

## BOOK REVIEWS

LE MYSTÈRE DU NOM: "QUICONQUE INVOQUERA LE NOM DU SEIGNEUR SERA SAUVÉ." By A.-M. Besnard, O.P. *Lectio divina* 35. Paris: Editions du Cerf, 1962. Pp. 200 + 7 illustrations. 12 fr.

The purpose of this book is to investigate the theological riches contained in the words Peter cited from Joel in his kerygmatic address on the day of Pentecost: "Whoever will invoke the name of Yahweh will be saved" (3:5). To establish the fact that this formula is not only an epitome of Old Testament soteriology but also that it links the theology of the old and new covenants, B. divides his work into three parts. First, he studies the role played by "the Name of Yahweh" in Israel's life of faith and worship. Second, he studies, in various places of the Bible and then specifically in Joel, the meaning of the words "to call upon the Name of Yahweh." Third, he studies the meaning of the phrase "*the invocation of the Name of the Lord*" in the primitive Christian Church.

Wisely avoiding modern categories in interpreting the biblical use of the divine Name, he distinguishes, with Procksch, between the noetic and the dynamic elements in the Hebraic understanding of *šēm*. The noetic element may have two values: an a priori intrinsic semantic or etymological value and an a posteriori historical value. The dynamic element operates in three different spheres: in the sphere of personality and in the religious sphere of mystery and invocation, the name contains the secret of the individual and is a means of exercising power over him; in the social and juridical sphere, the name is a sign of dominion, ownership, authenticity, and the guarantee of an agreement; in the sphere of public opinion, the name denotes the importance of a person and measures his renown. It follows that the dynamic element is shaped by the acts of the person it denotes and that the historical value of the noetic element is "the intelligible symbol" of the person's achievements.

Turning to the three cycles of tradition found in the Pentateuch (exclusive of Deuteronomy), B. establishes that the revelation of the Name of Yahweh was one of the most important events in the religious life of the people during the Exodus. Each of the three cycles relates this revelation in its own way, complementing rather than repeating or contradicting the other two. Our understanding of the Name is thereby enriched; this would be impossible were there but a single witness. E, epic and religiously nationalistic, recalls all that Yahweh has done for His people and stresses the memorial value of His Name. J, epic and personal, recalls all that the

Name has meant in the intimate relations of Yahweh and His people and emphasizes its invocative power. P, moral and cultic, recalls all that Yahweh demands of holiness and obedience and insists that man glorify this Name through the faithful observance of the covenant.

These three aspects or functions of the Name of Yahweh (memorial, invocation, glorification) summarize its role in biblical religion and clarify four frequently recurring biblical formulas: the formula of autophany ("I am Yahweh"), of recognition ("You will know that I am Yahweh"), of oath ("As Yahweh lives"), of acclamation ("Yahweh is His Name"). In a concluding synthesis to this first section, B. affirms that the sanctification of Yahweh's Name (i.e., His person) is the purpose of revelation. How this is to be done is the subject of the second section, which is the most interesting and most valuable part of the book.

After a preliminary analysis of the use of *qārā' b'sēm yhwk*, in which the relationship of the noetic and dynamic elements of the Name of Yahweh are effectively demonstrated, B. concludes that the cult use of the Name (commemoration, invocation, praise) coincides with the three dimensions of the mystery of the Church. He then examines the literary structure and dominant ideas of Joel and gives a detailed exegesis of 3:5 (salvation, conversion, the holy mountain, universalism, invocation of Yahweh's Name).

The final section describes the use made of these ideas in the *NT* (especially Acts 2:21; Rom 10:2). These forty pages are less thoroughly done than the earlier sections. There is the same clarity and careful structure, but the synthesis is disappointing, perhaps because it is proportionately so brief.

B. succeeds so well in doing what he does that one cannot help wishing that he had attempted more. Admittedly his book is not meant for professionals, but could he not have enriched his work with his answers to some of the questions raised by M. Bourke in "Yahweh, the Divine Name," in *The Bridge* 3 (New York, 1958) 271-87? It is disappointing that almost no English studies are quoted and that supporting evidence is not drawn from recent philological and archeological studies.

This is a beautifully written book. It is an excellent example of the use of the Bible to understand the Bible. It is *lectio divina* at its best. Why are comparable studies not being made by English-speaking scholars?

*Manhattanville College*  
*Purchase, N.Y.*

KATHERYN SULLIVAN, R.S.C.J.

JE SUIS UN DIEU JALOUX: EVOLUTION SÉMANTIQUE ET SIGNIFICATION THÉOLOGIQUE DE *QIN'AH*. By Bernard Renaud. *Lectio divina* 36. Paris: Editions du Cerf, 1963. Pp. 160. 9.60 fr.

This book investigates the biblical-theological aspects of a phrase frequently met in Scripture and rather baffling to modern readers: "a jealous God." Renaud follows the historical method of modern biblical theologians. He traces the original intuition through the major religious movements of Israel and seeks to isolate the contribution of each to the development of this doctrine. While working within *die heilsgeschichtliche Methode*, he manifests a keen discernment of literary and historical problems. He distinguishes very competently, for instance, the *Ur-text* of Deuteronomy or of the pre-exilic prophets from later liturgical additions. He does not overload the book with ponderous footnotes, but shows throughout that he has read widely and can exercise a balanced judgment. He can draw upon Noth, Delorme, Cazelles, and Abel in exegeting Jos 24:19; he will refer to Eissfeldt, Tournay, Junker, and Cazelles while investigating the Song of Moses (Dt 32). He is acquainted with Lyonnet's insight into "justice" and "redemption." Here, then, is biblical theology making a profitable use of archeological, historical, and literary studies.

The opening chapter looks into the philological foundation of the Hebrew word *qin'ah*, "jealousy." Though R. agrees that the idea has been transposed from man to God, he points out that the transfer cannot be made without careful qualification. In God's case "the idea of a preference, of an ardent and benevolent passion for someone . . . prevails over the idea of hostility and rivalry." His study of the ancient, pre-Deuteronomic traditions is confined to Ex 34:14; 20:3-6; and Jos 24:19. The idea of a jealous God is shown to be linked with the *hesed* (loving fidelity) of God at this very early period, even though the full implications are not yet appreciated by Israel. God's jealousy, therefore, is prompted by love and concern for His specially chosen people. Unlike pagan gods, Yahweh does not have to defend His privileges; He has nothing to lose. But His people can forget or compromise their attachment to Him. The Bible describes God's reaction as "jealousy." Since it is dominated by love, it can never become moody or arbitrary.

Not all exegetes will necessarily agree with R. in the next chapter on the Deuteronomic reform, at least when he explains the relation between the two editions of the Ten Commandments, one in Ex 20 and the other in Dt 5. H. Reventlow, *Gebot und Predigt im Dekalog* (Gütersloh, 1962) argues strongly for a different liturgical background. The prohibition against images originated in Ex 20, R. claims, as a reaction to Canaanite statues and idolatry. Dt 5 later applied this prohibition to images of Yahweh. The Deuteronomist recognized that Yahweh was no nature God; statues could never copy His true nature. Yahweh was to be known by His great historical acts of redemption. This insight, of course, strengthened the earlier idea

of the jealousy of God—an ardent benevolent preference for Israel. In a second, exilic edition of Dt, God's "jealous" control of *Heilsgeschichte* was seen to include suffering and its purifying power. God will never tolerate any shadow of impurity or stain in those whom He loves. Jealousy was thus linked with divine holiness. R. here quotes Cazelles: "this jealousy of God is the excess of love."

The final two chapters study the influence of Ezekiel and the postexilic prophets. Many will question why R. associates Deutero-Isaiah, at least in spirit, with the latter. It is Ezekiel, he states in studying Ez 38:25, who explicitly integrates the notion of pity and love with the idea of jealousy. The postexilic prophets develop this intuition of Ezekiel by associating *qin'ah* with the themes of redemption (*gô'el*) and eschatological judgment. Anger or wrath is associated with jealousy only during this late period, to indicate that God in His redemptive plans for human history will overcome the final, cosmic enemies.

This study of "a jealous God" thus emerges as a small theology of redemption and will be very helpful to college professors, seminarians, and theology graduates. Although it appears in the popular *Lectio divina* series, the reader is expected to have some acquaintance with Hebrew grammar and current scientific Scripture studies, or else heroic will power.

*Passionist Fathers Seminary*  
*Louisville, Ky.*

CARROLL STUHLMUELLER, C.P.

L'ACTUALITÉ CHRÉTIENNE DE L'ANCIEN TESTAMENT D'APRÈS LE NOUVEAU TESTAMENT. By C. Larcher, O.P. *Lectio divina* 34. Paris: Editions du Cerf, 1962. Pp. 533. 31.50 fr.

The French words *actuel* and *actualité* are among the best-known traps for the beginning student of French; and the title of L.'s book may be a trap even for the advanced student of the language. His topic is the use of the OT in the NT and the relevance of this use for the modern Christian. The topic is profoundly interesting and significant, and it has been touched in recent years by a large number of writers, most of whom L. cites. This reviewer at least has never seen an entirely satisfactory statement of the principles involved in the problem; and it is no discredit to L. when I say that his book also leaves many questions unanswered. It is to his credit that he asks most of the right questions and enables his reader to pursue the problem for himself.

L. has not attempted a study of the exegetical principles exhibited in the use of the OT in the NT; this work has already been done. The knowledge

which we have of Jewish interpretation of the *NT* period has not solved the problem, partly because the *NT* use of the *OT* is not strictly Jewish, but partly also, I am convinced, because so many of our contemporaries simply refuse to believe that the primitive Church employed rabbinical and apocalyptic exegesis at all. I think L. could have treated this more fully and forcefully. Possibly he judged that the treatment of Jewish interpretation would be too recondite for the public to which the *Lectio divina* series is addressed. He may be right; but if he is, it is doubtful whether the "actualization" of the *OT* in the *NT* can ever be explained to the general public.

L.'s book is divided into two major portions: Jesus and the *OT*; the primitive Church and the *OT*. In the first part he discusses the attitude of Jesus towards prophecy and the law, adding a section on the attitude of Paul towards the law. In the second part he considers the attitude of the apostolic writings towards prophecy, the *OT* as a book of preparation for the gospel, as promise, and as figure.

The relation of Jesus to prophecy as L. treats it is simply a question of Messianic expectation and fulfilment. This leads him into an exposition of the Messianic expectation in the *OT* and in Judaism, and of the Messianic titles employed in the *NT*. This section rarely goes beyond a good clear summary of accepted conclusions on these topics. The summary is valuable for the general reader; it makes the point clearly that the Messiahship of Jesus cannot be conceived merely as a fulfilment of prediction. Jesus transformed the idea of Messiah in fulfilling it. L. develops *NT* Messianism around the central theme of the Suffering Servant.

The question of the law is more difficult, and I fear that L. is less successful here. He distinguishes correctly a dual attitude of Jesus towards the law, and distinguishes also the attitude of Paul from the attitude of Jesus. I do not think that he is quite accurate in defining the meaning of "law" in the Gospels and in Paul, although the definition is not beyond dispute. He takes the law to mean the Torah, the five books of Moses. The *NT* allusions rather denote the law in the Pharisaic sense, the Torah with the traditions of the elders. In one sense or the other, his statement of the manner in which the law survives in the Christian dispensation is questionable. Paul certainly thought he was faithful to Jesus when he declared that the law was annulled and that Christ occupies the place in Christianity which the law occupied in Judaism. The annulment of the law by fulfilment does not imply a denial of its inspiration or of its force. The law ceases to be an effective means of salvation. It passes into the Christian dispensation as a part of sacred history, the revelation of the dealings of God with men. The insistence of Paul on the voiding of the law should make us very careful to avoid reviving

legalism in the statement of Christian morality. It is precisely "Christian," not a morality of the law.

The discussion of prophecy in the primitive Church contains a review of the prophetic texts cited as such in the *NT*. This problem is faced honestly, and L. concludes that the *NT* use of the *OT* must be understood in the literary and theological context of the *NT* period. From this context it is clear that some *NT* uses of the *OT* are not valid in modern times unless one places them against a more general background. This general background L. really never succeeds in describing. That he does not succeed may be due to the arrangement of the material he has chosen. The distinction between prediction, preparation, promise, and figure, traditional as it is, is artificial to a large extent. It can scarcely be shown that the *NT* writers formally distinguished these aspects of the *OT*. That they did not distinguish is no reason why we should not, but the distinction is not a certain key to their own mind. They viewed the *OT* as a homogeneous whole—a point which L. himself makes often enough but does not exploit. The truth on which this understanding—so difficult for the modern mind—reposes is the identity of Jesus and the Church with the New Israel. A synthesis of the *NT* material so understood would disclose the significance of particular difficult passages better than a classification such as L. suggests.

One of the most interesting portions of the book, treated under the *OT* as promise, really has a tenuous connection with the subject. This is an extended discussion of the biblical attitude towards created and natural values. The subject slips in under the discussion of temporal goods in *OT* Messianism. The explanation of this feature of *OT* thought is not entirely satisfactory. But L. takes the trouble to show with conviction that an asceticism which flees the world has no basis in biblical thought. The Christian is not the Christian described in the *NT* if he withdraws from reality and refuses to be engaged in the problems which vex mankind in the concrete conditions of existence.

L. has no thesis which can be summed up in a few neat propositions. Much of his concluding section is spent in a criticism of the positions of Baumgärtel and Bultmann; it is easier to do this than it is to state a positive position. Here it becomes apparent that the study, good as it is in many respects, is ultimately inconclusive. Perhaps the problem is too large to allow anyone to do anything more than L. has done. The problem needs much more study, and L. has contributed a valuable preliminary exposition.

*Loyola University, Chicago*

JOHN L. MCKENZIE, S.J.

A HISTORICAL INTRODUCTION TO THE NEW TESTAMENT. By Robert M. Grant. New York: Harper & Row, 1963. Pp. 447. \$5.00.

From the prolific pen of the *NT* professor at the University of Chicago has come another book, which like most of his writings is fresh and thought-provoking. Its title may tempt one to compare it with more standard *NT* introductions, but it is different. A superficial glance at the book might give the impression that the author has succumbed to the growing insistence of American publishers to reduce footnotes and scholarly apparatus to a minimum. But a closer perusal reveals that G. had something else in mind in writing this book. In his preface he explains the omission of practically all references to current *NT* literature as intentional, since he is trying to set forth his own views. What he means by this is an exposé of much of his own reflective thinking on many of the problems treated in the usual *NT* introductions; for he aims not so much at supplying the details necessary for the literary, historical, and theological criticism of *NT* books, as at giving a perspective according to which such details should be judged. Many enlightening comments are found in this book on the usual introductory problems and the way in which they are normally handled. In other words, the value of this book lies in its character as a companion volume to the usual introductions. To one who is acquainted with Feine-Behm, McNeile-Williams, Michaelis, Robert-Feuillet, Wikenhauser, Zahn, etc., many of G.'s observations will be greatly appreciated. On the other hand, it is more difficult to assess the value of this book for someone who would pick it up as his first introduction to the *NT*.

