

BOOK REVIEWS

THE PROPHETS. By Abraham J. Heschel. New York: Harper & Row, 1962. Pp. xx + 518. \$6.00.

Prof. Heschel brings together here some brief interpretative essays on the prophets, some studies of particular prophetic themes, and a lengthy analysis of prophetic inspiration. The analysis of inspiration receives most space, and the other essays are introductory to this problem. Not all the prophetic books are touched. The interpretative essays deal with Amos, Hosea, First and Second Isaiah, Micah, Jeremiah, and Habakkuk. Why these are selected and others omitted is not entirely clear.

The interpretative essays are slightly disappointing. They are too short for penetration in depth, and do not advance beyond what one can find in any number of standard handbooks on the prophets. Quotation of the text is, of course, a recommended procedure; but quotation at such length that the page is often nearly filled to the point where there is more quotation than H. in the chapter perhaps passes the point of tolerance. There is a temptation known to all who write on the prophets to fall into a homiletic tone and to attempt to write like a prophet instead of writing about them. H. does not resist this temptation. Some readers may like such exposition, but I have not met many who do.

The themes selected by H. for treatment are history, chastisement, and justice. Here likewise the reason for the selection of these themes is not clear. They are not too closely related to the exposition which follows. Nor do they add any notably original contribution to existing essays on the theology of the prophets. One may ask whether the interpretative and theological essays—the first 220 pages of the book—could not have been omitted.

There is room for a substantial contribution to the theory of prophetic inspiration, and H. has had the courage to attempt it. He is candidly supernaturalist, and his polemic against rationalism is vigorous. Much of the rationalism which he combats is dead or moribund in exegetical and theological circles. Where it still survives in other areas of learning, it deserves thwacks such as H. gives it. These theories he catalogues as ecstasy, poetic inspiration, psychosis, personal conviction of the prophets, the spirit of the age or the genius of the people, literary device, or simple confused thinking. H. evidently has tried to leave no theory untouched. In this portion of the book H.'s known and admired erudition overflows almost to the point of embarrassment. I would have preferred a narrowing of the scope of the criticism and a deeper focus on some essential ideas. At times H.'s criticism

approaches a resemblance to the treatment of *adversarii* in older manuals of theology. He knows these theories well, and professional readers know them well; but the nonprofessional reader will, I fear, be lost in the maze of scholars who are cited and demolished with a rapidity which suggests the work of firing squads.

H. has a positive explanation of his own, and it deserves a longer discussion than this review permits. The explanation centers around the word "pathos." H. frankly accepts biblical anthropomorphism. The abstract deity of philosophy, he is sure, must by logical necessity be nothing else but the deity of Epicurus and modern deism, remote and unconcerned with human affairs. Israelite belief escapes abstraction by presenting God as endowed with a genuine and vigorous personality. It is as much theomorphism as anthropomorphism, he contends; God does not reflect human personality as much as man reflects the divine personality. Whatever be the metaphysical consequences, he contends, the reality of God must be expressed in human terms. The term he selects is "pathos," and the prophetic inspiration consists in sympathy, a sharing of the attitude and the feeling of God about human life and human conduct. The inspiration of the prophet is not an experience of the divine reality but of the divine pathos. By sympathy the prophet communicates with the divine feeling and can express it. Some particular problems arise in this area, and one is the problem of the divine wrath; to this problem H. gives special attention.

A closer analysis of the prophetic experience is attempted, but H. fails to reach clarity here. This is not entirely his fault; he is attempting an analysis of something which escapes analysis. Inspiration, he insists, is an event, not a habit; and the prophet experiences the event. H. does not like the term "self-revelation" for the event; he calls it a revelation of the divine pathos. Since this reviewer has used the term self-revelation elsewhere, he is not entirely sympathetic to this portion of H.'s treatment. Even in H.'s terminology, which I am not ready to accept, a revelation of pathos would be to a degree a revelation of self. By disclosing His attitude toward man, God discloses what He is; indeed, there is no other disclosure which man could grasp. In the Bible God reveals what He is through what He does and says. The Bible knows nothing of a purely speculative revelation of God; and this is what H. is contesting.

The reputation of the author assures this book of readers. They will find it at times rambling and repetitious, but they will rarely find it dull; and they can never question the sincere devotion of the author to the subject about which he writes.

Loyola University, Chicago

JOHN L. MCKENZIE, S.J.

LA VENUE DU MESSIE: MESSIANISME ET ESCHATOLOGIE. By E. Massaux et al. *Recherches bibliques* 6. Bruges: Desclée de Brouwer, 1962. Pp. 264. 180 fr.

This volume contains all but two of the papers read at the thirteenth *Journées bibliques de Louvain*, held in August, 1961. (The two omitted, which are to appear elsewhere, were a study by de Langhe on Dan 7, and one by Neiryneck on the Messianism of the Infancy Gospels.) The main theme was the Messianism of the NT; thus the volume is a pendant to *L'Attente du Messie* (*Recherches bibliques* 1 [1954]), which studied the corresponding OT doctrine.

Space not permitting a detailed criticism, we shall merely list the contributions, with some brief comments. After an introduction and summary (pp. 9-17) by Edouard Massaux, the first article is a thirty-page survey by Pierre Grelot, "Le Messie dans les apocryphes de l'Ancien Testament: Etat de la question" (pp. 19-50). The Apocrypha, *sensu catholico*, are Jubilees, Henoch, the Testaments, etc. Grelot discusses their doctrine concerning the Messiah as Son of David, Son of Aaron, and Son of Man. There follows a paper by a guest from Uppsala, Harald Riesenfeld, on "Le caractère messianique de la tentation au désert" (pp. 51-63). This is an interesting study in symbolism (of bread, temple, mountain); it stresses the point that the scope of the temptation is to induce Christ to bypass the suffering and death involved in His vocation as Servant of the Lord.

Maurice Sabbe, in "La rédaction du récit de la transfiguration" (pp. 65-100), makes an elaborate comparative study of the Synoptic accounts. He believes their apocalyptic character is more fundamental than the liturgical aspect brought out by Riesenfeld himself in *Jésus transfiguré* (1955). Canon Coppens treats of "Le messianisme sacerdotal dans les écrits du Nouveau Testament" (pp. 101-12) and examines whether the sacerdotal Christology of the Epistle to the Hebrews is paralleled in certain passages of the Gospels, as some recent writers have held. Coppens' findings on the point are firmly negative.

Baas van Iersel's contribution is entitled "Fils de David et Fils de Dieu" (pp. 113-32). Comparing the two titles, he argues that the former, found only in the Synoptics, was applied to Jesus in His lifetime, but in the early Church was soon rejected in favor of the latter. The veteran Père Braun, O.P., offers a study of "Messie, Logos, et Fils de l'homme" (pp. 133-47). This begins by contrasting the prophetic (historical) tradition in Israel with the sapiential. The latter, despite its adaptation to Israelite theology, was never really integrated with the former but ran parallel with it. But in the fourth Gospel, the descent of the Word into this contingent and temporal

world effects a union between divine Wisdom and temporal history, which establishes the eschatological and, in a sense, posthistorical character of the Christian eon.

The well-known Sulpician scholar M. Feuillet discusses "Le triomphe du Fils de l'homme d'après la déclaration du Christ aux Sanhédrites (*Mt.*, xiv, 62; *Mt.*, xxvi, 64; *Lc.*, xxii, 69)" (pp. 149-71). First, examining the texts, he concludes that the Matthew passage is closest to the original logion. He then compares the two prevalent interpretations—prophecy of Christ's glorification, or prophecy of His Parousia at the end of time—and finds that in this text at least glorification and Parousia are not thought of as separated in time; the latter should not be restricted to "the end of the world." Feuillet's paper is appropriately followed by Père Rigaux's on "La seconde venue de Jésus" (pp. 173-216). This is the longest essay in the book and the most substantial (and quite impossible to summarize). It is a prudent and instructive essay in demythologizing, by which he is able to draw together the horns of various well-known dilemmas. The Kingdom is *both* present and to come; the expectation of the early Church was a faithful reflection of Christ's teaching, and yet was distinctly limited by cultural factors; the words "coming" and "becoming present" are themselves analogical; etc. This is a chapter which will give a theologian much food for thought, by its method as much as by its content.

The last two contributions are independent of the main theme of the book. H. Quecke, S.J., of Heidelberg, gives a clear summation of recent work in "L'Evangile de Thomas: Etat de la question" (pp. 217-31) and adds a most valuable bibliography of ninety titles. Finally, Père Leloir, O.S.B., covers much ground in "Le Diatessaron de Tatien et son commentaire par Ephrem" (pp. 243-60); to a sketch of the present state of *Diatessaron* studies he adds a report on his own work as editor, and subjoins a lively and admiring eulogy of Sir Alfred Chester Beatty, the American-Irish Maecenas whose name is a household word to textual critics and papyrologists.

Istituto Biblico, Rome

R. A. F. MacKENZIE, S.J.

SAINT PAUL ET SES LETTRES: ETAT DE LA QUESTION. By Bédé Rigaux. *Studia neotestamentica, Subsidia* 2. Bruges: Desclée de Brouwer, 1962. Pp. 232. 225 fr.

Volume 2 in the new series *Studia neotestamentica, Subsidia* is a welcome follow-up of R. Schnackenburg's *La théologie du Nouveau Testament* (see THEOLOGICAL STUDIES 23 [1962] 461-63). Schnackenburg included a survey of modern research into Pauline theology. In this new addition to the series

B. Rigaux, the noted Belgian Franciscan exegete, surveys the research done on the historical and literary problems of the Pauline corpus. Like the first volume, this one is bound to elicit the praise of scholars and the thanks of students for the effort made to trace a path through the forest of publications on these Pauline topics. Once again, the great value in the book lies not so much in the bibliographical coverage of important Catholic and Protestant scholarly works, as in the analytical and evaluative remarks which give direction and orientation.

Seven chapters are devoted to the major areas of historical and literary criticism. The first, a slightly modified reprint of a chapter from *Littérature et théologie pauliniennes* (*Recherches bibliques* 5; Paris-Bruges, 1960, pp. 17-46), presents a survey of Paulinism in modern exegesis. R. describes well the origin and rise of various "schools" of Pauline interpretation (Tübingen, Eschatological, Comparative Religions) and the reactions to them. The reader should not become discouraged by this first chapter, which is dense because of its subject matter. Chap. 2 surveys Catholic and non-Catholic biographies of Paul; with most of the former R. is impatient. Chap. 3—the best in the book—deals with the nature of Paul's conversion and apostolate. R. masterfully cuts through the mass of literature written about the event on the road to Damascus, the value and nature of the conversion accounts, the question of Paul's psychological background, and the relation of his missionary apostolate to the vision of Christ and early Church tradition. Pauline chronology is discussed in chap. 4. The various extrabiblical "pegs" for the absolute chronology are evaluated; the chapter ends with a relative chronology of the major events of Paul's life, which is for the most part acceptable. In chap. 5 the question of Pauline authorship is taken up, but limited to the problematic letters (2 Th, Col, Eph, Pastorals). Space is also devoted to the integrity of 1-2 Cor, Phil, and Rom. Most readers should find chap. 6 quite interesting, for it is an attempt to treat Paul's letters from a Form Critical viewpoint. It is "un essai de synthèse," surveying the work done on the various literary forms in the Pauline corpus: epistolary formulae, "thanksgivings," the use of Scripture, rhetoric, parenesis, apocalyptic, doxologies, and hymns. This welcome synthesis represents pioneer work on R.'s part, but it is also the weakest part of the book. Finally, chap. 7 treats of the Epistle to the Hebrews and its various problems of authorship, date, addressees, etc.

Reactions to the book will be mixed. It must certainly be praised for the sweeping survey of the problems it handles and the general orientation which it gives. Its erudite author has packed the pages with useful, ordered information. However, there are areas where one is disappointed.

In chap. 4 on Pauline chronology R. has all too hastily dismissed the contributions of S. Giet of Strasbourg. Granted, they are not all acceptable, but some of them will provide the needed corrections to R.'s relative chronology. Apropos of Gal 2:1, R. passes over the problem which *palin* presents in the understanding of the preposition *dia*. "Then I went up again after (or: within) fourteen years to Jerusalem." This would suggest a reckoning from Paul's conversion. But the date proposed by R., A.D. 34, for the conversion becomes all too early. He writes off as too "hypothetical" the relation of the persecution of the Church, Stephen's martyrdom, and Paul's conversion to the removal of Pilate as procurator in A.D. 36—to a time when no Roman governor would have been present to exercise the *ius gladii*, which the Sanhedrin did not have. Yet the earlier date (A.D. 34) is just as hypothetical. On pp. 123–24 we are presented with a rehash of the articles on the irrelevant inscriptions concerning the proconsul of Cyprus, Sergius Paulus (cf. Acts 13:7). But we would have liked to learn R.'s evaluation of the one possibly pertinent inscription from Chytroi in Cyprus, mentioning a proconsul Quintus Serg[ius Paulus], probably in the time of Claudius. See J. L. Myres, *Handbook of the Cesnola Collection of the Antiquities from Cyprus* (New York, 1914) no. 1903; E. Gabba, *Iscrizioni greche e latine per lo studio della Bibbia* (Turin, 1958) pp. 71–73.

In the discussion of the literary forms of the Pauline corpus, the fifth section on the use of the *OT* leaves much to be desired. Nothing is said of "testimonia" (catenae of *OT* texts); only one line is devoted to midrash in Paul, which immediately identifies it as "Midrash *peshet*" (p. 176). This is a serious lacuna. Cf. W. Koeppe, "Die Abraham-Midrasschmücke des Galaterbriefes als das vorpaulinische heidenchristliche Urtheologoumenon," *Wissenschaftliche Zeitschrift der Universität Rostock* 2 (1952–53) Nr. 3, 181–87; also *New Testament Studies* 7 (1960–61) 297–333.

R. complains in his Introduction about authors who write articles without previously acquainting themselves with what has been written on the subject. Yet is it not strange to find in a survey of this sort no mention of B. M. Metzger's *Index to Periodical Literature on the Apostle Paul* (Leiden, 1960)? R. notes that certain American books "n'ont guère traversé l'Atlantique" (p. 48). American and Canadian scholars would be happier with this book, if a little more acquaintance with some of their productions had been shown. There is no mention of E. Earle Ellis, *Paul and His Recent Interpreters* (Grand Rapids, 1961 [perhaps it appeared too late, but then there are several 1962 publications noted]). What does R. think of S. Sandmel, *The Genius of Paul* (New York, 1958)? A. D. Nock's *Paul* is tucked away among general works on the Apostle coming from "across the channel" (p. 60).

Only one article of D. M. Stanley merits inclusion; reference should have been made to his articles on hymns in the Pauline corpus (*Catholic Biblical Quarterly* 20 [1958] 173-91), on tradition (*Biblica* 40 [1959] 859-77), etc. Note 2 on p. 176 should have included R. E. Brown's articles on *mystērion* (*Catholic Biblical Quarterly* 20 [1958] 417-43; *Biblica* 39 [1958] 426-48; 40 [1959] 70-87). In the discussion of the authenticity of 2 Cor 6:14-7:1, perhaps the article in *Catholic Biblical Quarterly* 23 (1961) 271-80 could have been mentioned. Many articles by American Catholic scholars, often at least as good as many of those cited, have been omitted.

Finally, the manuscript should have been more carefully proofread. Annoying typographical (?) errors abound throughout the book ("authorship" for authorship [pp. 144, 150, 151, 152, 157, 202, 209]; "deuxième" for douzième [p. 102, n. 1]; "Broneels" for Broneer [pp. 137, 219]; J. L. McKenzie and R. A. F. MacKenzie are conflated to R. A. F. McKenzie [p. 223]; etc.). Footnotes and references often do not agree (pp. 38, 48, 49, 71, 78). Bibliographical data are misleading (e.g., p. 26, n. 1: not only are the pages of P. Benoit's review of J. Munck, *Paulus und die Heilsgeschichte*, wrongly given as 683-684, but the review is that of Munck's *Christus und Israel*).

Some of these criticisms are the result of inevitable scholarly disagreement. They are not meant to detract from our praise of this otherwise notable survey. *Subsidia* 1 has just appeared in English (*New Testament Theology Today* [New York: Herder and Herder, 1963]); a corrected English version of *Subsidia* 2 would be most welcome.

Woodstock College

JOSEPH A. FITZMYER, S.J.

LE CHRÉTIEN DANS LA THÉOLOGIE PAULINIENNE. By Lucien Cerfaux. *Lectio divina* 33. Paris: Editions du Cerf, 1962. Pp. 539. 25.50 fr.

This volume completes the monumental trilogy devoted by the Louvain professor emeritus, L. Cerfaux, to Pauline theology, earlier volumes being *La théologie de l'église suivant saint Paul* (1947) and *Le Christ dans la théologie de saint Paul* (1951).

Divided into four parts, the present study seeks to analyze Pauline anthropology and soteriology. Book 1, entitled "L'Economie chrétienne," is actually an introduction to the remainder of the work. The Christian economy is formulated in the apostolic message, which has for its object salvation through the death and resurrection of Christ. If one receives the message with faith, the saving power of God, manifested in the death and resurrection of His Son, acts in the Christian and saves him (Rom 1:16).

C.'s major contribution is to be found in the last three sections of his study, which correspond in fact to a thesis carefully articulated in his earlier volumes: Pauline theology underwent an internal development in three more or less distinct phases discernible in 1-2 Th, 1 Cor 15 (phase 1); Gal, 1-2 Cor (phase 2); and Phil, Col, Eph (phase 3).

Book 2, "L'Espérance chrétienne," reviews the gradual shaping of the apostolic message, which, though fixed in its essentials from the beginning, gained precision from the eschatological perspective enthusiastically shared by Paul in the first stage of his ministry. Here C. examines in detail the Parousia, the resurrection of the Christian, and the Christian's eternal destiny. He emphasizes the influence of the existential Hellenistic challenge in Paul's progressive attempts to formulate intelligibly the Christian message. C.'s suggestion that Paul's faith in a survival independent of the body *before* the Parousia found expression through the Apostle's acquaintance with formulations familiar to Hellenism is only one of the conclusions that make this section extremely provocative.

It is, however, Paul's "realized eschatology" that claimed the Apostle's energies during the period in which he came to write the major epistles. Book 3, "Le statut présent du chrétien," is the most significant part of C.'s work; it is also the most extensive, covering more than two hundred pages.

The present state of the Christian is the object of controversies, revelations, thanksgivings, and exhortations. It is to be understood in terms of the gift of the Holy Spirit and "communion" with Christ, the two essential "experiences" of primitive Christianity. The gift of justification, couched at first in *OT* and apocalyptic terminology, receives greater precision as a result of the Judaizing controversies. Space permits only the barest summary of C.'s conclusions. Justification is ontological, not merely declaratory. The relationship of faith to justification must be viewed in the light of controversy: "justification by faith," e.g., is a literary antithesis to "justification from the law." Faith is submission to the apostolic message. As such, this faith does not *produce* justification, sanctification, or union with Christ. Rather, these are the work of the gospel; faith permits life to make its entry into the Christian. The effect that is produced through faith, or, more exactly, through the channel of the message received in faith, is in no way opposed to the sacraments. Message and sacraments offer the Christian simultaneously the divine vitality. Sacramental action ratifies submission to the gospel.

Particularly in Eph-Col is found the most profound synthesis of Paul's theology: the message of the good news has become the revelation of the mystery of God. Hence, Book 4 is called "Le chrétien en face du mystère de

Dieu." Along with faith, hope, and love, the deep "knowledge" marks the true Christian. The transposition of the theology of the message into the theology of the mystery is not revolutionary, but it does indicate a shift of interest prepared for in the major epistles. A number of circumstances account for the shift, not the least of which are the Apostle's reaction against the infiltration of Judeo-pagan syncretism based on a mysterious angel cult and his forced inactivity during the long imprisonment.

C.'s presentation of Paul's theology of the Christian is a major achievement. As in his earlier volumes, he permits the Apostle to speak for himself, and not according to preconceived categories. Certainly, the Louvain professor would be the first to acknowledge that a reconstruction such as his must be continually subject to modification with the advance of Pauline research. One thinks, for instance, of C.'s still regarding Philippians as belonging to the Roman imprisonment. Or, to take another example, one wonders if the relationship of personal sin in the life of the Christian to the sin of Adam might not have been further explored in the light of exegetical insight afforded by S. Lyonnet (most recently: "Le péché originel in Rom 5, 12," *Biblica* 41 [1960] 325-55), whom C. often cites, but whose views are neither rejected nor incorporated.

These, however, are minor considerations in a work that has no peer. The exceptional erudition and theological vigor that characterize C.'s entire series assure for it a lasting place in Pauline research. English readers may justly anticipate with eagerness the translation of *Le chrétien dans la théologie paulinienne*, a distinguished complement to and remarkable completion of C.'s excellent study.

St. Gregory's Abbey, Shawnee, Okla.

RICHARD SNEED, O.S.B.

LE DISCOURS DE MILET: TESTAMENT PASTORAL DE SAINT PAUL. By Jacques Dupont, O.S.B. *Lectio divina* 32. Paris: Editions du Cerf, 1962. Pp. 407. 25.50 fr.

A number of significant studies have been made of Acts in recent years. Liberal scholars such as Harnack and Johannes Weiss succeeded in refuting the *Tendenzkritik* of F. C. Baur and the unsupported Tübingen theories. In 1923 Martin Dibelius published several essays in which he applied the findings of Form Criticism to Acts. He acknowledged Lukan authorship, rejected the search for sources (Jerusalem A, Antiochene, etc.), and showed that the concept of history in the first century is very different from that in the twentieth. Since the appearance of these essays (published after his death in *Aufsätze zur Apostelgeschichte*), interest has been focussed on the theology of Acts by Conzelmann, Haenchen, Dodd, etc.

It is among these works that this study of Paul's address to the Ephesian elders takes a place uniquely its own. Occasionally a brief, direct allusion is made to the authors mentioned above, but a knowledge of all that they have written is evident on every page, for the scholarship on which this book rests is vast and deep. Its purpose is avowedly pastoral rather than scientifically exegetical, and D. has drawn on a wide variety of sources to explain the full religious meaning of Paul's recommendations at Miletus on his last recorded journey to Jerusalem.

In the introduction D. takes an unequivocal stand on three basic questions: literary form (he believes it to be a farewell address); structure (he proposes a chronological division: past, 20:18-22; present, 20:22-24; immediate future, 20:25-28; remote future, 20:29-31; conclusion, 20:32-35); attribution (he holds that the thoughts are Paul's, the words are Luke's). There is nothing rigid or doctrinaire in these positions. In discussing the literary form, for example, he refers to 7 farewell addresses in the *OT*, 4 in the Apocrypha, 7 in the *NT*, and concludes that the Miletus discourse has similar expressions, themes, and message. In discussing the structure he divides the 18 verses into 7 logical and grammatical units, pausing at length over v. 28, on which the whole pattern depends, and presents a plausible plan that is to serve as a frame of reference for ten long chapters of commentary.

This material originally formed part of a series of conferences given to priests. To meet the needs of his audience, D. stressed the missionary lessons of the apostolic church and the doctrinal teaching found in these verses which have great significance for those responsible for souls. In preparing these talks for publication, he did not introduce all the technical details exegetes have a right to expect but he has taken care to provide more than enough information for them to verify his positions. The result is a learned leisurely study that should win the approval of the specialist and the deep gratitude of the eager, serious reader without special biblical training.

The construction of the book is admirably clear. Each chapter concentrates on one or more verses and is divided into sections in which all relevant doctrines, meanings of words, and biblical themes are thoroughly examined. Chapter 8 is typical. It is entitled "The Power of the Word of God" and contains an analysis of v. 32. Paul has reached the end of his address, he has recalled the years of his ministry in Ephesus, he has told his friends of the dangers awaiting him in Jerusalem and warned them to hold fast to the teaching he has given them; then he commends them to God, who has the power to prepare them for the rewards that are in store.

D. begins his analysis with an examination of Luke's use of the verb

paratithēmi and its meaning in other *OT* and *NT* books. He then comments on the last five words in the phrase: "I entrust you to God and to the word of His grace." He equates this phrase with "the gospel of grace," that is, "the Christian message," referring to the Jewish understanding of the Word (*mēmra*), which denotes both God Himself in so far as He manifests Himself to men and the means by which He manifests Himself, as if by an intermediary whom He sends. Thus the Word of God concretizes both the divine presence and the divine salvific action, so that we see clearly (what commentators usually fail to point out) why Paul entrusts the men to the gospel, rather than the gospel to the men. D. then examines the force and grammatical position of *dynamai*, moving from one end of the Bible to the other to trace the spiritual attitude of those who place their trust in divine strength rather than their own zeal. Perhaps the most interesting lessons of this verse are found in the light D. throws on the words "to build up" and "to procure the inheritance." Again we find the painstaking weighing of words, the respect for the development of a concept in different books of the Bible, and the comparison with the treatment of similar themes by profane writers. In this connection D.'s use of Qumrān texts is illuminating.

This rapid analysis of part of a long and learned book cannot do justice to the wise exegesis and original insights with which it is filled. It would be possible to point out certain positions with which general agreement is unlikely, or to observe that the development of some themes seems disproportionately long. But such objections will not prevent the reader from following the thought of this conscientious scholar with pleasure and profit.

Four excellent index tables and five fine illustrations add to the book's value.

Manhattanville College
Purchase, N.Y.

KATHRYN SULLIVAN, R.S.C.J.

HANDBUCH THEOLOGISCHER GRUNDBEGRIFFE 1: ADAM—KULT. Edited by Heinrich Fries. Munich: Kösel, 1962. Pp. 880. DM 65.—; DM 55.— (subscription).

The great outpouring of encyclopedias, lexicons, and dictionaries that is one of the characteristics of modern scholarship, in theology no less than in other disciplines, is due basically to a desire to render manageable and accessible, whether on the scholarly or the popular level, the overwhelming mass of fact and theory that has piled up almost within one generation and made the mastery of even a small portion of any field of study the work of years or of a lifetime. A second great desire, more difficult to satisfy through

encyclopedia type works, is the desire for synthesis, that grows in proportion as the mass of available information increases. It is synthesis that the *Handbuch*, despite its analytical structure, is intended to serve.

The *Handbuch* (to be complete in two volumes) aims to "elaborate fundamental theological concepts [to the number of *ca.* 160] and describe their significance, especially for Catholic theology"; to this end a choice is made "of theological themes essential to an understanding of the Christian faith" (p. 5). Concentration on basic concepts makes it possible to interrelate a multiplicity of concepts, to fit the individual element into larger contexts, and thus to help to a more comprehensive understanding. The ideal—not every concept allows such treatment—is to give the biblical origin (drawing here on exegesis and biblical theology), to trace the history of the concept down to the present (showing evolution of thought and terminology), and, finally, in a systematic study, to show the structure of the concept, its connection with other concepts, its meaning, and the problems connected with it.

Such a book as this faces a double challenge. The first is the choice of fundamental concepts. Here there is bound to be disagreement, not on what is contained in the list but on what is omitted. No one will question whether the objects of the classical treatises in theology and of their major areas should be included. Disagreement will arise once this limit is passed. Under the letter *f*, for example, we find five concepts: *Firmung*, *Franziskanertheologie*, *Freiheit*, *Freude*, *Friede*. Important concepts treated in the *Lexikon für Theologie und Kirche* but not treated separately here are: *Fasten*, *Fegfeuer* (like all the other "last things," purgatory is discussed, rather succinctly in comparison with the *LTK*, under *Eschatologie*), *Fest und Feier* (not treated under *Kult* where we might expect to find it; perhaps under *Liturgie* in the second volume?), *Frau*, *Frömmigkeit*, *Fundamentaltheologie*, *Fürbitten*. But here we must allow the editor and his writers to go their chosen way. Presumably a detailed analytical index will enable the reader to find numerous other concepts under one or other heading or at least to piece them together from materials here supplied. It will be no little service if the proper locus and perspective for many secondary concepts become clear from the treatment of the primary ones. Such perspective is becoming an increasing necessity with the proliferation of works—phenomenological, philosophical, and theological—on many concepts that were formerly disregarded or at best considered obvious and not worth special study. The result has been that many students are left at the mercy of new attractions, unable to situate the new within some articulated universe of concepts, constructed not arbitrarily but upon a foundation in Scripture or as a systematic philosophical theology.

The second challenge for the *Handbuch* is to justify its very existence in view of the numerous other lexicons and encyclopedias of the Bible, of philosophy, of theology, etc. The very fact, of course, that this is a manual, a comparatively small two-volume affair, which will be in its contents of more immediate service to the student of theology than the larger lexicons, while at the same time being relatively inexpensive, is already enough to justify its existence. To what extent does the *Handbuch* go on to make a contribution beyond its utility as measured in size and purpose?

