pp. ix + 269. \$3.95. At his death in 1960 Prof. Baillie

still dwelt, content, in the halfway house he constructed for himself with his *Our Knowledge of God* in 1939. The present volume, his Gifford Lectures, is extended proof of it. To say that is all the book proves would be, perhaps, rather less than kind, yet it would not be, for all of that, much off the mark. B.'s position was midway between belief in the divine-human encounter as intellectual and as affective—as sentimental, therefore, in the full pejorative sense of the term. It is a position, at least as here maintained, that is altogether satisfying neither to the philosopher nor to the theologian: the philosophic analyses, so fragmentary are they, will leave the philosopher unimpressed; and theologians will be as little convinced by the theological statements that are made, since the grounds of possible conviction never quite appear. The general reader, not much given to analysis and reflection, will likely feel the most at home in these pages; and it will do him no harm to hear such things as that “the right attitude to life is that of the man whose whole comportment and activity have their root in the sentiment of gratitude” (p. 257); for that is the truth of it, although B. never succeeded in going so far as saying why.

Loyola College, Montreal

Elmer O'Brien, S.J.

THE WYCLIFFE BIBLE COMMENTARY. Edited by Charles F. Pfeiffer and Everett F. Harrison. Chicago: Moody Press, 1962. Pp. xviii + 1525. \$11.95. The publisher's preface states that this is “an entirely new commentary on the whole Bible written and edited by a number of scholars representing a wide cross section of American Protestant Christianity.” Though the writers “represent a total of more than fifteen denominational backgrounds,” the spirit of the interpretation which pervades the whole is clearly that of Evangelical Protestantism. We are assured that “the insights of contemporary scholarship” have been incorporated into this professedly conservative work. Yet the reader is warned that a given title in the bibliography does not necessarily mean that it is recommended “as thoroughly conservative or thoroughly accurate.” Introductory material relating to the various *OT* and *NT* books is kept to a minimum; the commentary is on a phrase-by-phrase basis. The book, unfortunately, cannot be recommended because of its excessive conservatism. Some examples: “It is safe to claim Moses as the responsible author of the book [of Genesis].” “The structure of Luke follows the same general order as that of Matthew and Mark, since that is determined by the life of Christ itself” (p. 1028). One might ask: “Safe for whom or from what?” or: “Is there no Synoptic Problem?” It is to be noted that this conservative approach to the Bible studiously avoids Catholic literature in its bibliographies (but the commentaries of P. Dhorme on Job and E. J. Kissane

on Isaiah did slip in). If one is interested in learning what modern fundamentalist Bible commentators think of the Bible, one will do well to consult this book.

Woodstock College

Joseph A. Fitzmyer, S.J.

LA SAINTE BIBLE 8/1: LES PETITS PROPHÈTES (Osée, Joël, Amos, Abdias, Jonas). By A. Deissler and M. Delcor. Paris: Letouzey et Ané, 1961. Pp. 292. 25 fr.

An extremely useful addition to *La sainte Bible*. Besides the commentaries on the five books, there is a general introduction on prophecy prepared by Delcor. The commentaries are exegetical, critical, and theological. Each of the five books is accompanied by an introductory article. Deissler has done Osée and Abdias, Delcor the other books. The commentary is quite full: it is somewhat unfortunate for scholars in the upper-age groups that fine print is employed for the commentary. The commentary contains a number of good word studies. Critical theories are reviewed adequately, and the critical positions adopted by the authors are moderate, representing the consensus of contemporary interpreters. The theological quality both of the introductory chapters and of the commentaries is pleasing. The authors synthesize the message of the separate books and place it in the context not only of *OT* belief but also in its relations with the *NT*. This reviewer has only recently taken a position on the relation of Samuel to the origins of prophecy which is in opposition to the position taken in D.'s introduction; and it seems only fair to point out that the problem is more complex than the reader of D. might think. I am still persuaded that Samuel was not a prophet in the later and classical sense, and that the historical reality behind the traditions of Samuel was his position as leader of the "sons of the prophets."

Loyola University, Chicago

John L. McKenzie, S.J.

PROFETAS, SACERDOTES Y REYES EN EL ANTIGUO ISRAEL: PROBLEMAS DE ADAPTACIÓN DEL YAHVISMO EN CANAÁN. By Angel González Núñez. Madrid: Instituto Español de Estudios Eclesiásticos, 1962. Pp. xv + 406. Fr.

González, *Extraordinarius* of the Old Testament in the diocesan seminary at Astorga (León), offers unimpeachable references: his work is a dissertation directed by H. Cazelles at the Institut Catholique in Paris, indebted to R. de Vaux of the Ecole Biblique of Jerusalem, and encouraged in its early stages by the then professor at the Istituto Biblico in Rome, A. Bea. Add to this a twenty-page bibliography in at least nine languages and you recognize the genre. The problem is, what was the relationship between prophet and priest in ancient Israel? Was the distinction as clear as Deuteronomy 15 makes it

out to be? Was there the antagonism between prophet and priest which the historicocritical school emphasized so strongly? Or should "la escuela culturalista," whether of Mowinckel, Junker, Johnson, or Haldar, be judged correct? Passing over the literary aspects of the problem, G. restricts himself to the historical. In so doing he builds his work on the analysis and criticism of what he lists as the four fundamental postulates of cultic prophetism: (1) the term prophet is employed without discrimination of types, peoples, or periods; (2) if the same word is used of the function of prophet and priest, the function is identical; (3) every contact of the prophets with sanctuary or priest is proof that they were cult functionaries; (4) at least a part of the prophets were in favor of the monarchy, others were in opposition; hence the classification cultic and anticultic. It will come as no surprise that G.'s conclusion, after a detailed study of cult prophecy and its background from the Judges to the eighth century B.C., is negative. On the positive side, he brings out well the nature of each form of prophetism and its religious-social function in the history and theology of Israel.

West Baden College

Joseph J. DeVault, S.J.

MAASEROT/MAASER SCHENI (VOM ZEHNTEN/VOM ZWEITEN ZEHNTEN): DIE MISCHNA 1/7-8. Text, translation, and notes, together with a text-critical appendix by Wolfgang Bunte. Berlin: Töpelmann, 1962. Pp. 285. The group of German scholars that is continuing the series of critical editions of the text of the Mishnah initiated by Prof. Beer of Heidelberg and Prof. Holtzmann of Giessen deserve to be congratulated upon the publication by Dr. Wolfgang Bunte, pastor in Remscheid-Lennep, of the text, translation, and commentary on the tractates of Maaserot and Maaser Scheni dealing with the tithe and the second tithe respectively. The first tithe from both cattle and the produce of the soil (cf. Lv 27:32 and 27:30) was the due of the members of the tribe of Levi in return for their service in the Temple (cf. Nm 18:21 ff.). The second tithe, which is mentioned in Dt 12:17 ff. and 14:22 ff., was to be eaten in the place in which the central sanctuary was located. The details, as they had been handed down by oral tradition as preserved in the Mishnah, which was edited towards the end of the second Christian century by Rabbi Judah the Patriarch, are discussed in the tractates of Maaserot and Maaser Scheni, as are also related subjects, introduced by the association of ideas. In the Introduction, which covers fifty pages, B. analyzes the contents of the two tractates as well as their relationship to the Toseftas, a body of parallel Tannaitic sources, contemporaneous with the Mishnah. This is followed by a history of the institution of the tithe outside of Judaism, of the references to it in the Hebrew Scriptures, the

extracanonical writings, the *NT*, and finally the rabbinic tradition, as portrayed in the Mishnah. Introduction, text, translation, and critical apparatus bear testimony to a complete mastery of the subject matter. If B. did not clear up all philological problems posed by the text or identify accurately every type of vegetation mentioned, it cannot be held against him. He certainly made use of all the available literature. Those who do not accept the documentary theory in regard to the composition of the Pentateuch may take exception to his account of the evolution of the tithe during *OT* times. Also, it is not always clear why, in the official text, so much use is made of the letter *yod* as a *mater lectionis*. Outside of such minor shortcomings, however, the work as a whole is a most creditable piece of scholarship meriting the highest commendation.