G.'s opening sentence states his purpose: "to deal with the New Testament (and other early Christian literature) as reflecting the historical life of the early Christian Church" (p. 13). His treatment falls into three parts. In the first, entitled "Prolegomena," he describes how the early Church gradually became aware of the *NT* canon as an authoritative anthology, discusses the methods of textual criticism and the nature of translation, and sketches the work of literary and historical criticism and the need of theological understanding in the interpretation of the *NT*. Part 2 conforms to what is more normally found in introductory books with its general discussion of the Gospels, of Mark, Matthew, Luke, and Acts, the Johannine Gospel, and the apocryphal Gospels. Similar treatment is given to the Pauline and non-Pauline Epistles, the Apocalypse, and the writings of the Apostolic Fathers. Part 3 is entitled "New Testament History and Theology." Here the author presents Christian beginnings in their setting in the Greco-Roman world and specifically in the Palestine of that time. A lengthy section is devoted to the

problem of the life of Jesus; finally, a brief sketch of Paul's mission and the Church in the *NT* ends this part. A conclusion and an additional note ("The Establishment of *NT* Chronology") terminate the book.

G. calls his approach to the *NT* "phenomenological" and stresses his interest in what the *NT* authors said, how they said it, and above all why. He believes his approach to be sound, because it steers a course between a "theological approach" (in which the *NT* books are examined for what they have to say *to us* today) and "the 'historical approach'" (in which the *NT* writings are co-ordinated with what has often been claimed to be their historical environment). He willingly admits that his approach "primarily involves literary and historical analysis" of the *NT* books, because as literature they are not unique and are not to be judged by norms different from other literature. However, he takes pains to insist that an analysis of what the *NT* authors wrote and how they wrote it is only preliminary to the most important question: why they wrote it. Hence, a theological understanding of the *NT* is of prime importance in an introduction. Once one understands this position of the author, one realizes why he is constantly emphasizing that the *NT* is an anthology of books of "the early Christian Church." "Non-theological interpretation is inadequately historical, and a non-historical interpretation cuts theology (at any rate, Christian theology) loose from its moorings—or, to change the figure, deprives the ship of its rudder" (p. 101). All this may seem rather obvious, but one should realize that most introductory books do not discuss such issues, and herein lies the value of G.'s historical introduction.

Much of what G. writes in chap. 1 on the *NT* canon will be judged to be sound—as far as it goes. He writes mainly about the Church's growth in awareness of the authoritative books. No one will deny that historical authenticity, orthodoxy, apostolicity, and traditional usage (p. 35) were factors involved in its final recognition of the canon. And the author's statement that "the canon was and is the creation of the Church" (p. 38) will not be objected to, when understood in its proper context. However, one looks in vain for any discussion of the inspired character of these books, of the relevance of 2 Tim 3:16 or 2 Pt 1:19–21 to the problem, or of the Church's awareness that it was dealing with the "word of God."

Given the "phenomenological" approach and insistence on the need of both literary-historical criticism and theological understanding, it is clear why G. rejects the demythologization of the *NT*. In seeking an alternative for it, he emphasizes the need to reckon with a hierarchy of importance among *NT* writers in their presentation of Jesus. "Within the New Testament there is a hierarchy of significance; not everything in it is of equal importance"



(p. 97). All will agree that Paul's theology is more significant than that of Jude or 2 Pt; what G. says here fits in very well with the explanation given in recent times by P. Benoit of the analogous character of inspiration. But as a reason for his position, G. maintains that "behind and beyond the gospels stands the Jesus whom the evangelists both understand and misunderstand" (p. 97). Yet we may ask by what criterion (literary, historical, or theological) we can judge today that some *NT* writers have "misunderstood" Jesus. Granted, there are differences of interpretation, perhaps even different theologies in the *NT*; these must be taken into account, lest a too monolithic view of *NT* teaching be proposed. But we may wonder whether G. is not here slipping into a view of Jesus which he otherwise rejects and complains about in Liberal Protestantism (p. 96).

Without giving the impression that we approve of every sentence in his chap. 19 ("The Problem of the Life of Jesus"), we heartily recommend his discussion of this problem. It is quite balanced and makes many of the proper distinctions. The same can be said in general about the book as a whole. Since it is an exposé of the author's personal reflections on many *NT* problems, it is obvious that not everyone is going to agree with all of them, even apart from confessional differences. But we do not hesitate to recommend this book as a whole for the expression of many important insights into the problems of the *NT*.

*Woodstock College*

JOSEPH A. FITZMYER, S.J.

**HISTORICITY AND THE GOSPELS: A SKETCH OF HISTORICAL METHOD AND ITS APPLICATION TO THE GOSPELS.** By H. E. W. Turner. London: Mowbray, 1963. Pp. x + 108. 15s.

In an earlier work, *Jesus: Master and Lord*, Prof. Turner has already presented his views on the biblical data concerning Christ. In the context of the current debate about history and faith, he now turns his attention to the problem of method. Do such obviously committed works as the Gospels command our confidence as historical sources?

The tension between fact and interpretation, T. points out, is a standing problem in the historian's craft. Historiography is never a purely objective science. With Marc Bloch, T. holds that it has strong affinities with art: "No historian can ever make a creditable showing without a flair for sympathetic imagination" (p. 6). The subjective factor becomes all-important when history tries to grapple with figures such as Luther, Cromwell, Hitler, and Stalin, concerning whom "a historian cannot remain neutral unless he is prepared to sink to the level of mere antiquarianism" (p. 28). The Gospels

obviously belong to the genus of interpretative history, and even constitute a special type within this genus, since their interpretation involves the total commitment of religious faith. They are "kerygmatic history."

Nineteenth-century historicism, according to T., set out to "strip away all Church concerns from the Gospels and treat the residue as the authentic and historically guaranteed Jesus" (p. 71). But the Gospels failed to yield an "unassailable residue," since in them fact and interpretation are inextricably interwoven. Contemporary existentialism, reacting against the historicist error, goes to the other extreme. Bultmann and his disciples frequently write as though the revelatory significance of Christ could stand, no matter what sort of person He was in His earthly existence. But this is just to repeat the nineteenth-century error in a new form, i.e., to divorce fact from significance. The two opposed schools of Gospel criticism "merely end in chasing opposite abstractions" (p. 72).

T. maintains, then, that although the Gospels are committed documents, "there is nothing anti-historical in writing history from a standpoint" (p. 64). Careful scrutiny of the Gospel materials, according to the accepted norms of critical history, shows that they contain authentic reminiscences and not just constructions of the community imagination. By and large, the Gospel scenes fit much better into the situation of Jesus' earthly existence than into the context of the early Church. Thus the academic historian can satisfy himself as to the reliability, not of every detail, but of the Gospel story in its essentials. As "minimal conditions of verification" T. would require: "the general reliability of the Marcan outline of incident; the total impression of our Lord's impact on His disciples as expounded (for example) by Bornkamm; the authenticity of the main titles used by our Lord as self-designations in Mark with their appropriate content; the general substance of his teaching on the Kingdom of God; the Passion narrative in its main features; and an Easter fact adequate to support the Easter faith of the disciples" (p. 105).

This list of "fundamentals" is evidently open to criticism. For one thing, it hardly corresponds to the intention of the Evangelists themselves. Are not the prodigious deeds of our Lord, which T. scarcely mentions in his book, more central to the Gospel testimony than an item such as the Marcan framework—which is hazy indeed and at variance with that of John? Could not a good Christian prefer the Johannine order of events to that proposed in the Synoptics?

Having settled for this factual substratum, T. then turns to the credibility of the interpretation given to it by Christian faith. "This is a distinct question," he tells us, "to which a different approach is required" (p. 93). The historian, T. maintains, can show that the *NT* interpretation is in-

ternally consistent, that it harmonizes well with the ascertainable facts, and illuminates these better than other "metahistories" such as Marxism. But these merely academic tests are not by themselves sufficient to produce full conviction; appeal must ultimately be made to the impact of our Lord on the world today. A complete apologetic must take into consideration "the spiritual experience of individual Christians and the corporate testimony of the Church" (p. 105).

Without wishing to contest the validity of T.'s main conclusions, one might express a measure of dissatisfaction with his division of apologetics into the two stages of fact and significance, as though the ascertainable facts could be sufficiently dealt with by neutral historiography, whereas their significance is something to be discovered by consulting "spiritual experience." In staking so much on this dichotomy, T. seems to remain too much imprisoned in the presuppositions of liberal Protestantism (shades of Ritschl!). As noted above, the "facts" on which T. insists are of a very harmless sort. Apart from a vague reference to some sort of "Easter fact," he makes nothing of the supernatural. He seems to forget that the Gospels are wholly concerned with the extraordinary words and deeds of an utterly unique person. In judging whether such reports are credible, the criteria of academic history are hardly sufficient. In practice, a man's religious concerns and convictions have a great and inevitable impact upon his assessment of the historicity of the Gospels. The epistemological relationship between fact and interpretation is not so much the linear logic of antecedent and consequent as the cyclical logic of mutual priority. If the facts support the significance from below, the religious significance often lends intelligibility and hence credibility to the alleged facts.

Although T.'s method of approach does not completely satisfy the present reviewer, this by no means implies that his book is of small value. On the contrary, it is a thoughtful, modest, learned, and admirably nuanced essay on problems of great moment. Perhaps no more balanced brief discussion of the value and limits of *NT* apologetics has yet appeared. On many thorny questions—such as the Messianic secret, the eschatological problem, and Jesus' predictions of His passion—T. makes penetrating observations. His concise treatment of our Lord's use of the title "Son of Man," showing up some weaknesses in Bornkamm's negative position, is exceptionally fine. Discerning readers who are not overeager for hasty generalizations and final solutions will be pleased by T.'s sobriety and common sense. He has made a positive contribution to the ongoing discussion of the relationship between history and biblical faith.

PETER AND THE CHURCH: AN EXAMINATION OF CULLMANN'S THESIS. By Otto Karrer. Translated by Ronald Walls. *Quaestiones disputatae* 8. New York: Herder and Herder, 1963. Pp. 142. \$2.25.

Though the German original of this work (*Um die Einheit der Christen*, Part 3) is now ten years old, it remains perhaps the best Roman Catholic study of the origins of the primacy. Surely it is now the best in English.

Karrer's study is a work of criticism. He first defines the area of agreement between Cullmann and at least some Catholic scholars, and then analyzes the most important points on which there is disagreement. The main area of agreement, as is by now generally known, is the primacy of Peter during the first years after the Resurrection. In brief, Cullmann interprets the meaning of Mt 16:18 for Peter in much the same sense as would Catholics. Peter is the foundation of the Apostolic Church, the bond of unity and source of strength for the other apostles. Cullmann finds support for this position not only in Mt 16:18 but throughout the *NT*.

Cullmann's interpretation differs from the Roman Catholic on two main points. First, he argues that Peter's primacy lasted only as long as he stood at the head of the Jerusalem Church, at which point James became head of that Church. Secondly, Peter's primacy is unique and cannot be passed on to successors. Peter is the foundation of the Church, a foundation that need be laid but once.

K. objects, correctly I think, to the extent to which Cullmann uses the Pseudo-Clementine writings as historical sources to prove the primacy of James. The most relevant *NT* material is the Council of Jerusalem and the apparent subordination of Peter to James in Gal 2:9 ff. K. overstates his case when he tries to make of these passages additional evidence for Peter's primacy, but he is surely correct in pointing out that they do not necessarily support Cullmann's interpretation.

More central to Cullmann's position is the argument that, though the *NT* clearly shows that Jesus made Peter the rock upon which He would build the Church, it says nothing at all about successors to Peter. Peter is the foundation of the Church of the apostles; the Apostolic Church, through its scriptural self-expression, is the foundation of the Church of all times. Thus Peter, through the medium of the Scriptures, is the ultimate and unique foundation stone chosen by Jesus.

K. begins his analysis of this position by distinguishing between what is unique in the apostolic ministry and what must be repeated in each generation. It is a distinction which Cullmann makes, but K. uses it to go beyond Cullmann. The apostles are unique as witnesses to the resurrection of the Lord. From this point of view there can be no new apostles in each genera-

tion, and thus the phrase "apostolic succession" might be criticized as misleading. However, the apostles are also responsible for leadership within the Church and for missionary work; and it is clear from the *NT* (the Pastoral Epistles primarily, though not exclusively) that this responsibility is passed on to others, who may be considered as successors.

Karrer then goes on: "If the church of apostolic times, although a fellowship of brethren bound in the Spirit of love, is at the same time characterized by a 'holy order'—'hierarchy' in the original meaning of the word—, by a collegiate leadership in the same Holy Spirit; if this circle of authorized officials is given a *primus* who carries the keys and is a supreme shepherd of the 'lambs and the sheep'; and if all of this has been provided by the Lord of the church for the sake of the kingdom of God, so that the church, as God's special people, may be the instrument for inaugurating the kingdom of God, how then could the apostles have come to think that later on the church would no longer require the same order and structure, that they could change over, as they felt inclined, to some other structure, no longer having to be both charismatic and hierarchical, and yet, with its new form, still the same church as Christ conceived it,—arguing that it is, after all, a question of the inner Spirit and not of outward form? Why then did he himself give it this form?" (pp. 98–99).

That is, if one grants (*a*) that there was a primacy among the apostles, and (*b*) that there are successors to the apostles *qua* leaders and shepherds of the Church, then must one not also grant (*c*) that the primatial structure of the apostolic "college" must be maintained by the postapostolic episcopal college?

The least satisfactory part of the book is that dealing with the post-apostolic materials. Cullmann has correctly pointed out that no one in the second century connects the Church of Rome with Mt 16:18. K. tries to show that despite this fact there is a fair amount of evidence that the second century recognized the primacy of the Bishop of Rome as a continuation of the Petrine primacy. Though his treatment of the materials is more carefully nuanced than that of many Roman Catholics, it is too cursory to be convincing. The result is that, though he has argued that the primatial structure of the Apostolic Church *should* be maintained in the Church of succeeding generations, he does not convincingly show that the Church of the second century saw things this way.

It is to be hoped that K.'s careful study will help to renew interest in the history and theology of the primacy, and that the careful and sympathetic way in which he investigates Cullmann's work may help set the tone for future Roman Catholic work in this area.

Translation from the German is almost always a thankless task, and one hesitates to make it even more thankless by one's criticism. Still, it must be noted that the translation is very often rough and sometimes (e.g., p. 122, n. 341, first sentence) simply inaccurate.

*Lehigh University, Bethlehem, Pa.*

JAMES F. McCUE

CHRISTUS ALS VORBILD. By Edvin Larsson. *Acta seminarii neotestamentici Upsaliensis* 23. Lund: Gleerup, 1962. Pp. 361. Kr. 30.

The subject of this monograph is the baptism and image texts of the Pauline corpus in which Christ is presented as a model. The problem involved in these passages is the problem of the "following" or of the "imitation" of Christ. This traditional idea has been submitted to criticism in recent literature. In Protestant theology, which has always drawn a distinction between following and imitation, a movement has begun which tends to merge the two. In Catholic theology, on the other hand, in which imitation has been generally accepted as identical with following, several writers have expressed their doubts that the imitation of Christ, so deeply imbedded in Christian spirituality, is a genuine biblical idea. In this context of discussion a new study of the pertinent Pauline passages can be a valuable contribution. L.'s monograph is a valuable contribution, even if the main problem is not solved. Within the space of a single monograph a solution can hardly be expected; but the materials are given here from which the thought of Paul can be synthesized.