To answer this question two classes of articles must be distinguished. One class consists of those done by a writer who has already composed an article under the same *Stichwort* for another work, e.g., for the *LTK*. Three examples of such articles in *Handbuch* 1 would be *Eucharistie* by J. Betz, *Freiheit (philosophisch)* by G. Siewerth, and *Franziskanertheologie* by W. Dettloff. When a writer has already done a fine job on an encyclopedia article, he can hardly be expected to write a fully different article on the same subject for another and similar encyclopedia. Thus Betz's articles on the Eucharist are almost identical, the differences being some shifts in order of material from *LTK* to *Handbuch* and a somewhat less condensed style in the latter as compared with the former. Siewerth's article, on the other hand, has been rather fully rewritten; Dettloff's article (= *Franziskanerschule II: Geistigkeit* in *LTK*) differs chiefly by the addition of an opening and two closing paragraphs.

The *Handbuch* does well to make available to the student such first-rate articles that are, in effect, already to be found elsewhere. The chief positive contribution of the *Handbuch* must, however, be in the second class of articles, those done by writers who have not already done similar articles for other encyclopedias. Here new syntheses are made, and the inquiring student is given the opportunity to compare and see divergent interpretations put on the same data or, at least, divergent over-all pictures. There is a plenty of such articles in the *Handbuch*. The bibliography, as is to be expected, is almost entirely in German.

All in all, the *Handbuch* is very welcome and takes a deserved place alongside the larger *LTK*, *Catholicisme*, *Theologisch Woordenboek*, and *Dictionary of Catholic Theology*.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

LE PROBLÈME DE LA "CONVERSION": ÉTUDE SUR UN TERME COMMUN À L'HELLÉNISME ET AU CHRISTIANISME DES TROIS PREMIERS SIÈCLES. By Paul Aubin, S.J. Paris: Beauchesne, 1963. Pp. 236. 20 fr.

The present monograph by Père Aubin inaugurates a new series of studies

published by the professors of the Institut Catholique, Paris, under the direction of Jean Daniélou, S.J., entitled *Théologie historique*. It marks indeed an auspicious beginning. For Aubin has not been content with the previous studies of the notion of conversion in the early Church, such as, for example, the classic of the late A. D. Nock, *Conversion* (Oxford, 1933), and G. Bardy, *La conversion au christianisme durant les premiers siècles* (Paris, 1949). For one thing, Nock treated the broad phenomenon of religious conversion in the sense of the change from one religious-philosophical position to another during the Hellenistic and early Christian period. Nock's was a phenomenological study of the best kind, and against the cultural background of the period he set the various examples of "conversions" to Isiac belief, to mystical Neoplatonism or Hermetism, to Epicureanism, to the mystery religions, and so on. Bardy's monograph was set on a much narrower base, and in his analysis of the problem he concluded that Christian conversion as such was much more along the lines of philosophic conversion than the phenomenon associated with pagan religions.

Though fully realizing the analogies between Christian conversion and pagan (whether religious or philosophic), Aubin is at pains to establish the uniqueness of the Christian experience, not only as an objective phenomenon, but also in the way this phenomenon was described by the Fathers of the Church. And in addition to this preoccupation, he wished to present the first complete, statistical survey of the words *epistrophē* and *epistrephein* ("conversion," "to be converted") in the literature of the early Church down to the Cappadocians, together with a discussion of the relevant usage in non-Christian sources. Aubin's detailed handling of writers like Epictetus, Galen, Iamblichus, Marcus Aurelius, Philo, and Plotinus is an important contribution; and the specific differences emerge when he allows the Christian writers to speak for themselves, from the Gnostics and apocryphal gospels down to Origen and the Cappadocian Fathers. At every point clear summaries reveal the distinction between the unique relationship with the Godhead which characterizes the Christian *epistrophē* and the more self-centered, circular quality of the Neoplatonic experience. Impressive, too, is the array of texts from the *OT* and *NT* in which the gradual development of the interior conversion of man to God sets the stage for the patristic dialogue.

The monograph closes with a very important index of the instances of the key words *epistrephein*, etc., in Scripture, the Fathers, and non-Christian writers. It is perhaps unfortunate that Aubin's contribution appeared too late to be of use to the new *Patristic Greek Lexicon* edited by G. W. H. Lampe, fascicle 2 (Oxford, 1962); for the relevant entries would have profited

by his findings. Aubin's is a most satisfying dissertation and offers clear evidence of the high quality of Catholic research in France.

Bellarmino College, Plattsburgh, N.Y. HERBERT MUSURILLO, S.J.

DIE HEILIGE SCHRIFT UND DIE TRADITION. By Josef Rupert Geiselmann. *Quaestiones disputatae* 18. Freiburg: Herder, 1962. Pp. 287. DM 18.80.

In view of the widespread debate concerning the sources of revelation at the first session of the Second Vatican Council, as well as the importance of G.'s contributions in this area of theology, any new work by him deserves the closest study. This present volume was written in 1959, but the author was not then ready to have it printed; in fact, it still bears the marks of a somewhat "unfinished" work—unfinished in the sense that an author would always prefer to rearrange or restate a number of matters before publication. However, on the well-given advice of Congar and Rahner, G. decided to send the manuscript on for publication, recognizing that it might be of use in the discussions proposed for the Council. The various chapters are rather loosely related, but if this work is studied carefully by those involved in the problem, a great deal of unnecessary confusion could be eliminated from the current debate concerning Scripture and tradition.

The volume is in part polemical in nature, serving as a response to some of the criticisms leveled against G.'s position in his earlier article in *Una sancta* (September, 1956) and the more extended version printed in Schmaus, *Die mündliche Überlieferung* (Munich, 1957). As G. notes in the Preface, some readers failed to grasp his opinion entirely, while others either contributed to the discussion in a positive fashion by their own works, or at least negatively by extended discussions of what G. had proposed. The two chief critics were Lennerz and Beumer; this explains the special attention given to their views in this volume.

There is an introduction and a first chapter (covering seventy-two pages in all) which the present reviewer considers the most valuable section of the work, in that these pages set the stage for an intelligent reading of the entire book. There are many theologians for whom the present debate appears to be rather pointless, either because they have oversimplified their understanding of the decree of the fourth session of Trent in regard to Scripture and tradition, or because they have not had the opportunity of approaching this decree with that outlook shared by G. and others who agree with him.

In these pages G. presents many thought-provoking insights into the entire matter of revelation, but there are a number of points which he stresses throughout that are of primary import and need to be grasped if confusion is to be avoided.

First, the present discussion does not center at all around the question of the *existence* of the two sources of knowing God's revelation, i.e., Scripture and tradition. As the very subtitle of the volume indicates, it is a problem which concerns the *relationship* between these two entities: "... über das *Verhältnis* der Heiligen Schrift zu den nichtgeschriebenen Traditionen." As. G. notes (in agreeing with Congar), "no Catholic can commit himself to the principle of *scriptura sola*" (p. 151). There is here no denial of tradition as something distinct from Scripture; what is stressed is the opinion that the two are intended to be most intimately related and that the full meaning of both Scripture and tradition will find expression only within the framework of the living Church and its divinely guided, infallible magisterium (pp. 13, 15-17, 98-99, 272-73).

In line with this thought, G. agrees with Congar again that there is not a single point of Christian doctrine which is based solely upon the passages of Scripture (p. 151). Scripture is not a self-explanatory document—*non sui ipsius interpret*—but requires the interpretation of the living tradition of the Church (p. 272).

Many of the difficulties associated with accepting this position are linked to a related problem, i.e., to a theory of faith accepted by many Catholic theologians today which moves in the non-Thomistic, non-Suarezian atmosphere of the post-Cartesian era, and which attempts to "prove" doctrines of revelation by an appeal to historical (scriptural) and rational arguments. Basically, this appears to this reviewer to be the reason for the almost total failure to achieve a meeting of minds between Lennerz and G., for Lennerz was committed entirely to this more recent theory of faith.

In addition, G., as is true of all who share similar views, is very explicit in stating that he does not identify tradition with the magisterium—a point not infrequently missed. Such an unfortunate identification has been made at times, but it reflects a faulty notion of the Church as a total Christian community, the body of the faithful of Christ (only some of whom are bishops, constituting the authentic teaching authority of the Church, the magisterium). The concept of tradition necessarily involves continuity with the past, reaching back to the apostolic Church; and, at the same time, it also indicates more than simply the members of the Church Teaching (pp. 15 ff.). Such a view would be a far too limited and too legalistic concept of tradition, based upon a post-Reformation notion of the Church rather than that of the Mystical Body.

As his starting point, G. follows the teaching of Trent in its opening words in the decree on Scripture and tradition (DB 783), insisting upon revelation as the communication in living manner of a divine message (*evangelium*),

something existing first of all in the primitive Church. It was here that this "gospel message" first took shape and form in the life of the living community, becoming *its* message—that which it was to believe, to teach, to hand down (*paradosis*). Only later did this "living gospel" come to be written down in Sacred Scripture. Hence these written Gospels (and the Epistles) cannot be identified with revelation itself, since they are but reflections, written under divine inspiration, of the more basic teaching and faith of the primitive Church itself. There is in this decree of Trent the notion of the "gospel before the Gospels" (p. 13), which was stressed by Catholic theologians even before Trent, although it has come to full acceptance only in more recent times under the influence of the studies of the Form Critics (p. 182).

The handing-over to the Church of the apostolic teaching "in the twofold form of the living kerygma and its written expression in Holy Scripture" fashioned the *parathēkē*—the *depositum fidei*, which can only retain its true nature under the condition that Scripture and tradition remain in close relationship to one another, under the watchful protection and guidance of the living Church. G. cites in full agreement the pregnant words of Möhler: "The Church, the gospel, and tradition always stand and fall together" (p. 21). The living Church and its magisterium, ever guided by the Holy Spirit, is something necessary if the Christian message is to be something that lives in the present and is more than a recollection of the past or an "embalmed mummy," as it were, to be kept hidden away in some secret burial room (p. 26).

Working on this foundation, G. goes on to discuss in the following chapters the present Protestant interest in the question of tradition, and the opinions and charges of Lennerz and others. He devotes special attention to the teaching of Melchior Cano, Canisius, and Bellarmine. G. defends himself well against the criticism of Lennerz, pointing out that Lennerz had actually confused the issue by speaking of Scripture and tradition as the two sources of "revelation" rather than the two sources of "faith" (p. 94). G. rightly insists that the true source of revelation is the living message, the *evangelium ante evangelia*, and that Scripture and tradition may properly be considered only as *loci theologici* wherein this revelation is attested to and uncovered (p. 102). In discussing Beumer's interpretation of the Tridentine *partim . . . partim* phrase, G. also makes his point that it could not mean the equivalent of a "part of the truth" as opposed to the "whole of the truth," or imply that the revealed truth is found "in one place as well as in the other," as Beumer would have it (p. 148).

G. holds, therefore, to his basic position against these critics, although it

is obvious that G.'s own views have been clarified and strengthened by the discussions. He speaks of the meaning of "traditions" at Trent in the following chapter, noting that they refer to disciplinary and liturgical practices rather than "moral principles" (pp. 161 ff.). The next two chapters are devoted to a discussion first of the teaching of Driedo, then of Bellarmine.

In regard to G.'s treatment of my own opinions concerning Driedo, I would feel that we are both in far greater agreement today than might even have been possible six years ago. One of G.'s fundamental points is that Driedo limited his defense of the material sufficiency of Scripture to matters of faith, and that he readily admitted (in the sense of *partim . . . partim*) that the "apostolic traditions" (the *mores, consuetudines*) are, in many instances, to be found nowhere in Scripture (p. 166). With this I am in total agreement; it was my position, expressed with less clarity, six years ago. While I would still not feel inclined to make too much of the *partim . . . partim* phrase in the title to Part 4 of chapter 5 of Driedo's work (247v), since it appears but once in so many folia, yet I can see no other logical explanation for the doctrinal position of Driedo. It seems somewhat perplexing to realize that I failed to perceive this more clearly before.

It is true that in this section Driedo speaks directly only of *mores et consuetudines* in the Tridentine sense, although he does wander back into more dogmatic topics (wandering is rather habitual in his writings). Almost at the beginning of this section, Driedo takes time to note that the precise manner in which the sacraments contain grace and in which the power of the keys extends to the remission of guilt is a freely disputed matter among Catholics; and somewhat later (I am now surprised to discover), he begins his discussion here of the sacrificial nature of the Mass—something more than a purely disciplinary question—with the remark: "In praesentiarum tamen *obiter* de sacrificio missae aliquot statuemus argumenta, quae supradictis videbuntur forte obviare."

This is mentioned, not to drag in useless details, but rather to point up the extreme difficulty of dealing with any of the authors during these various centuries during which the problem of the relationship between Scripture and tradition was becoming ever clearer. If at times G. seems to read into some ancient authors more than others might see there, it is due not to any desire to "push" or "pull," as the need may be, but merely to the complexity of the problem—linguistically and doctrinally—in itself. This entire discussion throughout the last few decades has been carried on through the co-operative effort of many theologians, and it will come to a successful solution only through much continued effort.

This would seem to be true also of the following chapter, which treats of

Bellarmino. G. is concerned principally with Beumer's discussion of this same topic, but he himself enters into a very detailed and convincing treatment of the very subtle (and often seemingly contradictory) positions of Bellarmine—something brought about because of the polemical nature of Bellarmine's writings. G.'s final conclusions seem to be very well balanced, insisting that Bellarmine himself indicated that the dichotomy between Scripture and tradition (which he did stress overmuch in his polemical concerns) needed to be softened by other considerations, so that tradition would also have both an interpretative and an explicative (developmental) function in regard to Scripture (p. 216). This is not to say that Bellarmine rejected his overemphasis of tradition and his tendency to downgrade the role of Scripture, but it does show that Bellarmine saw more of this complicated theological problem than others have been willing to admit.

The final four chapters are less related to current debates, but they do add to an understanding of the entire problem; the final chapter, in fact, seems almost out of place until it is recalled that the topic, namely, the formation of the canon of the *NT*, is always one of the chief questions in the matter of extrascriptural traditions. G. first discusses, however, the long list of those theologians who have held to the material sufficiency of Scripture in regard to the truths necessary for salvation (pp. 222 ff.). This emphasis upon material sufficiency is important, since it touches upon the notion of what these authors mean when they say that all these truths are "in" Scripture. Indeed, as G. points out, any teaching which affirms such a material sufficiency of Scripture (i.e., its sufficiency contentwise) is not to be equated with the notion of a "self-enclosed completeness," as though nothing but Scripture itself is required; no Catholic could hold such a view (p. 95).

For this reason, these authors do not defend a formal sufficiency of Scripture, which would mean that the truths of revelation are expressed so clearly in Scripture that one might perceive them at once, or easily deduce them. Unfortunately, many Catholic theologians think only of this type of sufficiency of Scripture when the topic is considered; for them, to state that these necessary truths are "in" Scripture means to be there in this sense of formal sufficiency. As it happens, these theologians are often those who also defend that theory of faith in which the truths contained in revelation are proved either because they are found "explicitly" in Scripture or can be "deduced" from scriptural statements by logical arguments.

This is not what G. means in this context. The many Catholic theologians who through the centuries have defended the statement that all the truths necessary for salvation are somehow in Scripture, are referring only to the material sufficiency of Scripture. In many instances they mean that such

truths are "in" Scripture only in the sense that there is present some "starting point" or "indication" which, through the guidance of the Holy Spirit, will not only be perceived as belonging to the *depositum fidei*, but will gradually unfold, becoming increasingly clear throughout the centuries, until that point when the living magisterium (basing its action both upon this scriptural starting point and this continuous, gradually unfolding tradition) can propose such truths for the acceptance of the faithful. In this chapter G. presents a good summary of these various authors, noting, however, that as we approach the pre-Reformation period there is a greater insistence upon the role of "logic" and "deduction" in regard to scriptural statements, as well as an increasing insistence upon the literal sense understood apart from the living Church (pp. 243 ff.). This was, in itself, a result of the decline of Scholastic thought during this period, among other things.

This general approach began to solidify in the fourteenth century (with a stronger realization that something more than Scripture was needed for a true Christian life); but it eventually got out of hand, and the notion of "unwritten traditions" extended to a good number of things which went well beyond the mind of Trent (pp. 250 ff.). On the other hand, G. sums up the long series of those Catholic writers who held to the material insufficiency of Scripture in regard to the *mores et consuetudines*, as understood at Trent (pp. 257-73).

The final conclusion drawn by G. is basically that defended by the present reviewer ("Unwritten Traditions at Trent," *Amer. Eccl. Rev.* 146 [1962] 233-63), that a Catholic can defend the position that Holy Scripture contains all the truths necessary for salvation, provided that this statement be understood as noted above, i.e., with the essential need of a divinely guided interpreter of those Scriptures—the living Church. G. is, however, much clearer here than in any of his earlier writings on his distinction between matters which concern faith and those which concern the *mores*. Insofar as faith is concerned, G. holds that Scripture is materially sufficient, in the sense explained above. He explicitly rejects the possibility of understanding this position as a return to the *scriptura sola* teaching of Protestant orthodoxy, since he understands this only within the total framework of the infallible Church as guided by the Holy Spirit. In this sense he concludes: *totum in sacra scriptura et iterum totum in traditione* (p. 282).

In regard to the *mores et consuetudines*, he denies the sufficiency of Scripture and admits that there is a "constitutive tradition" operative here, i.e., that certain practices of this type are handed down only in tradition, others in Scripture: *partim in sacra scriptura, partim in sine scripto traditionibus* (p. 282).

With this conclusion we quite agree. When we speak, therefore, of the totality of Christian life (both faith and the *mores*), we must admit with G. that "there is no absolute (or unlimited) sufficiency of Holy Scripture": "Es gibt keine Suffizienz der Heiligen Schrift schlechthin" (p. 272). We must distinguish at all times. While Scripture is the source and norm of the teaching of the Church, of her faith and theology, this is not true insofar as our knowledge of Scripture is concerned. It needs a living, infallible interpreter (p. 272). Following this line of thought, we may hope for an acceptable solution to the perplexing problem of the relationship between Scripture and tradition as it is being debated today.

St. Francis Seminary, Milwaukee

JOHN L. MURPHY

ENCHIRIDION SYMBOLORUM, DEFINITIONUM ET DECLARATIONUM DE REBUS FIDEI ET MORUM. 32nd edition, revised and annotated by Adolf Schönmetzer, S.J. Barcelona: Herder; New York: Herder Book Center, 1963. Pp. xxxi + 907. \$7.00; \$5.75 (paper).

There have been three chief moments in the history of "Denzinger." The first was, of course, the original edition by Henry Denzinger in 1854. The tenth edition, the first done by the third editor, Charles Bannwart, S.J., in 1908, represents the second stage, being a full revision. Now, over fifty years later, at the instigation of and with the aid of numerous suggestions collected by the fifth editor, Karl Rahner, S.J., a radically new edition has been presented by a new editor, Adolf Schönmetzer, S.J., of the Gregorian University.

The change that immediately strikes the eye is the quantitative one. The thirty-first edition contained 2343 numbers (but account must also be taken of the numerous *a*, *b*, *c*'s); the new edition runs to 3930 numbers. This last figure is, however, somewhat deceptive, since from time to time numbers are skipped, according to a rationale not entirely clear to me; one would have to go through the book page by page with pencil and paper to determine how many numbers are actually used. On the other hand, 149 entries contained in previous editions are here omitted. Thus, the difference between 2343+ and 3930 probably represents fairly well the increase in the new edition.

Typographically the work is much improved. The print is smaller, but well spaced and quite readable. The new numbers are set in the outer margin, the old in the inner; both are also given cumulatively at the top of each page. The heavy print before each entry now gives, not a description of the document's content, but, as befits this kind of book, the name and type of document with its date; all dates, including those of popes and councils, are given

by month and day as well as by year; the page on which each paragraph of modern documents is to be found in the *ASS* or *AAS* is clearly indicated. The brief description of a document's contents is now printed in small italics; descriptive subheadings are provided for longer documents, e.g. *Humani generis*. Strictly chronological order of documents has been followed; this means in some instances the rearrangement of a whole section, viz., the entries for Innocent III (cf. prefatory note on p. 243) and for Leo XIII. Most of what was before contained in footnotes has now been inserted in smaller print before the document.

What changes have been made in content? (A separate concordance of numbers in the new and older editions shows at a glance equivalences, omissions, lengthenings, and shortenings. That additions have been made at any given spot cannot be judged with certainty from the concordance because of the peculiarity in numbering mentioned above.) The norms followed by the editor, especially in adding texts, have been (1) the suggestions asked for and received from many quarters, and (2) more specifically the concern to provide documentation, from earlier texts even more than from recent ones, for new questions in theology; the editor is looking here not only to the needs of the schools but to current speculative interests. Some older texts, in S.'s view, had been deliberately omitted from earlier editions because "vel theologo gignere difficultates, vel alumno excitare stuporem poterant" (pp. 3-4). S. does not identify any of these texts; the curious reader will doubtless ferret them out for himself and perhaps try to stump his professors or stupefy his students with them.

One of the most important quantitative changes is in the section on the *symbola fidei*. Formerly this occupied nos. 1-40; now it occupies nos. 1-76, despite the transfer to its proper chronological place of the *Symbolum concilii Toletani* that formerly took up nos. 19-38 in this section. Once again the numbering 1-76 is slightly deceptive because of some unused numbers. This long section is now broken down into (1) *symbola primitiva* [nos. 1-6], and (2) *symbola exculpta*: (a) with Trinitarian scheme: Western [nos. 10-36] and Eastern [nos. 40-64]; (b) with Triadic-Christological scheme [nos. 71-76]. Almost as important as the increased number of documents is the enrichment of this part of the book with brief but condensed historical notes; this part of the *Enchiridion* will now serve admirably for the study of credal development. Throughout the rest of the book, too, the editor has added brief introductory notes on the occasion and importance of the document.

The systematic index has not only been greatly extended in its detail (seventy-one pages against forty-nine in earlier editions) but also radically recast in its form. Here where, as the editor admits, "multum a subjectivo

judicio auctoris dependet" (p. 4), varying theological sensitivities will doubtless be offended by the wording of one or other point, but the general superiority of this index over the older one will hardly be denied.

The alphabetic index of names and subjects is much longer (by sixteen pages) and much more complete and useful (compare new and old entries under, e.g., Augustinus, Chalcedonense, Christus, and Constantino-politanum). In the scriptural index, "numeris crassis indicatur decisio magistralis de textu citato" (p. 791). Such an indication is given for all statements, negative or positive, of the magisterium on particular texts. It leaves open the kind of magisterial teaching involved in each instance. There is now an *index initiorum* of documents usually cited by their *incipits* (pp. 797-806). Finally, S. promises to publish separately a bibliography of commentaries on the various documents included in the *Enchiridion*—an invaluable aid if done with the same thoroughness S. shows in his new edition of the *Enchiridion* itself.

This new edition is a work of immense industry, of technical ingenuity (on the part of both editor and printer), of solid and wide scholarship. Students of theology will long have reason to be grateful to S., and, once again, to Herder for its enterprising spirit and a splendid job of printing.

Woodstock College

MATTHEW J. O'CONNELL, S.J.

STRUKTUREN DER KIRCHE. By Hans Küng. *Quaestiones disputatae* 17. Freiburg: Herder, 1962. Pp. 356.

There is no need to introduce Hans Küng, the young and famed professor of fundamental theology in Tübingen. His *Council, Reform and Reunion* (New York, 1962) and his widely hailed (and at times assailed) lectures all over the country have made him a best seller. His *That the World May Believe* has just been published by Sheed & Ward, and an English translation of the present volume (of which D. J. O'Hanlon gives an excellent and extensive summary in *Cross Currents* 13 [Spring, 1963] 249-57) is expected to appear at Thomas Nelson & Sons this fall.

The Structures of the Church is one of the most inspiring and thought-provoking writings in modern ecclesiology. Küng's main purpose is to show that the structure of the Church, as it appeared after the First Vatican Council, with its strongly and emphatically papal-monarchic and hierarchical-clerical constitution, cannot be regarded as the solely valid, ultimate, and essential self-manifestation of the Mystical Body of Christ. Such structural form, as many others of the past, can be superseded by new ones. K. starts with a theological investigation of the ecumenical council.

On the basis of extensive historical and canonical material, he shows that there is almost no point in the present canonical determinations in regard to the council which has not been contradicted by the history of past councils, which nevertheless have been accepted by the Church as valid and legitimate councils. Consequently, the present regulations of the Code are to be regarded rather as practical regulations than as revealing the theological essence of the council. Searching deeper into the theology of the council, K. comes to an interesting insight: the Church is the ecumenical council of divine convocation, whereas the councils are of human convocation (*juris ecclesiastici*); therefore, they do not belong to the essential constitution of the Church. The ecumenical council of human convocation is just a human representation, though a true and real representation, of the ecumenical council of divine convocation, the Church. This representation should be a "convincing" (*glaubwürdig*: the term expresses credibility and even credibility, more than just authentic or true) self-manifestation of the one, holy, catholic, and apostolic Church.

We agree with everything K. says here, but he seems to bypass a difficult problem: If it is not so, i.e., if the ecumenical council does not represent convincingly the true reality of the Church, could it still be valid and authentic? Implicitly the problem is answered later on, when he discusses the problem of apostolic succession. Before that we have a brilliant chapter on the possible role of the laity at the council (we wish to call attention here to K.'s fine, understanding discussion of the Lutheran contention on the universal priesthood of all faithful). One of the best parts of the book is chap. 6, "The Council and Ministry." The German *Amt* has no proper equivalent in English. In the light of the modern German Evangelical historical and exegetical investigations into the theology of the ministry (we see a definite approach towards the Catholic concept of holy orders), K. raises the problem of apostolic succession. In his opinion, the Catholic view needs some correction and deepening in the sense that the formal episcopal succession is not the only possible way to transfer the ministerial power. Schlink, in his monumental study of the imposition of hands, sees three possibilities: (1) by a validly ordained bishop, (2) by the Church community, and (3) by the acceptance of a charismatic mission by the Church. K. thinks that the Tridentine definition of a formal succession does not necessarily exclude these two other biblically attested forms of transfer; he even suggests the possibility of an *ordo in voto* (*sit venia verbo*) of lay people in case of absolute necessity celebrating the Eucharist or hearing confession. The French film *Dieu a besoin des hommes* (English title: *Island of Sinners*) years ago started my own thinking along these lines. I agree wholeheartedly with K. that such

development in the Church cannot be excluded a priori as theologically impossible.

The last two chapters deal with the latest structural developments achieved at the First Vatican Council, namely, the primacy of jurisdiction and papal infallibility. In regard to the first, K. shows that the primatial power does not imply an absolute and monarchic domination of the pope over the Church. His main arguments, however (the possibility of a canonical procedure against a schismatic or heretic pope, and the valid definitions of the Council of Constance), do not seem to me too convincing. I prefer to hold with Rahner that there is no legal protection in the Church against the pope. But is there any need for such protection? Does the Church rely for her survival on legal constitutions? Is the nature of the primatial jurisdiction (and Church jurisdiction in general) such that it can be completely and adequately defined in legal terms? What K. says is all fine and true; still, I think the real answer is not the legal restrictions but a deeper understanding of Church jurisdiction. In regard to the Council of Constance—using Küng's own insight—we might answer that those definitions were brought about in order to deal with a rather singular historical situation, hardly repeatable in our times.

Discussing infallibility, K. explains admirably that it is neither absolute nor arbitrary. The anti-Gallican addition "*ex sese, non autem ex consensu ecclesiae*," for which Manning was chiefly responsible, does not mean that the pope, whose definition is valid independently of a formal consent or acceptance by the Church, could define a matter about which there had not been already a consensus in the Church. Many other facts and insights are adduced to help clarify this difficult concept, e.g., the reference to the primacy of the subjective conscience, the distinction between the faith and its formulation, and the polemic wording of a dogma. I feel somehow that such an apologetic approach, trying to make primacy and infallibility more palatable to Protestants, useful and true though it might be in itself, still avoids the core of the problem: there is simply no insurance and no legal protection against human weakness, against the possible abuse of authority in the Church. And this has to be so; otherwise the Church would lose her truly human reality in this dimension of history and mortality. The Son of God Himself took this hazard, and His last argument was to die on the cross. This might sound rhetorical, but it is in fact theology. That this aspect is missing from K.'s book does not diminish the value of his well-balanced, richly-documented, objective presentation of ecclesiological problems and possibilities. The book is a must for any forward-looking, thinking theologian.

L'EGLISE EST UNE COMMUNION. By Jérôme Hamer, O.P. *Unam sanctum* 40. Paris: Editions du Cerf, 1962. Pp. 263. 14.10 fr.