Johns Hopkins University

Samuel Rosenblatt

TWELVE NEW TESTAMENT STUDIES. By John A. T. Robinson. *Studies in Biblical Theology* 34. Naperville, Ill.: Allenson, 1962. Pp. 180. \$2.85. The author of the twelve *NT* articles collected here was formerly a Cambridge don, at Clare College, and as such wrote most of these articles. He has since become the Anglican bishop of Woolwich, which explains the preface's signature, John Woolwich. The articles appeared from 1947 on in various American, English, or German periodicals, and, in the author's words, "what unity they have is provided by an unsatisfied curiosity to push behind commonly accepted positions of New Testament study, and to explore and test alternative hypotheses." Though the articles are not all of equal importance, yet it is good to have them in a handy collection. Of particular significance are the two articles on John the Baptist ("The Baptism of John and the Qumran Community," a good presentation of the evidence for the plausible hypothesis that John had connections with the Qumran sect; and "Elijah, John and Jesus: An Essay in Detection," a form-critical attempt to handle some of the peculiar *NT* statements about John). Likewise his two articles on the Johannine Gospel ("The New Look on the Fourth Gospel," a survey of the tendency among certain modern scholars to take a second look at "critical orthodoxy" and its stand on the historicity of that Gospel; and "The Destination and Purpose of St. John's Gospel," written for Greek-speaking diaspora Jews). Some of R.'s conclusions have aroused the ire of "orthodox" critics, because he brashly included their pet theories among the "commonly accepted positions" which his unsatisfied curiosity wanted to question. Whether one agrees with him or not, R.'s views cannot be lightly dismissed.

Woodstock College

Joseph A. Fitzmyer, S.J.

PAULUS ALS KIRCHENGRÜNDER UND KIRCHLICHER ORGANISATOR. By Friedrich Wilhelm Maier. Würzburg: Echter-Verlag, 1961. Pp. 102. DM 12.80. The posthumous publication of M.'s study of Paul's activity as the founder and organizer of early Christian communities includes a foreword explaining the significance of this work. M. taught *NT* exegesis for many years on the Catholic faculties of Breslau and Munich. As a teacher, he had great influence; but he wrote little, embittered in his younger days by ultraconservative reaction to his Synoptic studies and the pressure exerted on the publisher of the Bonner-Bibel to withdraw his Gospel commentary. In later years he prepared a long study of Pauline teaching, but wanted the ms. of it destroyed before his death, fearing that it would not be published without modifications. Part of that long study appears in this small book. It is a vigorous presentation of Paul's activity as the founder of Christian communities and of his work in organizing the early Church as a whole. M. offers a synthetic view of the many indications given in Acts and the Pauline letters which reveal Paul as the *founder*. The "drive toward the community" that was his manifests itself in his missionary sermons, missionary letters, his personal visits to communities, his prayer and his ethical exhortations. The letters are culled for hints of Paul's activity as the *creator of Christian community-life* (especially in the Gentile world). A particularly instructive section is devoted to the organization of offices in the early Church and the view of the communities as "democracies of the Spirit" (*pneumatische Demokratien*). Finally, a view of Paul as organizer in the pastoral letters presents his role in the setting-up of the various clerical ranks. This small book was composed over a period of twenty-five years and it is in many respects devoid of reference to modern literature on the subjects that it treats. And yet it stresses aspects of Pauline teaching which have a peculiar pertinence today, especially in the current discussions of Church renewal, lay apostolate, and the work of the Second Vatican Council. Many of the insights of M. could be followed up and investigated further, especially in the light of more recent writings of scholars such as Cerfaux, Pfammatter, Mussner, and others. For this reason one has no regrets about this posthumous publication.

Woodstock College

Joseph A. Fitzmyer, S.J.

STUDIEN ZU DEN PAULUSKOMMENTAREN THEODORS VON MOPSUESTIA ALS BEITRAG ZUM VERSTÄNDNIS DER ANTIOCHENISCHEN THEOLOGIE. By Ulrich Wickert. *Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft* 27. Berlin: Töpelmann, 1962. Pp. 212. This study of Theodore of Mopsuestia's interpretation of the Pauline letters is a digest of a thesis presented

in the school of Evangelical theology at the University of Tübingen in the spring of 1957, and thoroughly revised since then. The revision, W. says, has left the conclusions substantially unchanged but has allowed him to make use of later works, like K. Schelkle's recent study of the patristic interpretation of Romans 1-11. The thesis was suggested by the contrast which W. felt between his own admiration for Theodore's writings and the generally accepted view proposed by H. Kihn in 1880 that Theodore, despite his contribution to exegesis, was a mediocre theologian. W. found that there was very little study of Theodore as a theologian; only recently has any sympathetic interest been shown in him, as in the study of Chalcedon by the Jesuits of Frankfurt, and the articles by Kevin McNamara in the *Irish Theological Quarterly* for 1952 and 1953. W.'s own study of Theodore's theology is restricted to the Pauline commentary, not only for reasons of time and space, but because he believes that Theodore's central ideas are most forcefully expressed in his exegesis of St. Paul. W. presents, in the first forty pages, what he calls Theodore's *Grundkonzeption*, his basic idea, the centrality of Christ; then he traces this central idea through Theodore's treatment of the central themes of Pauline theology. Each chapter deals with one of these themes, e.g., law and liberty, death and sin, etc., so that the book becomes, most conveniently, a theology of St. Paul according to Theodore of Mopsuestia.

Saint Columban's Seminary, Milton, Mass.

Eamonn O'Doherty

INSTRUMENTA PATRISTICA. Steenbrugge: St. Peter's Abbey; The Hague: Nijhoff, 1962. The first volume of this collection, connected with the *Corpus christianorum* and intended primarily to provide tools of research which will be useful in the editing of patristic and medieval texts, appeared in 1959 (E. Michiels, *Index verborum omnium quae sunt in Tertulliani tractatu De praescriptione haereticorum*). The two volumes here noticed are numbers 2 and 5 in the series (3 and 4 have not yet appeared). For the Sacramentary of Ariberto (eleventh-century bishop of Milan), recently edited by A. Paredi (cf. THEOLOGICAL STUDIES 20 [1959] 329), and for the better-known Sacramentary of Bergamo, edited in 1900 by Dom Paul Cagin and again in 1962 by Paredi, F. Cambaluzier, C.M., in his *Sacramentaires de Bergame et d'Ariberto* (113 pp.), provides three comparative indexes: a table of titles as given for each item in order of occurrence within the books; an alphabetic index of the same; and an alphabetic index of the *incipits* and *desinits* of the formulas. C.'s book will be quite useful, at least for the edition of Ariberto's Sacramentary which had no indexes; Paredi's edition of the Sacramentary of Bergamo, which I have not seen, apparently has full tables

comparing that Sacramentary with many other Ambrosian and Roman sacramentaries. The fifth volume of the *Instrumenta* is Dom Anselm Hoste's *Bibliotheca Aelrediana: A Survey of the Manuscripts, Old Catalogues, Editions and Studies concerning St. Aelred of Rievaulx* (206 pp.). It is a preparation for the edition of Aelred's complete works in the *Corpus christianorum: Continuatio mediaevalis*, to be done by Hoste in collaboration with F. M. Powicke, C. H. Talbot, and C. Dumont. But the book will not lose its value and utility once the edition appears, for very much of the material, especially bibliographical, that appears here will hardly reappear in the critical edition.

Woodstock College

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

L'EVANGILE DE VÉRITÉ: RÉTROVERSION GRECQUE ET COMMENTAIRE. By Jacques E. Ménard. Paris: Letouzey & Ané, 1962. Pp. 239. 25 fr. This would be a valuable book for any one of the several features it embodies; with all of them it is indispensable for whoever would study the *Gospel of Truth*, with or without a knowledge of Coptic. Whether one accepts the widely-voiced opinion that this "meditation" is the work of Valentinus himself, or agrees with M. that it is rather a "homiletic commentary on the Valentinian *Gospel of Truth*," it is surely one of the most significant works contained in the Nag-Hammadi collection, one which merits the very full study given to it here. The first half of the book consists of a "retroversion" of the Coptic text into Greek of second-century vocabulary, an excellent French translation which has benefited from comparison with several modern versions, and finally translation and textual notes which justify the choice of Greek words (largely on the basis of the equivalents in Crum's *Coptic Dictionary*). These notes supply most of the important Coptic words but of course do not make consultation of the text unnecessary. The validity of the "retroversion" process rests upon scholarly precedents, and M. brings us closer to the original language without any pretension at recovering the original wording through the obscurities of Coptic expression. In the printed Greek text one might have wished to find the Greek words used in the Jung Codex set off by heavier type or some other device. The second major part of the book contains a very full commentary which is especially rich in parallel passages and references to other literature. In addition, the volume contains an extensive bibliography and very complete indexes, especially of Greek terms used and of citations. Though his use of recent literature on the Coptic Gnostica is vast, M. makes surprisingly little reference to K. Grobel's very useful translation and commentary of the *Gospel of Truth*. In sum, both author and press have earned a debt of gratitude from all students of Gnosticism or of early Christian literature.