L. introduces his study of the Pauline texts by a brief discussion of the following of Christ in the Gospels. The primary meaning of following Christ is to join His company; it is a spatial and temporal association. It is not without interest, L. notes, that the rabbinical conception of the disciple-master relationship and the "following" of the rabbi included the idea of the imitation of the rabbi. The spatial and temporal relationship of the disciple is spiritualized in the Gospels, particularly in the carrying of the cross after Jesus. This is not yet imitation in the formal sense.

The Gospel idea of the following of Christ, L. believes, is reflected in the Pauline baptism texts, particularly in Rom 6:1-11. Baptism is a sacramental sharing in the death and resurrection of Jesus Christ, the end of the old life and the beginning of the new. L. associates this conception with the Gospel texts on renunciation. He suggests that this Pauline idea was not original with Paul in the primitive Church; in the Gospels the passion and death of Jesus are sometimes called a "baptism." In baptism is verified the Gospel saying that he who loses his life for the sake of Jesus shall find it. Again,

this is not imitation in the formal sense; but the Christian by baptism makes his own the sentiments of renunciation and the acceptance of the cross which Jesus demands of His followers in the Gospels.

L. finds that Paul in Gal 2:19 f. makes the sacramental death of the Christian in baptism a sharing in the death of Christ to the law. This idea is not prominent in the thought of Paul; L. argues persuasively from the general development of Pauline thought that Christ in dying to sin also died to the law, and that by the baptismal participation in the death of Christ the Christian is liberated from the law as well as from sin.

L. discusses the idea of the image of God in the *OT* at some length before he approaches the image texts of St. Paul. In the *OT* both man and the Messiah are images of God, but not in the same sense. From this background L. deduces that Paul conceives Christ as the image of God principally as the manifestation of the hypostatic wisdom of God found in several passages of *OT* wisdom literature. The Pauline texts reflect the image of God in which man was created in Gn 1:26. As the first man was created in the image of God, so the Christian, the new man, is created in the image of Christ. L. finds some interesting ethical implications in this conception as it is set forth in Col 3:10 ff. The Christian virtues here enumerated as characteristic of the regenerated Christian are explicitly virtues of God and Christ; L. adduces abundant citations from the *LXX OT* and the *NT* which suggest that the enumeration is not merely coincidental, and that these virtues are included in the Pauline idea of the image of Christ created by baptism.

The text of Phil 2:5-11 must be included in the discussion, although it mentions neither baptism nor image. The primary emphasis falls, of course, on obedience. L. believes that the "image" here presented is also eschatological. The exhortation in 2:12-18 not only follows the hymn in the text but is intended as a logical sequence. This is the obedience which the Christian should exhibit as "the mind of Christ," and from this obedience he will share in the exaltation of Christ as he has shared in the death of Christ.

The eschatological image is found both in the baptism texts and in the image texts. The Christian is baptized in the resurrection of Christ as well as in His death, and Christ is the model of the glory which is to be conferred upon the Christian (1 Cor 15). In the eschatological term the Christian reaches full "conformity" with Christ. In the last phase, as in the first, the conformity with Christ is the work of the saving will and acts of God, and not of human effort.

L. presents no summary and no thesis. From his study it appears that he prefers a middle position on the question of imitation; it is not nonethical imitation, but the emphasis falls on other factors than ethical imitation.

Paul does not present Christ as a model of detail in Christian conduct, although in more than one passage Christ illustrates one or several virtues. But particular acts of particular virtues are not presented as models. The basic image or model which Christ exhibits is sacramental and ontological rather than ethical and moral. The initial likeness to Christ is the likeness of the sacramental experience of baptism, the acceptance of the death and resurrection of Christ as the unique way to God. How this experience is to alter the life of the Christian in detail is not seen in the model. In his own way the Christian must die with Christ, must renounce self and the world. The Christian who would imitate Christ must first penetrate to the interior, "the mind of Christ," and assimilate the sentiments of Christ. Paul conceived that an exterior imitation of the words and conduct of Christ, His manner of life, and similar observable features, could issue in a failure to share the motivation of Christ. A colleague once pointed out in a lecture that Paul himself did not always imitate Christ in external features; but neither Paul or anyone else has doubted Paul's assertion that he had the mind of Christ. He was convinced that the essential act of imitation was personal decision.

*Loyola University, Chicago*

JOHN L. MCKENZIE, S.J.

MANHOOD AND CHRIST: A STUDY IN THE CHRISTOLOGY OF THEODORE OF MOPSUESTIA. By R. A. Norris, Jr. Oxford: Clarendon Press, 1963. Pp. xv + 274. 38s.

The present monograph, based on an Oxford doctoral dissertation, is one of the latest of the recent attempts to reassess the theology of Theodore of Mopsuestia in the light of newly discovered fragments and fresh research. Among the more important pieces recovered during the last few decades are Theodore's *Catechetical Lectures* and his *Commentary on John* in Syriac versions, and fragments in Greek and Latin of commentaries on the Psalms, Genesis, and John. Dr. Norris summarizes the bibliography and sketches the background of the modern controversy on pp. 246 ff. of the present work; but in the Introduction (pp. xi ff.) he reveals that his intention is not only to clarify some of the questions still debated on the meaning of Theodore's theology, but to probe the deeper levels of the sources of Antiochene theology in the light of modern needs. Modern theology has perhaps been excessively allied with Alexandrianism or with the sort of derivative Origenism we find in the Cappadocian Fathers. N. therefore occupies himself with the philosophical presuppositions of the Antiochene position and from this standpoint discusses the relationship between Theodore's teaching about the Incarna-



tion and his general understanding of the problem of man. It is my feeling that N. had expected to discover much more than is really possible; but this does not detract from the merit of his extremely clear and readable study. He has a fascinating way of drawing the reader into the excitement of the search; and, as we follow, there is much we can learn here about third- and fourth-century theological thought.

The book divides easily into three sections. Part 1 deals with the problem of the soul and the body-soul union in late Platonic philosophy (pp. 1-78); Part 2 attempts to clarify the anthropological position of Apollinaris of Laodicea (pp. 79-122); Part 3 takes up the anthropology and Christology of Theodore (pp. 123-238). Two excellent appendixes sketch the historical controversy on the orthodoxy of Theodore (pp. 239-62), and a selective bibliography closes the volume. In Part 1, N. surveys with remarkable insight the various late philosophical theories on the soul: its freedom, its impassibility, and its relationship to the body. It is especially the Plotinian doctrine of the powers of the soul (pp. 61 ff.) which prepares the way for the divergence between Apollinaris and Theodore on the function of the created soul in the hypostatic union. N. also challenges the view of H. A. Wolfson (*The Philosophy of the Church Fathers* [Cambridge, 1956] pp. 405 f.) that the current patristic and Neoplatonic view of the body-soul union was a "mixture by predominance." Suffice it to say that in this detailed summary of the background controversies N. is at his best. In the next section, on the views of Apollinaris, he shows that, accepting a fundamentally Neoplatonic view of the soul (contrary, again, to Wolfson's theory), Apollinaris cannot conceive of such a human soul in Jesus, which would be capable of mutability, of defection from the good, and ultimately of being overcome by carnal passion. And so all human flesh becomes divine when it is, analogously, vivified by the divine life (Apollinaris, frag. 116); it is only then that the will in man can become free. Hence Apollinaris' system answers a twofold requirement in his philosophical presuppositions. The discussion of Theodore's point of view follows naturally from N.'s previous discussions. In N.'s view, Theodore's theory relies not on any divinization of the flesh, but rather on the reintegration of the cosmos, depending primarily on man's return to a state of obedience whose archetype is the human nature of the Son of God. The theme of satisfaction remains a minor theme in Theodore's portrayal of the work of Christ. The ultimate goal of redemption is the acquisition of immortality and moral *invertibilitas* (perseverance without sin). Hence, for Theodore, Christ is the one in whom God the Word achieves the redemption of humanity in the free activity of the perfectly obedient Man. Hence Theodore must emphasize the reality of the human soul against

Apollinaris, the complete and almost "personal" character of Christ's manhood as a subject of attribution. At the same time, the atonement is the work of the Word insofar as this perfect Man is subordinated to the Word in the "union by good pleasure," so that all that is done in and through the Man is in the end the work of the divine Son. According to N., Theodore does not differ from the Chalcedonian definition (or from Cyril) in his assertion that Christ is *one*; rather he differs in his way of conceiving and explaining this unity. Further, N. will not agree that Theodore's teaching on man's fall and its consequences, however inadequate from an Augustinian point of view, is Pelagian; for the transition from the age of sin to the age of redemption is achieved by God's gracious reversal of the process set in motion by man's disobedience. Throughout, Theodore's anthropology and Christology must be seen as complementary; for the immortalization of the "passionate flesh" can only be achieved by the divine tutelage, by free obedience to God inaugurated by the *double agency* of the God-man.

Though N.'s account is always clear, it is not always equally clear how he disagrees with F. A. Sullivan, S.J., *The Christology of Theodore of Mopsuestia* (Rome, 1956), e.g., and others who would characterize Theodore's theology as more Pelagian and Nestorian. N. perhaps, though agreeing with Sullivan's judgment on the controversial Mopsuestian fragments, inclines more towards Paul Galtier's views, which reaffirm the orthodoxy (if this is the proper word) of Theodore, seeing his doctrine as in fundamental agreement with Chalcedon, though expressed in different form. N. goes on further to show why this expression is divergent, because of different philosophical presuppositions, because of a different way of approaching the problem of grace and redemption. Indeed, N. believes that Theodore's Christology deserves a serious consideration today, despite its obvious ambiguities and inadequacies, insofar as it attempts to deal, as N. says, with the moral reality of Christ's manhood, i.e., "how the obedience of the Man to God can be at once a genuinely human obedience and the decisive act of divine grace" (p. 238). The author's defense and his exposition are clearly and admirably developed and should command a serious hearing among theologians interested in historical Christology. This admirable monograph, begun at New York's General Theological Seminary and completed at Oxford, is a model of technique and deserves a wide audience.

*Fordham University*

HERBERT MUSURILLO, S.J.

THE WORD OF GOD ACCORDING TO ST. AUGUSTINE. By A. D. R. Polman. Translated by A. J. Pomerans. Grand Rapids, Mich.: Eerdmans, 1961. Pp. 242. \$5.00.

In 1955, Dr. Polman, professor at the John Calvin Academy, Kampen, Holland, published in Dutch this first volume of a contemplated four-volume study of A.'s theology. The other volumes will deal with: the doctrine of God; Christology; Church and sacrament. The present English translation takes account of criticisms of the original, especially regarding the role of God's Word in the Church.

The first chapter, "The Word of God—Christ," distinguishes two stages (which cannot, however, be sharply divided) in A.'s development. In the earlier, Neoplatonic phase, Christ is seen mainly as the eternal Word; the Incarnation has the primary role of precept and example; the scriptural Word of God is required only for the masses, beginners. In the later stage, the Scriptures and sacred history are more important; the relation of the Word to the Father is more biblically conceived; Christ is Saviour primarily by way of redemption, mediation. Nevertheless, Platonic and Neoplatonic ideas continue to be used, and though A. tries to subordinate their use to the Scriptures, their very use, P. feels, represents an infiltration of Greek thought into biblical interpretation. Chap. 2, "The Word of God as Holy Scripture," acknowledges that this aspect of the Word has been treated rather fully by others. It then discusses the fact, nature, extent, and effect of inspiration, and the divine authority, perspicuity, sufficiency, and necessity of Scripture. Chap. 3, "The Word of God as the Word of Christ," presents A. on the unity of the two Testaments (which he explains, as is well known, Christocentrically), largely in polemic with Manicheans and Pelagians. Here the author views kindly A.'s search for allegorical or spiritual meanings everywhere in Scripture.

Chap. 4, "The Word of God as Proclamation," takes issue with van der Meer, Comeau, and others, who, P. feels, miss the efficacy of the preached word in A.'s later thought. While the doctrine of Christ as the inner teacher is never repudiated, it is not to be understood as diminishing what Catholics today would call a quasi-sacramental efficacy in the word of the preacher.

Chap. 5, "The Word of God and the Church," discusses four specific questions: What is the criterion of canonicity, the Church's magisterium or some other norm? Does Scripture have authority over Christians from the authority of the Church or in itself? Must the Church base its faith on Scripture, or is Scripture to be interpreted according to the active faith of the Church? Is the Church ontologically antecedent or consequent to Scripture? It is in answering the second question that P. maintains that A., in the famous dictum, "I should not believe the gospel except as moved by the authority of the Church," was not speaking of his own personal accession to faith but rather on behalf of the masses of Christians who must find their security in authority.

Chap. 6, "The Word of God and the Spiritual Life of the Individual," relates the place in the life of the faithful of God's scriptural Word, which is seal of God's promise and light for Christian living. The final chapter, "The Word of God without Holy Scripture," stresses that there will be no place for the Scriptures in heaven, where the Word Himself will be seen face to face; they are essentially a lamp for the night of our pilgrimage.

Even from this summary the interest of the volume (and the promised ones) will be clear. P. offers his work as a Calvinist view of A. The influence of A. on Calvin himself, the present ecumenical dialogue, and the mere fact that A. is here being interpreted from a Calvinist standpoint, lend to P.'s effort a more than ordinary importance. That he has studied A. and the literature about him for many years is evident. Many points of his analyses will be disputed, and one must expect that basic and sometimes unexplicitated assumptions will not be shared by Catholics. One such presupposition concerns the role of non-Christian philosophy in the formulation of the Christian message. Catholics generally will be less likely than P. to find distortions of or intrusions into the gospel.

The volume quotes A. frequently and at such length as to be almost an annotated anthology. Shorter quotations and more detailed analyses would have been desirable. Also, it would have made for easier reading if the quotations were set off from P.'s remarks and put in smaller type. Misprints are, unfortunately, numerous. It is to be hoped that P. will soon complete his *magnum opus* and that the remaining volumes will be translated.

*Woodstock College*

THOMAS E. CLARKE, S.J.

THE MODERN THEOLOGY OF TRADITION. By J. P. Mackey. New York: Herder and Herder, 1963. Pp. xi + 219. \$4.75.

This volume is intended to be a general survey of the theology of tradition as set forth by theologians from the end of the last century (beginning with Franzelin) up to the present hour. It was M.'s intention to abstract from any consideration of official Church documents and speak only of theological opinions (p. viii), and he chose to follow "a positive approach to the problem rather than a purely speculative one, i.e. to sift theological opinion in modern times in order to find the core of truth rather than to discuss Tradition in theory" (p. vii). He follows these proposals throughout, but the end result is rather disappointing, both in style and in content. While this would not be described as a technical theological work, its complex presentation rivals that of the most difficult literature in the field; it is extremely difficult to read at times. This is unfortunate, since M. has delved into a great mass of literature on his topic, and his conclusions might have been of great value

to the reader interested in being brought up to date on this subject in one brief volume. As it stands, even the reader with a good background in the modern theology of tradition will frequently find himself somewhat baffled in regard to the precise point M. wishes to make. Moreover, there are certain basic principles incorporated into M.'s approach which might be questioned, and which undoubtedly add to the confusion.