Père Hamer, a professor of the famous Dominican theological school at Le Saulchoir, France, is known already to the English-speaking world by his fine book on Karl Barth (Westminster, Md., 1962). The present volume is a fine ecclesiological study filled with well-digested material and penetrating insights. The point H. wants to make is a rather subtle one. He is not satisfied with the definition of the Church as a "community" (the Mystical Body in its sacramental reality). He thinks the more lifeful, dynamic aspect of "communion" should also be expressed in a complete definition of the Church. (For a philosophical basis of this distinction, cf. Appendix 3, pp. 251-54.)

First I shall give a summary of the book; then I shall try to cross swords with Hamer, for it seems to me that the problem, correctly stated by him, is not cleared up properly in this work.

Part 1, "Communion Is the Heart of the Definition of the Church," discusses the theological meaning of the Encyclical *Mystici corporis* (we note here the fine analysis of the dogmatic authority of the Encyclical, pp. 24-34); the biblical concepts of church, people, body, kingdom; St. Thomas' teaching on the Mystical Body. Finally, rejecting Bellarmine's more sociological and Semmelroth's (and others') sacramental definitions of the Church, H. proposes his own: "The Church is the Mystical Body of Christ, that is, an extrinsic and intrinsic communion, the life of a union with Christ, which is signified and caused by the regimen of the mediation of Christ" (p. 97).

In Part 2, "The Mission of the Church, the Generative Causes of the Communion," the accent is on the functional aspect of the Church continuing Christ's mission in this world. Here we have some really fine chapters on the universal priesthood of the people of God, on the apostolic function of the hierarchic ministry, on the apostolate of the laity (we note here the excellent comparative analysis of the two concepts "confession" and "kerygma"), and on the lay state of life, the essence of which is to live "en plein monde."

Part 3 is called "The Communion in Itself and in Its Expressions." The concept of communion as applicable to the Church, the Holy Spirit as the principle of this communion, and the psychological and social implications of the communion—these are the main themes, followed by a concluding essay, "Communion as the Permanent Form of Ecclesiastical Unity," and by three appendixes: on the magisterium, on the episcopate as united to the pope, and on the philosophy and theology of the word "communion."

It seems to me that H., in insisting on communion as an essential aspect of the Church, has hit on something really important. At the same time I am afraid he comes so dangerously close to the communion of saints that, as in the monumental work of Piolanti, *Il mistero della comunione dei santi* (Rome, 1957), the two concepts, the Mystical Body and the communion of saints, are almost melted into one. If the life of communion is the life of the Holy Spirit, of sanctifying grace (the Encyclical *Mystici corporis* mirrors Tromp's opinion in this matter; cf. Malmberg's excellent criticism on that point in his *Ein Leib—Ein Geist*, and my review in THEOLOGICAL STUDIES 23 [1962] 125–27), I do not understand how sinners can be real members of the Mystical Body. On the other hand, I must agree with H.: in point of fact, the sacramental reality (*res et sacramentum*) does not make up the total reality of the Church. Beyond the incorporation through baptism, the jurisdictional bond of obedience (contradicted by schism) is needed, and this can be present even in the sinner. This obedience and communion with Rome and among the individual churches on the one hand, and on the other the obedience towards the bishop and communion of the individual members with each other—called by Khomjakov *sobornost*—do belong necessarily to the fulness of Catholic existence. Many theologians complain today (cf. Rahner, Küng, etc.) that we do not have a properly theological concept of the jurisdictional power of the Church. I feel that Hamer's approach might be helpful in the effort to come closer to the heart of this problem.

H. points out very sharply that the Church, beyond the common faith and sacramental oneness, is also a communion. Although I do not think that his explanation of the problem is fully satisfactory, nevertheless this new insight makes his writing a very important contribution in the modern ecclesiological development.

Manhattan College

CHARLES H. HENKEY

THE AUGSBURG CONFESSION AND CATHOLIC UNITY. By Max Lackmann. Translated by Walter R. Bouman. New York: Herder and Herder, 1963. Pp. xvi + 159. \$4.50.

Pastor Lackmann has for some years been a controversial figure in German Protestantism, especially since he took a leading part in the formation in 1960 of the League for Evangelical-Lutheran Reunion. He has been variously hailed and excoriated—from different points of view—as a Lutheran Pusey or a Newman redivivus. His position is somewhat analogous to the high Anglicanism of the Oxford Movement, but cannot be simply reduced to the latter. Whether one welcomes or deplores his program, one must study it for itself; and the present work is an excellent place to begin.

and Forms of Protestantism. Drawing, like Bouyer, on a rich fund of theological learning, personal reflection, and ecumenical experience, L. is able to put his finger on the innermost structures of the Evangelical-Catholic dilemma. His work should be of great interest to all Christians who are concerned with the restoration of unity. It will help to rid them of that narrow, complacent confessionalism which has solidified the barriers between believers. Yet this book proposes no easy path of compromise. It will intensify the reader's attachment to the full Evangelical and Catholic heritage.

The English version is generally accurate and readable, but one regrets the translator's occasional efforts to condense the original, especially in the footnotes. L. writes so concisely that it is almost impossible to compress his language without obscuring or impoverishing what he has to say.

Woodstock College

AVERY DULLES, S.J.

LA LUTTE AUTOUR DE LA LITURGIE CHINOISE AUX XVII^e ET XVIII^e SIÈCLES. By François Bontinck. Louvain: Nauwelaerts, 1962. Pp. xxxiii + 549. 650 fr.

This is one of those rarities of scholarship, a truly definitive work. The author really does say the last word about his subject, which deals with the long struggle to establish a Chinese liturgy in the Church of China, a struggle initially crowned with success but ultimately doomed to defeat. One may perhaps find a few factual statements of minor importance with which to disagree. I think, for example, that Nicholas Trigault reached Rome in October, 1614, rather than in December as B., accepting the date usually given, says. But this would be nit-picking. All the important facts are here. It is impossible to imagine that there could be anything left to say on the subject, at least in the area of history. There is still a great deal that one could say in the area of polemics. B. does not enter into the polemics of the question at all, but allows the facts to speak for themselves, permitting the reader to form his own opinion.

In 1615 the Holy See, at the request of Jesuit missionaries, authorized the employment of literary Chinese as the liturgical language for the celebration of Mass. This privilege was never acted upon. Historians, mystified and confused, have advanced a variety of explanations, all of them erroneous.

In my own book, *Generation of Giants*, I examined this question briefly. It is naturally a source of great satisfaction to find my conclusions substantiated by this authoritative work. The reasons for failure to act upon the authorization were correctly stated by Philip Couplet, S.J., procurator of the Chinese mission, in the memorial he submitted to Propaganda Fide

in 1685 in one of the many futile efforts made to reactivate the permissive legislation: the necessity of first translating the liturgical books, the scarcity of qualified candidates for the priesthood, the persecution launched by Shên Ch'üeh in 1616, the turmoil accompanying the Manchu invasion and conquest of China in 1644 and the following years, etc. (p. 220).

The most revealing part of this book is the detailed and richly documented account of the repeated attempts to revive the permission. No less than eight such attempts were made between 1658 and 1784. When in 1658 Msgr. Albrizzi, secretary of Propaganda Fide, at the suggestion of the Jesuit assistant for Germany, raised the question of a Chinese liturgy, none of the cardinals on the congregation which examined the question was aware of the existence of the permissive decree of 1615. The first reaction of Albrizzi in learning, probably from the Jesuit Curia, of the existence of the previous decree, was to direct the vicars apostolic to act upon it. Opponents of the idea blocked this proposal and thus established the precedent that the concession of Paul V could not be implemented without further authorization. As a compromise, these adversaries of an autochthonous liturgy persuaded Alexander VII to grant permission to ordain Chinese to the priesthood, provided they could read the Latin text of the liturgy, even though they could not understand it.

It is incredible that churchmen in Rome could have thought the validity of the Mass and the integrity of the liturgy less endangered by priests babbling strange and to them unintelligible sounds in a language they did not understand than by allowing them to say the Mass in the dignified and classical language native to them. Yet, while rebuffing every plea for a Chinese liturgy, Rome continued to allow this outlandish practice, which reduces the great central sacrificial prayer of Christian worship to gibberish.

It is disheartening to read the eminently reasonable and carefully-thought-out arguments of proponents of the liturgy—a Verbiest for pre-eminent example—and in contrast the narrow and superficial contentions of those whose views in the end always prevailed. Certainly today no one would pretend, for example, that the Chinese language is incapable of adequately expressing Christian concepts. Yet this was taken as beyond doubt by adversaries of the proposal.

If it is impossible to know what effect a different decision would have had, it is certain that the actual decision did not facilitate the propagation of the faith in China. In view of this and of the prostrate state of the Church in China today, it is difficult to understand how anything except the self-defeating notion that one must never admit that the Roman curial authorities are ever wrong, could have moved so distinguished a Sinologue as

The relations between Lutheranism and Catholicism, in L.'s judgment, can most fruitfully be studied in the Augsburg Confession, which is the first Reformation document of its kind and remains to this day the principal norm binding on Evangelical Churches of the Lutheran tradition. In a brilliant analysis of this Confession, L. discovers in it four types of ingredient. (1) It reaffirms many accepted Roman Catholic beliefs (which we may call *paleo-catholica*, although L. does not use this term). (2) It repudiates the ancient heresies and, in addition, numerous distortions due to medieval speculation and popular piety (excrescences which L. fittingly labels *pseudo-catholica*). (3) It proclaims original insights which represent an authentic development of traditional Christianity (*neo-catholica*). (4) It sets forth certain anti-Roman denials, proposing these as mandatory in the name of the Gospel (*anti-catholica*).

This categorization—which could, *mutatis mutandis*, be applied to almost any Protestant confessional document—is neat and illuminating; it opens up rich perspectives for ecumenical reflection. The first element (*paleo-catholica*) presents no great problem, except that Protestants and Catholics, dropping their polemical attitudes, should take pains to recognize the enormous substance they share in common. To underscore this, L. draws up an impressive list of twenty-four important “Catholic” affirmations found in the Augsburg Confession.

The second element (*pseudo-catholica*) contains a real challenge for both Protestants and Catholics. The former must disabuse themselves of the impression that what Luther and his colleagues took for Catholicism was necessarily the real thing. Catholics, on the other hand, must do more than point out that such distortions should not be confused with the Church itself. They must admit the responsibility of Catholics, even at the highest levels, for the toleration of these abuses and must energetically oppose all the false developments which still exist in the Church. Until this is done, they cannot claim to have heard the message of the Reformation.

Especially valuable are L.'s comments on the third element, the *neo-catholica*. Regardless of what many Protestants imagine, the Reformation was no mere return to primitive Christianity. It was an original development, a new encounter with the gospel in terms of the religious climate of the sixteenth century. The Catholic Church, encumbered with late-medieval accretions, was tragically unable to recognize and assimilate the valid insights of Luther and his colleagues. The Counter Reformation was therefore reactionary, in the pejorative sense: it unjustly assumed that all the desiderata of the Reformers must be “Protestant perversions.” The Reformers, spurned by the Church they had intended to renew, were practically forced

to set up an independent establishment. Once this step was taken, Evangelical Christianity began to degenerate into Protestantism.

While wishing to remain a loyal son of the Reformation, L. is remarkably frank in his appraisal of the fourth element (the *anti-catholica*) in Lutheranism. He traces these denials very convincingly to their roots in the thought-structures of the period (decadent Scholasticism) and to Luther's personal religious history. The scrupulous monk could find no peace in any created means of grace; he placed all his hope in the saving action by which God mercifully reached down from on high. This one-sidedness in Luther's spirituality is reflected in his Christology. Christ's humanity is viewed as a mere showplace for God's gracious action; it plays no responsible, active role in the redemption of the world. Similar distortions follow in the doctrine of the Church. Luther minimizes the horizontal dimension of creaturely activity (episcopal succession, Petrine office, Sacrifice of the Mass, merit, etc.) in favor of God's perpendicular activity *senkrecht von oben*. These changes cannot be ironically dismissed as a mere revamping of conceptual structures. As L. clearly exhibits, they represent a notable loss of substance in comparison with the biblical revelation and the faith of the ancient Church.

In the light of the foregoing analysis, L. proposes an exigent program for both Lutherans and Catholics. Evangelical Christians, without ceasing to protest against the "pseudo-Catholic" innovations of the empirical Church, must renounce their "anti-Catholic" denials. Indeed, the call for reformation becomes an "ecumenical absurdity" when issued by those who have voluntarily separated themselves from the perennial faith and the Catholic unity of the Church. In his efforts to recall Evangelical Christianity to its true vocation, L. is willing to make personal sacrifices. Referring to his recent deposition from his pastoral office (1959), he movingly declares: "I can only beg of every Evangelical and Roman Catholic Christian who might be in a similar situation not to regard it as other than a holy burden to be borne."

Catholics, on the other hand, must come to grips with the real import of the Reformation. They must be alert both to perceive what is authentically Christian in the Evangelical message and to purge Catholicism of all that is scandalous in the light of the gospel. The Second Vatican Council, in L.'s opinion, has shown a new readiness to attack the problem of unity at its roots and to desist from issuing empty demands for submission and return.

These brief indications should make it apparent that the present work is not just another popular essay in ecumenics. It represents, from a Lutheran point of view, a solid counterpart to a work such as Louis Bouyer's *Spirit*

Pasquale D'Elia, S.J., to write that "for the general good of the Church of China and of the universal Church we may be permitted to rejoice that circumstances did not permit the execution of this too audacious project" (p. 402, n. 6). I suspect that D'Elia knows better. Perhaps a Chinese liturgy would not have given us a Christian China, but neither did the refusal to grant this concession. If it is impossible, short of prophetic insight, to say what might have been, it is easy to say what has not been. Consequently it is difficult to understand in what sense the "general good of the Church in China" was providentially promoted by the position taken in Rome.

It should be noted, as B. does, that the desire of the seventeenth- and eighteenth-century missionaries for a Chinese liturgy grew out of other pre-occupations than those which inspire modern advocates of vernacular liturgies. The former were motivated exclusively by the desire to develop a native clergy, upon which in their judgment the survival, not to speak of the growth, of the Church depended. A Chinese liturgy would make possible the ordination of educated Chinese of mature age. In the circumstances of the time and place, there was no promising alternative to the timely development of a Chinese clergy. This is why the men who knew China best pleaded the cause of the liturgy so earnestly and so repeatedly. In the concluding sentence of his text, B., in one of the few "value judgments" he permits himself, remarks that although their efforts "were not crowned with success it is impossible not to admire profoundly the indefatigable zeal of missionaries who renewed unceasingly their petitions in the interest of converting the Chinese to Christ."

In addition to an excellent and extensive bibliography and 402 pages of text, this book contains 138 pages of supporting documents taken from the archives. The absence of an index is compensated for by a very extensive analytical table of contents.

Georgetown University

GEORGE H. DUNNE, S.J.

THE GOOD NEWS YESTERDAY AND TODAY. By Josef Andreas Jungmann, S.J. Translated (abridged) and edited by William A. Huesman, S.J. New York: Sadlier, 1962. Pp. xii + 228.

Jungmann's *Die Frohbotschaft und unsere Glaubensverkündigung* has finally appeared in an English edition with additional essays which pay tribute to the book's influence on catechetics, theology, and liturgy. Neither the editors nor the contributing essayists explain why this important book did not appear in an English edition until twenty-five years after the original: because it had to be withdrawn from circulation to avoid ecclesiastical censure.

Jungmann's thesis, that the substance of our Catholic faith is the "good news" that we have been redeemed in Christ Jesus, and that the "good news" often fails of communication, at least with its full impact and dynamism, because of the theological paraphernalia and catechetical and liturgical practices which have accumulated in recent centuries, does not sound very revolutionary today. It has been repeated in Jungmann's later books, all translated into English, and taken up and echoed with variations by many people. It has been acknowledged by the official Church in her recent liturgical reforms. *The Good News Yesterday and Today* is nonetheless profitable reading still. Almost the whole of the philosophy behind the reform movement in the Church, what Pope John XXIII called an *aggiornamento*, is contained within the brief compass of this book. And it is presented with such a breadth of historical competence and depth of theological knowledge as to carry conviction.

The translation, a revision and expansion of an unpublished synopsis made at the time of the German edition, is as good as J.'s rather roundabout style will allow. In 1936, suggestion often had to be used rather than blunt statement, and J. is at such great pains to be fair to the objects of his criticism that he often takes one step backward for every two forward. The translation omits many of the footnotes, a part of the first chapter which examines the use of the word "gospel" in the NT, and much of the third chapter which deals with the place of the Apostles' Creed in the kerygma of the early Church. Chaps. 1 and 2 of the original become chap. 1 in the translation, and all the chapters are consecutively numbered instead of starting again in each of the three parts.

The translator wisely warns the reader to finish the book before judging it. Part 1, "The Situation," compares the Church today with the Church of the early centuries. This is the least valuable part of the present edition. It is a description of Continental Catholicism a generation ago, much shortened from the original German. Its application to the American Church will not be immediately evident, at least to those who might tend to equate a healthy Catholicism with regularity rather than charity.

Part 2, "Historical Reflections," is a series of rich essays in the history of theology. For readers whose theological education consisted mainly in Scholastic tracts and theses, this part is a revelation. Even to those whose education has been biblical and patristic, it offers an understanding of how things got the way they are. The obscuring of the mediatorial role of Christ, the reification of sanctifying grace, the multiplication and fragmentation of devotions, all of these trends are explained in their historical context.

Part 3, "Our Task," consists of suggestions for reform in catechetics, liturgy, and preaching. A number of these proposals, many of which of

course were not original with J., have already been adopted locally or universally. But here again the historical and theological sureness with which J. relates each concrete proposal to basic Catholic dogma makes this part of the book permanently valuable.

Four appraisals of *Die Frohbotschaft* have been written for the English edition. Johannes Hofinger reviews the book's influence on modern catechetics. J.'s contribution was in shifting the emphasis from method to content, in relating catechetical reform to the biblical and liturgical movements, and in showing that the "traditional" way of teaching catechism was a very modern way that arose in response to the particular needs of the seventeenth and eighteenth centuries. A very useful item in Hofinger's chapter is a list of books on kerygmatic catechetics.

J.'s part in the liturgical renewal is appraised by Paul Brunner of the East-Asian Pastoral Institute of Manila. He describes the state of the liturgical movement thirty years ago. He shows how J.'s contribution was to provide in large measure the scientific underpinnings for the concept of "pastoral liturgy" and all the changes that have begun to take place as a result of that concept. From the restored Holy Week services to Bible vigils, J.'s influence has been at work.

J.'s influence on theology is assayed by Domenico Grasso of the Gregorian University. J. was the father of kerygmatic theology with his distinction between the formal object of theology, *verum*, and that of preaching, *bonum salutare*. Although the idea of a distinct kerygmatic theology ultimately won few adherents, the controversy over it bore fruit in the realization that theology must have a pastoral dimension and that there is something wrong when the seminary courses in dogma are not only not helpful but positively harmful to effective preaching of the word. Grasso's appraisal concludes with a survey of recent books on dogmatic theology which have adopted the Christocentric approach. He quotes from one of them (*Il Creatore*, by M. Flick, S.J., and Z. Alszeghy, S.J.; 2nd ed., Florence, 1961): "The modern accent on concrete and existential reality is convincing the theologians today that they should present the Christian message in a new systematic order. . . ." It seems that here Grasso is touching upon the real difficulty that J. was groping for with his dubious distinction between the *verum* of theology and the *bonum* of kerygmatics. Every real *verum* is a *bonum*, and the reason why textbook Scholasticism does not affect anyone is because underneath the jargon it is saying little that is relevant. Theology will fructify in a new way in the lives and preaching of its students when it begins to deal with modern philosophy as the medieval theologians did with Aristotle.

The final essay, by Gerard Sloyan of the Catholic University of America,

is entitled "The Good News and the Catechetical Scene in the United States." A short and interesting history of catechetics in this country is followed by a diagnosis of the present confusion among catechists: the contradiction between the method and content of the Baltimore Catechism and the kerygmatic approach. In evaluating J.'s influence on American religious education, Sloyan mentions the Le Moyne College Theology Series. It should be noted that the author of this pioneering series, John J. Fernan, S.J., was a student of J.'s at Innsbruck.

A future edition of *The Good News* might well contain an appraisal of J.'s influence on the ecumenical movement.

Le Moyne College, Syracuse, N.Y.

JAMES CARMODY, S.J.

THE NUN IN THE WORLD: NEW DIMENSIONS IN THE MODERN APOSTOLATE. By Leon Joseph Cardinal Suenens. Translated from the French by Geoffrey Stevens. Westminster, Md.: Newman, 1962. Pp. viii + 175. \$1.95.

Leon Joseph Cardinal Suenens, Primate of Belgium and a member of Pope John's seven-man Co-ordinating Commission for the interim period of the Ecumenical Council, examines in 175 thought-charged pages "the place and the mission of nuns in the Church in terms of the world as it is today."

The Cardinal's depth approach to the problem of renovation is graphically explained. "To revalue the religious life of today means to bring the religious life into harmony with the evolutionary state of the world and womankind, to retain from the past everything of lasting value that can be adapted to circumstances, and to accept the positive contribution of feminism in order to improve the apostolic yield." Most religious women will agree with him that there is much concrete apostolic work to be done for Christ, so many souls in need of salvation, and yet sisters are allowed to do so little because the traditional structure of their religious life appears incompatible with the developing role of woman in the twentieth century. Is it difficult to realize that "one does not achieve sanctity in the same way at every stage in history: the road to perfection is charted through the world that is, in the current of graces at present flowing to the Church"?

With penetrating insight, S. has seen within the hearts of many religious women of today what they themselves have been compelled by the Holy Spirit to believe with ever-greater urgency, that they are not completely fulfilling their destiny as Christ has willed it for them, even though they may be quite poor, sweetly chaste, and very, very obedient. This does not indicate a spirit of rebellion against authority on their part, but a growing

inner conflict between their individual beliefs and zeal for God's glory, and the demands of enlightened but often hesitant superiors.

No sister wants change for the sake of change, but she cannot help feeling deeply and intensely that her nature demands a more complete share in the direct apostolate, the evangelization of souls. This is far more than teaching a biology class or administering a maternity ward, and struggling to get in many hours of prayers. It is "going forward boldly in the name of the Lord into the world that is to be saved." Like Mary, the ideal woman, this intense drive toward sinful and suffering humanity has its source in her deep-seated maternal instinct, the strongest, and compels her toward a greater and more effective participation in the activity of the Mystical Body of Christ of which she is a dedicated member, not just a devoted one. "Devotion which is giving oneself, prepares her for the apostolate, which is the giving of Another through herself."

With preciseness of detail and the persuasive power of one who knows, S. establishes on a firm foundation the role of the religious woman of today, after having first examined the world itself, feminism, the psychological, social, and apostolic attitudes of religious, the state of unease and devaluation within and without, and the causes of this situation. He then emphatically stresses a return to the message of the Gospel and with almost prophetic vision goes on to outline a program of apostolic endeavor which he believes can be successfully integrated into the existing organism of religious life.

"No constitutions or customs can override the Gospel. Nothing in the religious life may conflict with a single verse of the Gospel, for it exists only to translate each line of it into the language of everyday life and to give it material existence." Upon reading such a sentence as "Jesus came and multiplied His contacts with men in order to reveal His Father to them," a sister may recall to herself the restrictions imposed on her own particular apostolate because of a superior's fear that she may do damage to her *interior* life. For her consolation, the Cardinal writes: "To isolate the yeast from the dough for fear of contagion is to miss the whole point. By its very nature the apostolate implies a risk, just as the yeast runs the risk of being overwhelmed by the dough. But it is a good Christian risk which makes Christianity an adventure worth living."

"The master came and He went to His brothers by adoption. These included His disciples naturally, but also the Pharisees and the Sadducees, the Samaritans, whom one 'simply doesn't know,' and the sinners whom one avoids." Can religious women be treated as mature adult human beings? Are they in truth the stronger sex? Can they safely work in the world

for Christ and come away closer than ever to Him? Of the women in the Gospel who followed Christ, the book states: "Jesus trusted them—and they did not disappoint His trust."

Will it continue to be written that "an observer analysing the part played by religious today cannot help being struck by their absence from the main spheres of influence at adult level, spheres where they have a right to be and where their talents are called for and their presence is needed"? Can nuns be trained to make their voices heard on current topics of vital concern to the Church, such as abortion, divorce, and birth control? Can they bring their message into the home "to deliver it in an atmosphere of freedom where it stands a far better chance of lasting effect"? Yes, says Cardinal Suenens, but he admits that "the pedagogics of such action have to be worked out; all we are doing here is to draw attention to a world in distress waiting to be christianized. . . ."

The volume is addressed to all souls dedicated to God whose object is visible apostolic propagation, but there is no reason why it should not be of interest to every Christian, especially bishops and priests, and even strictly contemplative souls dedicated to pray and sacrifice for the advancement of the Church. No one should have more sympathy for Martha than Mary, despite the latter's privileged role of resting at the feet of the Master. It is to be read also by the younger as well as the older religious. Not just read, but discussed thoroughly so that difficulties in understanding basic apostolic principles can be ironed out. It is easy to remain passive and say that this work of renewal is undoubtedly the task of major superiors—which it is; but one must remember with conviction that it is the young seed that later grows, develops, and bears fruit.

There are few statistics given, and these apply to European conditions only. This factor is not detrimental to the book's message, but one cannot help wondering just how things stand in the U.S. Have vocations dropped 30 per cent? What about the average age pattern? A survey on the concept of apostolate might prove revealing also. How many understand it as "the extension of Christ's mission in and through the Church, a mission which consists of giving God to the world, of acting in such a manner that men come to know God, to love Him and serve Him, to take their nourishment from Him, and to live the whole of the Gospel in every aspect of their whole lives"?

The Nun in the World is already being much talked about. Much more will be said, and it is to be hoped that much will be done to bring about the "spiritual springtime" envisioned by our late Holy Father. Those who read

with alarm or suspicion or who assume a cynical attitude would do well to examine their consciences. Perhaps their uneasiness or irritation stems from a desire to be left in a comfortable nest of platitudes. This state of mind has developed from living in a "fortress whose drawbridge is only furtively lowered. A concept of separation from the world leads to a kind of psychological isolationism, people believe, leading in turn to a failure of dialogue with those in immediate contact with them for lack of common interests and a common language." Pity the poor sister whose "world shrinks and if she is not careful will end up no more than a few square yards in size. Whence comes distorted vision, seeing everything from one angle, measuring things against a diminished scale."

On the other hand, this is not a book to be swallowed wholesale. It must be meditated upon and prayed about. Critics may be tempted to isolate certain sentences and treat them out of context. For example, "Certain out-of-date and redundant devotions—and there are enough of them in all conscience—must be mercilessly eliminated." Or, "The dusty old wax flowers should be replaced by living blooms drawing nourishment direct from the earth." And better still, "The world today has no patience with mere ornamentation, useless complications, gofferings and other oddities, whether starched or floating in the wind, which belong to another age." It is my firm belief that S. is not attacking accidentals for their own sake but only as they are related to the essential point in question. For some, however, it will be easy not to see the forest because of the trees.

In a recent article S. has been quoted as saying: "I ask Sisters who may read the book to do so in a spirit of prayer, to read it with only one question on their lips, namely, the question of St. Paul on the road to Damascus: 'Lord, what would you want of us—the women of today—in order to save the world of today, which is the whole dream of your life and the sum total of the whole ideal of the Church?'" This question was echoed some fourteen centuries later by the only woman considered a doctor of the Church, St. Theresa of Avila: "Since I am thine, thine only, what is thy will with me?" Without a doubt one of the greatest mystics who ever lived, she accomplished a gigantic apostolic renewal for Christ. Is this perhaps a clue to twentieth-century woman's apparent inadequacy and insufficient leadership? Has the life which has kept her sheltered from a world in distress deprived her somehow of that intimate love of a God whom she knows by *experience*? Has it doomed her to a life of apostolic mediocrity? Whatever the problem, woman is capable of finding the true solution and applying it even at the cost of great sacrifice. In many a religious woman's heart a prayer will rise

up to heaven for Cardinal Suenens and the "new frontier," for now she will become progressively aware of a need which only she can fill. The rest is up to her.

Hyattsville, Maryland

MARY IMMACULATA, R.J.M.

ZEN CATHOLICISM. By Aelred Graham, O.S.B. New York: Harcourt, Brace and World, 1963. Pp. xxv + 228. \$4.95.

To approach *Zen Catholicism* with objectivity, we must be prepared to make two quite distinct evaluations, one of the book as an exposition of Buddhist thought structure, the other as an exploration of the ongoing attempts to draw a relationship between Christianity and a constantly changing world of knowledge. In a very real sense, of course, these two evaluations are designed by the author to meet in the present work, yet we can make a genuine distinction between them. And in the case at hand it seems we must make the distinction because of the treatment of the Buddhist materials.