Cambridge, England

George MacRae, S.J.

THOMAS AND THE EVANGELISTS. By H. E. W. Turner and Hugh Montefiore. *Studies in Biblical Theology* 35. Naperville, Ill.: Allenson, 1962. Pp. 128. \$2.00. The Coptic version of the *Gospel according to Thomas* found near Nag-Hammadi in Upper Egypt about 1945 and published for the first time in 1956 continues to evoke scholarly studies dealing with its composition, its theology, and its relation to the canonical Synoptic Gospels. The present booklet contains two essays by Turner ("The Gospel of Thomas: its History, Transmission and Sources"; "The Theology of the Gospel of Thomas") and one by Montefiore ("A Comparison of the Parables of the Gospel according to Thomas and of the Synoptic Gospels"). T.'s essays were originally presented in lecture form, while M.'s article appeared earlier in *New Testament Studies* 7 (1960-61) 220-48. Though the three essays deal with a common subject, they actually represent different points of view on the relation of the apocryphal Gospel to the canonical Gospels. In his first essay T. gives a survey of what has been written on the history, transmission, and sources of the *Gospel according to Thomas*. T. thinks that there are "strong indications that Thomas was indebted to the Gospel of the Hebrews," and that "an even stronger case can be made out for a close connexion between [it] . . . and the Gospel of the Egyptians." Such a thesis is, however, quite debatable in view of the fact that we have so little of either of these Gospels by which to judge. But that the sayings preserved in the *Gospel according to Thomas* are a reworking of much of the canonical material will win for T. rather general support. By the same token it will bring dissent from the thesis of M., who in his essay suggests, by the use of an exegesis of the parables similar to that of the J. Jeremias, that the parables in the apocryphal Gospel are often based on a source distinct from the Synoptic Gospels, a source occasionally superior (i.e., free from apocalyptic imagery, allegorical interpretation, and generalizing conclusions). The final essay of T. stresses the radical difference between the *Gospel according to Thomas* and that of the *NT* (especially in its neglect of the historical reality characteristic of the latter, of the cross, of grace, and of the personal religious relation between God and man). He characterizes the work as "a kind of gnostic Testimony Book." There is much to be said for the thesis that this apocryphal Gospel is Gnostic, although it is not universally admitted today. All in all, this booklet is a good sample of current discussions of this enigmatic writing.

Woodstock College

Joseph A. Fitzmyer, S.J.

LA THÉOLOGIE DE SAINT AUGUSTIN: GRÂCE ET PRÉDESTINATION. By J. Chéné. Le Puy-Lyons: Editions Xavier Mappus, 1962. Pp. 614. This work aims at introducing the theological student to Augustine's doctrine on

grace and predestination by presenting, in Latin text and new French translation, all the essential passages. The order is chronological, facilitating a focus on development. An introduction of over seventy-five pages which synthesizes the Saint's teaching, refers frequently to the texts, but this is done, unfortunately, according to a system of numbers and letters which does not help rapid consultation. The annotations are for the most part brief. There are a few special notes, of which the one on *De correptione et gratia* is, in effect, a short but original essay on the much-disputed *auxilium quo, auxilium sine quo non* passage. Two appendixes usefully show the Church's endorsement of certain Augustinian positions at Orange and Trent. As a florilegium and instrument of initiation, the volume should be quite useful.

Woodstock College

Thomas E. Clarke, S.J.

"ECCLESIA-VIRGO": ÉTUDE SUR LA VIRGINITÉ DE L'ÉGLISE ET DES FIDÈLES CHEZ SAINT AUGUSTIN. By Marinus Agterberg, O.E.S.A. Héverlé-Louvain: Institut Historique Augustinien, 1960. Pp. 135. Originally a dissertation at the Angelicum in Rome, and then published in the periodical *Augustiniana* between 1958 and 1960, this brief but valuable study examines Augustine's conception of the virginity of the Church, of the faithful in general, and of the consecrated virgin. The general conclusion: For Augustine the *ecclesia-virgo* is the personified unity of the multitude of faithful who are virgins insofar as they possess interiorly, in faith, hope, and love, through the grace of Christ, a knowledge and will freed from concupiscence, and hence a modesty or continence which is incarnated in the chastity of marriage or widowhood, and which finds its most beautiful expression in virginity of the flesh.

Woodstock College

Thomas E. Clarke, S.J.

THE VIRGIN MARY IN THE WORKS OF SAINT AMBROSE. By Charles William Neumann, S.M. *Paradosis* 17. Fribourg: University Press, 1962. Pp. xvi + 280. \$5.20 (available from St. Mary's University Bookstore, San Antonio 28, Texas). N. analyzes St. Ambrose's teaching on our Lady's virginity in this up-to-date edition of a dissertation defended at Fribourg in 1954. Seven chapters carry through the three main parts: *Virgo ante partum*, *Virgo in partu*, *Virgo post partum*. Chapter 1, "Mary, Model of Virgins," sets the scene in terms of forerunners (as the "Gnomes of the Council of Nicaea," Alexander of Alexandria and St. Athanasius) and of Ambrose himself. N. does not sidestep such tangled questions as the dating of the Bonosus affair. He makes full use of Lefort's discovery of Athanasius' writings on virginity that served Ambrose as models. With F. Cavallera he admits

Ambrose's authorship of a document that has come down under the name of Pope Siricius, *Epistola de causa Bonosi*. Some of the views of J. Huhn in *Das Geheimnis der Jungfrau-Mutter Maria nach dem Kirchenvater Ambrosius* (Würzburg, 1954) do not stand up to N.'s evidence. He traces Ambrose's writings from *De virginibus* (376/77), compiled at the request of his sister Marcellina, to *De institutione virginis seu de perpetua virginitate beatæ Mariæ virginis* (392/93), an elaboration of a sermon given at the veiling of the virgin Ambrosia, daughter of a friend. Full use is made of the *Commentary on St. Luke* and other writings. The treatment of *virgo in partu* is sober and good. Ambrose's position (a miraculous event) owes nothing to the apocrypha or to Docetism. *Virgo post partum* is given the final three chapters; this had been attacked in Ambrose's day by Bonosus. Ambrose defended Mary's lifelong virginity in many ways, refuting the customary scriptural objections, appealing to tradition and the Creed, and presenting a series of theological arguments, e.g., Christ would choose as His mother only one who willed to be always a virgin, Christ intended His mother to be the model of virgins, her courage on Calvary is proof of the strength of her virginal resolve, she distributed the grace of virginity to others. It was through our Lady that the virginal disciple John learned the mystery of her perpetual virginity. N.'s thesis is fascinating reading as well as sound scholarship.

Catholic University of America

Eamon R. Carroll, O.Carm.

MARIE, L'ÉGLISE ET LA RÉDEMPTION. Ottawa: Editions de l'Université d'Ottawa, 1961. Pp. viii + 280. \$6.00. The Société Canadienne d'Études Mariales held its 1958 meeting at Lourdes as a unit of the international Mariological congress. The same eight papers are gathered both in this fifth volume of proceedings of the Canadian Society, and in the acta published by the Academia Pontificia Mariana Internationalis, *Maria et ecclesia* 4 (Rome, 1959). E. Lamirande's introductory essay surveys current opinion on the co-operation of Mary and of the Church in the redemption, with attention also to Protestant thought. W. Sebastian considers the same theme according to patristic comparisons—spiritual motherhood, spiritual espousals (little on our Lady), mystical identity of Mary and the Church; his conclusions are quite restrained. G.-R. Pilote's paper on the teaching of Pius XII argues well, e.g., from the Queen documents and *Haurietis aquas*, to Mary's role in objective redemption, although the discussion since Pius XII's death about his exact mind on this matter shows that exegesis, even of recent papal documents, is a demanding task. Of great interest is R. Gauthier's closely controlled *status quaestionis* on the nature of the coredemptive merit of Mary, taking as point of departure M. Llamera's spirited de-

fense of a coredemptive merit *de condigno relativo* at the Roman congress of 1950. Gauthier favors the Spanish opinion (Llamera). In his paper A. Ferland holds for a "coredemptive merit of hypercongruity" on Mary's part. H.-M. Guindon compares Mary's dispensation of graces to the Church's similar role, offering an interesting interpretation of a passage of Pius XII's *Ad caeli reginam* on the type of causality Mary exercises here.