The present reviewer would single out, above all, the two guiding principles noted above: the exclusion of a study of official Church documents, and the adoption of this "positive" approach in his study. To eliminate the Church documents will mean to set aside the one absolute norm we have for evaluating the opinions of various theologians; the last fifty years have witnessed a large number of official writings of the magisterium which have had a necessary effect upon the theology of tradition in present-day authors, and when these are not taken into account, the various theologians tend to appear somewhat abstracted from the historical milieu which helped to fashion their thought. As a result, M.'s paragraphs frequently read more like a random list of theologians from various decades over the last seventy years. Even the most attentive reader is liable to be left behind when faced with such a note as this: "In view of this stage it is very hard to understand why Müller (art. cit., p. 180) and Schmaus (op. cit., p. 773) link Koster with Deneffe and Dieckmann in a purely Tradition-magisterium concept" (p. 132, n. 33). Some of the notes seem almost contrived, with a real passion for adding names; it is hardly necessary to note, e.g., that "Müller very rightly points out" that the infallibility proper to the magisterium is regarded by theologians as a charism of the office rather than something dependent upon the personal graces and gifts of the incumbents (p. 133).

Similarly, the attempt to follow a "positive approach" results in further confusion. Rather consistently, M. tends to create a problem which he then attempts to clarify, whereas a more careful analysis of the historical backgrounds would show that there is no such urgent problem at all; the various authors were writing on a question unsolved up to this time, and the differences in emphasis are much more the result of historical circumstance than a desire to oppose the position adopted by different authors over a period of seventy years. It is quite impossible to follow the full demands of the historical method when constructing a two-hundred-page survey of theological opinions over such a period.

Allied to this, but of more basic import, are the questions in regard to M.'s evaluation of the topics treated. He begins with a discussion of the two theological tendencies in regard to tradition: one which identifies it with the magisterium, the other which considers the magisterium simply as one function of the broader concept of tradition. M. ultimately places his own

approval on this second approach (pp. 136, 141, 149, 200), but in this opening chapter he strives to be more objective (though hinting at his own personal preference). He has chosen to make the position of Franzelin central both for this and for succeeding chapters, and he sees Franzelin as the patriarch of those theologians who identify tradition with the magisterium. This also adds to the confusion, since the position of Franzelin is viewed by many theologians as belonging to the other line of thought. M. feels that he has refuted such an interpretation of Franzelin, but he has left this reader unconvinced. He ascribes to an "inconsistency" those passages in which Franzelin seems to favor a concept of tradition that is broader than the magisterium (p. 13, n. 60). This conclusion M. repeats later, and he makes use of it in his evaluation of related ideas (pp. 98-99, 144, 167, 193). He finds it somewhat curious that Franzelin's chapter on the *consensus fidelium* should appear in the section on tradition itself rather than in the section on the instruments and documents of tradition (p. 98). However, it would seem more probable that Franzelin actually knew what he was doing, so that this one chapter is not misplaced at all, and the phrase "conscientia fidei" (Franzelin, *Tractatus de divina traditione et scriptura* [4th ed.; Rome, 1896] p. 94, n. 4) actually pertains to his entire notion of tradition. M. is greatly concerned with this one note (p. 13), but it would seem that Franzelin does not discuss this "conscientia fidei . . . [non] solius *discentis* sed immo *totius* Ecclesiae . . ." in any detailed fashion in this chapter for the simple reason which he gives: he intends to discuss it in detail in the following chapter.

In our opinion, M.'s difficulty in understanding Franzelin stems from his failure to recognize that Franzelin never actually separated the notion of *magisterium* and *tota communitas* in the way he envisions. For Franzelin, these two notions were complementary terms; like substance and accident, they were distinct and separable elements, but never actually separated. For this reason we feel M.'s criticism (p. 11) of Michel and Burghardt (and by implication of many other theologians) for not listing Franzelin among those theologians who identify the magisterium and tradition is unjustified. Franzelin's intimate role at the First Vatican Council would lead him to stress the importance of the magisterium, but it did not lead him to set aside these broader elements which pertain to the notion of tradition. M. feels that Scheeben represents a position on tradition which opposes that of his former professor at Rome, and contends that Scheeben's position represents the best foundation for a truly adequate notion of tradition (p. 200). It is our opinion that M. has missed the true mind of Franzelin, although his conclusions on this point unfortunately remain so central in the following chapters; this raises further confusion. Congar, we believe, is more accurate

when, without detracting in any way from the value of Scheeben's synthesis, he nevertheless emphasizes the close similarity of the positions defended by Scheeben and Franzelin (Y. Congar, *La tradition et les traditions* [Paris: Fayard, 1960] pp. 263, 251). Both distinguish between the entire Church, as that which preserves and transmits tradition, and the magisterium, which alone may teach authentically; but the two are intimately linked. The two basic themes which M. sees in Scheeben, "an organic Church and a perennial Magisterium" (p. 149), are present in Franzelin as well.

This basic confusion in the opening chapter is reflected in the three following chapters, in which M. discusses the relationship of the Fathers and theologians to tradition, as well as the role of the faithful, and finally sets forth certain wider notions of tradition (chiefly those of Scheeben). There is an ever-present tendency to distinguish overmuch between these various elements within tradition, as though these others must somehow be accorded the role of "teachers," along with the magisterium (though subject to it). The chapter on the Fathers of the Church seems to suffer chiefly from M.'s decision to avoid discussion of official documents, since there is here the fundamental question of the real meaning of the Tridentine phrase "contra unanimum consensum patrum. . . ." Does this actually mean the "Fathers" in the sense understood today in the field of patrology? This is a field which developed scientifically only after the time of Trent, and there is good reason to hold that it refers only to the unanimous teaching of the bishops (*patres*, in Tridentine Latin, generally signified this group). The influence of the era of classicism may have altered this meaning, so that this other notion of the argument from the "Fathers" (understood as an argument from antiquity) came to obscure the earlier meaning; but the basic question remains. M. does not consider this question at all, but should this interpretation prove valid, much of what M. has written would be off the point. Those theologians who insist on considering the Fathers as witnesses to tradition are criticized by M. (p. 56), but they do tend to place the Tridentine emphasis upon the teaching authority of the magisterium; hence they are less willing than M. to allocate to the Fathers of the Church a special teaching role within the Church (pp. 82 ff.). The same would apply to M.'s discussion of the work of the great theologians.

The chapter on the role of the faithful, once again, moves in a line of thought which tends to disjoin unnecessarily (and, indeed, far more than Franzelin did) the infallibility in teaching and the infallibility in believing found within the Church. M. is anxious to speak of the faithful as somehow "teaching" (p. 113), but this involves an obvious danger of equivocation. For this reason, M. insists that the faithful enjoy infallibility in their belief

only insofar as the entire community is joined to the magisterium (p. 116); but this is really a doctrine taught very clearly by Franzelin himself (cf. Franzelin, *op. cit.*, p. 107, n. 1).

The final two chapters are much briefer. There is a survey of the relationship between Scripture and tradition. M. excludes a detailed discussion of the question of the material sufficiency of Scripture, but he does not favor the opinion, nor does he really do full justice to the opinions he mentions which defend such a view. Thus M. feels that Geiselmann's thesis would lead either to a conclusion that tradition is related to Scripture only accidentally (in the sense that they both *de facto* teach the same truths), or that tradition would be nothing more than the exegesis of Scripture (p. 156). He bypasses Geiselmann's own solution, namely, that Scripture offers at least a "starting point" for each doctrine necessary for salvation, but that the fullness of the truth comes to light only in the interaction of Scripture and tradition, under the guidance of the Holy Spirit and the teaching of the magisterium. Similarly, M. rejects the notion that Scripture is a document of tradition (p. 160), failing to note that it could well reflect the faith and teaching of the primitive Church, and at the same time also be the result of the inspiration of the Holy Spirit.

The final chapter is a very brief summary of the notion of tradition in non-Catholic theology, and is followed by a general summary of the volume in the Conclusion. There is a selective bibliography and an index of names, but no topical index—which hampers the use of the work greatly.

*St. Francis Seminary, Milwaukee*

JOHN L. MURPHY

"GRATIA SUPPONIT NATURAM": GESCHICHTE UND ANALYSE EINES THEOLOGISCHEN AXIOMS. By Bernhard Stoeckle, O.S.B. *Studia Anselmiana* 49. Rome: Herder, 1962. Pp. xxiv + 407.

Nature is open to the supernatural basically because both orders have their origin in God. Unfortunately, theologians have often tended to regard nature and grace as two static realities complete in their own structures. Grace has been represented as an accident added to a nature that was already whole in itself and was quite indifferent to the supernatural. Dissatisfaction with such views has increased since the publication of H. de Lubac's *Surnaturel* in 1946. Particularly during the past decade, a large number of articles and books have appeared in Europe on the relations between nature and the supernatural. Bernhard Stoeckle, Professor of Fundamental Theology at the Pontifical Institute of St. Anselm in Rome, has profited by this literature in preparing his new book, which he presents



as a history and analysis of the familiar theological axiom "Grace supposes nature."

In Part 1 he investigates the axiom from its obscure beginnings in the patristic era to its contemporary usage. Two interpretations emerge. The predominant sense is metaphysical-dogmatic. The meaning is simply that divine grace must have nature as its substratum; grace, as an accident, requires a substantial nature in which to be received. Yet, the reason for the popularity of the axiom is its second sense, designated as practical-moral: to develop its power, grace supposes certain natural qualities and dispositions in the recipient. Although the axiom has its ultimate roots in Scripture, especially in St. Paul, elements of Aristotelian philosophy employed in its application can foster the idea of a nature that is independent of the supernatural, with grave consequences for the Christian ethic.

Perhaps Part 2, which studies the dogmatic-theoretical problematic of the axiom, will be of greatest interest to most theologians. Three questions must be asked: Precisely what is meant by "supernatural"? Just what is "nature"? And what is the relationship between the two? Traditional answers to these questions are not wrong, but they may be inadequate. The supernatural has been defined as a gift from God that is undue and superadded to nature. This definition is too negative to be wholly acceptable. It does not do justice to the idea of grace as divine sonship, as divine light and life, as a sharing in God's nature. Life in Christ and with Christ is the supernatural way of existing. Grace is a new relation to Christ and through Him to the triune God, a personal relationship, not merely an ontological change. It is a drive toward partnership with God, issuing from the Blessed Trinity. What it supposes is the free personality of man. The supernatural is a call to man regarded primarily not as a rational soul but as a personal creature. Man has personal worth and a Christian nature because of Christ, the incarnation of the supernatural.

When we inquire about the sense of "nature" in the axiom, we should seek our answer in man, the only man who really exists, man as he actually is in the history of salvation. Contemporary philosophy and anthropology can aid toward an understanding of man's nature. Traditionally, person has been defined as a subsisting rational nature. Modern personalistic theories have stressed the "I-thou" relationship to bring out more fully what a person is. A person seeks to transcend his own "I," to meet a "thou," eventually the absolute "Thou" that is God. The notion of nature in the description of man must be complemented by the personal factor. The Scholastic doctrine is not thereby denied, but the dynamic relation to a "thou" is emphasized.

The attitude of human nature to the supernatural involves more than a purely negative obediencial potency, a mere capability of receiving supernatural influence. Recent theologians have been in quest of a positive finalizing of man for his supernatural end. The issue is complicated and the discussion has not yet resulted in clear responses. Readiness and ability to receive God's personal gift of grace imply an active dynamism of the will to receive, an active obediencial potency for God as man's absolute Partner. Man's longing for God includes a longing for God's donation of Himself and for God's answering speech to man. God, who created man for the possession of Himself, has many ways of communicating Himself. The way He has actually chosen is the Word of supernatural self-communication.

A new formulation of the axiom does not set aside the traditional interpretation, but completes it by stating that grace supposes the free person as he truly exists in the history of salvation.

Moral theologians will find some new insights in Part 3, which deals with the evaluation of the axiom from the standpoint of moral theology. The sound nature which grace supposes does not consist mainly in the possession of a set of wholesome natural qualities, but rather in man's capacity for personal dialogue with God. The men of our time can be educated for an appreciation of this disposition, which looks toward loving God and for being loved by God. Very significant is S.'s contention that the axiom refers also to the Church as a society. Every culture can be utilized for the planting of the Christian seed. Mere outward accommodation in peripheral matters is not enough; the Church must speak the language of every age, including our own, and this requires a thorough knowledge of the times.

S. has written a book that may be one of the most important works of the decade. It ought to be translated. Whoever has the courage to undertake an English version will perform a highly meritorious service; he also has my sympathy.

*St. Mary's College, Kansas*

CYRIL VOLLERT, S.J.

**THE COMING OF HIS KINGDOM: A THEOLOGY OF THE LAST THINGS.** By Alois Winklhofer. Translated by A. V. Littledale. New York: Herder and Herder, 1963. Pp. 254. \$4.95.

In all creation, man is the only being aware of an inevitably approaching death. Every sane person must, at some time or other, perhaps frequently, reflect on his eventual lot. Catholics certainly are often reminded, in sermons, missions, retreats, and religious reading, of the supreme importance

of the "Last Things," which are not only states but events that will inexorably take place. Sometimes such media contain emotional and imaginative depictions which are not wholly justified by revelation. That is not true of W.'s new book, which, though not written in the heavy style conventionally associated with a theological treatise, presents a reasonably thorough account of what God has disclosed to us concerning the consummation of individual lives and the world.

A problem facing any theologian who writes or discourses on the Last Things is the arrangement of his exposition. The time-honored plan is to divide these decisive occurrences into individual and collective Last Things. This division is not entirely satisfactory, because even the collective ultimates intimately concern the individual person, as is obviously the case with the resurrection of all men. Conversely, the individual Last Things cannot well be considered apart from their many and varied social implications. Furthermore, some of the Last Things which are often ignored, the very ultimate occurrences, must be re-established in the Christian consciousness, which is currently occupied, for the most part, with only four of them: death, (particular) judgment, heaven, and hell. More attention must be directed to the events that inaugurate the end as a final settlement and culmination, that is, the Lord's second coming, the Parousia, which is closely linked with the resurrection of the body, the universal judgment, and the renewal of all creation.

Yet, even though all the Last Things are interrelated and involve a real unity, W. holds that they are best treated separately and chronologically. Hence he proposes to study them, so far as is possible, in the order of their happening. This procedure may have its drawbacks, since some of the final events occur simultaneously; but W. believes that he can bring out clearly their inner relationships and wide ramifications.

In theological programs that aim at some sort of completeness, the Last Things are customarily treated at the end of the entire course. This is perfectly proper; where else can they be better studied? Yet these great realities are intimately connected with all the truths of the faith by which Christians live; they are relevant to all the parts of theology and to all the phases, present and eschatological, of the kingdom of God. Particularly, however, they are linked with the person and activity of the glorified Christ, the Redeemer. To Him has been given all power in heaven and on earth, to Him judgment was assigned by the Father, He rose from the dead and will raise all the dead on the last day to pronounce the definitive verdict on their lives. Thus the Last Things are eminently mysteries of redemption.

Most of the chapters describing successively the events that lead up to the Parousia are enriched by original insights, striking statements, and occasional quotations from contemporary literature. W. is meticulous in his endeavor to maintain theological orthodoxy. At the same time he tries to write in the modern idiom so that he may be comprehensible to modern men. Death, the dread catastrophe, is now, for Christ's faithful followers, a blessed catastrophe; it has lost its old function and has acquired the new one of heralding the resurrection and of bringing to fulfilment the transformation already begun in the just. In the particular judgment every person is obliged to look on his Judge and assess himself accordingly. Hell consists primarily in separation from God; the unimaginable pain and wretchedness of the condemned are essentially supernatural, as is the happiness of heaven. The "fire" of purgatory is an aspect of the purifying process that is theologically unimportant; the purification undergone in purgatory is not solely a matter of purging the soul of defilement, but rather of readying it for the full perfection of the supernatural life already possessed.