Since the Second World War Buddhism, and especially Zen Buddhism, has excited increasing interest on the part of Westerners. Happily, much of this interest has been serious, although we are all too aware of the faddist and enthusiast character of some. Dom Aelred's interest is serious and his intent is constructive. He has been brought to see some of the positive aspects of the Buddhist way, and this has stirred him to seek a basis for a synthesis of some sort between Eastern and Western traditions of what might be termed the preambles and practical means of access to man's religious relationship. He has correctly seen that the Christian tradition is open to such a synthesis, as it has been from the beginning. A great part of the continuous vitality of Christianity as a practical way of life can be found in its ability to absorb into its own mainstream whatever it finds of positive value in man's natural traditions. Thus, systems of Greco-Roman speculative thought have been "Christianized," and we might expect the same process to be applied to Oriental systems, however alien they might appear at first sight. G. makes an excellent case for such a possibility, demonstrating the openness of Christianity intellectually and stressing the compatibility of certain areas of Christian and Buddhist interest in meditation and contemplative techniques. His exploration of Christianity and its potentialities in this line is excellent. From St. Thomas and others he draws materials too often overlooked: a most valuable presentation of the limitations of conceptual structures as applied to theology and credal symbols is made in pp. 102-8; similarly, an excellent critique of Walter Kaufmann's

of the proposal of the No-Self doctrine essential to Buddhism. On the same page as the "concurrence" with St. Thomas on causality, G. dismisses as not true Buddhism the denial of the existence of ego or entitative subject of changing experience which we call the self. He speaks of this as "so sharp an affront to common sense" (p. 29). Whether we can imagine it or not, Buddhism as a coherent system denies the reality of phenomena, of self, of composition, of cause, and of analogous knowledge. To propose an interpretation without taking these denials seriously is to speak of some new construction, but not Buddhism. And drawing attention to the fact that the historical Buddha refused to enter into purely speculative debates does not negate the fact that behind his teaching was the acceptance of certain metaphysical postulates from the Indian intellectual tradition, and these are at the basis of all Buddhist development, including Zen.

Although one cannot achieve a proper understanding of Buddhism in the present work, at least it is a step in the right direction. One lesson, at least, it teaches: we must be deeply respectful of ancient and *living* ways of thought; for if alive, they must in some way lead to the truth. The greatest value of Buddhist studies is not in attempting simplified accommodations, but in the light they can throw on the monist-dualist enigma of the eternal problem of the one and the many. But Buddhism is a massive and autonomous intellectual system and must be approached on its own terms. It must not be confused with Hinduism (which it is here—Brahman-Atman has no place in Buddhism) and it will not submit to Western "colonialism."

Fordham University

ROBLEY EDWARD WHITSON

KIERKEGAARD AS THEOLOGIAN. By Louis Dupré. New York: Sheed & Ward, 1963. Pp. xx + 229. \$5.00.

It is not easy to write about Kierkegaard—at least it is not easy to write about him and make sense. To write about anyone's ideas is, somehow, inevitably to systematize them, and to systematize Kierkegaard's thought is to falsify it. Of this the author is very much aware, and yet he has succeeded in putting together an objective account of that thought, an account which is at once scholarly and accurate, lively and interesting. D. is also very much aware that the objective content of this thought is only at great risk separable from the somewhat pathological subject which is its source. Here too, however, D. has, without sparing what is unlikable in Kierkegaard's character, sought to concentrate on what he said, with a minimum of emphasis on why he said it. The result is a book whose contemporary relevance is, if possible, more significant than its historical relevance. In it Kierkegaard comes alive and speaks to the world of today.

In order to understand the book, it is necessary to understand its title, which would appear strange to no one more than to Kierkegaard himself. By any ordinary standard Kierkegaard is simply not a theologian at all—he has a theology, of course, but this merely constitutes a framework which his thought presupposes and within which it moves. Rather, what he gives us is religious writing, or, better still, a psychology of religion. Since, however, theology as “study of God” would for Kierkegaard be sheer nonsense, his own study of man’s relation to God might on his terms be called a theology. Because this relation is an attitude of the human subject (in his individuality) before God, the Kierkegaardian task becomes that of delineating human subjectivity, for whom to know God is to tremble before His face. Nowhere in Kierkegaard do we find even a hint of *fides quaerens intellectum* (this would be to denature faith); there is only the individual task of *becoming* a Christian—which is what Christianity means.

In such a context the stress can only be on the interiority of the individual, who is alone before God. Though there is a content to Kierkegaard’s message—and this Dupré brings out admirably—this is not what counts. Rather, what counts is that each individual, without the mediation of others, without the mediation of the community which is the Church (one wonders whether even Christ has retained His role as mediator), should stand immediately in the presence of God, or, on the highest religious level, in the presence of the Man-God, the ultimate absurdity for mere thought. In his almost pathological opposition to Hegel, Kierkegaard insists not only that the relation to God is a purely personal one, but also that person is a purely individual category.

In this latter connection D. touches briefly but intelligently on Kierkegaard’s relation to Protestantism. In the light of his violent attacks against his own church and his biting criticism of so many Protestant positions, some commentators have felt that he was moving toward a Catholic position. Such an interpretation D. shows to be utterly without foundation—Kierkegaard’s theological presuppositions are thoroughly Protestant. In his thoughts on original sin (how sin originates), his ideas on grace and on love, his rejection (in later years) of a *fides fiducialis*, his conception of authority, he might, it is true, seem to be closer to the Catholic than to the Protestant position. More fundamentally, however, his refusal of the very notion of merit, the merely symbolic role he assigns to the sacraments, and the denial of any mediatory function to the Church (the apostles had already begun constructing an obstacle to true interior union by organizing a Church) make the Catholic position utterly unacceptable to him. It is, in fact, one of D.’s purposes in writing this book to show that, by the very

consistency of its Protestantism, Kierkegaard's work is "a most valuable contribution to the Catholic-Protestant dialogue" (p. x).

By the same token there is considerable value to D.'s own work on Kierkegaard, and the value is twofold. Without denying that Kierkegaard's formulations may in great part be post-factum justifications of his own pathological inability to enter into a community of love, D. shows that the emphasis he puts on authenticity, on individual responsibility, on interior appropriation of the Christian message, all highlight the ever contemporary problem of making religion an active reply to, and not merely a passive acceptance of, the divine initiative. In addition, D.'s honest and sober presentation permits us to cut through the sentimentality of so much Kierkegaard interpretation (particularly in English) to an accurate appreciation of a powerful and erratic thinker.

Fordham University

QUENTIN LAUER, S.J.

THE LATER HEIDEGGER AND THEOLOGY. Edited by James M. Robinson and John B. Cobb, Jr. *New Frontiers in Theology* 1. Harper & Row, 1963. Pp. xii + 212. \$4.50.

This engaging series of essays will be of interest both to those involved in considerations of the nature and methodology of theology as well as to followers of the Bultmann-Heidegger influence on theology. The specialized context (Heidegger, Bultmann, and Ott), as well as the continuing dialectic (Fuchs, Barth, Ebeling, and others), will be of particular consequence to theologians following the evolution of modern German theology. More volumes of *New Frontiers in Theology* are envisaged. Two, *The New Hermeneutic* and *Theology As History*, are now in preparation. The purpose of the total series—well achieved in this initial presentation—is to provide a mutual theological interaction between German and American theologians.

Vol. 1 is divided into three parts: "The Issue," "American Discussion," "Reappraisal and Response." In Part 1, James M. Robinson explains the German discussion of the later Heidegger. As is to be expected, R. has a thorough grasp of the German theological problematic. He unfolds Heidegger's steps backwards, the elimination of metaphysics by stepping behind metaphysics into more primal thought, thus bringing up the question of whether it is possible to speak about God in nonmetaphysical language. R. establishes a possible Heidegger proportion (analogy and proportion come in for great emphasis throughout the book): philosophical thinking is to being as faith's thinking is to God. For Ott, as explained by R., theology is a system of analytic statements explicating the experience of encounter with

God, an experience that takes place in prayer. Ott would differ from Bultmann in trying to substitute primal thought for objectifying thought.

After this broad presentation of the German discussion, Heinrich Ott presents the central essay, "What is Systematic Theology?" If the gospel is what is unspoken, systematic theology is the understanding of the whole horizon of biblical texts. In the biblical text, the witnesses are varied, but the subject matter is one and indivisible. The hermeneutical arch must join the text and the contemporary sermon. Systematic theology, therefore, is the unfolding of believing in thinking. It must be recalled that faith is the exclusive horizon of any and all theological thinking. The basic premise in O.'s essay is that the later Heidegger clarifies the nature of being, of thinking, of understanding, and of language.

Part 2 begins with Arnold B. Come's essay, "*Advocatus Dei—Advocatus hominis et mundi*," in which the pivotal point appears to be that distortion occurs if we follow Ott's proportion—philosophic thinking is to being as faith's thinking is to God—because being and man cannot possibly be described by Heidegger in terms of a subject-to-subject encounter of fellowship. Carl Michalson's essay, "Theology as Ontology and as History," points out the opposition between the historical hermeneutic of Bultmann and Ott's Heideggerian alternative of the ontological hermeneutic. Part 2 concludes with Schubert M. Ogden's "The Understanding of Theology in Ott and Bultmann." While sympathetic to both programs, Ogden observes that the later Heidegger's primal thinking actually seems closer to faith than to theology. While Ott states that theology can be nonobjective thinking, the question still remains: how? Ogden wisely observes that any over-coming of metaphysics takes place by another metaphysics.

Part 3 commences with the essay of John B. Cobb, Jr., "Is the Later Heidegger Relevant for Theology?" C. first discusses the understanding of thinking proposed by Heidegger and Ott. Secondly, after an examination of Ott's procedure, C. proposes another alternative and then tests it against objections presented earlier in the book. The concluding essay by Heinrich Ott is a brief response to the discussion, stressing once more the fluidity and forward movement of the total interchange.

It may be noted that Ott's hermeneutic circle as the concrete relation between the dogmatic theologian and the exegete (global synthesis from individual interpretations) and his emphasis on understanding must remind the reader of the work of Karl Rahner and Bernard Lonergan. Emphasis on primal thinking has, as is well known, played a large part in Rahner's theory of the development of dogma (Ott's "what is unspoken" recalls Rahner's Heideggerian use of the "com-municated"). The largest reminder of Loner-

gan's work is the main issue of the present book: the movement from the world of intersubjectivity and common sense to the world of theory. Present in all the essays is a grasp of the fact that the subject matter of theology is one. And this is reminiscent of Thomas' words: "quod Deus est subjectum huius scientiae." Another striking parallel to Thomas is present in the general agreement that faith does not terminate simply in statements; or, as Thomas says: "Actus autem credentis non terminatur ad enuntiabile, sed ad rem" (2-2, q. 2, a. 2, ad 2m). That faith is faith in Christ recalls other words of Aquinas: "Sic igitur qui recte fidem christianam habet sua voluntate assentit Christo in his quae vere ad eius doctrinam pertinent" (2-2, q. 11, a. 1). Already mentioned is the recurrence of the terms "analogy" and "proportion" (Come recalls that von Balthasar in 1950 indicated to Barth that his *analogia relationis* and the *analogia entis* are both examples of the analogy of proportionality and hence are not in conflict). The authors in the present discussion seem to agree that theology exists in the man who possesses the transformed human reason—almost an echo of the *ratio fide illustrata* of Vatican I.

In view of the above similarities or at least reminders of a long and traditional line of thought still being developed and clarified, I wonder if it might not be profitable to enlarge the horizons of the *New Frontiers* discussion by including authors familiar with both the moderns and the more ancient stream of thought. Secondly—and here Lonergan's book, *Insight*, might perform an enlightening function—I wonder if it would not be worth while to give some space to a consideration of the act of understanding as it takes place in the empirical sciences. Surely the theologian cannot simply repeat Heidegger's assertion that "Science does not think," without some further elucidation and defense of the statement. In any case, thinking, be it primal or objective, takes place in a horizon as large as being. To overlook scientific understanding would be detrimental to a grasp of the nature of thought in the theological and religious context.

West Baden College

JOSEPH CAHILL, S.J.

TEILHARD DE CHARDIN: SCIENTIST AND SEER. By Charles E. Raven. New York: Harper & Row, 1962. Pp. 221. \$4.00.

The phenomenon of Pierre Teilhard de Chardin has not yet been fully explained. Before his death in 1955 he was not well known outside such restricted circles as the sciences of prehistory, French intellectual journals, erudite lecture platforms, and the Society of Jesus. But since the posthumous appearance of some of his major works, notably *The Phenomenon*

of *Man* and *The Divine Milieu*, first in French and then in translations into many languages, his name has been put and kept before the public with a persistence for which it would be hard to find a parallel. Scores of books and hundreds, if not thousands, of articles have been written about the man and his achievement. Societies and clubs have been founded to study his thought and to publish the results of further investigations. His admirers are enthusiastic and his opponents are bitter; both sides have had and still have articulate champions.

Among the many reasons that can be brought forward to account for Teilhard's rapid rise to prominence, Charles Raven has uncovered and proposed one of the most basic. The key is found in the great Christological passages of St. Paul's letters to the Ephesians, Philippians, and Colossians, which Teilhard had pondered and loved for half a century. Prolonged meditations on such texts gradually led Teilhard to perceive with utmost clarity the harmony between his own evolutionary vision of the universe and the absolute eminence of the Christ of the Pauline vision. Thus evolution has its ultimate explanation: Christ is the consummation of the world-wide community toward which evolution is developing; for Teilhard, the universe is centered on Christ and finalized by Him. At one stroke the cosmos becomes "existentially meaningful," in the current jargon, and the depressing theology that regards the Incarnate Word as the "divine intruder" is revealed in its abysmal incomprehension.

In addition to books on biblical and theological questions, R., formerly Regius Professor of Divinity and Vice-Chancellor of Cambridge University, has written extensively on the relations between science and religion. Both by education and interest he was prepared to undertake a penetrating examination of Teilhard's works. His knowledge of Teilhard's career was gained from many published accounts, notably those of Claude Cuénot; this information was supplemented by conversations and correspondence with Teilhard's religious brethren and with scientists who had known him well. With such external aids augmenting his personal study of Teilhard's own productions, including some that are not yet in print, R. has succeeded in presenting an intelligent evaluation. His small volume will promote an understanding of Teilhard's lifelong endeavor and accomplishment. Particularly notable are the chapters on "Teilhard and Emergent Evolution," "Teilhard and St. Paul," and "The Challenge of Teilhard's Christique."

An author who is not a Catholic may be excused for some bewilderment concerning the relations of a Jesuit priest with his Church and religious order. Yet his resentment against what he regards as unfair treatment yields to admiration for Teilhard's complete and unquestioning loyalty to ecclesi-

astical and religious superiors. Indeed, R. himself is not always fair; thus he refers repeatedly to Teilhard's "condemnation and exile by his Church." The truth is that refusal of an imprimatur need not imply condemnation; many other factors have to be considered, such as the judgment that an exposition involving theological teaching may be formulated in terminology for which the Catholic reading public is ill-prepared. And permission granted by superiors to accept invitations to take part in scientific expeditions can hardly be called exile. Certainly the statement on p. 17 that Teilhard was forbidden "to hold any office or publish during his lifetime any of his writings" is quite untrue. Many of his writings were published throughout his active life in reputable Catholic journals such as *Etudes*; and as for holding office, Teilhard occupied a number of responsible positions, although he was never a religious superior. But that is the case with most Jesuits, especially those who have received highly specialized training in scholarly fields. Why dissipate the unique gifts of Teilhard by making him a superior, a position in which there would be little scope for the exercise of his scientific genius?

Several other inaccuracies occur, such as the suggestion that in Teilhard's view the line between animal and man was crossed often during long periods of time and in a number of areas. Actually Teilhard argues, on the purely scientific plane, against this hypothesis, and in *The Phenomenon of Man* comes to the conclusion that the science of man can decide convincingly in favor of monophyletism.

In spite of a few shortcomings of this kind, R. conveys an idea of the reasons which underlie Dr. Tindell Hopwood's appreciation of Teilhard de Chardin: "When the history of his time comes to be written it may well be found that he did more to influence the development of French thought, and hence of European thought, than any other man of his generation."

St. Mary's College, Kansas

CYRIL VOLLERT, S.J.

ESSAI SUR L'AGIR HUMAIN. By Joseph de Finance, S.J. *Analecta Gregoriana* 126. Rome: Gregorian Univ. Press, 1962. Pp. 444. \$4.70.

Fr. de Finance's philosophical achievements are just now beginning to attract the wider attention which they have always deserved. His professional work in philosophy began with his 1938 dissertation on to-be and to-act in the philosophy of St. Thomas, which could not be published in full until 1945. It was followed by his comparative study of reflection in St. Thomas and Descartes, his book on existence and freedom, and his treatise on general ethics. All these books were marked by an attractive combination of a thorough knowledge of the classical sources in philosophy, a pro-

found rethinking of both St. Thomas and Maréchal, and a sensitivity to the actual problems and prevailing modes of thought of our time. Thus he was able to avoid the two easy pitfalls of rigid repetition of Thomistic theses and equally rigid refusal to use the metaphysics of St. Thomas himself in treating contemporary issues.

When I reviewed his dissertation for *THEOLOGICAL STUDIES* (8 [1947] 173-76), I was struck by two sentences: the experienced real does not consist of *esse* and essences but of existent beings which have *esse* and essence; and for a finite being, to be is also to surpass oneself in action. With the first of these positions, de Finance achieved a balance which enabled him to weather the excesses of existentialism and essentialism which moved like the tides during the intervening years. And with the second proposition he laid the foundation for his present book on human to-act or action. Consistent with a briefly sketched theory of explanation, the analysis of human action is carried out on four planes, the first three of which (psychological, phenomenological, and metaphysical) minister to the fourth or ethical approach. One original feature of this book, then, is its persistent effort to relate the phenomenological views of action found in Jankélévitch and Ricoeur to a metaphysics of existent beings and God and an ethical view of human action. This procedure differs from some attempts to move directly from the phenomenology of human action to a religious and ethical interpretation. Here, as well as in his dissertation, de Finance rightly holds that there is no tenable contrast between the God of philosophers and the living God, unless one artificially restricts the metaphysical meaning of *esse*, act, action, and causality.

In its general plan, the study begins with motivation as the mark of human action, relates motive with desire, then considers the relation between freedom and the ideal sought by human reason, and focuses all the findings upon the concluding study of man's task in the world. The theme of the concluding part is particularly significant. Theists have been criticized for several generations now by secular humanists, Marxists, and some existentialists for referring man to God and thus for diverting human action from its temporal responsibilities. Clearly, the response to such criticism cannot consist in abandoning the transcendent reference or in making a foggy, and basically dishonest, transition from experience to God without showing the epistemological and metaphysical principles which would support that transition. What is required is a renewed inspection of the dynamism of human action, in order to show more carefully that it is essentially composite or directed both toward God and toward work in the world. Hence, de Finance includes his actional inference to God within the broader

framework and concludes his analysis with an account of man's full task in this world. This contexting of a treatment of God in the full range of human aims is a major point worked out here.

The detailed analyses raise many issues which will deepen our appreciation of human action. For instance, the author is well aware from reading Hartmann, Scheler, and other axiologists that he cannot simply equate value and the good. Nevertheless, he suggests that there may be more resources in the theory of the good for treating some contemporary aspects of value theory than is usually realized. Again, the suggestion is made that knowledge of the good by way of connatural inclination is nothing esoteric but is by far the most ordinary, yet least examined, source of our knowledge of the good. In this connection, de Finance also breaks out of the whirlpool of articles on the natural desire of God by using the theme of the human ideal. God's presence introduces into me a principle of interior tension and self-surpassing, out of which comes my ideal for the life of action. The aim of theistic analysis is to show that in some respect my human ideal is also my personal mode of being open to the personal fulness of God.

One final indication that this book is well balanced, as well as aware of contemporary tendencies, is found in its treatment of negation. Somehow, de Finance has managed to recognize the great importance of negative aspects in human action, without himself becoming mesmerized by the current fashion of dialectical negativity. He makes a generous but sober criticism of Hegel on the metaphysical grounds of the meaning of finite beings, and of Sartre on the phenomenological and metaphysical grounds of the relation of being and negation in human awareness.

Looking at all this from an American standpoint, I consider de Finance's study of human action to be quite relevant to present philosophical problems. We can all find some common ground for discussion on the terrain of man the agent. What this book does is to situate the study of action in a context of other aspects of man and to stress the need for using several modes of analysis and inference. Fortunately, there is a project underway now for translating the works of de Finance into English. Thus his ideas will be introduced into the mainstream of philosophical argument here, doubtless with good effect.

Saint Louis University

JAMES COLLINS

DICTIONARY OF MORAL THEOLOGY. Compiled under the direction of Francesco Cardinal Roberti. Edited by Msgr. Pietro Palazzini. Translated from the 2nd Italian edition under the direction of Henry J. Yannone. Westminster, Md.: Newman, 1962. Pp. xxxvii + 1352. \$25.00.

This is a one-volume encyclopedia rather than a dictionary. Many of the entries are several pages long; none is less than several substantial paragraphs. It treats not only moral theology in the usual sense, e.g., faith, marriage, sin, but ethical topics as well, e.g., morality, right, property. Law is covered extensively, particularly canon law. Accordingly we find the principal matters of the Code from Supreme Pontiff to layman, Roman congregations to stole fee. Civil law too is treated. Thus the *Dictionary* stands in the tradition of the *Synopsis rerum moralium et iuris pontificii alphabetico ordine digesta*, first published by Benedetto Ojetti, S.J., in 1899.

Yet this work represents a significant advance over its earlier counterpart. The social sciences receive lengthy attention, as do empiric psychology and medicine. Also included are ascetical topics (devotion, piety, prayer, etc.) and liturgical subjects (Pentecost, missal, *Lauda Sion Salvatorem*, etc.).

Using the term broadly to include non-Italian scholars resident in Rome, we may say it is the product of Italian scholarship. The contributors include cardinals, e.g., Cardinal Urbani, Patriarch of Venice, officials of the Roman congregations and tribunals, e.g., Msgr. De Angelis, former secretary of the S. Penitentiary, and professors of universities, e.g., Fr. Bugnini, C.M., of the Pontifical Lateran University. Eleven of the fifty-seven contributors are laymen prominent in law, the behavioral sciences, the social apostolate, or journalism. Finally, superiors general of religious orders and abbots of monasteries are represented. In short, the authors are men of learning and of broad experience in their respective fields.

Since it is impossible to cover all aspects of so broad an undertaking, this review will confine itself to some observations on the following: moral, canon law, the empiric sciences, Scripture, and bibliography. We take first the moral. Among the contributors are Fr. Damen, C.S.S.R., of the well-known Aertnys-Damen moral text, and Fr. Bender, O.P., author and professor at the Angelicum. The subjects range from moral existentialism to transplantation of organs. The treatment is solid and orthodox. It gives the proper attention to opinions conflicting with the author's own.

Only rarely is a statement encountered with which one might disagree, e.g., "... the primary end of marriage and, hence, of conjugal life, is the procreation of children; not one or two children, but as many as will naturally result from normal conjugal life" (p. 315). The doctrine of the Church would have been more accurately stated by adding the proper education of children to the end of marriage. This would restrict the size of the family to something below that which the norm given expresses.

Outstanding are the canonical entries. We leave it to the canonists to comment in detail in this area. Suffice it to say that the authors are eminent Roman jurists. As such they are qualified to enlighten not only as to the

theory but also the practice of the Church in her external structured existence.

The *Dictionary* is at its best in the area where the empiric sciences impinge upon the moral order. Editors and contributors alike are keenly aware that moral is a growing science, that it must keep pace with the quickened tempo of social and technological change. It must incorporate the valid findings of psychology and social science as to the nature of man and society. Accordingly a maximum of space is accorded to these disciplines.

Take, for example, the socioeconomic field. Here is a sampling of the subjects treated: industrialism, free enterprise, inflation, lockout, and disability. The last-mentioned entry is a succinct treatise from the sociological, medical, and moral viewpoints. It includes the following: statistical prediction of accidents, accident prevention, medical treatment, adequate organization for the treatment of the victims of accident, the rights of the worker to compensation, etc. The article concludes with the moral duties incumbent upon worker, employer, educators, and others relative to preventive measures and the actual treatment of the injured.

Among the medicomoral topics are the standard ones found in the literature on this subject. In addition we find presented encephalography, geriatrics, endocrinology, paralysis, epilepsy, and the like. In general they are up-to-date both as to medical fact and moral evaluation. These articles are the competent work of Dr. Carlo Rizzo, Clinical Professor of Neuropsychology at Rome University. The same author contributes the psychological articles for the most part, e.g., paranoia, paraphrenia, personality, phrenasthenia, psychoanalysis, psychoneurosis, psychopathy, psychosis, psychotherapy, to list some of the entries under the letter *p* alone.

The contributors in the field of empiric science thus put us in their debt by collating the data widely dispersed in many sources. They give us material not found in the moral books ordinarily at hand, e.g., cybernetics and colonization, and evaluate it for us. Not only the status quo is described but likely development in some of these areas is predicted.

Other features of the volume commend it, notably the bibliography and preface. In the latter Cardinal Roberti presents a twelve-page summary of the teachings of Pius XII culled from his allocutions, exhortations, and messages. Copious footnote references direct the reader to the appropriate sources where the original texts are to be found.

The bibliographical data are not appended to the individual articles but are combined into a single section at the end of the volume—forty pages in length listing some 1300 separate works. Here, with few omissions, are the noteworthy moral theological books published in Italian, Latin, German,

French, English, and Spanish in the past seventy-five years. Included are general treatises and monographs, historical studies and essays on professional ethics, speculative works and pastoral writings.

No monumental enterprise is without its flaws. This one is no exception. Two major defects are the use made of biblical sources and attention to the recent positive orientation of moral. Scriptural articles are indeed incorporated. Thus we find adequate treatment of such topics as *De profundis* and devil. It is rather the over-all use of Sacred Scripture which is at fault. First, the prominence due to biblical morality is not adequately accorded to it. Little use is made of the rich literature of biblical moral theology compiled in recent decades. Second, the use made of Scripture for the most part ignores the latest exegesis. The article "Decalogue," e.g., though it laudably rejects the view that the Ten Commandments are a summary of all morality, is, however, unaware of present exegetical interpretation of "Thou shalt not take the name of the Lord thy God in vain."

Whether Christian morality should be charity-centered or Christocentric in its orientation, or structured according to another of the more positive approaches to morality, is a matter of choice. But one or other of these approaches should be acknowledged in the selection of subjects and contributors to an encyclopedia. Surely the renewal of moral science has by now demonstrated its value in some of its aspects, e.g., the awareness of the past tendency to abstractionism and the need of testing moral theory against moral experience. St. Thomas well knew that the universal cannot exhaust the singular, that the secondary precepts of morality are true only *in pluribus*. The *Dictionary* is not conspicuous for its attention to the recent development of moral in this direction.

The second edition of the Italian original of this work was published in 1957. This was before Vatican II and the revision of the Code were conceived by Pope John XXIII. As a result such articles as "Protestantism" and "Inter-Faith Discussion" are already obsolete. The latter is presented in terms of the rules of the Holy Office of 1949. Indeed a new edition involving also the revision of the liturgical and pastoral articles will be required once the Council is terminated.

Still, the present first English edition is worth the price. It makes available the developments of moral science in relation to psychology, social science, and medicine, and does it well. The translation is good, the type used is the very readable Electra, the binding and paper are likely to withstand the frequent fingering which the volume deserves.

Loyola Seminary, Shrub Oak, N.Y.

ROBERT H. SPRINGER, S.J.

SHORTER NOTICES

BEFORE THE BIBLE: THE COMMON BACKGROUND OF GREEK AND HEBREW CIVILIZATIONS. By Cyrus H. Gordon. New York: Harper & Row, 1962. Pp. 319. \$6.00.

The past forty years have favored us with increased indications of the economic and cultural interchanges between Greece and the Near East during the second and first millennia B.C.; such indications are both archeological, as the discovery of Mycenaean wares at the Syrian sites of Ras Shamra and Alalakh, and philological, e.g., H. G. Güterbock's plausible conclusions on literary transmission in his study of the Hittite Kumarbi epic. G.'s thesis in the present work goes beyond the commonly accepted conclusion of mutual influence, to see in Greek and Hebrew civilizations of the "Heroic Age" (ca. fifteenth to tenth centuries B.C.) "parallel structures built upon the same East Mediterranean foundation." In support of this thesis, G. outlines some of the channels through which cultural diffusion is known or may be presumed to have taken place (migration, military conquest, trade, colonization, mobile craftsmen, and religious functionaries), and surveys the main cultural areas in question (the cuneiform world, Egypt, Ugarit, Crete, Greece, Israel), stressing in each the parallels, cultural and particularly literary, with the other sectors of the Eastern Mediterranean. G.'s discussion gives evidence of an enviable erudition, but one could wish that some of his statements were more carefully qualified. Space permits only a few examples: the Indo-European origin of Akkadian *in(a)* and *ana* (p. 52) is hardly an inescapable conclusion; the ability of the nineteenth-century Assyrian colonies in Asia Minor to "keep the natives disarmed" (p. 58) rests upon a reconstructed military imperialism that is not generally accepted; cuneiform Hittite, written in the later Middle Babylonian script, is hardly the best gauge of the Old Assyrian colonies' function in spreading Assyrian civilization (p. 59); the occurrence of compound divine names in Ugaritic is no proof that the biblical conjunction of Yahweh and Elohim "has nothing to do with the blending of literary sources" (p. 160); the meaning "chief" for West Semitic *dawtd*, a suggestion based on occurrences of Akkadian *dabdu* in the Mari documents, has been shown to be no longer tenable (p. 213; see *Journal of Near Eastern Studies* 17 [1958] 129 f.).