Catholic University of America

Eamon R. Carroll, O.Carm.

TEOLOGÍA BÍBLICO-PATRÍSTICA DE LAS MISIONES. By Angel Santos Hernández, S.J. *Misionología* 4. Santander: Editorial "Sal Terrae," 1962. Pp. 242.

The fourth of a projected twelve volumes on missiology. In this volume, in which there might be a temptation to amass commentaries on Scripture and the Fathers, S. has preserved a better balance and exercised a more selective judgment than in previous volumes. In the treatment of the missiological content of the OT, S. has been content to offer the material on the ideas of universalism and messianism. The gospel message of catholicity is presented. Succinct but comprehensive use is made of Acts and Paul on the missionary function of the Church. The teaching of the Fathers is outlined with the encouragement given to future students to explore more thoroughly their missionary ideas. A most valuable and selected bibliography of Catholic and Protestant authors distinguishes this volume.

Boston, Mass.

Edward L. Murphy, S.J.

DERECHO MISIONAL. By Angel Santos Hernández, S.J. *Misionología* 7. Santander: Editorial "Sal Terrae," 1962. Pp. 587.

The determination of the missionary rights of the Church, founded upon the divine institution, nature, necessity, and mission of the Church to the world, has led to repetitiousness in declaring these rights and their foundation. The relationship of the Church to states, pagan and Christian, and to international society is adequately treated. Reference is made to the need of prudence in demanding freedom for the exercise of these divinely-established rights. However, in view of the actual minority position of the Church in so many nations, it does seem that more must be said on the path to be followed in the concrete. The rights are clear in the abstract; the assertion of the rights is not so clear in the concrete, and it is the exercise of the rights in the proper and possible way that is important. There are many problems in the practical area of freedom of conscience and religious freedom in pluralistic societies. Perhaps Vatican II will clarify principles of action in this difficult area. S. restricts too much, it seems, adaptation in this matter. The evolution of missionary law in the Church is presented with sound judgment, especially

on the question of the *jus patronatus* and the development of Propaganda. The thorny problem of the relationship between ecclesiastical and religious superiors in the missions is handled with objectivity and fidelity to the often-expressed mind of the Church, which itself has been in process of formation. This section is amply documented. The new movements in the Church affecting the missionary apostolate, such as the proposal of some dioceses that they assume responsibility for certain missions in supplying personnel, support, and lay participation, are described and appraised with balance and fairness. As we have had occasion to remark in reviews of other volumes in this series, one is grateful for the solid and selected bibliographies and documentation on each subject.

Boston, Mass.

Edward L. Murphy, S.J.

THE ORTHODOX CHURCH: ITS PAST AND ITS ROLE IN THE WORLD TODAY. By John Meyendorff. Translated from the French by John Chapin. New York: Pantheon, 1962. Pp. xii + 244. \$4.50. The fortunes, or better the misfortunes, of the Eastern Orthodox Churches are known in the West only to readers of specialized periodicals on Eastern affairs. M.'s little book sums up the past and the present information on their history. He does so in an ecumenical spirit, asking his own to face the facts and to examine the demands of present-day movements among Christians. In reviewing the past, especially the conflicts of the Orthodox Church with the Catholic Church, he avoids the stridently polemical style of olden times. He is prompt to concede the failings, deficiencies, and vagaries of churchmen of his communion in the past. He rejects any imputation of base motivation or insincerity to the ecclesiastical West. True, he upholds the position of the Orthodox Church regarding the Petrine texts, the origins of the papacy, the infallibility of the pope, the procession of the Holy Spirit, the Immaculate Conception, and the Assumption, but he does not close the door on discussions of these subjects. Indeed, his own exposition of the way in which he understands the Catholic doctrine on these matters seems to indicate rather a misunderstanding that discussion could clarify. In his analysis of the nature of the Church, he so stresses the spiritual and mystical elements that the instrumental activity of its humanity appears distorted. It is difficult to reconcile M.'s portrayal of the role of the hierarchy with the statements of theologians of the Greek Orthodox Church. M.'s affiliation with the Russian Orthodox Church may explain the lack of proportion in the book when treating of the various branches of the Orthodox Church. However, the more important events among all groups are noted and are valuable to have at hand.

Weston College

James L. Monks, S.J.

IL CREATORE: L'INIZIO DELLA SALVEZZA. By Maurice Flick, S.J., and Zoltan Alszeghy, S.J. 2nd ed.; Florence: Libreria Editrice Fiorentina, 1961. Pp. 710. L. 3000. The rapid exhaustion of the first edition (cf. *THEOLOGICAL STUDIES* 23 [1961] 117) of this vernacular presentation of the theology of God's creative activity led the authors to prepare this enlarged and revised version. The bibliographical references have been brought very much up to date, and a complete new treatise on the angels has been added. The whole subject of the creation of the universe and of man in particular is viewed in the light of its relations with the redemption of mankind, and the theology of the angelic world is considered from this same viewpoint. The work is in many ways a splendid example of the way in which the bare bones of a theological treatise can be made to come alive for the intelligent layman. This is especially true, perhaps, of the approximately two hundred large pages devoted to the angels. "The angels", we are told, "play their part in the history of salvation. In all the great events which signalize a new phase in this history, the Scriptures speak of their intervention." Today in a special way it is important that the theologian distinguish clearly in this matter of the angels and their function in the divine plan of salvation, between what belongs to the Christian revelation, and what is no more than folklore or at best the result of purely philosophical speculation. This is not always a simple process. Revelation is primarily concerned with man and his way to salvation; the angels are referred to only to the degree that they stand in relation to man and his attainment of the end set before him. The authors thread their way most carefully through the data of Scripture and patristic tradition, discussing the reality and nature of the angels, the history of their relations with God and with man, and the relevance of these truths to Christian life in this world. For those who are acquainted with the Italian language, this is a most helpful book; professors of college-theology courses in particular should find it an invaluable aid in their work.

Woodstock College

John F. Sweeney, S.J.

PROCEEDINGS OF THE SECOND PRECIOUS BLOOD STUDY WEEK. Edited by Frederick Hennefeld. Rensselaer, Ind.: St. Joseph's College, 1962. Pp. xxvi + 446. \$4.00. The study week referred to in the title was held in early August, 1961. The fruit of that week as presented in this very attractive volume will be of interest and help to many others than the Precious Blood Fathers themselves, offering as it does a series of essays biblical, theological, liturgical, and ascetical, centered about the devotion to the blood of our Lord. Opening very appropriately with an examination of the teaching of the Church in regard to the devotion, the volume then offers

two scriptural studies: on the blood of Christ in Paul's soteriology, by Edward F. Siegman, and on St. Peter and the blood of Christ, by Robert Siebeneck. Together these essays come close to a complete survey of the *NT* doctrine of our redemption by Christ, taking sound account of all that is best in modern scriptural studies of this too long neglected field. Further articles discuss the Precious Blood in St. John Chrysostom, and its relation to the Mass and the other sacraments and to the contemporary liturgical movement. Mark Dorenkemper compares the three devotions: to the Sacred Heart, the Precious Blood, and the Holy Name; and there is also an interesting essay on the Precious Blood and its relevance to contemporary problems of Church unity. There is unity of theme here, but a helpful variety of treatment and interpretation. Succeeding study weeks will, we feel sure, lead to even closer collaboration, so that the apparent contradictions, such as those between Fr. Siegman's biblical theology of the redemption and Ambrose J. Heiman's brief analysis of St. Thomas on the price of redemption, may be examined at greater length and in greater detail.

Woodstock College

John F. Sweeney, S.J.