At the general judgment all men are judged by the degree of their achievement or failure in coming up to the measure of Christ. The reprobates are those who had tried to erase God's image from His creation; their only success is that they have erased it in themselves. But those who belong to Christ will live forever the new life of Christ, wonderful and mysterious. Inseparable from the Lord's second coming is the renovation of the universe, which will no longer be subject to present laws of space and time. Will the "new heavens and new earth" contain animal and plant life? W. is inclined to answer affirmatively, though he admits that we can have no idea of what their incorruptible form will be. He also accepts the possibility that the saved may include hosts of rational, manlike beings hailing from other planets in the countless galaxies.

Of course, these few samplings cannot suggest the effectiveness of W.'s descriptions and the developments of his themes. No one who has attempted to discourse on the beatific vision can find fault with him if his efforts do not quite succeed. Perhaps the weakest element in his whole exposition is his account of the identity of the risen body with the former mortal body. He discards Billot's theory, which was so warmly debated a generation and more ago. He seeks to establish what he calls a "substantial" identity, which turns out to be very hazy and may be physically and philosophically unsound. But the book is generally very good and will be enlightening to readers who are looking for advancement in their knowledge of theology.

*St. Mary's College, Kansas*

CYRIL VOLLERT, S.J.

**THE THEOLOGY OF VOCATIONS.** By Charles A. Schleck, C.S.C. Milwaukee: Bruce, 1963. Pp. 357. \$7.00.

With remarkable clarity, heartening objectivity, and in meticulous detail, S. presents a first-rate examination of a subject which commands universal concern. Methodological precisions at the outset delimit the material and afford the reader an exact orientation. Explicit reliance on the dogmatic tracts *De Deo uno* and *De Deo creante et elevante*, a scrutiny of apposite sections of the *Summa* and the *Quodlibetales*, and a rich catena of papal and patristic texts combine powerfully to reaffirm the vigor, wisdom, and modernity of the traditional concept of vocation. Contemporary references amply annotate the text, and the author's own valuable observations contribute greatly to the reader's rewarding study.

Prosaic and proverbial, but often eclipsed, three basic ideas appear to be the pivot of S.'s thought: the primacy of God in electing and calling, renunciation as endemic to vocation, and perfection as every creature's vocation. The second section affords an examination of the charismatic gifts, noting the complementary aspects of the varying gifts and their relation to the Church's life. Accurate accent is here placed on the virtue of docility as a tessera of authenticity, and by which this "mysterious instinct" (p. 28) of knowledge, tongues, or prophecy is guided and controlled. In an interesting aside, which encourages devotion and perhaps indicates a need for further study by theologians, S. remarks the angels "acting as intermediaries in our encounters with God, even perhaps with respect to our vocations" (p. 31).

The third section presents a superior treatment of the active and contemplative lives. A book on this topic appears to be directed to counselors, the hesitant and the uncommitted, but this section, and others, will be a great help to all. With a seasoning of history and a felicitous selection of patristic loci, relationships between the two "lives" emerge. This is terrain much traversed, but S. avoids mere repetition and any semblance of infatuation with categories; he writes with enviable clarity. He attempts, successfully, to explain the reciprocal harmony between action and contemplation by the principle of "proportionate intensification," derived from St. Thomas (1-2, q. 66, a. 2 c). Thus the crucial unity of spiritual life and consciousness is protected against artificial fragmentation. Thereby is prayer brought, not despite the vicissitudes of activity but through its purgative and productive power, to that union where "amor est notitia" (St. Thomas' *Comm. in Joannem* 15, lect. 3).

Discussing the signs of a contemplative vocation, S. notes the necessity of an ability, empowered by grace, "to stand the lack of the tangible." Salutory counsel is offered against premature renunciation when he writes that the

time of the novitiate may not suffice to ascertain with accuracy the temperamental balance of an individual; sometimes a much longer period of time is required. Regarding both contemplative and active vocations, expansiveness may well be viewed as the ultimate criterion, that is, the facility with which the individual adapts himself to the institute without pronounced and significant strain, and achieves a reasonable satisfaction (not consolation) in response to the demands made of him.

Cautioned against a "practical naturalism," the religious of an active institute must be brought to understand that his preparatory studies and later ministry are not distractions from prayer but disposing causes toward it. By prudence and awareness the religious must order activity toward what the author calls "a deeper vision, a far more penetrating vision of the aspects of the various mysteries connected with the life of grace." To develop steady vocations a formative vigilance is imperative, which, in S.'s opinion, should be kept over young religious for a longer period than ever before; the easing of exterior restrictions should be more gradual. This may appear somewhat stiff and against prevalent popular opinion, but in the context of this section the point is very well made indeed.

The observance of the evangelical counsels in secular institutes and in religious community life is closely and constructively examined; especially noteworthy is the section dealing with virginity (pp. 125-41). Liberated from anxious concern, the one so vowed is free to find the perfection of the love of God. Diminish this forward thrust of the search, and what was meant to be liberation becomes merely severance.

The widening ambit of obedience, which indirectly and occasionally directly involves those outside the community, e.g., educational officials and government authorities, must be of concern to superiors. Only prudent provision here will prevent the skein of authority and direction from becoming badly tangled. S. makes a good bid to set at rest that apparently endless antagonism between charity and the law of obedience when he writes: "Souls are not saved in accordance with our own will or what we think we should be doing, but rather in accordance with the will of God" (p. 148).

The distinctive spirit of an institute is critically important to its sense of purpose and mission; blurred accents here will inevitably diminish the intensity of its vitality and its appeal to prospective candidates. This point does deserve great emphasis, for identity is a communal as well as a personal problem; indeed, for the religious the two aspects are vitally interlocked. Thus, a timely warning is offered against "tinkering with the essentials" of any religious institute.

The various theories of vocation are neatly expounded and evaluated,

with special reference to Canon Lahitton (*La vocation sacerdotale*), and S. presents his own definition of vocation (p. 201), demanding an amalgam of prudence, magnanimity, and fortitude on the part of the one called—magnanimity, it may be added, not precisely as an act but as a prevailing attitude or atmosphere of spirit. The signs of vocation are given abundant treatment, with wise emphasis on the prerequisite virtues of reverence and subjection. Of particular merit are the sections treating of the specific ethos of the vocation to the secular priesthood and the objective aspects of vocation. This last is most pertinent, since subjectivity and personal conviction of vocation must always be humbly related to the judgment of the bishop or major superior; acceptance and promotion are guided by ecclesial as well as personal judgments.

After such complete treatment, criticism appears to verge on cavil. Still, there are two points which impress the reader: first, the infused virtue of hope is referred to only twice (pp. 117, 124) in the text, innocently shouldered out by its two more popular peers; secondly, granting the theologian's necessary prescindings from other disciplines, these prescindings must not be too abrupt, especially in this material; the text would reassure the reader even more if it evidenced more explicitly, perhaps by way of footnotes, the psychological points of contact: e.g., the frequent obliquity of human motivation; the subjective, unconscious dispositions anterior to entrance; adolescent or infantile traumata which may well only be recognized and become problematical under the demanding discipline of seminary or religious formation. Despite these two minor qualifications, S. makes a genuine contribution to his subject, a synthesis of the traditional and the contemporary which rewards study by stimulating thought.

*Weston College*

WILLIAM J. BURKE, S.J.

HANDBUCH DER KIRCHENGESCHICHTE 1: VON DER URGEMEINDE ZUR FRÜHCHRISTLICHEN GROSSKIRCHE. By Karl Baus. With an *Einleitung in die Kirchengeschichte* by Hubert Jedin. Freiburg: Herder, 1962. Pp. xxi + 498. \$14.65.

This is the first volume of a new scholarly history of the Church which will be followed by five others. Such a work is badly needed, as the last edition of Hergenröther's *Handbuch der allgemeinen Kirchengeschichte* by J. P. Kirsch *et al.* has become antiquated, and the same is true of the earlier volumes of Fliche-Martin. Bihlmeyer-Tüchle is up-to-date, but it is a work of ready reference rather than a *Handbuch* in the German sense. The great need for a new scholarly history of the Church is emphasized by the fact

that a five-volume work under the editorship of L. J. Rogier, David Knowles, and R. Aubert is also in preparation.

The new *Handbuch der Kirchengeschichte* could hardly have a better qualified editor in chief than H. Jedin, the distinguished historian of the Council of Trent, who has already indicated the need for a new approach to the history of the Church in his excellent article "Kirchengeschichte" in *LTK* 6 (2nd ed., 1961) 209-18. The *Handbuch* has been planned with extraordinary care through the preparation of written drafts of contents, etc., but especially through personal conferences in which all editors and contributors participated. Each volume is to be written by a single scholar or by two or three scholars working in close collaboration with the author-editor responsible for the volume in question.

The scope and characteristic features of the new *Handbuch* are outlined by Jedin in the general *Vorwort* to Vol. 1. While Church history as ordinarily understood is being adequately covered, a much fuller treatment than usual is being given to the "inner" history of the Church: to the development of doctrine, liturgy, canon law, and piety. Every effort is being made, furthermore, to present all aspects of external and internal Church history in an integrated fashion and in terms of mutual interrelations and influences. It is hardly necessary to observe that the history of the Church as a whole is not being treated in isolation, but rather in the framework of its whole environment and of its relations with its environment in each period. In keeping with the purpose of a *Handbuch*, special attention is being given also to sources and bibliography. Preceding each chapter there is a section presenting basic sources and a select up-to-date scholarly bibliography. The bibliographies are relatively short but are all the more valuable because of their rigorous selectivity. Finally, Jedin has added as an introduction to Vol. 1 an "Einleitung in die Kirchengeschichte" (pp. 1-55) which may be characterized as the most comprehensive and up-to-date exposition of ecclesiastical historiography that has yet been published. The heading for Church history in the Middle Ages, e.g., "Christliche Historiographie, nicht Kirchengeschichte," is very apt and reflects the insight with which the author has dealt with his subject.

The author of Vol. 1, Karl Baus, Professor of Early Church History and Patrology at Trier, has carried out his assignment fully in the spirit of the general plan and has given us a comprehensive, critical, and up-to-date history of the Church to the eve of the Council of Nicaea. Following a systematic general bibliography (pp. 57-58), which is intended also to serve Vol. 2, he divides his exposition into two main parts: *Die Anfänge* (pp. 69-244) and *Die frühchristliche Grosskirche (ca. 180-324)* (pp. 245-479). The material in each part is divided into *Abschnitte*, but interrelations are con-



stantly kept to the fore. Baus has succeeded admirably in his effort to produce a thoroughly integrated synthesis of the development of the early Church, with full account being taken of the Jewish background and of the pagan political, religious, and cultural environment. The old apologetic—and partly national—approach of Kirsch and earlier scholars has disappeared. The exposition is calmly objective and critical, yet at the same time Catholic in the best sense. The scholarly literature, non-Catholic as well as Catholic, in French, English, and other languages has been put to good use in the exposition and is well represented in the bibliographies.

The early Christian writers and heretics are given a fuller treatment than is usual, and, in view of their essential importance as sources, this is to be welcomed. The development of liturgy, the penitential discipline, piety, and Christian religious and social life in general likewise receives greater emphasis and space than in earlier histories of the Church. Special attention is called to B.'s excellent treatment of St. Peter's tomb (pp. 137–40), Gnosticism (pp. 212–30), Christian religious and social life in the third century (pp. 327–60), the development of ecclesiastical organization and of the primacy of Rome in the third century (pp. 388–410), and to his penetrating discussion of the conversion of Constantine and evaluation of his historical significance (pp. 450–79).

A few criticisms are in order. The author explains in the *Vorwort* why he has considered it necessary to deal rather briefly with the Church in the apostolic age. However, even if it would require a great deal of space for adequate treatment and is covered fully in works dealing with the *NT*, a longer treatment of this all-important period would be desirable. Here and there, Jedin might have made a critical observation on the value of works like Tillemont's *Mémoires*, which are still useful. Furthermore, I miss a reference to the seventeenth-century Protestant Church historian, C. Keller (Cellarius), who played such an important role in spreading the use of the term "Middle Ages." Finally, it is to be regretted that the volume has no maps.

But such criticisms are minor. The first volume of the new *Handbuch* is an epoch-making work in its field. It eminently deserves translation into English.

*Catholic University of America*

MARTIN R. P. MCGUIRE

SAINT ANSELM AND HIS BIOGRAPHER. By R. W. Southern. New York: Cambridge Univ. Press, 1963. Pp. xvi + 389. \$9.50.

St. Anselm of Canterbury (d. 1109), characterized commonly as the father of Scholasticism and the most significant theologian between St.

Augustine (d. 430) and St. Thomas Aquinas (d. 1274), represents a turning point in the history of Western theology. His scholarship, fundamentally rooted in the traditions of the patristic and the monastic, inaugurated a new methodological approach, largely dialectical, to the great problems of God's existence and Christ's redemption. It is on the basis of his discussion of these fundamental problems of Christian theology that his greatness as an original thinker ultimately rests. In the past twenty-five years Anselm has increasingly attracted the attention of scholars. The many learned contributions to Anselmian studies which have been made over the years by Dom F. S. Schmitt, Dom A. Wilmart, J. Rivièrè, E. Gilson, and others, have deepened our knowledge and appreciation of this difficult area of research; and the fact that thinkers such as Bertrand Russell, who was once convinced of the ontological proof of God's existence, and Karl Barth (*Fides quaerens intellectum* [Munich, 1931]), who seems to think that Anselm was a pre-Barthian, have turned their attention to Anselm demonstrates the universality of his appeal as well as the timeless quality of his thought.

Prof. Southern's study centers about Anglo-Norman monasticism in the period from about 1060 to 1130, when Anselm and his circle, especially Eadmer, were most influential in the affairs of Canterbury and the English Church. Considered from the point of view of ecclesiastical history, S.'s work is of high value. It traces with the care of a sensitive scholar the early life of Anselm, his decisive days at Bec under the intellectual influence of Abbot Lanfranc, his tenure of office as prior and later as abbot of this famous Norman monastery, his going over to England, and his pontificate as archbishop of Canterbury from 1093 to his death in 1109. These sixteen stormy years, which were of first-rate importance in the consolidation and development of the new Anglo-Norman kingdom of the Conqueror, brought Anselm into international prominence. For in the delicate question of the primacy of the spiritual power in the realm, he found himself caught up in that bitter contest between *sacerdotium* (Urban II and Paschal II) and *regnum* (William Rufus and Henry I Plantagenet) which reflected the celebrated Investiture Controversy between Gregory VII and Henry IV. Thus Anselm, the thinker, the monk, the recluse, the eschatologist, who "saw the world as an accumulation of filth which men irrationally desired," was compelled to take an active share in the creation of its history.

S.'s treatment of Anselm's career is masterful, built on a personal acquaintance with source material that has been carefully digested, prudently assessed, and accurately presented. A correct balance is preserved between Anselm the saint and the thinker, the monk and the archbishop, the man of solitude and the man of affairs. But S.'s range of interest extends far

beyond Anselm to the whole world of the English Benedictine life and culture on the eve of the coming of the Cistercians and the rise of Scholasticism. The theme of the book is very large indeed, but its development is freed from digression by centering on Anselm and Eadmer his biographer.