Woodstock College

Richard I. Caplice, S.J.

UNDERSTANDING BIBLICAL RESEARCH. By Luis Alonso Schökel, S.J. Translated from the Spanish by Peter J. McCord, S.J. New York: Herder and Herder, 1963. Pp. 130. \$3.50.

In a series of three lectures, the purposes

and methods of the modern Catholic biblical scholar are engagingly and authoritatively set forth by A., professor of OT exegesis and biblical theology at the Pontifical Biblical Institute. The first of these faces the unease which the Catholic public (and particularly, as Fr. John McKenzie has recently pointed out, the clerical public) has sometimes manifested in recent years regarding the "biblical movement." Surveying Catholic biblical scholarship from the Reformation to the present, A. concludes that the present situation no longer justifies a negative attitude toward biblical research. The second lecture discusses the uses and limitations of the tools available to the biblical scholar: textual criticism, literary criticism, archeology, and comparative philology. The third, a frank discussion of the particularly vexing problems of literary form and historicity, restates the need of discrimination and objectivity in understanding the various genres preserved in the Scriptures. A.'s work is characterized by sure judgment and a wide knowledge of the literature of biblical research. The translation is both accurate and readable, and the translator has increased the utility of the book by adding bibliographical notations not present in the original edition.

Woodstock College

Richard I. Caplice, S.J.

THE WORK OF PÈRE LAGRANGE. By F.-M. Braun, O.P. Adapted from the French by Richard T. A. Murphy, O.P. Milwaukee: Bruce, 1963. Pp. xviii + 306. \$7.00. This adaptation of the French original (cf. *TS* 9 [1948] 320-21) appears just twenty-five years after L.'s death. The principal addition is the final chapter, appended by the translator, which surveys the more important developments in Catholic scriptural studies since the appearance of the French edition: the reply of the Biblical Commission in 1941 to Fr. Ruotolo's violent attack on the biblical movement; *Divino afflante Spiritu*, prompted in part by the same document; the new Psalter; the letter to Cardinal Suhard in 1948; the Jerusalem Bible; the reappraisal in 1955 of the binding force of certain decrees of the Biblical Commission. M. points out that all these advances either bear the personal imprint of Lagrange or at least are in keeping with the spirit of his work. M. also gives an interesting account of the present course of studies at the Ecole Biblique and mentions some of the more famous of L.'s successors. The path which led from the minor seminary at Autun and the School of Law in Paris to the Ecole Biblique in Jerusalem was a long and arduous one, marked by controversies and disappointments which would have crushed a lesser man. M. has done a service in making available in English the life of the man who "by his heroic labors gave respectability to Catholic biblical scholarship, and did more than

any other to lift the level of Catholic scriptural studies out of mediocrity" (p. 149).

Woodstock College

Schuyler Brown, S.J.

THE BIBLE IN CURRENT CATHOLIC THOUGHT. Edited by John L. McKenzie, S.J. New York: Herder and Herder, 1962. Pp. xiii + 247. \$6.50. This *Festschrift*-turned-Memorial of the Jesuit biblical scholar Michael J. Gruenthaner (1887-1962) offers, in addition to the Preface by the editor and a short notice of G.'s life and bibliography by Francis A. Petru, S.J., thirteen papers. They are divided as follows: Old Testament: W. L. Moran, S.J., "'A Kingdom of Priests'"; I. Hunt, O.S.B., "Recent Melchizedek Study"; F. Moriarty, S.J., "Gerhard von Rad's *Genesis*"; R. E. Murphy, O.Carm., "The Concept of Wisdom Literature"; M. J. Dahood, S.J., "Northwest Semitic Philology and Job"; L. F. Hartman, C.S.S.R., "The Great Tree and Nabuchodonosor's Madness"; Intertestamental: B. Vawter, C.M., "Levitical Messianism and the New Testament"; R. North, S.J., "The Qumran Reservoirs"; J. A. Fitzmyer, S.J., "The Bar Cochba Period"; New Testament: D. M. Stanley, S.J., "New Understanding of the Gospels"; R. E. Brown, S.S., "The Gospel Miracles"; T. A. Collins, O.P., "Changing Styles in Johannine Studies"; and F. J. McCool, S.J., "Living Waters in John." The contributions, intended to convey an impression of U.S. (plus one Canadian) Catholic biblical scholarship, range from quite technical to frankly bibliographical. Inevitably, one notes some unevenness in quality and misses some expected contributors, but as a whole the book, despite its cramped typography, is a credit to G. and to the body of scholars it has undertaken to represent. Readers of Fr. Vawter's article will be helped on p. 98 by the following correction of a typesetter's homoioteleuton at the end of the first paragraph: "The Levitical speculation understood a renewed covenant whose priesthood preserved its ancient privileges and was restored to a pristine purity; the priesthood of Christ is incomprehensible apart from a new covenant with an entirely new priesthood."

West Baden College

Joseph J. DeVault, S.J.

BIBLICAL WORDS FOR TIME. By James Barr. *Studies in Biblical Theology* 33. Naperville, Ill.: Allenson, 1962. Pp. 174. \$2.85. B. is a young Scottish Presbyterian professor of OT at the Princeton Theological Seminary. He is known for his controversial earlier book, *The Semantics of Biblical Language* (Oxford, 1961), in which he severely criticized "word study" or lexical studies in modern biblical scholarship and found fault with many articles in G. Kittel, *Theologisches Wörterbuch zum Neuen Testament*. He is

impatient with attempts to show the distinctiveness of biblical thought through a questionable contrast of Hebrew and Greek thought, and specifically through the building of structures from the lexical stock of the biblical languages with the assumption that the shape of such structures reflects the outlines of biblical thinking on a certain subject. In the present monograph B. limits himself to one example of such method: the idea that the study of the words for time in the Bible will reveal biblical teaching on this subject. He takes up in detail the distinction proposed by J. Marsh (*The Fulness of Time* [London, 1952]) and J. A. T. Robinson (*In the End, God . . .* [London, 1950]) between *kairos* as "realistic time" and *chronos* as "chronological time," showing the weakness in their analyses. Similar treatment is given to O. Cullmann's distinction of *kairos* and *aion* (*Christ and Time* [London, 1951]). There follows a consideration of the Hebrew words for time and eternity, of vocabulary stocks for "time" and their translation, and of the theological and philosophical implications of such study. Much of B.'s *negative* criticism is valid, and in this one finds the value of the book. But one will look in vain for a systematic presentation of "time" in this monograph. For, despite his efforts, B. does not write as a biblical theologian; he is a philosopher, preoccupied with the philosophy of language, semantics, and the criticism of exegesis. The book is provocative, because it presents much reflex thinking on modern Protestant exegetical procedures, and many of his reflections would provide the needed brake for similar unbridled, eisegetical tendencies in modern Catholic study of biblical themes.

Woodstock College

Joseph A. Fitzmyer, S.J.

GREEK PARTICLES IN THE NEW TESTAMENT. By Margaret E. Thrall. *New Testament Tools and Studies*, ed. Bruce M. Metzger, 3. Grand Rapids: Eerdmans, 1962. Pp. viii + 107. \$4.00. Denniston's *Greek Particles* has covered the classical authors with a fulness and mastery beyond compare. T.'s slender volume differs from it in conception as well as in size. It is concerned with the Koine of the NT, and is a set of essays on special phenomena rather than a systematic survey. Part 1, according to the Preface (p. viii), "supplies a more comprehensive classification and illustration of *Koinè*-usage of particles than has been so far available." T. selects her material, however, in view of her own purpose of comparing Koine with classical Greek. Thus, one will find a thorough treatment of *menoun* in Lk 11:28; one will not find *men-solitarium* at all, famous as it is in Acts 1:1. T. concludes to the impoverishment, in general, of the classical tradition, with a few cases to the contrary. Part 2, "Exegetical Problems," is in two sections. The first is a close criticism of Bird on *gar*-clauses, Zerwick on psychological

de, and Turner on inceptive *de*, in Mark. T. concludes (p. 97) that these attempts to attach peculiar exegetical significance to these particles are unconvincing—a judgment with which the reviewer must concur. The remaining section is concerned with four exegetical problems which T. discusses with learning and skill. Yet, in every case it is a sum total of considerations, among which the particles are, I should say, of secondary importance, that must rule the exegete's judgment. Particles, like chameleons, have a way of accommodating themselves to surroundings. This is an expensive book for its size; but it certainly belongs to a library of "New Testament Tools and Studies." It is excellently printed by Brill in Leiden.

West Baden College

Edgar R. Smothers, S.J.

THE HOLY PLACES OF THE GOSPELS. By Clemens Kopp. New York, Herder and Herder, 1963. Pp. xviii + 425 + 36 Plates. \$8.50. For thirty years K.'s researches in Palestine topography have enriched us with original and sensible solutions for long-standing dilemmas. His view that 'Ay was a ruin in which nearby farmers took shelter during Joshua's siege (*Theologie und Glaube* 31 [1939] 66) probably satisfied more experts than the alternatives of titans Vincent and Albright. Equally convincing was his explanation that the fourth-century Church of the Multiplication of Loaves was located at Tabgha, not because the miracle had taken place there, but for the convenience of pilgrims, as set forth anew on p. 215 of this book. This gains plausibility from the fact that the worshiper could see the site across the lake incorporated into its impressive context. As a part of the same problem, any Bethsaida east of the lake is on p. 186 resolutely rejected despite Jn 12:21. Capharnaum is at the accepted synagogue-site, but its Arabic name *Telhum* was for *Tanhum*, not another "tell" (p. 179). Cana is at Khirbat Qana, not Kefr Kenna (p. 152). Apropos of Nazareth, there is no reaction to the hints of B. Bagatti in *Studii biblici Franciscani liber annuus* 5 (1955) 24, that occupation had begun about 600 B.C., rather than much earlier, as K. had maintained in *Journal of the Palestine Oriental Society* 18 (1938) 187; in either case, we must refrain from assuring retreatants that Nazareth did not exist in the OT period. The Lithostroton is intransigently set at Herod's palace southwest of Calvary (p. 370), and thus the whole validity of the Way of the Cross annihilated; even the Antonia pavement (p. 373) with the famous soldier-games is alleged to have been built only in 135 A.D. But Père Vincent's memory is hallowed on p. 417 by a rare defense of Olivet's Eleona rather than Imbomon as Ascension-site. K.'s methods are irreproachable, though they will raise many eyebrows, and not be the last word on all issues.

Marquette University

Robert North, S.J.

JOSEPH: THE MAN CLOSEST TO JESUS. By Francis L. Filas, S.J. Boston: Daughters of St. Paul, 1962. Pp. 678. \$6.50; \$5.50 paper. This relatively comprehensive compendium brings up to date F.'s four previous books on St. Joseph. An internationally recognized authority on the "Great Unknown," F. gives a complete survey of the life, theology, and devotional history of St. Joseph. Apocrypha, the question of Joseph's earlier marriage, the genuinity of his marriage to Mary, patristic thought on his fatherhood, his dignity and privileges, and Church documents are among the many questions which are fully treated. This excellent synthesis should mark the end of an old era, providing roots for future growth in the light of biblical theology. Once we admit the use of literary forms in the Infancy Accounts, not denying basic historicity, we can, it seems, come to a profound theology of St. Joseph. Mt, for instance, intrinsically structures Joseph into salvation-history which is a continuous reality of the Church. Through dream media (as with Joseph of old), the New Joseph helps accomplish the New Exodus, thus becoming a part of the very doctrine (God's saving activity) of the Church. St. Joseph's permanent role in Church life could well be to fulfil the Incarnational paschal nuptials, which, through principles of "virginal love," might infinitely enrich all vocations. Joseph and Mary could thus become the way of all human love whereby Christ is brought to His fulness of time in every member of the Mystical Body. Could not, also, the typology between the patriarch Joseph and St. Joseph be established through Mt's genealogy—with the dissolving of a perennial problem? The father of St. Joseph is called (for theological reasons) Jacob—as was the father of the patriarch. Lk's genealogy (more probably historical) names Heli as father. Then, too, the difficulty of *both* Mary and Joseph receiving mandates to name (and thus, in Semitic fashion, to have power over) Jesus might be dissolved. Mt is *the* theologian of Joseph, Lk of Mary. We are grateful to F. for his little *summa*. From these foundations, which he so well establishes, all future development of a theology of St. Joseph must grow.

St. Joseph's Seminary
Washington, D.C.

Francis Schroeder, S.S.J.

DER LEIB DES MESSIAS: EINE EXEGETISCHE STUDIE ÜBER DEN GEDANKEN VOM LEIB CHRISTI IN DEN PAULUSBRIEFEN. By J. J. Meuzelaar. Assen, Netherlands: Van Gorcum, 1961. Pp. 188, Hfl. 8.50. What did Paul understand by the expression "Body of Christ" as applied to the Christian community? This has long been the object of sprightly debate among scholars. The answer is manifestly important in shaping one's idea of the Church. M. sets out to find the elusive answer. In form this is an exegesis in depth of the Pauline texts that speak of the Body of Christ. M.'s method is

highly commendable. He gives full and perceptive attention to the context of the respective texts. With particular care he examines the rabbinical setting of Paul's thinking and his formulas. He concludes that Paul's use of the phrase "Body of Christ" grew out of the actual situation in the early Church, viz., the developing tensions between Jews and non-Jews within the community. He feels that as a practical expedient Paul borrowed the body-metaphor from profane sources and used it to affirm the tight unity that should exist among Christians. He believes that there is only a very loose connection in Paul between the "metaphor" of the Body of Christ and the concept of Christ as the Head. This fact, M. feels, rules out further speculation about Christ as the ruling and sustaining member of the Body. But here one has the impression that M.'s argumentation has become overrefined (pp. 117 ff.). His conclusions on the point appear reasonable, though not necessarily decisive. He is fully aware of the ecumenical implications of his study and has pursued it in the hope of making a contribution in just that area. In this he has largely succeeded.

Darlington Seminary, Ramsey, N.J.

James C. Turro

THE RESURRECTION OF THE BODY. By M. E. Dahl. *Studies in Biblical Theology* 36. Naperville, Ill.: Allenson, 1962. Pp. 148. \$2.75. Dahl subjects 1 Cor 15 to a detailed analysis in an effort to present a revised exegesis of Paul's teaching on the resurrection of the body. Beginning with a survey of the "accepted exegesis" of the chapter in Protestant Continental theology (that Paul's teaching is heterosomatic) and the "traditional view" (that it is autosomatic), he points out the difficulties which each interpretation encounters. Then, after a summary of the "Semitic totality concept" of such writers as W. Robinson, J. Pedersen, *et al.*, he sketches his revised exegesis. Paul at least implied that the resurrection would be a real event, "albeit unlike other events in that it will coincide with the ending of our kind of time—the time of history"; and "that although the resurrection body will not be *materially identical* with the one we now possess, it will be . . . *somatically identical*" (p. 10). The accepted exegesis and the traditional view encounter difficulties because of an attempt to understand Paul in terms of a philosophy or world view partially or entirely incompatible with him. Rather, *sōma*, *psychē*, and *sarx* must be understood as totality-concepts (p. 72). The Appendix, in which D. gives a word list for 1 Cor 15, defines *sōma* as "the totality of man from *every* aspect," describing "man as God purposes he shall be, both in creation and redemption" (pp. 125–26). However, there is no indication of how this would fit into a crucial text like 1 Cor 15:35. When 1 Cor 15:38 (usual translation: "and God gives it [the seed] a body as He pleases") is explained, it is said that "God provides each seed with a totality

of existence, an autonomous pattern of growth—a *body*, in fact—according to his original plan of creation” (p. 80). A note, somewhat less than luminous, states that “what St. Paul is really talking about is the ‘autonomy’ of each created entity. . . . This is not the same as a ‘natural law,’ but is the result of a ‘covenant.’ ” A cross reference is given to the definition of covenant: “the positive basis of the existence of all created entities other than the void” (p. 101). A note introducing the word list, in which this definition occurs, explains that it is an attempt to define “certain words and phrases which, although they do not actually occur in the text [of 1 Cor 15], either represent basic thought-forms, which we have reason to believe were in the mind of the Apostle, or are words used elsewhere in his writings or in the rest of the New Testament” (p. 101). But D. never reveals what this “reason” could be, nor really justifies his definitions. One wonders what a critic like J. Barr would do with this book. The rapid succession of unfounded statements in it makes it difficult to think that we have any new light here shed on an old problem. It is strange that the Appendix should contain a host of typographical errors, when the rest of the book is so free from them.

Woodstock College

Joseph A. Fitzmyer, S.J.

ZUM NEUEN TESTAMENT UND ZUM FRÜHEN CHRISTENTUM. By Eduard Schwartz. *Gesammelte Schriften* 5. Berlin: De Gruyter, 1963. Pp. xi + 382. DM 48.— The fifth and, apparently, final volume of S.’s shorter writings (according to the editors, the five volumes gather up only a part of S.’s extensive periodical writings) contains eight studies: (1) “Easter Meditations”: aspects of the Passover in OT and NT; (2) “The Cursed Fig Tree”: a short comparison of Mk and Lk with an attempt to recover the original story; (3) “The Death of the Sons of Zebedee”: the early history of the fourth Gospel; (4) “Pauline Chronology”; (5) “John and Cerinthus”; (6) “The History of the Hexapla”: a brief note on Origen’s work; (7) “The Pseudoapostolic Church-Orders”: it was here that the “Egyptian Church-Order,” discovered in 1891, was first identified as Hippolytus’ *Apostolic Tradition* (1910), an attribution confirmed independently by Dom Connolly in 1916; (8) “Stages in Penitential Discipline and Classes of Catechumens”: a study still valuable for its detail, even if the main thesis was pushed too hard.

Woodstock College

M. J. O’Connell, S.J.

JAHRBUCH FÜR ANTIKE UND CHRISTENTUM 4 (1961). Edited by the Franz Joseph Dölger-Institut, University of Bonn. Münster: Aschendorff, 1962. Pp. 198, 12 plates. DM 28.— The *JbAC* has for its purpose to keep the *Reallexikon für Antike und Christentum* abreast of current research, both by

articles in the broad field covered by the *RAC* and by *Nachträge* to the *RAC* itself. This close connection between the *JbAC* and the *RAC* allows the publication in the former of lengthy studies that are continued from year to year, something one does not expect to find in annuals, which are usually self-contained. In the present volume we find Part 4 of the deceased Dölger's "Beiträge zur Geschichte des Kreuzzeichens," taken from his unpublished papers (this study will be continued), and the fourth part of Theodor Klauser's "Studien zur Entstehungsgeschichte der christlichen Kunst" (to be continued?); Klaus Thraede presents the first part of his "Untersuchungen zum Ursprung und zur Geschichte der christlichen Poesie." Other articles deal with various-shaped altar stones; with the theology and typology connected with the Emperor Augustus in the Fathers; with the Caesar-Christ conflict in the early Church; with the history of the metaphor of "the heart of stone"; and with the Greek view—pagan and early Christian—of "a child's innocence." The *Nachträge* to the *RAC* consist of articles on "Aeneas" by Ilona Opelt and on "Arator" by Klaus Thraede. There are ten book reviews.

Woodstock College

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

THE GOSPEL OF PHILIP. Translated from the Coptic text, with an introduction and commentary, by R. McL. Wilson. New York: Harper & Row, 1963. Pp. vii + 198. \$3.75. Lecturer in *NT* at St. Andrews, the author is already widely known as an authority on Gnosticism through his *The Gnostic Problem* (1958) and *Studies in the Gospel of Thomas* (1960) as well as numerous articles on the Nag-Hammadi discoveries. Here he presents another work from the same Gnostic codex as *Thomas*. The *Gospel of Philip*, though hitherto relatively little discussed, is extremely important both as an early (probably second-century) product of Valentinianism and as a witness to its "sacramental" system. Its closest affinities are to the systems of Marcus and Theodotus. *Philip* is not, of course, a gospel in the *NT* sense, nor even in that of the *Gospel of Thomas*—a collection of formally introduced sayings. W. rightly urges caution in speaking of its various elements as "sayings," as H.-M. Schenke had called them in his pioneering German translation. Instead, there is in this "gospel," pseudonymously attributed to the apostle Philip who is mentioned but once in it, a "rambling and inconsequential method of composition" that may be paralleled in some of the patristic writings. Its subject matter is a broad sweep of Gnostic and apocryphal themes. This first English version to appear with commentary professedly owes much to the work of Schenke and was able to profit from the forthcoming edition of the Coptic text with translation by W. Till. Appropriately,

this is as far as possible a literal rendering, sparing in its attempts to reconstruct the many lacunae; thus, it wisely leaves open many questions of interpretation which can be decided only after further prolonged study of the Gnostic materials. The very full commentary suggests useful lines of such interpretation. W.'s treatment presupposes a fundamental knowledge of the Gnostic problem and thus is in no sense a first introduction to the subject; but it provides the student of early Christianity with a very balanced and valuable confrontation with this particular document of an especially influential Gnostic school.

Cambridge, England

George MacRae, S.J.

DIDASCALIA APOSTOLORUM. Translated with introduction and notes by R. Hugh Connolly, O.S.B. Oxford: Clarendon Press, 1929. Pp. xcii + 280. \$6.75. Thirty-four years have not lessened the value of this volume, newly released by the original publishers. Dom Connolly was both Syriacist and historian of early canon law and did much to clarify this latter confused area, identifying the Egyptian Church-Order discovered by Achelis as Hippolytus' *Apostolic Tradition* and writing important studies of early Syriac Christian documents, including the *Odes of Solomon* and the liturgical homilies of Narsai. In the *Didascalia* volume his work was less original, confirming for the most part the work of earlier scholars on the origins of the document; on the other hand, he produced an excellent tool for study, especially for those unable to read Syriac. The second part of the lengthy Introduction (pp. xxvi-lxxxvii) provides a good guide to the understanding of the *Didascalia* both in itself and in its relation to other early documents. For more details cf., e.g., J. Lebreton, *Recherches de science religieuse* 20 (1930) 371-73.

Woodstock College

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

BEDAE VENERABILIS OPERA 2: OPERA EXEGETICA 2, 3. Edited by D. Hurst, O.S.B. *Corpus christianorum, series latina* 119, 120. Turnhout: Brepols, 1962, 1960. Pp. vi + 343, vii + 683. \$9.30, \$16.50. (U.S. distributors: Newman Press, Westminster, Md.) These two CC volumes present Dom Hurst's critical editions of five biblical commentaries (Samuel, *ca.* 716; Kings, *ca.* 716-25; Luke, *ca.* 709-15; Mark, *ca.* 725-30; and the *Nomina locorum*), written by the Venerable Bede (d. 735). As representative of the learned tradition of the School of Antioch in the Latin Middle Ages, they are of high importance in the history of biblical exegesis. In the preparation of his edition, H. based his text on the earliest available manuscripts (e.g., Lyons 462-449, s. ix,¹ and New York, P. Morgan 335, s. ix, for the com-

mentary on Samuel). The patristic sources, largely Augustine, Ambrose, Jerome, and Gregory the Great, have been identified, and many of the scriptural citations from the first book of Kings are shown to be based on the *Vulgata latina* as found in the *Codex Amiatinus*. Obviously, the whole construction of these new editions with their carefully prepared texts and source analysis renders the text in Migne (*PL* 91-92) almost useless. But one regrets, and I believe quite justly, that H. has failed to discuss more fully the technique, principles, and method of his edition. The *praefatio* would have been greatly enriched, had an evaluation been included of the contribution which these commentaries made to Western exegesis.

Woodstock College

Robert E. McNally, S.J.

DER PSEUDO-HIERONYMUS-BRIEF IX "COGITIS ME." Edited by Albert Ripberger. *Spicilegium Friburgense* 9. Freiburg: Universitätsverlag, 1962. Pp. xiv + 150. Fr./DM 20.— The *Cogitis me*, as one of the first Marian tracts of the Middle Ages, occupies a significant place in the history of Western theology. This "letter," once attributed to St. Jerome and later to Sophronius of Jerusalem (d. 638), has long been recognized as the work of Paschasius Radbertus (d. ca. 865), one of the most capable theologians of the Carolingian period and a master of Latin patristic. Ripberger has definitively established here the authorship of Radbertus on solid grounds and dated the composition of this small tract to the years 835-36. The *editio princeps* of D. Vallarsi (Verona, 1742), which Migne later (1846, 1865) reprinted, is here superseded by this first critical edition based on the eight oldest manuscripts, of which two (Vat. Cod. Reg. 318 and Paris BN. lat. 18168) almost reach back to the lifetime of Radbertus himself. The text is preceded by a valuable introduction, the most complete study we have of the *Cogitis me*; it treats the life of Paschasius Radbertus and his writings, the authorship of the work, its theological implications, historical background, structure, sources, and uses in the liturgy. An appendix presents a liturgical text (clm. 14418) of an old *lectio* for the feast of the Assumption, a textual concordance of the *Antiphonarium* of Compiègne with the *Cogitis me*, and an index of the authors and sources cited. R.'s edition represents a very carefully constructed work which will not be superseded.

Woodstock College

Robert E. McNally, S.J.

CELT AND SAXON: STUDIES IN THE EARLY BRITISH BORDER. By Nora K. Chadwick. Cambridge: University Press, 1963. Pp. viii + 365. \$9.50. This is the third volume of essays edited by Mrs. Chadwick, dealing with various aspects of early British history before the Norman Conquest (cf.

Studies in Early British History [Cambridge, 1954]; *Studies in the Early British Church* [*ibid.*, 1958]). Kenneth Jackson, formerly of the Celtic department at Harvard, contributes a study on the sources of Nennius' *Historia Brittonum*. The earliest known life of Gregory the Great by a monk of Whitby is discussed by Bertram Colgrave. Bruce Dickins studies the place names containing the element *Dewi*, patron saint of Wales. Not only are they found in Wales proper, but in the border country of Herefordshire and in Cornwall; the whole study is well documented from contemporary sources. Welsh hagiography and the history of Gloucester Abbey are treated by Christopher Brooke. The last essay, "The Celtic Background of Early Anglo-Saxon England," was given as the O'Donnell Lecture in Oxford in 1961. The *History* of Bede is the important source C. used to trace Irish influence in Northumbria. It is a logical sequel to her other essay in the volume, "Bede, St. Colmán and the Irish Abbey of Mayo," which investigates Mayo as a seat of learning for English scholars who went there in the seventh century. The art and archaeology of the period is studied by Joan and Harold Taylor in their "Pre-Norman Churches of the Border," with illustrations and drawings. The *Historia regum* attributed to Symeon of Durham is the subject of an essay by Peter Hunter Blair. The ten essays all have in common an interest in dealing with early source material of early contacts of the Anglo-Saxons with the border British kingdoms in the North and Southwest of England. They are independent contributions by specialists in separate fields, and it is still too early to attempt a complete synthesis.

Catholic University of America

Robert T. Meyer

SELECTED SPIRITUAL WRITINGS. By Hugh of Saint-Victor. Translated by a Religious of C.S.M.V. New York: Harper & Row, 1962. Pp. 196. \$5.00. To modern English translations of Hugh's works are here added versions of almost the whole of his *De arca Noe morali*, of Book 1 and most of Book 2 of his third "Ark" treatise, the *De vanitate mundi*, of a few pages of the unfinished commentary on Ecclesiastes, and of a chapter of the *Institutiones in decalogum* (the translation by Jerome Taylor of the *Didascalicon* [New York: Columbia Univ. Press, 1961] can now be added to the list on page 192). Even for the reader of Latin who will prefer Hugh's often splendid prose in its original form, the present volume will be of value for the Introduction by Aelred Squire, O.P. (pp. 13-42). In this fine essay, which truly introduces the reader into H.'s spiritual world, S. deals chiefly (pp. 20-42) with the structure of H.'s thought, defined by H. himself in terms of a triple exegesis of Scripture, and with the three Ark treatises (the middle one, *De arca Noe mystica*, is not translated) as both illustrating the triple exegesis

and as a form of realization of the doctrinal project which H. had sketched for himself in the *Didascalicon*.