MAN: THE IMAGE OF GOD. By G. C. Berkouwer. Translated by Dirk W. Jellema. Grand Rapids: Eerdmans, 1962. Pp. 376. \$6.00. The "Studies in Dogmatics" of Dr. Berkouwer, of which the present volume is the eighth to be translated from the Dutch into wholly competent English, have proved to be pretty much indispensable vade mecum for today's theologian of no matter what confession. The reason for this is as simple as it is singular: B. reads everything in contemporary theology—Protestant, Catholic, Orthodox, Jewish—and understands what he reads and synopsizes and presents it all with an uncommon accuracy in the course of his own theologizing. That theologizing, fully in the Reform tradition, is of a very high order and should be gratefully accepted by members of B.'s communion. The synopsizing, however, will be gratefully accepted by all. For the professor who would engage in a private *aggiornamento* of his teaching of the tract *De Deo creante et elevante*, here, particularly, is material in abundance.

Loyola College, Montreal

Elmer O'Brien, S.J.

DIE FRAU IM HEIL. Edited by Theodor Bogler, O.S.B. *Liturgie und Mönchtum* 30. Maria Laach: Ars Liturgica, 1962. Pp. 99. DM 4.50. "Woman has the awe-ful choice of being Eve or Mary: she is rarely neutral." These words of Cardinal Suenens in his recent *The Nun in the World* might serve as epigraph to this collection of essays by German Benedictine nuns and

notably for the opening essay ("Die Frau zwischen Heil und Unheil") where this theme is explicitly developed on the basis of Scripture, some liturgical passages, and the poetry of Paul Claudel. The second essay elaborates the idea of "Mother Church" or "the Church as archetype of the feminine" as expressed in the preface for the consecration of the baptismal font. This essay is finely written, but like almost all treatments of the subject, it remains on the level of image and sign and does not try to go on to the reality present in and through the sign. What is the "Church" in the phrase "Mother Church"? What is it that makes the "Church" to be "mother" in the sacramental action? What is the reality of "the Church bearing children to God" as distinct simply from Christ through His minister infusing the grace of sonship? The other essays deal with woman in virginity and in marriage, with woman's role in the course of sacred history, and with Mary as model of Christian woman.

Woodstock College

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

SÜHNE: EINE THEOLOGISCHE UNTERSUCHUNG. By Peter Eder. Freiburg: Herder, 1962. Pp. xix + 262. DM 17.— The concept of atonement *Sühne* is central in our soteriology. The more legalistic "satisfaction theory" is a helpful but rather simplified approach to the problem of redemption. Atonement goes deeper. The relationship between God and man is indeed a matter of justice—but not only of justice. E. proposes to investigate this more personal concept of atonement. We can credit him with many good insights and clarifications; nevertheless, what he offers is a thorough, good summary of the present state of the problem, with repeated stress that the core of the problem is not the privation-passive-negative aspect of suffering, but love. But E. does not succeed in distinguishing clearly between pain (the more material, privative aspect) and suffering (the spiritual, more positive aspect of love) or between the suffering of love and the suffering of frustration. E. first discusses sin, then punishment, atonement, and vicarious atonement. This is the dogmatic part. Especially the last point is filled with fine insights. The second part is more practical: our duty to atone and the works of atonement. A third part switches again to theory and tries for a philosophy and theology of suffering. But E. clears the ground; he does not solve the problem. In his extensive bibliography we miss the English literature on the subject: J. K. Mozley (1915), H. Rashdall (1919), L. W. Grensted (1920), V. Taylor (1940), and Hodgson (1951) are not mentioned at all. We miss also any reference to L. Sabourin's *La rédemption sacrificielle* (1961): the first part discusses explicitly the problem of Gal 3:13 and 2 Cor 5:21 in the same sense as E. himself does. Still, all these shortcomings

do not weigh up against the merits of E.'s excellent study. His courageous facing of the problem must be considered an important step towards the better understanding we still seek.

Manhattan College, N.Y.

Charles H. Henkey

SIN AND PENANCE: INSIGHTS INTO THE MYSTERY OF SALVATION. By Peter Riga. Milwaukee: Bruce, 1962. Pp. xv + 189. \$4.25. A brief, readable treatment of the scriptural, historical, and theological aspects of sin and penance. In Part 1, the biblical notion of sin is presented with special emphasis on the social character of sin as affecting the alliance between God and His elect. Part 2 describes repentance and the means of forgiveness in both Testaments. The short history of the sacrament of penance which follows reflects the best in modern scholarship. Of particular value in this section is the stress placed on the role of the Church in the forgiveness of sins. Just as sin has social consequences, so too repentance has social or ecclesial dimensions—an aspect of the sacrament of penance which was more in evidence in the public discipline of the early Church. An annotated bibliography of some seventy-five recent books and articles assures the reader that the author is well read in a field relatively neglected on this side of the Atlantic.

Woodstock College

Paul F. Palmer, S.J.

SACERDOCE ET LAÏCAT DEVANT LEURS TÂCHES D'ÉVANGÉLISATION ET DE CIVILISATION. By Yves M.-J. Congar, O.P. Paris: Editions du Cerf, 1962. Pp. 498. 22.50 fr. The happy idea of uniting C.'s numerous but widely dispersed essays has already produced two worth-while volumes. One of spiritual essays, *Les voies du Dieu vivant*, is noticed elsewhere in this issue. The second contains twenty-four essays published since World War II and grouped here under two headings: "An Evangelical Priesthood" and "Activity and Behavior of Christians Active in the World." A number of these pieces are substantial studies, notably, in the first section, "Conversion: A Theological and Psychological Study," "The Casuistry of St. Paul," "The Two Forms of the Bread of Life in the Gospel and in Tradition," and "The Mission of the Parish"; in the second section, "Respect for the Lay Apostolate by Priests and Religious," "Outline of a Theology of Catholic Action," "Reflections on Problems of Competence between Christian Faith and Temporal Society," and "Theological Conditions for Pluralism." These pages are filled with the good things we expect from C. and will whet the reader's appetite for the great treatise on ecclesiology that C. has been promising and building towards for a quarter-century.

Woodstock College

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

STRUCTURES THÉOLOGIQUES DE LA GNOSE À RICHARD DE SAINT-VICTOR: ESSAIS ET ANALYSES CRITIQUES. By René Roques. Paris: Presses Universitaires de France, 1962. Pp. 436. 25 fr. R. has made his reputation as an expert on Pseudo-Dionysius, in particular by his *L'Univers dionysien* (Paris, 1954). The present collection of writings already published, chiefly in periodicals, supplies nine other studies on Pseudo-Dionysius: on the state of Dionysian studies, on the author (apropos of Honigmann's hypothesis) and his sources (apropos of Völker's work), on the Dionysian "theologies," on contemplation, symbolism and negative theology, baptism, and monastic life in Pseudo-Dionysius. The vast range of R.'s erudition and interests is given brilliant expression in the other two parts of the book, which contain chiefly, though not exclusively, review-articles of important books. The first short section (pp. 13-59) deals with three subjects at the periphery of Christian theology: the *Gospel of Thomas* (apropos of the edition by Guillaumont, Puech, *et al.*), procession and purification in Plotinus (apropos of Trouillard's two volumes), Greek and Judeo-Christian allegory (on Jean Pépin's controversial *Mythe et allégorie*). The longer third section (pp. 243-402) handles medieval theologies: lengthy studies of St. Anselm's method in the *Cur Deus homo* (which R. has recently edited in the *Sources chrétiennes*) and of Hugh of Saint Victor's commentary on Pseudo-Dionysius' *Celestial Hierarchy*, and shorter but substantial review-articles of Richard of Saint Victor's *Liber exceptionum* (apropos of J. Chatillon's edition in 1958), on de Lubac's *Exégèse médiévale* and Chenu's *Théologie du XII^e siècle*. This collection, whose value is enhanced by its unity of theme (brought out in a brief introduction), is very welcome indeed.