In Western intellectual history Anselm's reputation rests on his *Monologion* and *Proslogion*, the fruit of his last years as prior of Bec (1077-78), and his "greatest intellectual achievement," the *Cur Deus homo*, composed between 1097 and 1098 partly in England and partly in exile at Capua. Of special importance to theology is the *Proslogion*, "written in a state of philosophical excitement which . . . had never before been experienced so intensely in any Benedictine monastery, and was probably never again to be repeated in Benedictine history." Here in the celebrated "ontological proof of God's existence" we find dialectic used as a natural instrument for the clarification of this central Christian dogma, for the statement of the problem and the definition of its terms. It is the invention and the use of this "philosophical" method that is most characteristically Anselmian. S.'s reasons for rejecting the proof are not original. "A proof which demands, in however subtle and roundabout a way, assent to its conclusions before it begins will rightly be thought to be no proof at all in the ordinary sense of the word." Perhaps Dom A. Stolz (*Catholica* 2 [1933] 1-24) was right after all: "Anselm had not the slightest intention of proving the existence of God." The *Proslogion* is "an essay in mystical theology." Nor does S. concede much more probative value to Anselm's "philosophical" demonstration of the "necessary" character of redemption by the God-man, the theme of the *Cur Deus homo*. Highly interesting is S.'s analysis of Anselm's soteriology in relation to traditional theology, with which it broke, and to contemporary theology, which greatly influenced it. The biblical exegesis of Anselm and its place in his theological system are aspects of his scholarship which S. has not sufficiently developed.

S.'s treatment of the biographer of Anselm, Eadmer of Canterbury, whose defense of the Immaculate Conception gives him a certain distinction in the history of theology, is beyond question the best study we have of this early Benedictine theologian and writer. His *Vita sancti Anselmi*, which S. has recently edited in *Nelson's Medieval Texts* (1963), is a document of considerable importance for medieval hagiography and theology. It is also a source of prime value for the intimate insights which it offers into the Saint's religious life, public career, and intellectual development. In many respects it is medieval *vita sancti* at its very best.

**THE UNITY OF CHRISTIANS.** By Augustin Cardinal Bea. Edited by Bernard Leeming, S.J. New York: Herder and Herder, 1963. Pp. xvi + 231. \$4.95.

The wide attention aroused by Cardinal Bea's pronouncements on Christian unity over the past few years makes this book most opportune. First published in Italian, it consists of twenty of B.'s more important articles, speeches, and interviews, all dating from the years 1960-62. More than most collections of the sort, this work suffers from much repetition. B. returns frequently to the same points, often practically quoting himself verbatim. Nevertheless, it is good to have such a full collection. None of the selections could have been deleted without loss.

Readers familiar with B.'s favorite themes will find few surprises. On the one hand, he makes it clear that the full unity in faith, sacraments, and obedience which God intended for His Church is the inalienable and exclusive prerogative of the Catholic communion, founded upon the rock chosen by Christ Himself. On the other hand, B. convincingly shows that separated Christians, both Oriental and Protestant, have retained large portions of the Christian patrimony. By virtue of these objective elements non-Catholics are, in varying degrees, visibly bound to the Catholic Church. Through their interior dispositions of faith and charity they may also have precious invisible bonds with the true Church. Thanks to these exterior and interior links, they can live an authentic religious life and work out their eternal salvation.

While we may take satisfaction in the partial unity which exists among Christians of various denominations, we must incessantly pray and labor for the full and manifest unity which, as the *NT* teaches, Christ wills for His Church. The obstacles to unity are so great today that its accomplishment seems, humanly speaking, impossible. But the Holy Spirit is manifestly at work among both Catholics and non-Catholics, who are being brought closer together through the ecumenical movement. The worker for Christian unity may confidently rely on the prayer of Christ Himself and on the munificence of the Spirit, but he must never allow himself to forget that God requires the co-operation of men.

According to their station and capacities, B. maintains, all Catholics must take part in the apostolate of unity. The hierarchy, in their task of teaching and government, can help to reformulate Catholic doctrines and to revamp the liturgical and disciplinary life of the Church, thus making Catholicism more intelligible and inviting to non-Catholic Christians. Trained theologians can carry on fruitful discussions with their opposite numbers outside the Church. The laity can perform important services by collaboration with

non-Catholics in the civic and social order, by exhibiting charity and esteem for their separated brothers, by giving good example, and by offering up prayers and sacrifices as an intercession for unity.

Doubtless, few of the ideas in this book are original with its author. But he presents the "assured results" of modern Catholic ecumenism in a convincing and well-rounded synthesis. B.'s personal reputation as a scholar and his official position lend weight to his words. His piety, circumspection, generosity, and modesty are most engaging. Thanks to these qualities, this book will be widely read and quoted, by Catholics and non-Catholics alike, and will win acceptance for many views which might otherwise be regarded as insecure.

One of the few controversial questions treated in these pages concerns the requisites for membership in the Church. Several times B. propounds the thesis that all validly baptized persons are in some true sense—though not in the fullest sense—members of the Church. This is true, he maintains, of adults as well as infants, and even of those not in good faith. In other articles B. uses vaguer terms, saying that all the baptized somehow "belong" to the Church, that they are its "sons," that they are "organically united" to the Mystical Body. The occasional use of the term "member" for these separated Christians is significant, since it reflects a position which some have regarded as contrary to *Mystici corporis*. B. maintains that his terminology can be reconciled—though perhaps not easily—with that Encyclical, and shows that it harmonizes excellently with *Mediator Dei* and with the Code of Canon Law.

In broaching possible projects for Vatican II, B. is characteristically prudent. But he evidently favors a declaration on religious freedom, wider use of the vernacular in the liturgy, and unhampered biblical scholarship. In developing his positions, B. speaks more as an ecclesiastical statesman than as a theological explorer. Adroitly bypassing subtle and disputed questions, and omitting all reference to his Catholic antagonists, he avoids stirring up gratuitous opposition. His views will be acceptable to open-minded moderates of every theological school.

*Woodstock College*

AVERY DULLES, S.J.

THE EASTERN CHURCHES AND CATHOLIC UNITY. Edited by Patriarch Maximos IV Sayegh. Translated by John Dingle. New York: Herder and Herder, 1963. Pp. 237. \$4.95.

VOIX DE L'ÉGLISE EN ORIENT. Edited by Patriarch Maximos IV Sayegh. Bruges: Desclée de Brouwer, 1962. Pp. vii + 206. 210 fr.

What strikes any Western Catholic in reading articles written by fellow Catholics of the Greek Melkite rite is the unanimity which flows through their thought. This is a natural consequence of their conviction of a mission in the Catholic Church today: to preserve the Eastern rights and traditions in order to show the Orthodox brethren that becoming Catholic does not mean becoming Latin.

The English volume contains, with one brief omission and with the addition of a short note on the Eastern Churches, all the papers of the French original, which is in turn a collection of various articles written in French or Arabic by Patriarch Maximos IV Sayegh and several of his leading bishops, and appearing in Oriental journals between 1953 and 1962. From the main groupings one can gather at once the matter treated: Vocation and Destiny of the Christian East; The Pursuit of Christian Unity; The Desire for Christian Unity; In Defense of Eastern Catholic Rights; Against Latinization; A Living Liturgy; Concerns of the Eastern Church. In the concrete, this minority of Eastern Catholics, living in an Islamic majority, being neighbors to millions of Orthodox Christians with whom they share a similar liturgical rite, ancient canonical and patristic traditions, conceives its mission as: (1) giving witness to Christ in the heart of Islam; (2) acting as a bridge for the Orthodox in their reconciliation with the Supreme Pontiff; (3) serving as a guarantee of true catholicity within the Church against Latinization.

As these articles illustrate, the Catholic Melkites, better than any other Eastern group, have shared and retained the same liturgy, hierarchical structure, patristic traditions, history, hymnology, art, culture, and spiritual heritage as their Orthodox counterpart of the Byzantine rite. Reconciled to Rome through the profession of faith of several Orthodox bishops and patriarchs from the sixteenth to the eighteenth centuries, these Melkites have always retained an intimate relation with the Orthodox, a truly Christian love to end the separation, and a passionate crusade to fight any attempt on the part of the Roman Curia to take away their Eastern heritage.

The articles all exhibit a serious scholarship and a reverence for the Holy See in essential points of dogma, yet a frankness in criticizing the Roman officials who mistake uniformity for unity and hence would impose on the Eastern Catholics little by little the Latinization of their rites and ancient traditions.

Readers are perhaps already familiar with the dynamic rhetoric of Patriarch Maximos IV Sayegh from his Düsseldorf discourse of Aug. 9, 1960 (reprinted in this volume) or from his discourse delivered in Vatican Council II, Oct. 23, 1962, during the debate on the liturgy. Archbishop Edelby in his two initial articles, "Our Vocation As Eastern Christians" and "Between

Orthodox and Catholics," stresses similarly the vocation of acting as a bridge to the Orthodox but only by keeping true to the Catholic heritage common to both Catholics and Orthodox.

The only unsigned article, entitled "Latin or Catholic?" (to this reviewer there seems to be the same clear style and powerful, logical argumentation as exhibited in the other three articles by Archbishop Edelby), should prove most interesting to Western Catholics. This is an answer to a 1961 booklet written by a Sacred Heart Father, Pierre Médebielle, in which the author not only seeks to justify the Latin Patriarchate in Jerusalem but criticizes the presence of the Greek Melkite Catholic Patriarchate. The basic issue is not which patriarch has the more right to be in the Holy Land, but rather one of a fuller view of Catholicism which must allow for diversity of rites, languages, and customs, never seeking to force the Latin rite on Eastern Christians merely as a means of obtaining a rigid unity at the loss of true Catholicism.

The last part of the book touches very briefly many topics that will come up in the next sessions of the Council for heated debate. These are collected from the archives of the eighty-five-year-old Melkite Patriarch and apply to concrete subjects (*communicatio in sacris*, the vernacular, decentralization, and powers of the bishops in relation to the pope) the principles enunciated in the foregoing essays.

For all who read this volume there will be a broadening of the mind, of their concept of what truly constitutes the essentials and what the accidentals in the Catholic faith. *Ex oriente lux*—from the East there will come an enlightenment to a fuller vision of Christianity, one that these courageous Melkite Catholics are pointing out to us through their sympathy towards their Orthodox brethren and their love for their truly Catholic traditions.

*John XXIII Center for Eastern Christian Studies, Fordham University*      GEORGE A. MALONEY, S.J.

LA PERFECTION DE L'HOMME SELON SAINT THOMAS D'AQUIN: SES FONDEMENTS ONTOLOGIQUES ET LEUR VÉRIFICATION DANS L'ORDRE ACTUEL. By François Marty, S.J. *Analecta Gregoriana* 123. Rome: Gregorian Univ. Press, 1962. Pp. xv + 335. L. 3000.

Fr. Marty's book is eminently scholarly, and generally thorough in its treatment of the problem at issue. In the Introduction M. points out the various usages of the term "perfection" in current speech, the etymology and classification of possible usages, and its place in ancient and modern philosophy (Kant, Spinoza, Leibniz, Wolff). Limiting himself to the study

of this idea in the thought of St. Thomas, he asserts his intention to study man's perfection in reference to its ontological bases.

In chap. 1, M. attempts to show the connection between perfection and goodness. After a rather involved treatment, not always clear, he concludes that perfection is the *raison* (*ratio* perhaps would have been better) of goodness. He seems to cite approvingly Geiger's statement: "Goodness is being itself in its guise of perfection, essence and existence, by which it establishes appetibility" (p. 21). And he concludes: "Perfection in its meaning of fulness of being is the nature of the good establishing its appetibility."

There follows (chap. 2) a discussion of the degrees of perfection. Here M. traces out the perfection of different creatures, following the norm of St. Thomas: "Every creature tends to realize its perfection, which is a likeness of the perfection of the divine goodness." The various degrees of goodness are a sign of God's differing love for creatures, correctly understood. It is the various created *species* that primarily indicate the degrees of God's love in creation and also point up the various degrees of perfection in things. Thus the principle determining the form of this hierarchy among creatures is the form of the creature. The essence of the perfection of the creature lies in the resemblance it has to God, perfect First Cause, a resemblance which is expressed in the distinct degrees which make up the universe. Thus perfection lies in the participation by likeness or by formal hierarchy (quoting Geiger), which also establishes the creature in a definite law-relationship with the universe of creation. M. concludes his treatment with a consideration of first and second perfection (form and operation) and the relationship between the two.

Chap. 3 discusses the transcendental character of perfection, its relationship or, better, its convertibility with being. This is one of the clearer chapters of the book. M. concludes: "There is convertibility between being and perfection on condition that there is question of being simply speaking, or the principle of a being. A being is perfect in the measure in which this *esse* [existence, I believe] is verified in it. Existence is perfect to the extent that it is act. Thus it is the actuality of a thing that brings out its character of perfect" (pp. 96-97).

Chap. 4 takes up the relationship between perfection and value. And while the point to be made is very important in our day of overemphasis on the existential, it could have been made more clearly and succinctly. Perhaps too much was attempted, and imprecise ideas seem to be left in the mind of the reader. Again, the idea of *esse* being formal could have been more clearly stated or explained, especially in view of the dispute on formal and quasi-formal causality in regard to the divine indwelling, the hypostatic union, and



the beatific vision. At any rate, M. shows that perfection implies actual absoluteness, i.e., actual achievement or fulfilment in reference to what is said to be perfect. Perfection (and through it the good) does pertain to the order of values. Since a value is defined, at least in one way, as something to be esteemed by itself or for itself, perfection would necessarily fall into this category. What we call "value" today is nothing else than the good, on condition that there is question of that good which is a second perfection, consisting in the exercise of a liberty. Value is a divine communication, since the image of God in us is the diffusion of infinite goodness (again, a more precise phraseology is desirable). Value is ultimately the love of God for man; in another sense, it can be said to be man's response to or love for God. Thus there is no divorce between value and perfection, but rather a kind of identification.

Chap. 5 discusses the perfection of a concrete person. This, M. says, is twofold: his hierarchy in the order of beings, and the fulfilment of his degree of being. The person is the most perfect thing in the whole of nature, because he is a rational individual as opposed to a nonrational individual, and because he is called to perpetual existence rather than merely temporal or transient. The perfection of man originates from his hierarchical place in creation, and it is completed or fulfilled in the order of operation or singular actions, surrounded with their circumstances. The reason for this lies in the nature of man, in the unique relationship between body and soul.

Chap. 6 considers the meaning of man in the hierarchy of being. He is the horizon between matter and spirit. Here M. merely applies previously treated ideas to man as an individual. His unity differs from that of all other creatures in his being a microcosm, or in his being in two regions of being, or in his being a *Mitwelt*. He is spiritual, and therefore capable of the highest degree of union between two beings, that taking place through knowledge and love, an exchange of interiority. M. shows himself quite enthusiastic about "reflection," which he considers the second perfection of man. He discusses its presence in the intellectual and volitional activity of man. Although the problem is still disputed among philosophers, M. comes off quite well in explaining this phenomenon. The consideration of this notion of reflection is not a side issue in the over-all plan of the book. Reflection, because it is the exercise of the degree of being proper to man, shows the precise manner or mode or way in which man's activity is a likeness of God's, and the precise type of participation of the divine Being man has. It is through reflection that man becomes present to himself; through it the material universe becomes present to him and he to it in some peculiar way.