Woodstock College

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

ERASME ET LUTHER: LIBRE OU SERF ARBITRE? By Jean Boisset. Paris: Presses Universitaires de France, 1962. Pp. 177. The title is somewhat misleading, since this book is not only a historical study of Erasmus' and Luther's teaching on free will, but also a philosophical discussion of the nature of religion and Christianity in the light of the speculation of Maurice Blondel. Erasmus is taken as a proponent of natural religion, and opposed to Luther, who represents Christianity. For Erasmus, religion is a horizontal relationship between God and man, in which man, by his own free will, can work out his own salvation. For Luther, it is a vertical relationship—one in which man can move from the corporeal to the spiritual realm only through despair, illumination, and grace. In the former realm, man is indeed free in the choice of external things, but due to Adam's sin he is a slave to the world; he can only strive until he experiences the despair of self which comes of willing infinitely but not the Infinite. Only then can he see that God is the transcendent Absolute and his own works are an illusion; thus he is lifted into the spiritual realm of Christian liberty, where through grace he shares in God's free necessity. Luther was able to find this doctrine in Scripture, because he realized that a true understanding of the Bible could not come from Erasmus' philology, but only from God to a man who, disposed by inquietude, reads Scripture as *God's* word with a meaning for him in his present situation. This Blondelian analysis of Luther's teaching has perhaps overschematized the differences between the two thinkers, in a way which is rather unfair to Erasmus.

St. Andrä, Austria

C. H. Lohr, S.J.

FAITES CECI EN MÉMOIRE DE MOI. By Odo Casel, O.S.B. Translated by J. C. Didier. *Lex orandi* 34. Paris: Editions du Cerf, 1962. Pp. 184. 10.50 fr. The Caselian controversy began with J. B. Umberg's review in 1926 of the Maria Laach collective volume *Mysterium*. C.'s answer to the criticism was, in part, the lengthy article "Das Mysteriengedächtnis der Messliturgie im Lichte der Tradition" (*Jahrbuch für Liturgiewissenschaft* 6 [1926] 133–204), here translated under a title that does not suggest, as the original does, the limited scope of the essay (Mass as mystery-memorial in liturgical sources and patristic writings). What exactly did C. mean by the *Mysterienlehre*, which he regarded as being not a theologoumenon but a central doctrine of liturgical and patristic tradition and a datum for all further theological dis-

cussion of the Mass? If he meant simply that in the liturgy, especially in the Mass, there is an objective memorial of the historical mysteries of Christ which is irreducible to a subjective remembering by those participating, there is no one today to gainsay him—a situation for which he himself largely deserves credit. If he meant that there is a more than dynamic real presence of the historical mysteries (however further this might be explained philosophically), he was bound to meet with a great deal of disagreement. Did this essay settle the question of C.'s meaning, as it might have been expected to do? Unfortunately, neither the opening pages, which delimit the theme to be pursued, nor the conclusion, which draws the results together, are entirely clear. It seems, nonetheless, if we may judge by the repeated efforts of C. himself, and of his disciples after his death, to differentiate their position from "minimalizing" interpretations of the liturgy and especially of the Mass as sacrifice, that something more than a dynamic presence of the historical sacrificial act of Christ is meant. The key word in their exposition is "sacramental." But I would suggest that C. did not sufficiently take into account the differing relationships of Christ's sacrificial act and of His real substantial bodily presence to "sacrament." The substantial real presence of the body and blood of Christ has for its *sacramentum* the (appearances of) bread and wine. The sacrificial action of Christ has for its *sacramentum* not the species but the ministerial action of the priest; this action terminates at bread and wine or, more properly, at the "separated species" of bread and wine, but it is the ministerial action, an essentially transient reality, that is the sign through which Christ's sacrificial action as embodied in His historical sacrifice is present. The one presence is transitory, the other is fixed (relatively) according to the abiding reality of the species. This difference, independently even of the philosophical difficulties often raised and too easily rejected by C. as ignoring the nature of "sacrament," already prevents the kind of paralleling of substantial real bodily presence and presence of sacrificial action that seems to be at the heart of much of C.'s argument. Be this as it may, C.'s essay retains its value as a dossier of liturgical and patristic texts with often illuminating comments.

Woodstock College

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

THE EUCHARISTIC LITURGIES OF THE EASTERN CHURCHES. By Nikolaus Liesel. Translated by David Heimann. Collegeville, Minn.: Liturgical Press, 1963. Pp. 310; 803 photographs. \$8.00. This volume is essentially a much-enlarged edition of the same author's and photographer's *Eastern Catholic Liturgies*; the same twelve rites are shown, and the pictures are the full collection from which selection was made in the earlier volume. The en-

largement, however, makes this a qualitatively different book: in the earlier volume there were, e.g., nine pictures of the Coptic Rite, showing only certain high points of the Coptic Mass, whereas now there are seventy-three pictures, with corresponding Mass-text, taking the reader and viewer step by step through the Mass. Since the Masses shown are those already presented in the earlier book, the limitations noted about the ecumenical value of the project in these pages (cf. *TS* 22 [1961] 720) still hold. But this does not lessen the book's primary value of sheer information and of giving a detailed idea of the varied forms of Eucharistic liturgy found within the one Church and embodying the one Eucharistic belief.

Woodstock College

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

ARCHIV FÜR LITURGIEWISSENSCHAFT 7/2 (1962). Regensburg: Pustet, 1962. Pp. 349-639.

Two articles, two short notes, three bulletins, and a series of individual reviews, in addition to the usual complete and helpful indexes, make up this half-volume. One article is a lengthy study by Hieronymus Frank, O.S.B., of the earliest-known *ordo defunctorum* of the Roman liturgy and of its survival in early medieval rituals for burial. Emmanuel Severus' article, "Die Kultmysterien der Kirche als Mitte der Christus-Spiritualität," is a brief but informative summation of some current trends in liturgical spirituality. In the notes, John Hennig continues his studies of time in the liturgy with "Zur Stellung der Wochentage in der Liturgie" (pp. 423-27), and Leo Eizenhöfer, O.S.B., writes on the *inlatio* of the Mozarabic Mass of the Seven Maccabees (pp. 416-22). Two of the bulletins (the third is by Urbanus Bomm, O.S.B., on Gregorian chant) will be of general interest: E. Severus, O.S.B., on the liturgy in spirituality and piety, and Josef Funk, S.V.D., on the liturgy in the missions. These bulletins are an invaluable set of reviews, sometimes quite lengthy, on a wide range of books and articles, and are full of information, stimulating comment, and bibliographical reference.

Woodstock College

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

THAT THE WORLD MAY BELIEVE. By Hans Küng. Translated by Cecily Hastings. New York: Sheed & Ward, 1963. Pp. 150. \$3.00.

Already renowned for several searching studies on contemporary theological questions, K. here engages in frank popularization. In a series of lively letters to an imaginary university student, he takes up a number of basic questions commonly asked about the faith. This gives him a chance to return to many of his favorite themes: the value of Protestant Christianity, the prospects of reunion, the possibilities of salvation for pagans, the necessity of liturgical

reform, and the limits of papal infallibility. On all these matters he gets completely away from the self-defensive, polemical approach of the run-of-the-mill Catholic "question box." He is inclined to take a rather gloomy view of things Catholic and tends to be optimistic about the state of affairs outside the Church. Thus, he speaks glowingly of the firm biblical basis of Protestantism and of the legitimacy of many of its aspirations. He is liberal in estimating the chances of salvation for non-Christians. But he never hesitates to dilate on the abuses and errors which have marred the history of the Church. In his chapter on superstition, he takes pains to point out that it exists within the Church as well as outside. The final chapter, "Do you have doubts?" explains how temptations against faith can often be an occasion for deepening our knowledge of the Church's teaching. Polemically-minded readers may find the tone of this book slightly scandalous, but they would be hard pressed to discern any real error in K.'s doctrine. For students of college age, especially those with keen, inquiring minds, these pages should prove quite helpful. The homely, pleasant style of this little volume, its freedom from rhetoric and theological jargon, and its honesty and effortless lucidity will commend it to a wide range of lay readers.

Woodstock College

Avery Dulles, S.J.

L'ANNONCE DE L'ÉVANGILE AUJOURD'HUI. Edited by A.-M. Henry, O.P. EVANGÉLISATION ET CATÉCHÈSE AUX DEUX PREMIERS SIÈCLES. By André Turck. Paris: Editions du Cerf, 1962. Pp. 367; 163. 9.90 fr.; 9 fr. Two volumes in a new series sponsored by the *Parole et mission* group. *L'Annonce* contains the papers of the fourth annual *Parole et mission* colloquium, March 7-9, 1961, on "the kerygma today." The first group of four papers concerns the kerygma and its objective content in the *NT* and in early Christianity; especially notable here are Y.-B. Tremel, O.P., on the two types of apostolic preaching (to Jews and to Gentiles), their structure and unity, and A.-M. Henry, O.P., on the place of kerygma within the whole ministry of the word. The second section consists of seven papers on present-day man as he is seen by the physical and psychological sciences, and on the effects of both views on man's openness to God and to the Christian kerygma; notable here are the papers by E. Borne on the roots of contemporary atheism and by J. Domenach who puts together a picture of *homo oeconomicus* and his outlook. The third section consists of a lengthy and suggestive study by N. Dunas, O.P., "Foi chrétienne et monde moderne: Possibilités de dialogue et esquisse d'un itinéraire" (pp. 233-310), and a brief but succinct and admirable restatement of the conclusions of the sessions by P.-A. Liégé, O.P. An appendix gives excerpts from a postcolloquium held two months after

the sessions, when participants had had time to digest what had been said and could raise questions with active workers in the field. This is an excellent volume. We in the U.S. might well do something similar to the second section, i.e., attempt to describe the *homo Americanus*: Who is he? How does he look upon himself? What view or views of man are proposed, at least implicitly, by the physical and psychological sciences in America? American disquisitions on "modern man" tend to be very bookish and to be based on philosophies cultivated in and marked by the often quite different conditions of postwar European culture. This is a weakness among Catholic writers more than among Protestants. Doubtless for many reasons there is a fundamentally same view of man here and in Europe, but surely there are differences too. *Évangélisation et catéchèse* complements the historical part of *L'Annonce*. It describes the two types of catechesis to be found in the NT and in early postapostolic times, and their unity in the baptismal catechesis. The two types are a moral catechesis developed as the two ways of darkness and light, death and life, and a doctrinal catechesis built around the risen Christ. The unification was achieved by the identification of Christ as Himself the way and the source of light and life, unbelief being self-condemnation to darkness and death. This, too, is a valuable book, for it shows the wealth of inspiration for religious instruction to be found in the writings of the early Church.

Woodstock College

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

PREACHING. Edited by Ronan Drury. New York: Sheed & Ward, 1963. Pp. 149. \$3.50. These days are critical for the preaching ministry. Time is running out; the patience of our people is wearing thin. A short volume such as this, therefore, is splendid indeed. It is especially noteworthy because its considerations are not overly weighted with practical suggestions. Preaching remains an art form, in its way, and the emphasis upon detailed methodology is fraught with peril. Always the artist must be considered, and his freedom, held securely and always in the hands of Divine Wisdom, assured. I think this anthology of articles is well worth reading and I recommend it for reflective consideration. Fr. Charles Davis' lead article repeats his earlier "Theology of Preaching," the best on the subject in English to date. Joseph Dowdall's discussion of the liturgy and preaching is timely and urgent—so much so that I found the next article on the dogmatic instruction for Sundays somewhat in conflict. Perhaps this is good also: an open discussion and some room for debate. Scripture, morals, missions, adolescent audiences, finally some tips on voice production and delivery are related to the preaching office by different writers and within the Irish

Church milieu. Still the principles, the history, and the advice are as perennial as the Church and her sacred ministry of the word.

Woodstock College

Eugene J. Linehan, S.J.

BOSSUET PANÉGYRISTE. By Jacques Truchet. Paris: Editions du Cerf, 1962. Pp. 190. 10.50 fr. Panegyric is a genus of oratory that does not find a ready audience today, though it is much practiced still in the political arena, whether democratic or totalitarian. Perhaps it is the cynicism that marks it here which has led to its disfavor in other areas. At any rate, in the religious area especially panegyric has had more downs than ups, as has hagiography on which panegyric so intimately depends. Even though the intention of panegyric is different, it can hardly rise in quality above the level of the hagiography on which it depends, though it may readily sink below that level. Hagiography and panegyric were already passing through their modern crisis in the days of Bossuet. T., author of an important two-volume work on the preaching of Bossuet (cf. *TS* 22 [1961] 519-20) and editor of the *Oraisons funèbres* in the Classiques Garnier, here turns his attention to Bossuet's panegyrics on the saints. He sketches the scene into which B. came as a young preacher (his first panegyric was delivered as a subdeacon of not quite twenty-two in 1649), explains B.'s views on the various problems, historical, doctrinal, and properly oratorical, raised by this type of preaching, and devotes the major part of his book (pp. 67-143) to a study of B.'s sources and of his selection and use of facts. There is a helpful brief analysis of each of the panegyrics studied (pp. 176-83).

Woodstock College

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

THE LAW OF CHRIST 2: SPECIAL MORAL THEOLOGY. By Bernard Häring, C.S.S.R. Translated from the sixth German edition by Edwin G. Kaiser, C.P.P.S. Westminster: Newman, 1963. Pp. xli + 573. \$8.50. Vol. 2 of *The Law of Christ* approaches special moral theology under the two central themes of "Life in Fellowship with God" (Book 1) and "Life in Fellowship with Man" (Book 2). The first part of Book 1 deals with the theological virtues of faith, hope, and charity towards God. The second part is an extensive treatment of the virtue of religion, including the matter on the sacraments. Book 2 covers the virtue of charity towards the neighbor. The approach throughout is generally as follows: a brief scriptural introduction to each topic, dogmatic background, ascetical and moral principles, sins. H. treats only rarely of canon law. Casuistry is kept to a minimum. The book does much to set the science of moral theology in its Christian context. But it falls far short of the mark as a scientific work. The presentation is uneven.

It is a mixture of Scripture, dogma, ascetical, moral, pastoral, spiritual reading, and homespun wisdom. The book is inspirational. Its chief value is as a supplement to the manuals which stress the casuistic approach to moral theology. The bibliography of periodical literature in English concerning prayer on pp. 345-46 is unfortunately repeated on pages 387-88, in place of the intended bibliography on the love of neighbor.

Woodstock College

Felix F. Cardegna, S.J.

RELIGIOUS LIBERTY AND THE AMERICAN PRESIDENCY: A STUDY IN CHURCH-STATE RELATIONS. By Patricia Barrett. New York: Herder and Herder, 1963. Pp. x + 166. \$4.50. Mother Barrett has with great thoroughness put down what is both a clear introduction to the religious issue in the 1960 nomination and election of John F. Kennedy, and a compendium of the question and its sources. An exact analysis of the underlying Church-State points of controversy are carefully formulated. A major portion of the study is devoted to an annotated listing of anti-Catholic literature, most of which is with the Fair Campaign Practices Committee. Equally important to the success of the study is the manner in which the text deals with the reasonable substance of American Protestantism. Here are found the substantive issues of the religion of the candidate—in the highly informed writings of John C. Bennett and others, some less informed but yet moderate and capable of dialogue. All of this is set against the dynamics of 1960 politics in the focus of the religious issue. B. makes a good case for placing the turning point of the events at Houston, where Mr. Kennedy gave unqualified commitment to separation of Church and state. This text, taken with that of Catholic laymen stated in October, 1960 (both are in the Appendix), graphically marks a great phase of American Catholic thought since the 1928 election. The Foreword, by John Courtney Murray, S.J., reminds the reviewer of the creative decade of theological growth which was a prelude to the Houston speech and gave it the substance found in the laymen's statement.

Marquette University

Thomas O'Brien Hanley, S.J.

THE CHURCH'S MAGNA CHARTA FOR MIGRANTS. Edited by Giulivo Tesarolo, P.S.S.C. Staten Island: St. Charles Seminary, 1962. Pp. 300. \$3.50. In 1952 Pope Pius XII issued the Apostolic Constitution *Exsul familia* on the spiritual care of migrants. Toward the implementation thereof, the S. Cong. of the Consistory subsequently published three sets of norms and faculties: for chaplains of ships, chaplains of maritime personnel, and missionaries of migrants. In view of the large numbers of persons displaced by the war, by

the ever-present practice of emigration and immigration, and by the flourishing institutions of seasonal workers and full- or part-time foreign students, and in order to mitigate the spiritual hardships and hazards resulting from the absence of priests familiar with the language, customs, and attitudes of the stranger, the purpose of these enactments was to organize on a systematic and imperative basis the spiritual care of all these various classes, from the temporary student to the first-generation descendants of permanent migrants, even after the acquisition of citizenship. T.'s book contains the translated text of the Apostolic Constitution and of the S. Consistory's norms and faculties, two extended commentaries on the Constitution and on the norms by Joseph Cardinal Ferretto, Assessor of the same Congregation, a foreword by Bishop Swanstrom, representative of the U.S. hierarchy on the S. Consistory's Council for Migration, and two shorter comments by J. Ahlthayer and C. Henkey-Honig. Considering the really vast moving population envisioned in the projects, and the historically proven importance of adequate provision for the needs of their ecclesiastical life, it is surprising that the Constitution and its executive adjuncts attracted so little attention, that the professional literature on the subject is so sparse, and that the evidence of implementation is so inconspicuous. The present volume, though somewhat unsatisfactory in translation and organization, provides a convenient compilation of the various elements of the law together with competent comment, particularly on the part of the Cardinal Assessor.

Woodstock College

John J. Reed, S.J.

THE CHALLENGE OF MATER ET MAGISTRA. Edited by Joseph N. Moody and Justus George Lawler. New York: Herder and Herder, 1963. Pp. viii + 275. \$4.95. While one could debate the cases and the solutions proffered in the Introduction by Lawler on the implementations of the social teachings in this Encyclical, still no one can seriously question the need for implementation. The Holy Father's moral judgments on racial selfishness and bellicosity point up such a need. The "Social Question" by Mueller is a historical essay on Catholic social philosophy with special emphasis on the American and European scenes. Readable and scholarly as this contribution is, its length is disproportionate. Campion neatly summarizes the diverse response to the papal letter under the rubrics of socialization, role of the state, subsidiarity, rights of property, rights of workers, codetermination, vocational order, the agricultural problems, and underdeveloped areas. Moody stresses the supranational orientation of *Mater et magistra* with its plea for international cooperation in socioeconomic problems. Burch discusses with precision the brief part on population. Commenting on the passages on labor, Cort finds in

them the meaning that there should be a sharing in ownership and management. The conclusion of Mulcahy is that human dignity will not be ensured unless the state works actively with private enterprise to promote the common good. This common good, he adds, can be extended to a supranational common good. Provocative as this collection of essays is, it never exceeds the tones of measured charity. There is a certain unevenness that one expects in a *mélange*: many writers are like many cooks. But this is a heuristic book that goes far to shed light on *Mater et magistra*.

Loyola College, Baltimore

James J. Conlin, S.J.

CERTITUDE ET VOLONTÉ. By Joseph Lebacqz, S.J. *Museum Lessianum, Section philosophique* 49. Bruges: Desclée de Brouwer, 1962. Pp. 182. 165 fr.

Following his study of the role of the judgment in man's free choice (*Libre arbitre et jugement*, 1960), L. takes up the complementary problem of the role of the will in man's certain affirmations. After indicating the contribution of the will to probability and doubt, L. analyzes the types of certain affirmation whose firmness exceeds the evidence and can be due to the will: supernatural and natural faith, "physical," "moral," "practical," "probable," erroneous, and free certitude, and Newman's informal inference. How can a nonrational appetite contribute intrinsically to the proper activity of the intellect? How can an intellectual affirmation be justified when it exceeds the evidence? Basically, the same problem arises in the theories of knowledge by connaturality: St. Thomas' *per modum inclinationis*, Pascal's *coeur*, and Newman's natural inference. It arises also in those certain affirmations which, although they already had adequate evidence, received a greater certitude through the will's intervention: Rosmini's assent and Blondel's option. As solution, L. submits that in free certainty man first intellectually evaluates the probability of a proposition, then chooses to affirm it categorically, since his end requires an affirmation and this is the best available. Although the very breadth of his scope, historical and speculative, prevents penetration in depth, and the brevity of the solution leaves crucial questions unanswered, L. renders service by a clear, well-articulated survey of an important philosophical problem. The footnotes, though not considering existential and phenomenological developments, provide numerous useful references to other literature on the subject.

Loyola Seminary, Shrub Oak, N.Y.

John G. Milhaven, S.J.

THE ADOLESCENT: HIS SEARCH FOR UNDERSTANDING. Edited by William C. Bier, S.J. *Pastoral Psychology Series* 3. New York: Fordham Univ. Press, 1963. Pp. x + 246. \$5.00. Fordham's 1961 Institute of Pastoral Psy-

chology has resulted in as helpful and attractive a publication as did its predecessors. This one comprises twenty-four papers on adolescent difficulties, grouped in five categories: general sociology, sexual problems, juvenile delinquency, emotional adjustments, and vocational choice. Many of them are fine, but I should single out the freshly intuitive essay by Friedenberg on teen-age isolation, two surveys by Blaine of normal and pathological emotional reactions, and the concluding paper by Bier on religious vocation as saying clearly and cogently much that is worth-while in limited space. The section on adolescent sexuality is possibly least satisfactory, imposing more than its share of doctrinaire theory, elaborating the obvious, and reiterating a primer of psychoanalytic elements that has long been platitudinous. Against this, it offers not much practical counsel or new usable insight, even the article on scruples saying not a word of what to do about them short of sending acute cases to a psychiatrist. The several contributions by representatives of the courts, public education, and city-related social services and institutions give instructive lessons and provocative suggestions with regard to their ways of coping with the delinquency problem, in welcome antithesis to the ungenerous portrayal these agencies tend to draw from the press. Regrettably, the important question of home influences on delinquency occupies the one nearly vacuous article in the collection. The section on emotional adjustment is the longest and most complete, profiting as a whole by its contributors' wide range of viewpoints and competencies. The discussion of vocation is not pre-empted by the religious state, and questions of occupational and academic choice are given the attention their urgency demands. In ending with a grateful word on style, may I observe that the articles, by originating as spoken prose, were deterred from the "unspeakable" kind of prose that is endemic in literature of the social sciences? They are all quite readable, and deserve to be read appreciatively by parents, teachers, and clergy for a sampling of diversified and expert opinion—and to be supplemented by respectfully consulting the one group of authentic experts left unrepresented, as being, of course, slightly under age.

Woodstock College

James Gaffney, S.J.

THEOLOGIA VIATORUM 8 (1961-62). Edited by Fritz Maass. Berlin: De Gruyter, 1962. Pp. 316. DM 28.— The annual of the Evangelical Kirchliche Hochschule in Berlin. The volume is dedicated to three scholars who have played leading roles in the administration of the University during the last twenty-five years of its history. Like most annuals, this one has no thematic unity, apart from a set of four lectures (by four different authors)

on historical aspects of "Tradition und Gegenwart." For the rest, the papers range from Greek tragedy to Albert Camus, present-day social problems, and the theological importance of the New Delhi meeting of the World Council of Churches. Five of the twenty papers are on scriptural subjects.

Woodstock College

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

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Louis Bouyer, C.Or., *Rite and Man: Natural Sacredness and Christian Liturgy* (tr. by M. Joseph Costelloe, S.J.; Notre Dame, Ind.: Univ. of Notre Dame Press, 1963. Pp. 220; \$6.00. Cf. *TS* 24 [1963] 303-6). *Catholiques et Protestants: Confrontations théologiques* (Paris: Editions du Seuil, 1963. Pp. 318. Cf. *TS* 23 [1962] 301-3). Etienne Gilson, *The Elements of Christian Philosophy* (New York: New American Library of World Literature, 1963. Pp. 380; \$.75. Cf. *TS* 22 [1961] 142-43). William F. Lynch, S.J., *Christ and Apollo: The Dimensions of the Literary Imagination* (New York: New American Library of World Literature, 1963. Pp. 254; \$.75. Cf. *TS* 22 [1961] 148-50). Paul-Marie de la Croix, O.C.D., *Spirituality of the Old Testament* 3 (tr. by Elizabeth McCabe; St. Louis: Herder, 1963. Pp. 347; \$4.95. Cf. *TS* 14 [1953] 95-96; 15 [1954] 258). Karl Rahner, *Mary, Mother of the Lord* (tr. by W. J. O'Hara; New York: Herder and Herder, 1963. Pp. 107; \$2.25. Cf. *TS* 17 [1956] 621). Karl Rahner, *The Church and the Sacraments* (tr. by W. J. O'Hara; New York: Herder and Herder, 1963. Pp. 117; \$2.25 paper. Cf. *TS* 22 [1961] 676-79). Rudolf Schnackenburg, *New Testament Theology Today* (tr. by David Askew; New York: Herder and Herder, 1963. Pp. xiii + 133; \$2.95. Cf. *TS* 23 [1962] 461-63). Alfred Wikenhauser, *New Testament Introduction* (tr. by Joseph Cunningham; New York: Herder and Herder, 1958, 1963. Pp. xix + 580; \$8.50, \$4.95 paper. Cf. *TS* 14 [1953] 602-6; 20 [1959] 114-16).

BOOKS RECEIVED

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

Scriptural Studies

- Besnard, A.-M., O.P. *Le mystère du Nom*. Lectio divina 35. Paris: Editions du Cerf, 1962. Pp. 198, 7 plates. 12 fr.
- Connick, C. Milo. *Jesus: The Man, the Mission and the Message*. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 462. \$9.25.
- García Cordero, Maximiliano, O.P., and Pérez Rodríguez, Gabriel. *Biblia comentada 4: Libros Sapienciales*. Biblioteca de autores cristianos 218. Madrid: Editorial Católica, 1962. Pp. 1305. Ptas. 140.
- Hilgert, Earle. *The Ship and Related Symbols in the New Testament*. Assen, The Netherlands: Van Gorcum, 1962. Pp. 158.
- Jomier, J. *La vie du Messie*. Paris: Editions du Cerf, 1963. Pp. 358. 9 fr.
- Kopp, Clemens. *The Holy Places of the Gospels*. Tr. by Ronald Walls. New York: Herder and Herder, 1963. Pp. 425. \$8.50.
- Lövestam, Evald. *Spiritual Wakefulness in the New Testament*. Tr. by W. F. Salisbury. Lund: Gleerup, 1963. Pp. 170. Sw. kr. 30.—
- MacKenzie, R. A. F., S.J. *Faith and History in the Old Testament*. Minneapolis: Univ. of Minnesota Press, 1963. Pp. 119. \$3.75.
- Paul-Marie of the Cross, O.C.D. *Spirituality of the Old Testament* 3. Tr. by Elizabeth McCabe. St. Louis: Herder, 1963. Pp. 347. \$4.95.
- Renaud, Bernard. *Je suis un Dieu jaloux*. Lectio divina 36. Paris: Editions du Cerf, 1963. Pp. 159. 9.60 fr.
- Schnackenburg, Rudolf. *New Testament Theology Today*. Tr. by David Askew. New York: Herder and Herder, 1963. Pp. xiii + 133. \$2.95.
- Tos, Aldo J. *Approaches to the Bible: The Old Testament*. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 286. \$5.25.
- Trawick, Buckner B. *The Bible as Literature: Old Testament History and Biography*. College Outline Series 56. New York: Barnes & Noble, 1963. Pp. 182. \$3.50; \$1.25 paper.
- Turner, H. E. W. *Historicity and the Gospels*. London: Mowbray, 1963. Pp. 108. 15s.
- Watts, J. Wash. *A Distinctive Translation of Genesis*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 154. \$1.95.
- Wikenhauser, Alfred. *New Testament Introduction*. Tr. by Joseph Cunningham. New York: Herder and Herder, 1963. Pp. 580. \$8.50; \$4.95 paper.
- Wilkinson, John. *Interpretation and Community*. London: Macmillan; New York: St. Martin's Press, 1963. Pp. xxvi + 243. \$6.75.