Woodstock College

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

VATER UND VÄTERLICHKEIT. By Willi Moll. Graz: Styria, 1962. Pp. 215. öS 72.— Out of talks to priests on the paternal character of their priesthood grew this small but meaty book on the whole difficult question of the "father" in modern society. In his second and central chapter M. seeks the roots of the modern "rebellion of sons against their fathers" in an underlying and antecedent "failure of the fathers" (of families). He touches on the various forms of pseudofatherhood (the open dictator; the equally tyrannical, distant patriarch of a passing generation, whose wife and children were in fact his servants; the patriarch's more common modern counterpart, the egoistic pleasure-seeker who comes first in all familial calculations; at the other extreme, the Dagwood type of bumbling breadwinner) and on the manifold influences at work (e.g., the unreal world of the cinema; an industrial economy of continuous "improvement" and planned obsolescence)

to distract adults and children from the true idea of fatherhood or rather to play down the very idea of father, which involves primarily (the biological role of the male being minimal compared to that of the mother) conservatism in way of life, continuity with tradition, mature possession of a scale of human values. Paternal authority is undermined as the father becomes a figure of fun, and authority passes to the mother, who cannot normally replace the father in the child's education. The recovery of paternal authority depends on a true understanding of love, of person, of fatherhood. The roots of both problem and solution M. sees as theological: What is the image a man has a God as Father? (chap. 1). But here there is a vicious circle: men transfer to human authority the image they have of God, but this image in turn was first formed or mis-formed by their experience of human authority as children, that is, their experience of paternal authority. Under the orthodox professions of Christian belief in God the Father, there often lie unexpressed false images that effectively determine a man's action. Trial and suffering may bring this vital image to the fore with surprising ease. The problem is not hopeless, because man can overcome the handicap of such spiritual malformation. But it is becoming more difficult today for the individual to do so without explicit help. With the isolation of the individual immediate family from the larger context of the clan, a child no longer has a grandfather or uncle or even older cousin to counterbalance the effect of a deficient father. Often the priest, as pastor, is the only one who will sense the presence of these false images of God and try to correct them. This is not an easy task, yet it has to be faced if pastoral dealing with men is to be efficacious. The priest must himself, of course, have a true image of the fatherhood of God; he must himself be, not in name alone nor as transsubjective instrument, but in his unconscious and conscious psychology, a *vicarius Christi Filii*, sharing in Christ's experience of the Father so that he can mediate true understanding to others. In his third chapter M. discusses the paternal qualities of authorities in the Church; in the fourth chapter, some ramifications of "the paternal" in civil life. This is a stimulating book.

Woodstock College

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

UNITY: MAN'S TOMORROW. By Roger Schutz. New York: Herder and Herder, 1963. Pp. 94. \$2.95.

The founder and prior of the Protestant religious community at Taizé here sets forth some informal reflections on Christianity and its place in the new mass civilization that is being born in the world. He insists strongly on the need for Christians to overcome their parochialism and negative thinking, to unite among themselves, and to come sympathetically to the aid of technological man, who finds it so hard to

adopt any faith. These points are all well taken; unfortunately, the breadth of the author's vistas combines with the brevity of the book to give an impression of superficiality and vagueness. One hopes that S. will find leisure to develop the message of this book more specifically and incisively, as he is surely capable of doing.

Woodstock College

Avery Dulles, S.J.

PROCEEDINGS, EIGHTH ANNUAL CONVENTION OF THE SOCIETY OF CATHOLIC COLLEGE TEACHERS OF SACRED DOCTRINE. Weston, Mass.: Regis College, 1962. Pp. 209. \$3.00. The SCCTSD is a fast-growing organization now numbering over 750 members, most of them actively teaching sacred doctrine in Catholic colleges on the undergraduate level. In recent years the national conventions of this group have been marked by papers presented by outstanding Catholic and non-Catholic theologians and scriptural scholars. Three years ago the papers centered around the *OT*; the following year the Church was the theme; and the present volume, comprising papers and discussions from the 1962 convention, is concerned primarily with sacramental theology. Though there is an understandable effort to show the relevance of the material for instruction on the college level, most of the papers are solid scholarly efforts in their own right, as is attested by the frequency with which they are coming to be cited in theological journals and seminary classrooms. Typical of such papers in the present volume are those by Raymond E. Brown, S.S., "The Eucharist and Baptism in St. John," and by Edward Kilmartin, S.J., "Patristic Views of Sacramental Sanctity." The brief presidential address by Bernard Cooke, S.J., should be of interest to any religious educator, and the volume as a whole makes a substantial contribution to contemporary theological conversation in this country.

Woodstock College

Donald G. Clifford, S.J.

NACHFOLGE CHRISTI IN BIBEL, LITURGIE UND SPIRITUALITÄT. Edited by Theodor Bogler, O.S.B. *Liturgie und Mönchtum* 31. Maria Laach: Ars Liturgica, 1962. Pp. 95. DM 4.50. The "imitation" or, rather, the "following" of Christ (*Nachfolge* rather than *Nachahmung*) has been during the last decade a frequently discussed subject, especially apropos of the pertinent Gospel statements of Christ. The present set of essays inevitably does not pretend to complete coverage of the subject, but touches several points of interest. The most stimulating essay is one not directly indicated in the book's title, viz., "Die Idee der Nachfolge Christi in der Dichtung der Gegenwart" (Polycarpus Wegenaer, O.S.B.); here is presented the testimony of Le Fort, Claudel, Bernanos, and Reinhold Schneider on the following of

Christ as ultimately and inevitably a following of Him in suffering and the cross. Johannes Schildenberger, O.S.B., investigates the *OT* background of Christ's statements about following Him; this essay would have gained by concentrating more on the depth of meaning in the Deuteronomic "to follow Jahweh" instead of piling up references to the *OT* as a whole. In an essay on "Kirchendenken in der Imitatio Christi," Karl Pellens argues the limitations of the spirituality of the *Imitation* as being too unecclisial; this is meant not as a criticism of the *Imitation* in its historical setting but as an evaluation of its satisfactoriness for present-day use. If a spiritual book must be fully rounded, then indeed the *Imitation* is deficient. But would any spiritual book that tried to embrace all aspects of Christian life in the Church in one vision have the spiritual impact of the *Imitation*? We might note, too, that no one could less be accused of being un-Churchminded than Ignatius of Loyola, yet the *Imitation* was for him a book second only to Scripture. The fourth essay, by Gustav Kalt, seeks the pedagogical value of the Church year for the Christian's following of Christ; most attention is given, as is right, to the Quadregesima-Quinquagesima center of the year. The editor closes the collection with some pages on the following the Christ in Church art: specifically, with an analysis of the lamb-carrying Good Shepherd of early Church art as being not only the Redeemer but also (on the basis of Lk 15:4-7) a call to the Christian to do as Christ did, i.e., to care for and sacrifice himself for his neighbor.

Woodstock College

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

LES VOIES DU DIEU VIVANT. By Yves Congar, O.P. Paris: Editions du Cerf, 1962. Pp. 446. 21 fr. Prolific and profound, the works of C. always merit study. The present volume offers a collection of articles and conferences spanning the years 1932-62: several addresses delivered over Radio Luxembourg, conferences given at Our Lady of Walsingham Center, London, to Protestant Youth Groups at Versailles, to the Eucharistic Congress at Nancy in 1949, several panegyrics in honor of Lacordaire given at Saulchoir and Nancy, a panegyric in honor of St. Thomas given at the Institut Catholique de Paris in 1936. Especially notable are a lecture, hitherto unpublished, on St. Francis of Assisi with particular attention to the historical and social detail of his era, given at Strasbourg in 1952, and another lecture, edited from a listener's notes, on Faith and Action, delivered at Jambville in 1958 to the French Federation of Catholic Students. Though most of the periodical selections are taken from *Vie spirituelle*, publications are also drawn from *Maison-Dieu*, *Lumière et vie*, *Dieu vivant* and *Revue des jeunes*. All articles have been re-edited and in places amplified by the author.

Unified by varied ascetical applications, enriched by excellent footnotes, this melange affords clear witness to the consistent biblical, liturgical, and eirenic emphases of C.'s thought over many years. Indicative of the excellence of these articles are especially the theological meditation (pp. 79-107) of the Christmas Preface; the text is vitalized by patristic citations (a florilegium is included as an addendum, p. 106) and draws on St. Thomas' explication of the triple birth—eternal, temporal, and spiritual; the blending of the transcendence of God and His familiarity with His people, as Yahweh becomes Emmanuel, the birth of our Lord precisely related, united to His death and resurrection by His sacrificial, salvific intent are beautifully developed. In another article (pp. 148-64) David and Solomon are scripturally analyzed as types of the first and last coming of the Lord. Treating of the Holy Spirit in the Church (pp. 164-84), especially in the second section, C. explains with devotional clarity the work of the Spirit as ultimate principle of unity, as well as the principle of initiative, renewal, and adaptation in the Church. The two articles, "Les trois âges de la vie spirituelle" and "La jeunesse d'âme" are well read together; the law of spiritual life is that of growth as spirituality moves toward the fuller ratification of maturity. Several hagiographical selections, notably one on the symbolism of St. Peter's martyrdom, round out a varied and valuable collection.

Shadowbrook, Lenox, Mass.