Chap. 7 considers the perfection of man as he is in the present divine

economy, i.e., charity and its insertion into human activity. Man fulfils himself now in charity or in active and actual love. Charity is not to be considered first of all a factor of order. It uses precepts (laws) and the counsels (which produce the full observance of the laws or precepts) as instruments. While the chapter is an excellent synthesis of the problem *de perfectione vitae christianae* or *humanae salutis*, still it would seem to give the entire work a theological orientation. Here, however, his treatment of law and charity as found in the works of St. Thomas is excellent, something that should be integrated in the modern biblical approach to the problem (e.g., Dodd's *Gospel and Law*) as well as in the modern moral renewal, the many recent attempts (e.g., Häring, Gillemann, and Tillmann) to return to a charity-centered morality more in keeping with the Gospel approach. One idea I would like to have seen treated is the manner in which law can be considered to be the expression of charity in the human situation. There is also a need to clarify the use of the expression "instrument of charity" when applied to the precepts and counsels. They are not instrumental in exactly the same way. One striking remark: "In the Old Law there was no habitus of virtue—at least no habitus of the virtue of charity. Man was to be moved to action by an extrinsic cause, the fear of punishments" (p. 223). The text from St. Thomas quoted in a footnote might bear investigation regarding the problem of the grace of the Old Law in comparison with that of the New.

Chap. 8 treats well interiorization and man's degree of being. M. points out how for Aquinas the law is the principle of interiorization; for while it may be indicated or communicated to man in some external sort of way, still this law (natural, divine, and even human) is to be interiorized, made part of man's voluntary love-activity. This interiorization is accomplished by an act of the practical reason (more accurately, judgment), not a universal announcing some fact of nature, but a law. In the choice which man makes, involving reflection, the will is placed as a radical ordination to the good-value opposed to the good-nonvalue which is opposed to the law the person must follow. Law as the principle of interiorization, and as an instrument of perfection-charity, enables us to find once again the structure of reflection as the horizon between matter and spirit. Thus the theological doctrine of perfection in St. Thomas includes the ontological structure of the perfect being of man.

Notwithstanding its imperfections, anyone who reads this book carefully will find the time well worth his while.

*Holy Cross College, Washington, D.C.*

C. A. SCHLECK, C.S.C.

LA FAILLITE DE LA RELIGION D'APRÈS KARL MARX. By Charles Wackenheim. Paris: Presses Universitaires de France, 1963. Pp. 355. 18 fr.

With regard to Marxism, there can be no doubt in the mind of an intelligent Christian that the kind of facile apologetics which deals in summary refutation of a few oversimplified propositions has seen its day. We recognize Karl Marx as a powerful and original thinker. We should recognize, too, that not the least powerful and original part of his thinking is to be found in his vigorously antireligious writing. This, of course, was a constant with Marx, particularly during his early years—the years when his philosophical and political thought was maturing. It is, therefore, refreshing to read the work of an author who manifests an obvious competence in his grasp of Marx's thought, a clear objectivity in presenting that thought, and a critical acumen which permits him to see its internal weaknesses.

We are becoming more and more accustomed to hearing Marxism referred to as a "humanism"—which is what Marx himself called his theory; but it is important for us to recognize that it is the very nature of this humanism—Marx's concept of man, which the author calls an "atheistic anthropology"—which demands the elimination of God. Marx could never be satisfied with a speculative atheism, which would seek to demonstrate the nonexistence of God. He was dedicated to abolishing from the mind of man any sort of religious consciousness, which he considered to be necessarily a fatal alienation of man's true social reality. It is true, of course, that Marx had a thoroughly inadequate acquaintance with genuine religious thought, that he criticized only what an external observer could see in certain religious attitudes of his day, and that he presents these attitudes in naive caricature. Since, however, Christianity in the West had attached itself to certain outmoded political structures, it was not easy to see in the middle of the nineteenth century how it could cope with a changing world and a developing political and social structure.

Marx, however, who was far more of an idealist and conceptualist than either he or his followers would care to admit, would not stop at separating Church and state or at laicizing political institutions. In the name of man—the primacy of man revealed in the social dimension of human reality—he would see in religion, and particularly in Christianity, an immoral phenomenon which contradicted nature and inhibited social progress. His was a metaphysical refusal, which saw man without God as free, and hence truly man, and man with God as enslaved, and therefore alienated from his true reality. His was a "Promethean revolution against the Christian economy of creation," an economy which militated against the total autonomy of man by making him dependent on another for his very existence. Marx found it

necessary, then, to attack religion with every weapon available to him—even with dishonest ones—to drive from the minds of men any and all consciousness of God.

To explain the existence of religion, thought Marx, was to be rid of it because it was essentially an illegitimate outgrowth. It is not reason but unreason which demands God. Only because man has been deprived of his true dignity does he project for himself an alien and alienating God; to restore man's dignity is to be rid of God. Religion has never been a force for the promotion of progress or for the discovery of rational truth. It has been the support of capitalism and an enemy of man's essentially social nature, an "abstraction" from what man truly is, "the opium of the people" which deadens their consciousness of their own misery. In this connection the very concept of "proletariat" has for Marx negative religious significance. Religion is the only "ideology" which can never be "realized," because it is the typical expression of man's alienation. No socialism, no communism which respects religious consciousness can be valid.

Marxism has been called by some a "secular religion" or an "atheistic mystique." Be that as it may, there is in it an appeal to the same basic tendencies in man to which religion appeals. It is not possible, therefore, from this point of view at least, that a Christian can find Marx or Marxism acceptable. It is, however, not at all impossible for a Christian to find in Marx an indirect contribution to a reawakening of genuine religious consciousness. If, finally, the Christian is to find the understanding which will enable him to appreciate this contribution and to profit by it, there can be no question that Charles Wackenheim's book will be of immeasurable help.

*Fordham University*

QUENTIN LAUER, S.J.

APPROCHE CONTEMPORAINE D'UNE AFFIRMATION DE DIEU: ESSAI SUR LE FONDEMENT ULTIME DE L'ACTE SCIENTIFIQUE. By Jean-Dominique Robert, O.P. *Museum Lessianum, section philosophique* 50. Bruges: Desclée de Brouwer, 1962. Pp. 250. 210 fr.

In our age the one intellectual endeavor which is admitted by all, with good or bad grace, to be successful is science. It is natural, then, for a Christian philosopher, such as Père Robert, to seek within the scientific experience itself a basis for a reasoned metaphysical proof of the existence of God.

Such a proof might fasten on the intrinsic intelligibility of the real, setting out from Einstein's gasp of bewilderment: "The one unintelligible aspect of the world is its intelligibility." This intelligibility might be shown to be intrinsic (rather than constructed or conventional or projected) by reference to the absolute veto power of the real over against our most cherished

physical theories. R. presents a few statements following this thrust from scientific thinkers acceptable in France. He feels, however, that idealism is a force to be reckoned with and so draws back before the idealist's explanation that the real is intelligible because it is only a question of spirit agreeing with its own productions. Abandoning the physical world, therefore, R. enters into the thought world of the scientist.

This choice leads R. to consider mathematics. However much mathematics may appear to be conventional and constructive, it has, R. points out, its own internal necessities. It imposes its own reality as a constraining force on the mathematician, at least insofar as what we may call the tyranny of the principle of contradiction everywhere holds sway. If such were not the case, if there were no interior necessities in mathematics, then each mathematician would be forced to talk only to himself. Mathematics would become like a game which the mathematician can play only with himself because he insists, as it were, on changing the rules to suit his fancy after every move. Moreover, it would become impossible to understand why the mathematician cannot determine beforehand the mathematical result he wants, why instead he is led willy-nilly from postulates to conclusion along a path initially unknown to himself but somehow clearly marked out so that every other mathematician knows when he strays from it.

The inner necessities of scientific thought clearly experienced in mathematics become the specific point of departure for R.'s reasoning process. His interest is not in the facts of science (an interest, he feels, which led Lecomte du Nouy and Teilhard de Chardin astray) but in our present human experience that science is the common possession of mankind, communicable to all, intersubjective in its fundamental reality. What does this fact imply?

Scientific truth, it would seem clear, is independent of the particular mind which conceives it (for it may exist in other minds) or of the particular being or experience in which it appears. What the scientist discovers, R. observes, is not "my" truth but "the" truth. Immediately the metaphysician senses here a paradox: the unity of the truth (it is only one) as seen against the background of the multiplicity of the intelligences that possess or participate in it, the one and the many at the level of the true. It is specifically this contrast (between the contingent and multiple character of scientific thought and the properties of unity and necessity which it also reveals) on which R. centers his investigation.

With his problem thus clearly delimited, R. considers the positions of a variety of modern philosophers—Merleau-Ponty, Husserl, Leon Brunschvicg—before arriving by elimination at his own answer of Thomistic theism.

The book is intended for professional philosophers and theologians, not for scientists or the general public. Hence, it is perhaps not apposite to remark that as a physicist this reviewer found vastly disappointing the author's decision, out of deference to modern idealism, not to push the argument from the intrinsic intelligibility of the real, a point of commanding interest for scientists. R. also missed the opportunity of explaining systematically the modern positions on the nature of mathematics and the meaning of mathematical necessity in each of the major schools. As a result, his stray remarks on logicism and formalism have little impact. He scarcely comes to grips with the problem of just what scientific truth is at all. His treatment of the metaphysical contingency of beings as against Descoqs is surprisingly weak. He maintains that the metaphysical contingency of beings is clear from the fact that any finite being can be conceived of as not existing without contradiction. Descoqs objected that a being can only be conceived of without contradiction as not existing if the being is already known to be metaphysically contingent. The current postulate of most scientific theories, that nothing completely comes to be or ceases to be but only changes its form, supports Descoqs's objection. R.'s appeal, in reply, to the existence of thoughts as radically new entities requires more careful analysis than he gives it.

Despite these objections, R. clearly has a vigorously vital question in hand, and if it wriggles a bit as he holds it, it is only because he is holding something which is alive.

*Wheeling College*

FRANK R. HAIG, S.J.

RELIGION AND THE AMERICAN PEOPLE. By John L. Thomas, S.J. Westminster, Md.: Newman, 1963. Pp. xiii + 307. \$4.50.

What religion means to the average American, conceptually and in practice, is the subject matter of this empirically based study. Using the fact-finding techniques of sociological surveys and opinion polls, and proceeding to a type of analysis common in social science, the informative volume examines systematically and in some depth the religious beliefs, behavior, and attitudes of contemporary Catholics, Protestants, and Jews, and of the unchurched, in the United States today. In so doing it throws light on popular understandings of doctrine and on "taught tradition" as distinguished from professional presentations by theologians writing as such.

The original project herein reported was carried out under the supervision of the late Ben Gaffin, a survey-research specialist in Chicago for some years. He drafted the proposal, developed the sampling procedures and

questionnaire, and directed the data collection and processing. The editor of the *Catholic Digest*, Fr. Paul Bussard, helped with financing. Finally, the extensive survey findings were woven into book form by Fr. John Thomas, of St. Louis University and the Institute of Social Order. Selected portions of the data had been reported popularly by others at an earlier date. The present book's eight chapters are supplemented by three appendixes giving the sampling methods, technical information, and text of questionnaire.

Fr. Thomas is primarily institutional and descriptive in his approach. Nevertheless, in more generalized remarks on the role of religion in the social system, T. makes a contribution to theory in the area of knowledge commonly known as sociology of religion. In a number of places the discussion by T. goes considerably beyond the factual reporting pejoratively associated by some with statistical or ecological analysis of social facts.

A decade has passed since this survey was organized. Meanwhile, American society witnessed important developments as regards religion in relation to civic community. Significantly, the Gaffin questionnaire included questions not only on religious preference and beliefs, but also on convictions about such things as religious instruction in school and home, state aid to church-related schools, election of a non-Protestant president, and so forth.

The survey itself comprised 2,987 standardized interviews with persons eighteen years of age and older. As census analysts and other scientists have ascertained by statistical inference and field experience, a survey of this size, when properly selected and stratified, can be representative of the views and characteristics of the total population. In fact, speaking statistically, such a survey may be even more accurate in certain findings than a census, especially where the latter lacking in completeness or carried out by inadequately trained personnel.

What are some findings as regards belief and practice? Three out of four Americans think of themselves as active members of an organized church body. For Catholics the percentage is 87; for Protestants, 75, with variations by denomination; for Jews, 50. When it comes to attending religious services, one out of three Americans goes every week. In the case of Catholics, 62 per cent of those interviewed said they attended weekly. For Protestants the percentage was 25, with the Baptists and evangelical sects above average. About one third of the Protestants said they did not attend at all, as compared with 18 per cent of the Catholics. In the case of Jews, 56 per cent admitted complete nonattendance, while one third went to synagogue or temple at least two or three times a month. As T. notes in his discussion, these variations reflect in part differing moral judgments among believing Americans as to what proper observance of the Lord's day implies or requires.

The data as such does not reveal the degree of culpability, if any, involved in the extensive nonattendance. No probing question of that type was asked.

When it comes to religious beliefs, few Americans are atheists. Moreover, 92 per cent of the Catholics expressed themselves as "sure" that God exists; of the Protestants, 87 per cent; of the Jews, 70. Of those expressing no religious preference, 55 per cent were "sure." American Christians are overwhelmingly Trinitarian, and have steadfast convictions in the matter. Even those with no religious preference affirm this belief in six cases out of ten. Firm belief in the divinity of Christ is slightly less extensive, but even the unchurched affirmed it in nearly half the cases. Approximately 90 per cent of Catholics and Protestants upheld inspiration of the Bible. Not quite one half the Jews so believed, and slightly more than one half those with no religious preference. Among the latter, presumably many were baptized as Catholics or Protestants.

It is not possible here to summarize other important findings. The book is filled with data of both scientific and pastoral import. Moreover, the author's observations on the findings and his interpretation of them deserve thoughtful attention. This is particularly true of his wise cautions on what the data do not prove.

The reviewer's reactions to the study are favorable and his adverse comments few. Methodologically, he would have liked to know more about the qualifications and training of interviewers, and somewhat more about local choice of those interviewed. He is not convinced to the same extent as T. that divergences between the survey's findings and those of the 1957 Census Bureau sample as regards religious preference reflect on the quality of the latter. Other explanations might be forthcoming.

As regards the questionnaire, the reviewer feels that its freedom from "denominational bias" occasioned some semantic problems on certain behavioral or attitudinal points with doctrinal implications. Thus, the questions on mixed marriage and "birth control" could mean something different to Catholics and non-Catholics, in the general form in which posed. In his discussion of desirable follow-up surveys and studies, T. himself apparently feels that more specific questions, directed to particular religious groups and within their theological frame of reference, would reveal more about the similarities and divergences of outlook and conviction.

The over-all study, including the Gaffin survey and the Thomas report and analysis, confirms the appropriateness of social-science methodology in studying religious beliefs and behavior on an empirical-scientific and/or pragmatic level. Sociologists, statisticians, demographers do not claim to



penetrate metaphysical and/or supernatural reality by such means. But they do affirm that knowledge thus acquired has validity and relevance in understanding man and society.