Doctrinal Theology

- Alastruey, Gregory. *The Blessed Virgin Mary* 1. Tr. by Sr. M. Janet La Giglia, O.P. St. Louis: Herder, 1963. Pp. 341. \$6.00.
- Arimon, Gines. *La teología de la fe y Fray Diego de Deza*. Colectanea San Paciano, serie teológica 10. Madrid: Consejo Superior de Investigaciones Científicas, 1962. Pp. 374.
- Bars, Henri. *Marche de l'espérance*. Paris: Editions du Cerf, 1963. Pp. 175. 6.30 fr.
- Beer, Martin. *Dionysius' des Kartäusers Lehre vom desiderium naturale des Menschen nach der Gottesschau*. Münchener theologische Studien 2/28. Munich: Hueber, 1963. Pp. xx + 308. DM 28.—
- Bertrams, Wilhelm, S.J. *De relatione inter episcopatum et primum*. Rome: Pontifical Gregorian Univ., 1963. Pp. 133. \$.50.
- Bowman, David J., S.J. *The Word Made Flesh*. Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 118. \$3.95; \$1.50 paper.
- Catholiques et Protestants: Confrontations théologiques*. Sous la direction de D. J. Callahan, H. A. Obermann, et D. J. O'Hanlon, S.J. Paris: Editions du Seuil, 1963. Pp. 318.
- Comblin, Joseph. *Théologie de la paix 2: Applications*. Paris: Editions Universitaires, 1963. Pp. 419. 39.50 fr.
- Conley, Kieran, O.S.B. *A Theology of Wisdom: A Study in St. Thomas*. Dubuque, Iowa: Priory Press, 1963. Pp. xiii + 171. \$3.00.
- Dewan, Wilfrid F., C.S.P. *The One God*. Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 112. \$3.95; \$1.50 paper.
- Do Couto, José A., S.C.J. *De integritate confessionis apud Patres Concilii Tridentini*. Analecta Dehoniana 4. Rome: Collegium Internationale Leo Dehon, 1963. Pp. 182. L. 1500.
- Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum*. Ed. 32; retractavit, auxit, notulis ornavit Adolfus Schönmetzer, S.J. Barcelona: Herder; New York: Herder Book Center, 1963. Pp. xxxi + 907. \$7.00; \$5.75 paper.
- Hindery, Roderick, O.S.B. *The Disinterested Love of God according to Eusebius Amort, C.R.L. (1692-1775)*. Rome: Academia Alfonsiana, 1962. Pp. 79.
- Karrer, Otto. *Peter and the Church: An Examination of Cullmann's Thesis*. Tr. by Ronald Walls. Quaestiones disputatae 8. New York: Herder and Herder, 1963. Pp. 142. \$2.25 paper.
- Lawrence, Ralph J. *The Sacramental Interpretation of Ephesians 5:32 from*

- Peter Lombard to the Council of Trent.* Studies in Sacred Theology 145. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. 160.
- Martin, James P. *The Last Judgment in Protestant Theology from Orthodoxy to Ritschl.* Grand Rapids, Mich.: Eerdmans, 1963. Pp. xvi + 214. \$4.00.
- Muckenhirn, Sr. M. Charles Borromeo, C.S.C. *The Image of God in Creation.* Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 113. \$3.95; \$1.50 paper.
- Mühlen, Heribert. *Der Heilige Geist als Person.* Münsterische Beiträge zur Theologie 26. Münster: Aschendorff, 1963. Pp. 322. DM 44.—
- Olivier, Bernard, O.P. *Christian Hope.* Tr. by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1963. Pp. 140. \$2.95.
- Palmer, Paul F., S.J. *Sacraments of Healing and of Vocation.* Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 118. \$3.95; \$1.50 paper.
- Rahner, Karl. *The Church and the Sacraments.* Tr. by W. J. O'Hara. Quaestiones disputatae 9. New York: Herder and Herder, 1963. Pp. 117. \$2.25 paper.
- Rahner, Karl, S.J. *Mary Mother of the Lord.* Tr. by W. J. O'Hara. New York: Herder and Herder, 1963. Pp. 107. \$2.25.
- Royo Marin, Antonio, O.P. *Dios y su obra.* Biblioteca de autores cristianos 222. Madrid: Editorial Católica, 1963. Pp. xii + 659. Ptas. 110.
- Stevens, P. Gregory, O.S.B. *The Life of Grace.* Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 118. \$3.95; \$1.50 paper.
- Winkelhofer, Alois. *The Coming of His Kingdom.* Tr. by A. V. Littledale. New York: Herder and Herder, 1963. Pp. 254. \$4.95.

Moral Theology, Canon Law, Liturgical Questions

- Bouyer, Louis, C.Or. *Rite and Man: Natural Sacredness and Christian Liturgy.* Tr. by M. Joseph Costelloe, S.J. Notre Dame, Ind.: Univ. of Notre Dame Press, 1963. Pp. 220. \$6.00.
- Brenkle, John J. *The Impediment of Male Impotence with Special Application to Paraplegia.* Canon Law Studies 423. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. 184. \$3.00 paper.
- Cabreros De Anta, Marcelino, C.M.F., et al. *Comentarios al Código de derecho canónico 1: Cánones 1-681.* Con el texto legal latino y castellano. Madrid: Editorial Católica, 1963. Pp. xxiv + 963. Ptas. 140.
- Couture, Roger A., O.M.I. *L'Imputabilité morale des premiers mouvements de sensualité: De saint Thomas aux Salmanticensis.* Analecta Gregoriana 124. Rome: Gregorian Univ. Press, 1962. Pp. xxv + 331. \$5.00.

- Kemmeren, Claudianus, O.F.M. *Ecclesia et jus: Analysis critica operum Josephi Klein*. Rome: Pontificium Athenaeum Antonianum, 1963. Pp. 138. L. 1500.
- Panciera, Mario. *La selezione dei candidati al sacerdozio*. Analecta Dehoniana 3. Rome: Collegium Internationale Leo Dehon, 1963. Pp. 178. L. 1500.
- Peinador Navarro, Antonio, C.M.F. *Tratado de moral profesional*. Biblioteca de autores cristianos 215. Madrid: Editorial Católica, 1962. Pp. xv + 611. Ptas. 115.
- La prière des heures*. Ed. par Monseigneur Cassien et Dom Bernard Botte. Lex orandi 35. Paris: Editions du Cerf, 1963. Pp. 334. 15 fr.
- Unto the Altar: The Practice of Catholic Worship*. Ed. by Alfons Kirchgässner; tr. by Rosaleen Brennan. New York: Herder and Herder, 1963. Pp. 203. \$4.50.

History and Biography, Patristics

- Ambrose [Saint]. *The Mysteries, The Holy Spirit, The Sacrament of the Incarnation of Our Lord, The Sacraments*. Tr. by Roy J. Deferrari. Fathers of the Church 44. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. xxiii + 343.
- Anselm of Canterbury [Saint]. *Pourquoi Dieu s'est fait homme*. Texte, introd., bibliog., trad., et notes de René Roques. Sources chrétiennes 91. Paris: Editions du Cerf, 1963. Pp. 525. 33 fr.
- Aubin, Paul, S.J. *Le problème de la "conversion."* Théologie historique 1. Paris: Beauchesne, 1963. Pp. 236. 20 fr.
- Baus, Karl. *Von der Urgemeinde zur frühchristlichen Grosskirche*. Handbuch der Kirchengeschichte 1. Freiburg: Herder, 1962. Pp. xxi + 498.
- Bede [Venerable]. *Bedae Venerabilis opera 2: Opera exegetica 2*. Corpus christianorum, series latina 119. Turnholt: Brepols, 1962. Pp. 343. 465 fr.; 390 fr. (paper).
- Braun, F.-M., O.P. *The Work of Père Lagrange*. Adapted from French by Richard T. A. Murphy, O.P. Milwaukee, Wis.: Bruce, 1963. Pp. xviii + 306. \$7.00.
- Cartas de San Jerónimo*. Edición bilingüe; introd., versión y notas por Daniel Ruiz Bueno. Biblioteca de autores cristianos 219-220. Madrid: Editorial Católica, 1962. 2 vols.; pp. 820, 874. Ptas. 125 each.
- Crouzel, Henri, S.J. *Virginité et mariage selon Origène*. Museum Lessianum, sect. théol. 58. Bruges: Desclée de Brouwer, 1963. Pp. 217. 224 fr.
- Louden, R. Stuart. *The True Face of the Kirk*. New York: Oxford Univ. Press, 1963. Pp. 148. \$3.40.
- Macquarrie, John. *Twentieth Century Religious Thought: The Frontiers of*

- Philosophy and Theology 1900-1960*. New York: Harper & Row, 1963. Pp. 415. \$5.00.
- Norris, R. A., Jr. *Manhood and Christ: A Study in the Christology of Theodore of Mopsuestia*. New York: Oxford Univ. Press, 1963. Pp. xv + 274. \$6.10.
- Peters, Robert. *Oculus episcopi: Administration in the Archdeaconry of St. Albans 1580-1625*. Manchester: Manchester Univ. Press, 1963. Pp. 116. 21s.
- Philo of Alexandria. *De gigantibus. Quod Deus sit immutabilis*. Introd., trad., et notes par A. Mosès. Oeuvres 7-8. Paris: Editions du Cerf, 1963. Pp. 151. 15 fr.
- Philo of Alexandria. *De plantatione*. Introd., trad., et notes par Jean Pouilloux. Oeuvres 10. Paris: Editions du Cerf, 1963. Pp. 107. 11.70 fr.
- Prosper of Aquitaine [Saint]. *Defense of St. Augustine*. Tr. by P. De Letter, S.J. Ancient Christian Writers 32. Westminster, Md.: Newman, 1963. Pp. 248. \$3.75.
- Quasten, Johannes. *Initiation aux Pères de l'Eglise* 3. Revu par l'auteur, trad. par J. Laporte. Paris: Editions du Cerf, 1963. Pp. 851. 42 fr.
- Quasten, Johannes. *Patrología 2: La edad de oro de la literatura patristica griega*. Edición por Ignacio Oñatibia. Biblioteca de autores cristianos 217. Madrid: Editorial Católica, 1962. Pp. 627. Ptas. 125.
- Ripberger, Albert. *Der Pseudo-Hieronymus-Brief IX "Cogitis me."* Spicilegium Friburgense 9. Freiburg, Schw.: Universitätsverlag, 1963. Pp. xv + 150. 20 fr.
- Schilling, Othmar. *Das Mysterium Lunae und die Erschaffung der Frau nach Gn 2, 21 f.* Paderborn: Schöningh, 1963. Pp. 36, 45 plates. DM 4.80.
- Southern, R. W. *Saint Anselm and His Biographer: A Study in Monastic Life and Thought 1059-c. 1130*. New York: Cambridge Univ. Press, 1963. Pp. xvi + 389. \$9.50.
- Sullivan, John Edward, O.P. *The Image of God: The Doctrine of St. Augustine and Its Influence*. Dubuque, Iowa: Priory Press, 1963. Pp. xvii + 356. \$5.00.
- Texte der Kirchenväter: Eine Auswahl nach Themen geordnet* 1. Hrsg. von Alfons Heilmann und Heinrich Kraft. Munich: Kösel, 1963. Pp. 663. DM 29.50; DM 25.—(subscription).
- Vie de sainte Mélanie*. Introd., texte, trad., et notes par Denys Gorce. Sources chrétiennes 90. Paris: Editions du Cerf, 1963. Pp. 304. 24 fr.
- Wilks, Michael. *The Problem of Sovereignty in the Later Middle Ages*. Cambridge Studies in Medieval Life & Thought, New Series 9. Cambridge: Cambridge Univ. Press, 1963. Pp. xiii + 619. \$12.50.

Pastoral and Ascetical Theology, Devotional Literature

- Bea, Augustin Cardinal. *The Unity of Christians*. New York: Herder and Herder, 1963. Pp. xvi + 231. \$4.95.
- Biot, François, O.P. *De la polémique au dialogue 2: Les chrétiens séparés face à l'Eglise*. Paris: Editions du Cerf, 1963. Pp. 135. 3.90 fr.
- Biss, Pierre. *Sainte Marie*. Paris: Editions du Cerf, 1963. Pp. 126. 4.50 fr.
- Cano, Melchior, Domingo de Soto, and Juan de la Cruz. *Tratados espirituales*. Introd. y edición por Vicente Beltran de Heredia, O.P. Biblioteca de autores cristianos 221. Madrid: Editorial Católica, 1962. Pp. 518. Ptas. 105.
- De contemplatione in schola teresiana*. Ephemerides Carmeliticae 13 (1962). Rome: Teresianum, 1962. Pp. 792. \$7.00.
- Durrwell, F. X., C.S.S.R. *In the Redeeming Christ: Toward a Theology of Spirituality*. Tr. by Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. xi + 292. \$5.00.
- The Eastern Churches and Catholic Unity*. Ed. by Maximos IV Sayegh. Tr. by John Dingle. New York: Herder and Herder, 1963. Pp. 237. \$4.95.
- Francis de Sales [Saint]. *The Love of God*. Tr. and introd. by Vincent Kerns, M.S.F.S. Westminster, Md.: Newman, 1963. Pp. xl + 561. \$5.95.
- Hitz, P., C.S.S.R. *To Preach the Gospel*. Tr. by Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. xii + 209. \$3.95.
- Israel in der christlichen Unterweisung*. Hrsg. von Theodor Filthaut. Schriften zur Katechetik 3. Munich: Kösel, 1963. Pp. 174. DM 8.80.
- Jiménez Duque, Baldomero. *Teología de la mística*. Biblioteca de autores cristianos 224. Madrid: Editorial Católica, 1963. Pp. xvi + 523. Ptas. 100.
- Lemaire, Henri. *François de Sales, docteur de la confiance et de la paix*. Paris: Beauchesne, 1963. Pp. 366. 19.50 fr.
- Lochet, Louis. *Fils de Dieu*. Paris: Editions du Cerf, 1963. Pp. 411. 15.60 fr.
- Loew, J., and G. M.-M. Cottier. *Dynamisme de la foi et incroyance*. Paris: Editions du Cerf, 1963. Pp. 133. 6.60 fr.
- Lombardi, Ricardo, S.J. *Ejercitaciones por un mundo mejor*. Trad. por Isidoro Martín. 2. ed. Biblioteca de autores cristianos 216. Madrid: Editorial Católica, 1963. Pp. xxiii + 753. Ptas. 125.
- Michonneau, G., and F. Varillon. *Propos sur la prédication*. Paris: Editions du Cerf, 1963. Pp. 281. 11.70 fr.
- Monastic Studies* 1. Berryville, Va.: Our Lady of the Holy Cross Abbey, 1963. Pp. 157.
- A Monk of the Eastern Church. *Jesus: A Dialogue with the Saviour*. Tr. by a Monk of the Western Church. New York: Desclee, 1963. Pp. 184. \$3.50.
- Oechslein, R. L., O.P. *Louis of Granada*. St. Louis: Herder, 1963. Pp. 142. \$4.20.

- Parsch, Pius. *Seasons of Grace*. Tr. by H. E. Winstone. New York: Herder and Herder, 1963. Pp. 369. \$5.00.
- Pfaller, Louis, O.S.B. *Sermon Treasury*. Richardton, N.D.: Assumption Abbey Press, 1963. Pp. 93. \$1.00.
- Stopp, Elisabeth. *Madame de Chantal*. Westminster, Md.: Newman, 1963. Pp. 272. \$4.50.
- Union et désunion des chrétiens*. Par J. Coppens et al. Recherches oecuméniques 1. Bruges-Paris: Desclée de Brouwer, 1963. Pp. 143.

Philosophical Questions

- Blackstone, William T. *The Problem of Religious Knowledge*. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 175. \$3.95; \$1.95 paper.
- Geiger, L.-B., O.P. *Philosophie et spiritualité*. Paris: Editions du Cerf, 1963. 2 vols.; pp. 238, 373. 30 fr.
- Hart, Samuel L. *Ethics: The Quest for the Good Life*. New York: Philosophical Library, 1963. Pp. 127. \$3.75.
- Jolivet, Régis. *Les activités de l'homme et la sagesse*. Lyon: Vitte, 1963. Pp. 135. 9 fr.
- Kant, Immanuel. *Introduction to Logic*. Tr. by Thomas K. Abbott. New York: Philosophical Library, 1963. Pp. 100. \$3.75.
- Merleau-Ponty, Maurice. *In Praise of Philosophy*. Tr. by John Wild and James Edie. Evanston, Ill.: Northwestern Univ. Press, 1963. Pp. 67. \$3.50.
- Owens, Joseph, C.Ss.R. *An Elementary Christian Metaphysics*. Milwaukee: Bruce, 1963. Pp. xiv + 384. \$5.50.
- Philosophy A to Z*. Ed. by James Gutmann. New York: Grosset & Dunlap, 1963. Pp. 343. \$2.50 paper.
- Plato Dictionary*. Ed. by Morris Stockhammer. New York: Philosophical Library, 1963. Pp. xv + 287. \$7.50.
- Prazak, Milos. *Language and Logic*. New York: Philosophical Library, 1963. Pp. 154. \$3.00.
- Robert, Jean-Dominique, O.P. *Approche contemporaine d'une affirmation de Dieu*. Museum Lessianum, sect. phil. 50. Bruges: Desclée de Brouwer, 1963. Pp. 250. 210 fr.
- Sahakian, William S. *Systems of Ethics and Value Theory*. New York: Philosophical Library, 1963. Pp. xx + 448. \$6.00.
- Salomon, Albert. *In Praise of Enlightenment*. Cleveland-New York: World, 1963. Pp. 413. \$2.95 paper.
- Wackenheim, Charles. *La faillite de la religion d'après Karl Marx*. Paris: Presses Universitaires de France, 1963. Pp. 355. 18 fr.

Weiss, Paul. *Religion and Art*. The Aquinas Lecture 1963. Milwaukee: Marquette Univ. Press, 1963. Pp. 97.

Special Questions

Ashby, Philip H. *History and Future of Religious Thought*. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. 171. \$1.95.

Christianity and World Revolution. Ed. by Edwin H. Rian. New York: Harper & Row, 1963. Pp. 237. \$4.00.

Contemporary Catholic Thought. Ed. with an introd. by Barry Ulanov. New York: Sheed & Ward, 1963. Pp. 310. \$6.00.

Donne, John. *The Anniversaries*. Ed. with introd. and comm. by Frank Manley. Baltimore: Johns Hopkins Press, 1963. Pp. 209. \$4.95.

Kac, Arthur W. *The Spiritual Dilemma of the Jewish People*. Chicago: Moody Press, 1963. Pp. 128. \$2.25.

Lévitt, Albert. *Judas Iscariot: An Imaginative Autobiography*. Hancock, N.H.: Flagstone Publications, 1961. Pp. ix + 65. \$1.45.

Mentor Books. New York: New American Library of World Literature, 1963.

St. Augustine, *The Confessions* (tr. Rex Warner; pp. 350; \$.75). Etienne

Gilson, *The Elements of Christian Philosophy* (pp. 380; \$.75). William F.

Lynch, S.J., *Christ and Apollo: The Dimensions of the Literary Imagination*

(pp. 254; \$.75). *The Philosophy of Aristotle* (introd. and comment. by

Renford Bambrough, trans. by J. L. Creed and A. E. Wardman; pp.

432; \$.95).

Miller, Samuel H. *The Dilemma of Modern Belief*. New York: Harper & Row, 1963. Pp. 113. \$3.00.

Ramm, Bernard. *The Christian College in the Twentieth Century*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 125. \$3.00.

Schwieder, Georg. *Latine loquor*. Ed. 2. Rome: Herder, 1963. Pp. 347. \$4.95.

Sorg, Rembert, O.S.B. *Meditating Like a Dove*. St. Louis: Pio Decimo Press, 1963. Pp. 32. \$.90.

Thomas, John L., S.J. *Religion and the American People*. Westminster, Md.: Newman, 1963. Pp. xiii + 307. \$4.50.

Zaehner, R. C. *Matter and Spirit: Their Convergence in Eastern Religions, Marx, and Teilhard de Chardin*. New York: Harper, 1963. Pp. 210. \$4.50.

INDEX TO VOLUME 24

AUTHORS

| | |
|-------------------------------------------------------------------------------|-----|
| BURGHARDT, W. J., S.J., The Literature of Christian Antiquity | 437 |
| BURRELL, D. B., C.S.C., Aquinas on Naming God | 183 |
| CAMPION, D. R., S.J., <i>Mater et magistra</i> and Its Commentators | 1 |
| DE LETTER, P., S.J., The Theology of God's Self-Gift | 402 |
| FARRAHER, J. J., S.J., Notes on Moral Theology | 53 |
| FLEMING, T. V., S.J., Christ and Divorce | 106 |
| KELLY, G., S.J., Notes on Moral Theology | 626 |
| LYNCH, J. J., S.J., Notes on Moral Theology | 213 |
| MARKOWICZ, W. A., Chrysostom's Sermons on Genesis: A Problem . . . | 652 |
| MCCARTHY, D. J., S.J., Personality, Society, and Inspiration | 553 |
| MCSHANE, P., S.J., On the Causality of the Sacraments | 423 |
| MURPHY, J. L., The Influence of Bishop Butler on Religious Thought . . | 361 |
| MUSURILLO, H., S.J., The Recent Revival of Origen Studies | 250 |
| NORTH, R., S.J., Teilhard and the Problem of Creation | 577 |
| REED, J. J., S.J., The Laity in Church Law | 602 |
| SCHEPERS, M. B., O.P., Karl Barth and Faith: Recent Orientations . . . | 464 |
| TAVARD, G. H., Christopher Davenport and the Problem of Tradition . . | 278 |
| THORNHILL, J., S.M., Towards an Integral Theology | 264 |

ARTICLES

| | |
|----------------------------------------------------------------------------|-----|
| Aquinas on Naming God. D. B. Burrell, C.S.C. | 183 |
| On the Causality of the Sacraments. P. McShane, S.J. | 423 |
| The Influence of Bishop Butler on Religious Thought. J. L. Murphy . . | 361 |
| The Laity in Church Law. J. J. Reed, S.J. | 602 |
| <i>Mater et magistra</i> and Its Commentators. D. R. Campion, S.J. | 1 |
| Personality, Society, and Inspiration. D. J. McCarthy, S.J. | 553 |
| Teilhard and the Problem of Creation. R. North, S.J. | 577 |
| The Theology of God's Self-Gift. P. De Letter, S.J. | 402 |

CURRENT THEOLOGY

| | |
|----------------------------------------------------------------------|-----|
| The Literature of Christian Antiquity. W. J. Burghardt, S.J. | 437 |
| Notes on Moral Theology. J. J. Farraher, S.J. | 53 |
| Notes on Moral Theology. G. Kelly, S.J. | 626 |
| Notes on Moral Theology. J. J. Lynch, S.J. | 213 |
| The Recent Revival of Origen Studies. H. Musurillo, S.J. | 250 |

NOTES

| | |
|---------------------------------------------------------------------|-----|
| Christ and Divorce. T. V. Fleming, S.J..... | 106 |
| Christopher Davenport and the Problem of Tradition. G. H. Tavard... | 278 |
| Chrysostom's Sermons on Genesis: A Problem. W. A. Markowicz..... | 652 |
| Karl Barth and Faith: Recent Orientations. M. B. Schepers, O.P..... | 464 |
| Towards an Integral Theology. J. Thornhill, S.M..... | 264 |

BOOK REVIEWS

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Aubin, P., S.J., <i>Le problème de la "conversion": Etude sur un terme commun à l'hellénisme et au christianisme des trois premiers siècles</i> (H. Musurillo, S.J.)..... | 482 |
| Baus, K., <i>Handbuch der Kirchengeschichte 1: Von der Urgemeinde zur frühchristlichen Grosskirche</i> (M. R. P. McGuire)..... | 695 |
| Bea, A. Card., <i>The Unity of Christians</i> (ed. B. Leeming, S.J.) (A. Dulles, S.J.)..... | 700 |
| Besnard, A.-M., O.P., <i>Le mystère du Nom: "Quiconque invoquera le Nom du Seigneur sera sauvé"</i> (K. Sullivan, R.S.C.J.)..... | 665 |
| Blatter, T., <i>Macht und Herrschaft Gottes: Eine bibeltheologische Studie</i> (R. Kugelman, C.P.)..... | 124 |
| Bontinck, F., <i>La lutte autour de la liturgie chinoise aux XVII^e et XVIII^e siècles</i> (G. H. Dunne, S.J.)..... | 499 |
| Bouttier, M., <i>En Christ: Etude d'exégèse et de théologie paulinienne</i> (J. A. Fitzmyer, S.J.)..... | 296 |
| Bouyer, L., <i>Le rite et l'homme: Sacralité naturelle et liturgie</i> (M. J. O'Connell, S.J.)..... | 303 |
| Casel, O., O.S.B., <i>The Mystery of Christian Worship and Other Writings</i> (ed. B. Neunheuser, O.S.B., tr. I. T. Hale) (C. Howell, S.J.)..... | 140 |
| Cerfaux, L., <i>Le chrétien dans la théologie paulinienne</i> (R. Sneed, O.S.B.)..... | 476 |
| Crespy, G., <i>La pensée théologique de Teilhard de Chardin</i> (C. Vollert, S.J.)..... | 146 |
| D'Arcy, E., <i>Conscience and Its Right to Freedom</i> (H. A. Rommen)..... | 145 |
| <i>Dictionary of Moral Theology</i> (ed. Msgr. P. Palazzini, tr. H. J. Yannone) (R. H. Springer, S.J.)..... | 518 |
| <i>Dictionnaire de spiritualité</i> , fasc. 33-34 (W. J. Burke, S.J.)..... | 316 |
| Douglas, J. D., <i>The New Bible Dictionary</i> (J. L. McKenzie, S.J.)..... | 121 |
| Dupont, J., O.S.B., <i>Le discours de Milet: Testament pastoral de saint Paul</i> (K. Sullivan, R.S.C.J.)..... | 478 |
| Dupré, L., <i>Kierkegaard As Theologian</i> (Q. Lauer, S.J.)..... | 510 |

| | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <i>The Eastern Churches and Catholic Unity</i> (ed. Maximos IV Sayegh, tr. J. Dingle) (G. A. Maloney, S.J.) | 701 |
| <i>Enchiridion symbolorum, definitionum et declarationum de rebus fidei et morum</i> (rev. and ann. A. Schönmetzer, S.J.) (M. J. O'Connell, S.J.) | 490 |
| <i>L'Episcopat et l'église universelle</i> (ed. Y. Congar, O.P., and B.-D. Dupuy, O.P.) (C. G. Arévalo, S.J.) | 306 |
| Feghali, J., <i>Histoire du droit de l'église maronite 1: Les conciles des XVI^e et XVII^e siècles.</i> (M. J. O'Connell, S.J.) | 309 |
| Finance, J. de, S.J., <i>Essai sur l'agir humain</i> (J. Collins) | 516 |
| Geiselman, J. R., <i>Die Heilige Schrift und die Tradition</i> (J. L. Murphy) | 484 |
| Gerken, J. D., <i>Toward a Theology of the Layman</i> (J. E. Kerns, S.J.) | 314 |
| <i>The Global Mission of the Church</i> (ed. J. F. Ewing, S.J.) (E. S. Dunn, S.J.) | 312 |
| Graham, A., O.S.B., <i>Zen Catholicism</i> (R. E. Whitson) | 508 |
| Grant, R. M., <i>A Historical Introduction to the New Testament</i> (J. A. Fitzmyer, S.J.) | 671 |
| Grelot, P., <i>Sens chrétien de l'Ancien Testament: Esquisse d'un traité dogmatique</i> (J. L. McKenzie, S.J.) | 291 |
| Hamer, J., O.P., <i>L'Eglise est une communion</i> (C. H. Henkey) | 495 |
| <i>Handbuch theologischer Grundbegriffe 1: Adam—Kult</i> (ed. H. Fries) (M. J. O'Connell, S.J.) | 480 |
| Heschel, A. J., <i>The Prophets</i> (J. L. McKenzie, S.J.) | 470 |
| Jaeger, L., <i>The Ecumenical Council, the Church and Christendom</i> (tr. A. V. Littledale) (J. L. Murphy) | 134 |
| Jungmann, J. A., S.J., <i>The Good News Yesterday and Today</i> (tr. and ed. W. A. Huesman, S.J.) (J. Carmody, S.J.) | 501 |
| Karrer, O., <i>Peter and the Church: An Examination of Cullmann's Thesis</i> (tr. R. Walls) (J. F. McCue) | 676 |
| Kleinheyer, B., <i>Die Priesterweihe im römischen Ritus</i> (M. J. O'Connell, S.J.) | 142 |
| Knox, J., <i>The Church and the Reality of Christ</i> (A. Dulles, S.J.) | 132 |
| Küng, H., <i>Strukturen der Kirche</i> (C. H. Henkey) | 492 |
| Lackmann, M., <i>The Augsburg Confession and Catholic Unity</i> (tr. W. R. Bouman) (A. Dulles, S.J.) | 496 |
| Larcher, C., O.P., <i>L'Actualité chrétienne de l'Ancien Testament d'après le Nouveau Testament</i> (J. L. McKenzie, S.J.) | 668 |
| Larsson, E., <i>Christus als Vorbild</i> (J. L. McKenzie, S.J.) | 678 |