William J. Burke, S.J.

THE CHURCH IN ANGLO-SAXON ENGLAND. By John Godfrey. Cambridge: University Press, 1962. Pp. xii + 529. \$10.00. This is the first volume of any considerable size on the history of the Anglo-Saxon Church to appear in the present century. It follows in the main the usual lines, but with some new features not considered before, e.g., a chapter on the English as missionaries to Scandinavia and Finland (pp. 350-61), something which has been largely neglected by historians to date. It also stresses the influence of British culture upon the Irish, especially the love of classical learning which the Welsh had at first hand from the Romans. Later on, the Anglo-Saxon Church was to benefit from this with the establishment of Irish monastic foundations at Lindisfarne and Iona. The chapter on monks and nuns in early England stresses the place of the nun in the scriptorium and in such fine arts as vestment-making and church embroidery. The book contains general and specialized bibliographies and a series of sixteen plates, some of which have never appeared before. It is written from a scholarly and sympathetic viewpoint and is a good reference work for courses in ecclesiastical as well as general cultural history.

Catholic University of America

Robert T. Meyer

SPRINGIERSBACH. By Ferdinand Pauly. *Trierer theologische Studien* 13. Trier: Paulinus Verlag, 1962. Pp. xv + 125. A history of the origin (ca. 1102), growth, and decadence (suppression in late eighteenth century) of the Canons and Canonesses of Springiersbach and its daughter foundations, under the Augustinian rule, in the Diocese of Trier. The congregation began with the twelfth-century blossoming of canonical life; its final cessation was due in no small measure to changing economic and social circumstances combined with a loss of the initial inspiration and, in part, with a failure to adapt religious life and rule to the changed situation. Reform measures had to be taken, and some foundations suppressed, as early as the late twelfth century. Springiersbach's history is important for that of the Diocese of Trier; it is also important, at least in its early stages, for the broader subject of canonical life and reform and of the influence of this movement on Benedictine development. Apart from its influential position in one of the great medieval German dioceses, Springiersbach attracts the student because its documentation has almost wholly survived, thus giving an almost unique opportunity for following the rise and fall of a religious congregation over a long period.

Woodstock College

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

SERMONES DE S. FRANCISCO, DE S. ANTONIO ET DE S. CLARA. By Matthew of Aquasparta, O.F.M. Edited by Gedeon Gál, O.F.M. *Bibliotheca Franciscana ascetica medii aevi* 10. Quaracchi: Collegium S. Bonaventurae, 1962. Pp. 27* + 222. Matthew of Aquasparta's writings have been in process of edition by the Franciscans at Quaracchi since the beginning of the century. The *Bibliotheca Franciscana scholastica medii aevi* has published his *Quaestiones disputatae de fide et cognitione* (1903), *de Christo* (1914), *de gratia* (1935), *de productione rerum* (1956), and *de anima* (1959). Now the ascetical section of the *Bibliotheca* has begun to publish M.'s sermons. Earlier in 1962 appeared the eighteen sermons on the Blessed Virgin; in that volume recent bibliography and biographical information were given. In this new volume M.'s sermons on the great first-generation Franciscan saints (seven sermons on Francis, one on Anthony of Padua, and two on Clare) are presented. In an appendix is added M.'s sermon *De potestate papae*, delivered at Boniface VIII's request at Anagni, June 24, 1302. The editor in his introduction (pp. 15*-23*) proposes M. as probable redactor of the Bull *Unam sanctam* (Nov. 18, 1302); if the attribution is valid, great interest obviously accrues to this sermon. Like all these Franciscan publications, the volume is reliably edited, easy to read, and well indexed.

Woodstock College

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

FUNDAMENTAL QUESTIONS ON ECCLESIASTICAL ART. By Karl Borromaeus Frank. Translated by Sister M. Margretta Nathe, O.S.B. Collegeville, Minn.: Liturgical Press, 1962. Pp. 104. \$1.25. Based on the Instruction of the Holy Office, *Artis sacrae* (1952), *Fundamental Questions on Ecclesiastical Art* is a compendium of inquiries into church art in the twentieth century as heir to an outstanding tradition. The book consists of two parts. It first discusses principles involved in sacred art based on a perceptive precision of terms. Christian, religious, and sacred art are distinguished, and five characteristics of the last-mentioned are explained. Concerned with transcendental realities, church art cannot dispense with symbols. But symbols must be meaningful. Many religious symbols have been gutted of their pregnant meaning due to the disintegration of the unified Christian *Weltanschauung*. An imaginative reintroduction of these sensible figures portraying supernatural concepts is necessary. One step essential to the achievement of this goal is education of the laity. Fundamental rules governing ecclesiastical art are derived from a historical conspectus of the evolution of this form. Part 2 presents a valuable collection of documents on this subject from the Holy See, dating from the Second Council of Nicaea to the most recent Instruction. Detailed explanations are presented together with reflections culled from modern humanists. In scope and compactness the book is admirable; its treatment, however, is questionable. For one thing, Herwegen's thesis is accepted without any mention of the splendid work of Jungmann. Then too, although F. proposes the liberal and truly Christian Pauline principle, "Examine everything; what is good, keep!" (1 Th 5:21), he reveals a somewhat contradictory prejudice underlying the entire discussion. He seems to equate all modern developments in art with some of the more extreme tendencies. He quotes approvingly Hans Sedlmayr: "In various tendencies of modern art one or the other combination of these inhuman characteristics appears. For example, in cubism, emptiness dominates; in expressionism, spiritual chaos; in surrealism, cold demonism of the deepest hell." For those who have so tendentious a taste in art, this book might be interesting.

Woodstock College

Vincent J. Duminuco, S.J.

BEING AND TIME. By Martin Heidegger. Translated from the seventh German edition by John Macquarrie and Edward Robinson. New York: Harper, 1962. Pp. 589. \$12.50. No one who has any awareness of the impact which Heidegger's vigorous thinking has had on both philosophy and theology in the contemporary world can doubt the importance of translating his works into English. Though Heidegger's contribution is for the most part frustratingly methodological, leaving to others the task of supplying a content, the existential mode of thought is, it would seem, here to stay, and

Heidegger has done much to mold it. We can, then, only welcome a translation of *Sein und Zeit*, still Heidegger's most influential work. That a translation has been long in coming is due to the extreme difficulty of rendering Heidegger's most obscure German into anything like readable (or even intelligible) English. For this reason any attempt, however faulty, to do so can be treated with respect. With regard to the effort here under consideration, it is difficult to determine just what value to attribute to it. It is unquestionably a poor translation (as more than one reviewer has noted), not only because in it there are a great number of inaccuracies, but even more because it obscures and falsifies the thought of the original. At the same time, we cannot wait until a better translation is available; we can only hope that a better one will appear, using this one in the meantime. In the hands of a competent teacher who controls the translation by reference to the German original it can prove useful. As so often happens, the glossary of German terms is of practically no use—a good glossary to a poor translation is hardly to be expected. On the other hand, the translators have compiled an index (missing in the original), whose references to the pages in the German can be of help to the student of Heidegger.

Fordham University

Quentin Lauer, S.J.

PROBLEMS IN ADDICTION: ALCOHOLISM AND NARCOTICS. Edited by William C. Bier, S.J. New York: Fordham University Press, 1959. Pp. xii + 274. \$5.00. From the 1959 Fordham Institute of Pastoral Psychology devoted to discussion of addiction in the use of alcohol and narcotics comes a wealth of insights for the clergyman. The general problem of alcoholism—background, total impact upon family life, treatment, and prevention—is discussed satisfactorily. Fr. J. C. Ford comes to grips with the compulsive factors in alcoholism and completes his analysis with wise pointers for pastoral guidance of the alcoholic. The wonderful group therapy of Alcoholics Anonymous is stressed by almost all the speakers, but the danger that A.A. can become a sort of rigid esotericism is overlooked. Not sufficient attention is given to the etiology of women alcoholics. Still, many-faceted contributions on alcoholism provide the clergyman with enough information to enable him to formulate a program of rehabilitation for those persons who seek his help. But the subsequent symposium on drug addiction does not go deeply enough into its nature. All the experts, however, honestly admitted their incomplete knowledge and the need for more research. Community agencies must be marshaled in the desperate effort to rehabilitate narcotic addicts who want to get over the addiction. Throughout this study, moreover, is found the balanced viewpoint of the late Kenneth W. Chapman, who, with Judge John Murtagh, calls into question the wisdom of our present

narcotic laws. A Protestant clergyman, Norman E. Eddy, throws light on the purposelessness of drug addicts. The discussion on narcotics dissipates the stereotype image of the dope addict often represented in the past as given over to various forms of violence. Most addicts tend to neurotic dependency, slipping into violations like theft and prostitution to get money for more dope. Surprisingly, the prognosis for the addict over twenty-one is better than that for the teen-age addict.