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Leff, G., <i>Gregory of Rimini: Tradition and Innovation in Fourteenth Century Thought</i> (J. I. Conway, S.J.)..... | 138 |
| Lubac, H. de, S.J., <i>La pensée religieuse du Père Teilhard de Chardin</i> (C. Vollert, S.J.)..... | 146 |
| Lynn, W., <i>Christ's Redemptive Merit: The Nature of Its Causality according to St. Thomas</i> (T. E. Clarke, S.J.)..... | 299 |
| Mackey, J. P., <i>The Modern Theology of Tradition</i> (J. L. Murphy)..... | 684 |
| Marty, F., S.J., <i>La perfection de l'homme selon saint Thomas d'Aquin: Ses fondements ontologiques et leur vérification dans l'ordre actuel</i> (C. A. Schleck, C.S.C.)..... | 703 |
| Massaux, E., et al., <i>La venue du Messie: Messianisme et eschatologie</i> (R. A. F. MacKenzie, S.J.)..... | 472 |
| <i>La maternité spirituelle de Marie: Rapports doctrinaux</i> (E. R. Carroll, O. Carm.)..... | 135 |
| <i>La maternité spirituelle de Marie</i> 1, 2, 3 (E. R. Carroll, O. Carm.)..... | 135 |
| Metz, J. B., <i>Christliche Anthropozentrik</i> (G. A. McCool, S.J.)..... | 149 |
| Moule, C. F. D., <i>The Birth of the New Testament</i> (J. C. Turro)..... | 125 |
| Mouroux, J., <i>Le mystère du temps: Approche théologique</i> (R. O. Johann, S.J.)..... | 324 |
| Neuenzeit, P., <i>Das Herrenmahl: Studien zur paulinischen Eucharistieauffassung</i> (C. P. Ceroke, O. Carm.)..... | 129 |
| Norris, R. A., <i>Manhood and Christ: A Study in the Christology of Theodore of Mopsuestia</i> (H. Musurillo, S.J.)..... | 680 |
| <i>Plotini opera 2: Enneades 4-5</i> (ed. P. Henry, S.J., and H.-R. Schwyzer) (J. I. Conway, S.J.)..... | 326 |
| Polman, A. D. R., <i>The Word of God according to St. Augustine</i> (tr. A. J. Pomerans) (T. E. Clarke, S.J.)..... | 682 |
| Poulat, E., <i>Histoire, dogme et critique dans la crise moderniste</i> (J. J. Heaney, S.J.)..... | 321 |
| Raven, C. E., <i>Teilhard de Chardin: Scientist and Seer</i> (C. Vollert, S.J.).. | 514 |
| Renaud, B., <i>Je suis un Dieu jaloux: Evolution sémantique et signification théologique de Qin'ah</i> (C. Stuhlmüller, C.P.)..... | 666 |
| Rigaux, B., <i>Saint Paul et ses lettres: Etat de la question</i> (J. A. Fitzmyer, S.J.).. | 473 |
| Ritzer, K., O.S.B., <i>Formen, Riten und religiöses Brauchtum der Eheschliessung in den christlichen Kirchen des ersten Jahrtausends</i> (M. J. O'Connell, S.J.)..... | 142 |
| Robert, J.-D., O.P., <i>Approche contemporaine d'une affirmation de Dieu: Essai sur le fondement ultime de l'acte scientifique</i> (F. R. Haig, S.J.).. | 708 |

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Robinson, J. M., and J. B. Cobb, <i>New Frontiers in Theology 1: The Later Heidegger and Theology</i> (J. Cahill, S.J.)..... | 512 |
| Romaniuk, K., <i>L'Amour du Père et du Fils dans le sotériologie de saint Paul</i> (K. Sullivan, R.S.C.J.)..... | 294 |
| Schleck, C. A., C.S.C., <i>The Theology of Vocations</i> (W. J. Burke, S.J.)... | 693 |
| Southern, R. W., <i>Saint Anselm and His Biographer</i> (R. E. McNally, S.J.)..... | 697 |
| Steiner, M., O.F.M., <i>La tentation de Jésus dans l'interprétation patristique de saint Justin à Origène</i> (D. Unger, O.F.M.Cap.)..... | 131 |
| Steinmann, J., <i>Friedrich von Hügel: Sa vie, son oeuvre et ses amitiés</i> (J. J. Heaney, S.J.)..... | 321 |
| Stoeckle, B., O.S.B., " <i>Gratia supponit naturam</i> ": <i>Geschichte und Analyse eines theologischen Axioms</i> (C. Vollert, S.J.)..... | 688 |
| Suenens, L. J. Card., <i>The Nun in the World: New Dimensions in the Modern Apostolate</i> (tr. G. Stevens) (M. Immaculata, R.J.M.)..... | 504 |
| Thomas, J. L., S.J., <i>Religion and the American People</i> (W. J. Gibbons, S.J.)..... | 710 |
| Trevor, M., <i>Newman 1: The Pillar of the Cloud; 2: Light in Winter</i> (M. J. O'Connell, S.J.)..... | 319 |
| Turner, H. E. W., <i>Historicity and the Gospels: A Sketch of Historical Method and Its Application to the Gospels</i> (A. Dulles, S.J.)..... | 673 |
| <i>Voix de l'église en Orient</i> (ed. Maximos IV Sayegh) (G. A. Maloney, S.J.)..... | 701 |
| Wackenheim, C., <i>La faillite de la religion d'après Karl Marx</i> (Q. Lauer, S.J.)..... | 707 |
| Wainwright, A. W., <i>The Trinity in the New Testament</i> (J. H. Crehan, S.J.)..... | 127 |
| Winklhofer, A., <i>The Coming of His Kingdom: A Theology of the Last Things</i> (tr. A. V. Littledale) (C. Vollert, S.J.)..... | 690 |
| Ysebaert, J., <i>Greek Baptismal Terminology: Its Origin and Early Development</i> (E. J. Kilmartin, S.J.)..... | 300 |
| Zehrer, F., <i>Synoptischer Kommentar 1: Kindheitsgeschichte und Anfang des öffentlichen Wirkens Jesu</i> (R. E. Brown, S.S.)..... | 293 |
| Zeitlin, S., <i>The Rise and Fall of the Judaean State: A Political, Social and Religious History of the Second Commonwealth. Volume One: 332-37 B.C.E.</i> (J. J. DeVault, S.J.)..... | 122 |

SHORTER NOTICES

| | |
|----------------------------------------------------------------------------------------------------|-----|
| <i>The Adolescent: His Search for Understanding</i> (ed. W. C. Bier, S.J.) (J. Gaffney, S.J.)..... | 542 |
|----------------------------------------------------------------------------------------------------|-----|

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Agterberg, M., O.E.S.A., " <i>Ecclesia-virgo</i> ": <i>Etude sur la virginité de l'église et des fidèles chez saint Augustin</i> (T. E. Clarke, S.J.)..... | 336 |
| Alonso Schökel, L., S.J., <i>Understanding Biblical Research</i> (tr. P. J. McCord, S.J.) (R. I. Caplice, S.J.)..... | 522 |
| <i>L'Annonce de l'évangile aujourd'hui</i> (ed. A.-M. Henry, O.P.) (M. J. O'Connell, S.J.)..... | 537 |
| <i>Archiv für Liturgiewissenschaft</i> 7/2 (1962) (M. J. O'Connell, S.J.)..... | 536 |
| Armendariz, L., <i>El nuevo Moisés: Dinámica cristocéntrica en la tipología de Cirilo Alejandrino</i> (A. Kerrigan, O.F.M.)..... | 730 |
| Audet, J.-P., O.P., <i>Admiration religieuse et désir de savoir: Réflexions sur la condition du théologien</i> (M. J. O'Connell, S.J.)..... | 155 |
| Baillie, J., <i>The Sense of the Presence of God</i> (E. O'Brien, S.J.)..... | 327 |
| Barr, J., <i>Biblical Words for Time</i> (J. A. Fitzmyer, S.J.)..... | 524 |
| Barrett, P., <i>Religious Liberty and the American Presidency: A Study in Church-State Relations</i> (T. O. Hanley, S.J.)..... | 540 |
| Bars, H., <i>Marche de l'espérance</i> (T. E. Clarke, S.J.)..... | 719 |
| Baum, G., O.S.A., <i>Progress and Perspectives: The Catholic Quest for Christian Unity</i> (A. Dulles, S.J.)..... | 158 |
| <i>Bedae Venerabilis opera 2: Opera exegetica 2, 3</i> (ed. D. Hurst, O.S.B.) (R. E. McNally, S.J.)..... | 531 |
| Berkouwer, G. C., <i>Man: The Image of God</i> (tr. D. W. Jellema) (E. O'Brien, S.J.)..... | 341 |
| Bettoni, E., O.F.M., <i>Duns Scotus: The Basic Principles of His Philosophy</i> (ed. and tr. B. Bonansea, O.F.M.) (P. J. McCord, S.J.)..... | 169 |
| <i>The Bible in Current Catholic Thought</i> (ed. J. L. McKenzie, S.J.) (J. J. DeVault, S.J.)..... | 524 |
| <i>The Bible Today</i> , no. 1 (J. Gallen, S.J.)..... | 152 |
| <i>Biblioteca de autores cristianos</i> 211-214..... | 174 |
| <i>Biblioteca de autores cristianos</i> 216-222 (M. J. O'Connell, S.J.)..... | 737 |
| <i>Bienheureux Claude La Colombière: Ecrits spirituels</i> (ed. A. Ravier, S.J.) (W. V. Bangert, S.J.)..... | 734 |
| Biser, E., " <i>Gott ist tot</i> ": <i>Nietzsches Destruktion des christlichen Bewusstseins</i> (Q. Lauer, S.J.)..... | 732 |
| Boisset, J., <i>Erasmus et Luther: Libre ou serf arbitre?</i> (C. J. Lohr, S.J.).... | 534 |
| Braun, F.-M., O.P., <i>The Work of Père Lagrange</i> (tr. T. A. Murphy, O.P.) (S. Brown, S.J.)..... | 523 |
| Brinktrine, J., <i>Die Lehre von den heiligen Sakramenten der katholischen Kirche</i> 2 (M. J. O'Connell, S.J.)..... | 720 |

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Casel, O., O.S.B., <i>Faites ceci en mémoire de moi</i> (tr. J. Didier) (M. J. O'Connell, S.J.) | 534 |
| Chadwick, N. K., <i>Celt and Saxon: Studies in the Early British Border</i> (R. T. Meyer) | 532 |
| <i>The Challenge of Mater et Magistra</i> (ed. J. N. Moody and J. G. Lawler) (J. J. Conlin, S.J.) | 541 |
| Chéné, J., <i>La théologie de saint Augustin: Grâce et prédestination</i> (T. E. Clarke, S.J.) | 335 |
| Childs, B. S., <i>Memory and Tradition in Israel</i> (J. L. McKenzie, S.J.) | 714 |
| <i>The Church's Magna Charta for Migrants</i> (ed. G. Tessarolo, P.S.S.C.) (J. J. Reed, S.J.) | 540 |
| <i>Conciliorum oecumenicorum decreta</i> (ed. J. Alberigo, P.-P. Joannou, C. Leonardi, and P. Prodi) (M. J. O'Connell, S.J.) | 157 |
| Congar, Y. M.-J., O.P., <i>Les voies du Dieu vivant</i> (W. J. Burke, S.J.) | 347 |
| Congar, Y. M.-J., O.P., <i>Sacerdoce et laïcat devant leurs tâches d'évangélisation et de civilisation</i> (M. J. O'Connell, S.J.) | 343 |
| Congar, Y. M.-J., O.P., <i>Sainte église: Etudes et approches ecclésiologiques</i> (M. J. O'Connell, S.J.) | 716 |
| Connolly, R. H., O.S.B., <i>Didascalia apostolorum</i> (M. J. O'Connell, S.J.) | 531 |
| Couture, R. A., O.M.I., <i>L'Imputabilité morale des premiers mouvements de sensualité: De saint Thomas aux Salmanticenses</i> (M. J. O'Connell, S.J.) | 722 |
| Dahl, M. E., <i>The Resurrection of the Body</i> (J. A. Fitzmyer, S.J.) | 528 |
| Dalmaï, I.-H., O.P., J. Coppens, et al., <i>Union et désunion des chrétiens</i> (M. J. O'Connell, S.J.) | 720 |
| D'Arcy, M. C., S.J., <i>No Absent God: The Relations between God and the Self</i> (J. M. Phelan, S.J.) | 156 |
| Davis, C., <i>Theology for Today</i> (M. J. O'Connell, S.J.) | 716 |
| <i>Dialogue for Reunion: The Catholic Premises</i> (ed. L. Swidler) | 173 |
| <i>Dictionnaire de théologie catholique: Tables générales (Innocent XIII—Jésuites)</i> (M. J. O'Connell, S.J.) | 170 |
| Dondaine, A., O.P., <i>Ecrits de la "petite école" porrétaïne</i> (M. J. O'Connell, S.J.) | 155 |
| Eder, P., <i>Sühne: Eine theologische Untersuchung</i> (C. H. Henkey) | 342 |
| Feuillet, A., <i>Etudes johanniques</i> | 171 |
| Filas, F. L., S.J., <i>Joseph: The Man Closest to Jesus</i> (F. Schroeder, S.S.J.) | 527 |
| Flick, M., S.J., and Z. Alszeghy, S.J., <i>Il Creatore: L'Inizio della salvezza</i> (J. F. Sweeney, S.J.) | 340 |

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <i>Fragen der Theologie heute</i> (ed. J. Feiner, J. Trütsch, and F. Böckle) (C. Lofy, S.J.)..... | 154 |
| Frank, K. B., <i>Fundamental Questions on Ecclesiastical Art</i> (tr. Sister M. Margretta Nathe, O.S.B.) (V. J. Duminuco, S.J.)..... | 350 |
| Fransen, P., S.J., <i>Divine Grace and Man</i> (tr. G. Dupont, S.J.) (T. E. Clarke, S.J.)..... | 162 |
| <i>Die Frau im Heil</i> (ed. T. Bogler, O.S.B.) (M. J. O'Connell, S.J.)..... | 341 |
| Gamber, K., <i>Codices liturgici latini antiquiores</i> (M. J. O'Connell, S.J.).. | 724 |
| Gaustad, E. S., <i>Historical Atlas of Religion in America</i> | 173 |
| Gavigan, J. J., <i>De vita monastica in Africa septentrionali inde a temporibus s. Augustini usque ad invasiones arabum</i> (M. Caritas, S.H.C.J.)..... | 727 |
| <i>The General Council: Special Studies in Doctrinal and Historical Background</i> (ed. W. J. McDonald) (H. J. Ryan, S.J.)..... | 156 |
| Godfrey, J., <i>The Church in Anglo-Saxon England</i> (R. T. Meyer)..... | 348 |
| Goffi, T., <i>Laicità politica e Chiesa</i> (H. A. Doyle, R.S.C.J.)..... | 162 |
| González Núñez, A., <i>Profetas, sacerdotes, y reyes en el antiguo Israel: Problemas de adaptación del Yahvismo en Canaán</i> (J. J. DeVault, S.J.)..... | 329 |
| Gordon, C. H. <i>Before the Bible: The Common Background of Greek and Hebrew Civilizations</i> (R. I. Caplice, S.J.)..... | 522 |
| Gornall, T., S.J., <i>A Philosophy of God: The Elements of Thomist Natural Theology</i> (L. J. O'Donovan, S.J.)..... | 736 |
| <i>The Guide to Catholic Literature 1961</i> (ed. J. A. Placek and J. R. Fang) (E. F. X. Ivers, S.J.)..... | 171 |
| <i>Handbuch theologischer Grundbegriffe 2: Laie—Zeugnis</i> (ed. H. Fries) (M. J. O'Connell, S.J.)..... | 716 |
| Häring, B., C.S.S.R., <i>The Law of Christ 2: Special Moral Theology</i> (tr. E. G. Kaiser, C.P.P.S.) (F. F. Cardegna, S.J.)..... | 539 |
| Heidegger, M., <i>Being and Time</i> (tr. J. Macquarrie and E. Robinson) (Q. Lauer, S.J.)..... | 350 |
| Hitz, P., <i>To Preach the Gospel</i> (tr. R. Sheed) (E. J. Linehan, S.J.)..... | 735 |
| Holzherr, G., O.S.B., <i>Regula Ferioli</i> (R. E. McNally, S.J.)..... | 163 |
| Hugh of Saint-Victor, <i>Selected Spiritual Writings</i> (tr. a Religious of C.S.M.V.) (M. J. O'Connell, S.J.)..... | 533 |
| <i>L'Initiation chrétienne</i> (ed. A. Hamman, O.F.M.) (M. J. O'Connell, S.J.)..... | 723 |
| <i>Instrumenta patristica</i> (M. J. O'Connell, S.J.)..... | 333 |
| Iserloh, E., <i>Luthers Thesenanschlag: Tatsache oder Legende?</i> (C. L. Hohl)..... | 731 |

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <i>Jahrbuch für Antike und Christentum</i> 4 (1961) (M. J. O'Connell, S.J.) . . . | 529 |
| <i>St. John Chrysostom: Baptismal Instructions</i> (tr. and ann. P. W. Harkins) (R. E. Carter, S.J.) | 729 |
| Jungmann, J. A., S.J., <i>Die Stellung Christi im liturgischen Gebet</i> (M. J. O'Connell, S.J.) | 725 |
| Knowles, D., <i>The Historian and Character, and Other Essays</i> (M. J. O'Connell, S.J.) | 739 |
| Kopp, C., <i>The Holy Places of the Gospels</i> (R. North, S.J.) | 526 |
| Küng, H., <i>That the World May Believe</i> (tr. C. Hastings) (A. Dulles, S.J.) | 536 |
| Latourette, K. S., <i>Christianity in a Revolutionary Age 5: The Twentieth Century outside Europe</i> (J. F. Broderick, S.J.) | 734 |
| Lebacqz, J., S.J., <i>Certitude et volonté</i> (J. G. Milhaven, S.J.) | 542 |
| <i>Lettres des premiers Chartreux</i> 1: S. Bruno, Guigues, S. Anthelme (tr. a Carthusian) (H. J. Bertels, S.J.) | 164 |
| Liesel, N., <i>The Eucharistic Liturgies of the Eastern Churches</i> (tr. D. Heimann) (M. J. O'Connell, S.J.) | 535 |
| <i>Liturgisches Jahrbuch: Registerband 1951-1960</i> (M. J. O'Connell, S.J.) . . | 166 |
| <i>Looking toward the Council: An Inquiry among Christians</i> (ed. J. E. Cunneen) | 173 |
| <i>Maaserot/Maaser Scheni</i> (Vom Zehnten/Vom Zweiten Zehnten): <i>Die Mischna</i> 1/7-8 (ed. and tr. by W. Bunte) (S. Rosenblatt) | 330 |
| Macquarrie, J., <i>Twentieth-Century Religious Thought: The Frontiers of Philosophy and Theology, 1900-1960</i> (M. J. O'Connell, S.J.) | 733 |
| Maier, F. W., <i>Paulus als Kirchengründer und kirchlicher Organisator</i> (J. A. Fitzmyer, S.J.) | 332 |
| Maimonides, M., <i>The Guide of the Perplexed</i> (ed. and tr. S. Pines) (M. J. O'Connell, S.J.) | 731 |
| <i>Marie, l'église et la rédemption</i> (E. R. Carroll, O.Carm.) | 337 |
| Matczak, S. A., <i>Karl Barth on God</i> (M. B. Schepers, O.P.) | 718 |
| Matthew of Aquasparta, O.F.M., <i>Sermones de s. Francisco, de s. Antonio et de s. Clara</i> (ed. G. Gál, O.F.M.) (M. J. O'Connell, S.J.) | 349 |
| Mausbach, J., and G. Ermecke, <i>Katholische Moraltheologie</i> 3 (R. J. Kelly, S.J.) | 721 |
| <i>Mélanges offerts au Père René Mouterde pour son 80^e anniversaire</i> 2 (J. A. Fitzmyer, S.J.) | 714 |
| Ménard, J. E., <i>L'Evangile de vérité: Rétroversion grecque et commentaire</i> (G. MacRae, S.J.) | 334 |
| Mersch, E., S.J., <i>Le Christ, l'homme et l'univers</i> (T. E. Clarke, S.J.) | 718 |

| | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Meuzelaar, J. J., <i>Der Leib des Messias: Eine exegetische Studie über den Gedanken vom Leib Christi in den Paulusbriefen</i> (J. C. Turro) | 527 |
| Meyendorff, J., <i>The Orthodox Church: Its Past and Its Role in the World Today</i> (tr. J. Chapin) (J. L. Monks, S.J.) | 339 |
| Miller, B., <i>The Range of Intellect</i> (J. K. McCormack, S.J.) | 736 |
| <i>The Mirror of Charity: The "Speculum caritatis" of St. Aelred of Rievaulx</i> (tr. G. Webb and A. Walker) (H. J. Bertels, S.J.) | 164 |
| Molari, C., <i>Teologia e diritto canonico in San Tommaso d'Aquino: Contesto storico ed analisi dottrinale delle opere polemiche sulla vita religiosa</i> (M. J. O'Connell, S.J.) | 160 |
| Moll, W., <i>Vater und Väterlichkeit</i> (M. J. O'Connell, S.J.) | 344 |
| <i>Monastic Studies 1</i> (M. J. O'Connell, S.J.) | 728 |
| Moyer, E. S., <i>Who Was Who in Church History</i> (R. E. Carter, S.J.) | 153 |
| <i>Nachfolge Christi in Bibel, Liturgie und Spiritualität</i> (ed. T. Bogler, O.S.B.) (M. J. O'Connell, S.J.) | 346 |
| <i>1963 National Catholic Almanac</i> (ed. F. A. Foy, O.F.M.) (R. G. Cregan, S.J.) | 352 |
| Neumann, C. W., S.M., <i>The Virgin Mary in the Works of St. Ambrose</i> (E. R. Carroll, O.Carm.) | 336 |
| <i>Nuclear Weapons: A Catholic Response</i> (ed. W. Stein) (R. H. Springer, S.J.) | 167 |
| Olivier, B., O.P., <i>Christian Hope</i> (tr. P. Barrett, O.F.M.Cap.) (T. E. Clarke, S.J.) | 719 |
| Pauly, F., <i>Springiersbach</i> (M. J. O'Connell, S.J.) | 349 |
| Peinador Navarro, A., C.F.M., <i>Tratado de moral profesional</i> (O. Begus, S.J.) | 721 |
| Pelletier, A., S.J., <i>Flavius Josephus adapteur de la Lettre d'Aristée: Une réaction atticisme contre la Koinè</i> (E. R. Smothers, S.J.) | 152 |
| Pilote, G.-R., <i>Guide de consultation des discours du Pape Pie XII</i> (M. J. O'Connell, S.J.) | 739 |
| Podhradsky, G., <i>Lexikon der Liturgie: Ein Überblick für die Praxis</i> (R. E. McNally, S.J.) | 165 |
| <i>Preaching</i> (ed. R. Drury) (E. J. Linehan, S.J.) | 538 |
| <i>La prière des heures</i> (ed. B. Cassien and B. Botte, O.S.B.) (M. J. O'Connell, S.J.) | 726 |
| <i>Problems in Addiction: Alcoholism and Narcotics</i> (ed. W. C. Bier, S.J.) (J. F. Harvey, O.S.F.S.) | 351 |
| <i>Proceedings, Eighth Annual Convention of the Society of Catholic College Teachers of Sacred Doctrine</i> (D. G. Clifford, S.J.) | 346 |

| | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| <i>Proceedings of the Second Precious Blood Study Week</i> (ed. F. Hennefeld) (J. F. Sweeney, S.J.) | 340 |
| Prosper of Aquitaine [Saint], <i>Defense of St. Augustine</i> (tr. P. De Letter, S.J.) (T. E. Clarke, S.J.) | 730 |
| <i>Der pseudo-Hieronymus-Brief IX "Cogitis me"</i> (ed. A. Ripberger) (R. E. McNally, S.J.) | 532 |
| Ratzinger, J., <i>Frères dans le Christ</i> (tr. H.-M. Rochais, O.S.B., and J. Evrard, O.S.B.) (M. J. O'Connell, S.J.) | 159 |
| <i>Renouveau de la catéchèse: Rapports de la Semaine Internationale d'Etudes d'Eichstatt</i> (ed. J. Hofinger, S.J.) (W. A. Huesman, S.J.) | 168 |
| <i>Riches et pauvres dans l'église ancienne</i> (ed. A. Hamman, O.F.M., tr. F. Quéré-Jaulmes) | 172 |
| Riga, P., <i>Sin and Penance: Insights into the Mystery of Salvation</i> (P. F. Palmer, S.J.) | 343 |
| Robinson, J. A. T., <i>Twelve New Testament Studies</i> (J. A. Fitzmyer, S.J.) | 331 |
| <i>The Roman Martyrology</i> (ed. J. B. O'Connell) | 173 |
| Roques, R., <i>Structures théologiques de la gnose à Richard de Saint-Victor: Essais et analyses critiques</i> (M. J. O'Connell, S.J.) | 344 |
| Royo, A., O.P., and Aumann, J., O.P., <i>The Theology of Christian Perfec- tion</i> (F. F. Cardegna, S.J.) | 163 |
| <i>La sainte Bible 8/1: Les petits prophètes (Osée, Joël, Amos, Abdias, Jonas)</i> (L'Ecole biblique de Jérusalem) (J. L. McKenzie, S.J.) | 329 |
| Santos Hernández, A., S.J., <i>Derecho misional</i> (E. L. Murphy, S.J.) | 338 |
| Santos Hernández, A., S.J., <i>Teología bíblico-patristica de las misiones</i> (E. L. Murphy, S.J.) | 338 |
| Schilling, O., <i>Das Mysterium lunae und die Erschaffung der Frau nach Gn 2, 21 f.</i> (M. J. O'Connell, S.J.) | 715 |
| <i>Schools and Scholarship: The Christian Idea of Education 2</i> (ed. E. Fuller) (J. G. Lawler) | 740 |
| Schultz, R., <i>Unity: Man's Tomorrow</i> (A. Dulles, S.J.) | 345 |
| Schwartz, E., <i>Zum Neuen Testament und zum frühen Christentum</i> (M. J. O'Connell, S.J.) | 529 |
| Sillem, E., <i>Ways of Thinking about God: Thomas Aquinas and the Modern Mind</i> (J. R. Rosenberg) | 327 |
| <i>Teaching All Nations: A Symposium on Modern Catechetics</i> (ed. J. Hof- inger, S.J., and C. Howell, S.J., tr. C. Howell, S.J.) (W. A. Huesman, S.J.) | 168 |
| <i>Theologia viatorum 8</i> (1961-62) (ed. F. Maass) (M. J. O'Connell, S.J.) | 543 |

| | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Thomas Aquinas [Saint], <i>Somme théologique: Les actes humains</i> 1 (tr. H.-D. Gardail, O.P.) (M. J. O'Connell, S.J.)..... | 167 |
| Thorman, D. J., <i>The Emerging Layman: The Role of the Catholic Layman in America</i> (D. G. Clifford, S.J.)..... | 170 |
| Thrall, M. E., <i>Greek Particles in the New Testament</i> (E. R. Smothers, S.J.)..... | 525 |
| <i>The Torah, The Five Books of Moses: A New Translation</i> (ed. H. M. Orlinsky) (R. North, S.J.)..... | 713 |
| Truchet, J., <i>Bossuet panégyriste</i> (M. J. O'Connell, S.J.)..... | 539 |
| Turck, A., <i>Évangélisation et catéchèse aux deux premiers siècles</i> (M. J. O'Connell, S.J.)..... | 537 |
| Turner, H. E. W., and H. Montefiore, <i>Thomas and the Evangelists</i> (J. A. Fitzmyer, S.J.)..... | 335 |
| <i>Unto the Altar</i> (ed. A. Kirchgaessner) (J. Gallen, S.J.)..... | 726 |
| Useros Carretero, M., "Statuta ecclesiae" y "Sacramenta ecclesiae" en la <i>eclesiología de St. Tomás de Aquino</i> (J. J. Reed, S.J.)..... | 161 |
| Vicaire, M.-H., O.P., <i>L'Imitation des apôtres: Moines, chanoines, et mendiants (IV^e-XIII^e siècles)</i> (M. J. O'Connell, S.J.)..... | 728 |
| Weiss, P., <i>Religion and Art</i> (V. J. Duminuco, S.J.)..... | 738 |
| Wickert, U., <i>Studien zu den Pauluskommentaren Theodors von Mopuestia als Beitrag zum Verständnis der antiochenischen Theologie</i> (E. O'Doherty)..... | 332 |
| Wilson, R. McL., <i>The Gospel of Philip</i> (G. MacRae, S.J.)..... | 530 |
| Wolter, M., O.S.B., <i>The Principles of Monasticism</i> (ed. and tr. B. A. Sause, O.S.B.)..... | 172 |
| <i>The Wycliffe Bible Commentary</i> (ed. C. F. Pfeiffer and E. F. Harrison) (J. A. Fitzmyer, S.J.)..... | 328 |
| <i>Yearbook of Liturgical Studies</i> 3 (1962) (ed. J. H. Miller, C.S.C.) (M. J. O'Connell, S.J.)..... | 166 |
| Zananiiri, G., O.P., <i>Pape et patriarches</i> (G. Weigel, S.J.)..... | 717 |