DeSales Hall, Hyattsville, Md.

John F. Harvey, O.S.F.S.

1963 NATIONAL CATHOLIC ALMANAC. Edited by Felician A. Foy, O.F.M. New York: Doubleday, 1963. Pp. 696. \$2.95. In addition to its customary statistics and fund of information on past and current Catholic affairs, the *1963 Catholic Almanac* contains feature articles on the Second Vatican Council, Catholic school desegregation in New Orleans, the role of the layman in the Church, the morality of nuclear arms, papal peace plans in recent years, and the June, 1962, prayer decision of the U.S. Supreme Court.

Woodstock College

Robert G. Cregan, S.J.

Translations and Reprints of books previously reviewed or noticed. Frederick Copleston, S.J. *A History of Philosophy 3: Late Mediaeval and Renaissance Philosophy* (2 vols. Garden City, N.Y.: Doubleday, 1963. Pp. 239, 320; \$.95 each. Cf. *TS* 16 [1955] 649-51). Charles Journet, *The Meaning of Evil* (tr. Michael Barry. New York: Kenedy, 1963. Pp. 299; \$5.95. Cf. *TS* 23 [1962] 160). H. Van Den Bussche, *Understanding the Lord's Prayer* (tr. Charles Schaldenbrand. New York: Sheed & Ward, 1963. Pp. 144; \$3.00. Cf. *TS* 22 [1961] 175-208 *passim*).

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

Scriptural Studies

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Díez Macho, Alejandro. *La lengua hablada por Jesucristo.* Buenos Aires: Editorial Guadalupe, 1962. Pp. 82.

- L'Eglise dans la Bible: Communications de la XVII^e réunion annuelle de l'ACEBAC.* Bruges: Desclée de Brouwer, 1962. Pp. 203. 125 fr.
- Ellis, Peter F., C.S.S.R. *The Men and the Message of the Old Testament.* Collegetown, Minn.: Liturgical Press, 1963. Pp. xxiv + 560. \$8.00.
- González Núñez, Angel. *Profetas, sacerdotes y reyes en el antiguo Israel: Problemas de adaptación del Yahvismo en Canaán.* Madrid: Instituto Español de Estudios Eclesiásticos, 1962. Pp. 406.
- Gordon, Cyrus H. *Before the Bible.* New York: Harper & Row, 1963. Pp. 320. \$6.00.
- Greenlee, J. Harold. *A Concise Exegetical Grammar of New Testament Greek.* Grand Rapids, Mich.: Eerdmans, 1963. Pp. 82. \$1.25 paper.
- Guardini, Romano. *The Word of God: On Faith Hope and Charity.* Tr. by Stella Lange. Chicago: Regnery, 1963. Pp. 113. \$3.25.
- Hertz, Solange. *Searcher of Majesty.* Westminster, Md.: Newman, 1963. Pp. 284. \$4.75.
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* 8 (1961-62) nos. 1-2. Düsseldorf: Patmos, 1962. Pp. 306. DM 48.—
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- Larcher, C., O.P. *L'actualité chrétienne de l'Ancien Testament d'après le Nouveau Testament.* Lectio Divina 34. Paris: Editions du Cerf, 1962. Pp. 534. 31.50 fr.
- List of Words Occurring Frequently in the Coptic New Testament.* Compiled by Bruce M. Metzger. Grand Rapids, Mich.: Eerdmans, 1962. Pp. 24. \$95.
- Rigaux, Bédá. *Saint Paul et ses lettres: Etat de la question.* Studia neotestamentica, Subsidia 2. Bruges: Desclée de Brouwer, 1962. Pp. 229. 225 fr.
- Schökel, Luis Alonso, S.J. *Understanding Biblical Research.* Tr. by Peter J. McCord, S.J. New York: Herder and Herder, 1963. Pp. xii + 130. \$3.50.
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- Tasker, R. V. K. *The Old Testament in the New Testament.* Grand Rapids, Mich.: Eerdmans, 1962. Pp. 160. \$1.45 paper.
- Thrall, Margaret E. *Greek Particles in the New Testament.* New Testament Tools and Studies 3. Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1962. Pp. 108. \$4.00; 14 gld.
- The Torah: The Five Books of Moses.* Ed. by Harry M. Orlinsky. Philadelphia: Jewish Publication Society of America, 1963. Pp. 394. \$10.00 leather; \$5.00 cloth.

Van den Bussche, Henri. *Understanding the Lord's Prayer*. Tr. by Charles Schaldenbrand. New York: Sheed & Ward, 1963. Pp. 144. \$3.00.

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- Barth, Karl. *Evangelical Theology*. Tr. by Grover Foley. New York: Holt, Rinehart & Winston, 1963. Pp. xiv + 206. \$4.00.
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- Brinktrine, Johannes. *Die Lehre von den heiligen Sakramenten der katholischen Kirche* 2. Paderborn: Schöningh, 1962. Pp. 274. DM 22.—
- Casel, Odo. *Faites ceci en mémoire de moi*. Trad. par J. C. Didier. Paris: Editions du Cerf, 1962. Pp. 185. 10.50 fr.
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- Dondeyne, Albert. *Faith and the World*. Tr. by Walter van de Putte, C.S.Sp. Duquesne Studies, Theological Series 1. Pittsburgh: Duquesne Univ. Press, 1963. Pp. xi + 324. \$5.00.
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- St. John Chrysostom. *Baptismal Instructions*. Tr. by Paul W. Harkins. Ancient Christian Writers 31. Westminster, Md.: Newman; London: Longmans, Green, 1963. Pp. 376. \$4.50.
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- Bossuet, Jacques Bénigne. *Selections from the Meditations on the Gospel*. Tr. by Sr. Lucille Franchere, O.S.B. Chicago: Regnery, 1962. 2 vols. Pp. xxiii + 226, 198. \$10.00.
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- Hugh of Saint Victor. *Selected Spiritual Writings*. Tr. by a Religious of C.S.M.V. New York: Harper & Row, 1963. Pp. 196. \$5.00.
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- Merton, Thomas. *Life and Holiness*. New York: Herder and Herder, 1963. Pp. xiv + 162. \$3.50.
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- The Later Heidegger and Theology*. Ed. by James M. Robinson and John B. Cobb, Jr. New Frontiers in Theology 1. New York: Harper & Row, 1963. Pp. xii + 212. \$4.50.
- Lebacqz, Joseph, S.J. *Certitude et volonté*. Museum Lessianum, section philosophique 49. Bruges: Desclée de Brouwer, 1962. Pp. 182. 165 fr.

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- Readings in Natural Theology*. Selection, introd., and comment. by Jules A. Baisnee, S.S. Westminster, Md.: Newman, 1962. Pp. xiii + 321. \$2.50 paper.

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- Barrett, Patricia. *Religious Liberty and the American Presidency*. New York: Herder and Herder, 1963. Pp. x + 166. \$4.50.
- Biot, François, O.P. *De la polémique au dialogue 1: L'Eglise face aux chrétiens séparés*. Paris: Editions du Cerf, 1963. Pp. 144. 3.90 fr.
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- Cranny, Titus, S.A. *Our Lady and Reunion*. Graymoor, N.Y.: Chair of Unity Apostolate, 1962. Pp. 176. \$3.00.
- Healy, Fleming. *With Sunshiny Faces*. Philadelphia: Lippincott, 1963. Pp. 220. \$4.50.
- Image Books*. New York: Doubleday, 1963. Frederick Copleston, S.J., *A History of Philosophy 3: Late Mediaeval and Renaissance Philosophy* (2 vols.; pp. 239, 320; \$.95 each). Henri Daniel-Rops, *Cathedral and Crusade* (tr. John Warrington. 2 vols.; pp. 381, 431; \$1.35 each).
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- Lackmann, Max. *The Augsburg Confession and Catholic Unity*. Tr. by Walter R. Bouman. New York: Herder and Herder, 1963. Pp. xvi + 160. \$4.50.
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