Such knowledge should not be confused with that derived from other sources and levels, so that the meaning of one or both is obscured. Not a few disagreements between social scientists and theologians or metaphysicians would evaporate, were there better understanding on both sides of the methods and findings of the other.

Although in several instances T. could have been somewhat more precise in choice of theological or metaphysical terminology where this was called for, his comments in general are both discerning and valuable when they go beyond the limits of empirical science as such. Discussion of interfaith attitudes, and of the image Catholics, Protestants, and Jews have of one another, is particularly enlightening. This newest book of T.'s, while data-encumbered in parts, is readable throughout and not so technical as to overwhelm educated readers with a beginning knowledge of social science terminology. Moreover, the author handles the concepts and terms of modern sociology with facility. While the reviewer would have preferred more footnotes and detailed tables, he recognizes limits imposed by publishing considerations.

*Fordham University*

WILLIAM J. GIBBONS, S.J.

## SHORTER NOTICES

THE TORAH, THE FIVE BOOKS OF MOSES: A NEW TRANSLATION. Edited by Harry M. Orlinsky. Philadelphia: Jewish Publication Society of America, 1963. Pp. 416. \$5.00. "Because the Bible is an eternal book, it must be made intelligible to every generation. The King James version had an archaic flavor even for its readers in the year 1611, when it was first published. Moreover, it rendered the Hebrew word for word rather than idiomatically, a procedure which nearly always results in quaintness or awkwardness. A translation which is stilted where the original is natural, heavy where the original is graceful, or obscure where the original is intelligible is the very opposite of faithful." This lofty ideal expressed in the translators' preface has been attained with almost preternatural success. Most of the book reads with such utter naturalness as to defy our effort to cite examples that call attention to themselves. Our praise can only consist in noting a few reserves. Rare or unique in the exquisite typography is the slip of Dt 9:5. There is undue "clarification" of momentous theological passages in Ex 4:16; 7:1, "oracle" for *elohim*; and Lv 14:2, rendering as "scaly affection" what

Lv 14:34 calls an eruptive plague. The Sea of Reeds in Ex 10:19 should perhaps be qualified as "traditionally but *not always* [rather than 'incorrectly'] the Red Sea," since the same term in Nm 21:4 and Dt 2:1 seems to mean the Aqaba Gulf (of the Red Sea). The Arabic word *wadi* is interestingly sprinkled about, yet one may query the emphatic justification (anent Dt 21:4) of using it for a perennial stream. The verses Gn 6:14 ff; 19:24; Lv 10:9; Dt 6:20; 23:1; 27:5; 23:14 ("squat[ted]"); 24:1 ("divorce-  
<ment>") may perhaps fall slightly short of the translators' otherwise dignified up-to-date idiom.

*Marquette University*

*Robert North, S.J.*

MÉLANGES OFFERTS AU PÈRE RENÉ MOUTERDE POUR SON 80<sup>e</sup> ANNIVERSAIRE 2 (= *Mélanges de l'Université Saint Joseph* 38 [1962]). Beirut: Imprimerie Catholique, 1962. Pp. viii + 392. 3500 Lebanese piasters. The second volume of the *Mélanges* honoring P. René Mouterde, S.J., for many years a professor at the Université Saint Joseph in Beirut, is as impressive as the first one (see *TS* 23 [1962] 502-3). It opens with an "In memoriam" article, written by C. Mondésert, S.J., which eloquently sums up the career of this modest, erudite scholar of the art and inscriptions of Greco-Roman Syria. As in the first volume, there are seventeen technical historical or philological studies, centered roughly about Palmyra, Christianity and Byzantium, Christian Syria, and the Arabic language. Again, there is a galaxy of famous names among the contributors (M. Chéhab, C. Bradford Welles, D. Schlumberger, H. Ingholt, J. Starcky, Comte du Mesnil du Buisson, P. Mouterde, G. Downey, J. Lauffray, V. Laurent, V. Grumel, F. Halkin, M. Tallon, J. Mécérian, J. Leroy, G. Wiet, H. Fleisch). The learned studies which will be of particular interest to our readers may be singled out: M. Chéhab ("Tyr à l'époque romaine," pp. 11-40 [preliminary report on recent excavations at Tyre]), C. Bradford Welles ("Hellenistic Tarsus," pp. 41-76 [a good historical survey of the town for the life of Paul]), H. Ingholt ("Palmyrene Inscription from the Tomb of Malkū," pp. 99-120), J. Starcky ("Deux inscriptions palmyréniennes," pp. 121-40), P. Mouterde ("Quelques mots de la langue chrétienne," pp. 161-88 [a study of *hierous, presbyteros, logion, confiteor*]), and G. Downey ("Constantine's Churches at Antioch, Tyre and Jerusalem. Notes on Architectural Terms," pp. 189-96).

*Woodstock College*

*Joseph A. Fitzmyer, S.J.*

MEMORY AND TRADITION IN ISRAEL. By Brevard S. Childs. *Studies in Biblical Theology* 37. Naperville, Ill.: Allenson, 1962. Pp. 96. \$2.00. The theological significance of memory has not been extensively studied.

By a coincidence not infrequent in scholarship, a dissertation on the subject in German appeared very shortly before C.'s book. The two works will certainly draw the attention of scholars to an element to which they have paid little formal regard. C. examines the lexicography of the memory group of words, the Hebrew psychology of memory, the memory of God and the memory of man, and the relations of memory to cult and history. The discussion of the psychology of memory revolves around the work of Pedersen and Barr. C. agrees with neither, but finds useful elements in both. The main attention in the study is given to memory as an actualization of the past. This is seen very easily in Dt. In the exilic writings memory is "a new encounter with the God of the forefathers." Memory is related to the actualization of the past in cult; the point made by C. is that cult should not be considered the only means by which Israel actualized the past. Cicero defined history as the memory of the past (a definition which C. missed); and C.'s discussion of memory and history distinguishes between the timeless event of myth and the concrete event of history. C. is perhaps too rigid in excluding the "mythicization" of history. The great saving act becomes in a way timeless; and Israel is the only ancient people known to us who conceived of the past as living in the present. Memory is certainly far more than record, as C. points out; it is an action. Why not say that the action is a re-experience of the past?

*Loyola University, Chicago*

*John L. McKenzie, S.J.*

DAS MYSTERIUM LUNAE UND DIE ERSCHAFFUNG DER FRAU NACH GN 2, 21 f. By Othmar Schilling. Paderborn: Schöningh, 1963. Pp. 36, 44 plates. DM 4.80. S.'s inaugural lecture as Rector of the Philosophical-Theological Academy of Paderborn (1962) seeks light on the Genesis account of Eve being formed from a "rib" of Adam by investigating the ideas of antiquity concerning the moon. He shows the moon, mysterious to early man due to its phases, to have been a symbol of fruitfulness and life. He then seeks, in archeological finds, a series of symbolic correspondences in which other physical realities (horn, double axe, eye, etc.) are associated with the crescent moon, and dwells particularly on the connection between moon and woman. The final step, the linking of crescent moon and rib, is, historically speaking, almost purely hypothetical. The conclusion S. draws is itself not new, viz., that Genesis can hardly be taken as telling *how* Eve came into being, rather shows *what* she is: "mother of the living," on the one hand, man's partner and equal yet complementing him, on the other.

*Woodstock College*

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

HANDBUCH THEOLOGISCHER GRUNDBEGRIFFE 2: LAIE—ZEUGNIS. Edited by Heinrich Fries. Munich: Kösel, 1963. Pp. 966. DM 65.— The first volume of the *Handbuch* was reviewed recently in these pages (24 [1963] 480–82); the purpose of the enterprise, the problems it faced, and its success in meeting these were discussed. There is no need to repeat what was said there. In addition to a number of especially substantial doctrinal articles (*Laie, Liebe, Mensch, Schöpfung, Taufe, Tod, Trinität, Welt, Wort*), the second volume contains, by accident of alphabet, several interesting articles on methodology: *Philosophie und Theologie* by G. Söhngen; *Scholastik* by M.-D. Chenu; *Hl. Schrift und Theologie* by K. Rahner; *Theologie* by H. Fries; and *Thomismus* by J. B. Lotz. An important element in this volume and in the success of the *Handbuch* as a whole is the analytic index. This is thirty pages long, double-columned, with most entries occupying only a single line; this means there are approximately 2100 entries. My one regret about the index is that where a number of references are given under a single heading, e.g., *Analogie*, these were not divided according to brief subheadings which would give some idea of the various angles from which analogy is treated throughout the *Handbuch*. But this is a minor complaint. The editor and his contributors can be proud of these finely printed and produced volumes which will long provide valuable aid to the student of theology.

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

THEOLOGY FOR TODAY. By Charles Davis. N.Y.: Sheed & Ward, 1963. Pp. 310. \$5.00. A welcome collection of essays, all but two previously published, by the well-known English dogmatic theologian. The papers touch on major issues of present-day concern, from apologetics to eschatology. In each a vigorous mind is at work, versed in classical theology and aware of current needs, gifted in pulling together the threads of contemporary developments and passing balanced judgment upon them (many of the essays are equivalently reviews of several books or articles on a subject). In the present proliferation of printed work on every aspect of dogmatic theology, essays such as these would be invaluable, even if written with less grace and verve than D. possesses.

Woodstock College

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

SAINTE ÉGLISE: ÉTUDES ET APPROCHES ECCLÉSIOLOGIQUES. By Yves M.-J. Congar, O.P. *Unam sanctam* 41. Paris: Editions du Cerf, 1963. Pp. 718. 37.20 fr. The collecting of C.'s numerous essays is proceeding rapidly (cf. *TS* 24 [1963] 343, 347–48). The present volume is not C.'s long-projected

treatise on the Church, but it contains developments of numerous points that would enter into such a treatise. The first of the three sections, "Position de l'église," deals with the place of the Church in the divine plan, and with its nature as expressed in the four classical "notes." Included here is the lengthy essay "Dogma christologique et ecclésiologie: Vérité et limites d'un parallèle" from *Chalcedon* (ed. A. Grillmeier and H. Bacht) 3 (1954). The second section is entitled "Les fonctions et pouvoirs dans l'église." Orders and jurisdiction are directly treated, magisterium indirectly in the form of particular questions on councils, dogmatic facts, and private revelations. This section can be complemented, as far as priesthood is concerned, by some of the papers in the second volume of C.'s collected essays, *Sacerdoce et laïcat*. There is no indication given that the publishers intend more volumes of C.'s writings. I hope they do. I miss here, e.g., the well-known essay "*Ecclesia ab Abel*" and, in line of magisterium, a number of the essays on tradition. The third part of the present work, "Chronique de trente ans d'études ecclésiologiques," consists of the bulletins C. has contributed since 1932 chiefly to the *Revue des sciences philosophiques et théologiques* and the *Bulletin thomiste*. It was a happy idea to include these. They have a double value: (1) through them one can follow year by year, through the eyes of a most perceptive and concerned viewer, the history of the tremendous revival of ecclesiology which is the primary theological fact of the twentieth century; (2) they contribute also to our understanding of C.'s own views, for he evaluated, sometimes at length, all the most important books and articles that appeared on the Church in these decades (cf., e.g., on the *Unam sanctam* series, pp. 513-28; on Mersch's *Theology of the Mystical Body*, pp. 528-34; the whole, unfortunately never completed, bulletin for 1939-46, pp. 549-92; the reviews of C. Journet's two volumes on *L'Eglise du Verbe incarné*, pp. 567-71 and 659-69). C. is well known as a wide-ranging, erudite, stimulating theologian and the most eminent ecclesiologist of our time; this collection shows how justified his reputation is.

Woodstock College

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

PAPE ET PATRIARCHES. By Gaston Zananiri, O.P. Paris: Nouvelles Editions Latines, 1962. Pp. 220. 15 fr. A little encyclopedia dealing with the meaning and history of the ecclesiastical office of patriarch. Z. does not wish to give a complete ecclesiology or history of the patriarchal function. Instead he offers us a serious introduction to the subject; it will be very useful to those engaged in the East-West dialogue. Among the factual data presented are lists of the succession of patriarchs in the various patriarchates. Statistics for the Eastern Churches, in union and outside union

with the See of Rome, are also supplied. Terms used by the Eastern Churches are explained; bibliographies are attached to the work. The main virtue of Z.'s offering is its succinct summary of a great wealth of historical data. A weakness necessary to this kind of study is that inevitably very little is stated on any particular point. To overcome this limitation, Z.'s bibliographies will guide the reader to the satisfaction of his needs. The book should be included in all seminary libraries. For introductory courses on Eastern Christendom, it will be a welcome contribution.

*Woodstock College*

*Gustave Weigel, S.J.*

**KARL BARTH ON GOD.** By S. A. Matczak. New York: St. Paul Publications, 1962. Pp. 358. \$5.75. A careful, painstaking analytical criticism of Barth's polemic against natural theology. In this context, M. treats Barthian themes by now familiar, especially the great abyss between God and man. Arguments adduced for maintaining this position are met with the question: If man *cannot* reach any knowledge of God's existence by considering His created effects, how will he be able to *receive* the knowledge of faith? The special point of view taken by M. is that Barth's ideas in this area are influenced, though not dominated, by the thought of Søren Kierkegaard. Barth reacts against liberalism in somewhat the same way that Kierkegaard withdrew from Hegelianism. But whereas the Danish thinker was led to emphasize the notion of "man before God," the Swiss theologian affirms that the starting point of all religious reflection is "God before man." God must be accepted as *given*; and only on this basis shall we be able to understand the paradox of the divine rejection of sinful man and acceptance of the man of faith. For those who might be inclined to study this volume as supplementary to their own investigations of the question of knowing God's existence, a more detailed acquaintance with the Kierkegaard-Barth parentage would surely be helpful. The present volume could, in this case, be completed by the material presented in the work of J. Hamer, *Karl Barth* (see pp. 215-63).

*Dominican House of Studies  
Washington, D.C.*

*Maurice B. Schepers, O.P.*

**LE CHRIST, L'HOMME ET L'UNIVERS.** By Emile Mersch, S.J. *Museum Lessianum, section théologique* 57. Brussels: Desclée de Brouwer, 1962. Pp. 150. 150 fr. This volume provides for M.'s *Theology of the Mystical Body* a welcome amplification. As is well known, M. died before completing the work, and a delicate and painstaking task of editing his manuscripts was needed before it could be published. For reasons given at length in the

French edition of that work, first published in 1944, five chapters of M.'s original prolegomenon were given only in carefully condensed form in two chapters. These dealt with the unity of the universe in man and of men among themselves, and with the consciousness of Christ and of Christians as the unity of theology. Now these chapters are given in their complete and original form; asterisks indicate the principal passages omitted in the earlier editions. Preceding both chapters and published now for the first time is a reflection, "Le sens humain du monde," which nicely leads into M.'s remarks on the universe and man. While nothing essential is added to M.'s vast Christocentric synthesis, these pages will increase our appreciation of a thought so much in advance of its time. It is to be hoped that a new English edition of *The Theology of the Mystical Body* will be modified to include these fresh treasures.

*Woodstock College*

*Thomas E. Clarke, S.J.*

MARCHE DE L'ESPÉRANCE. By Henri Bars. Paris: Editions du Cerf, 1963. Pp. 175. 6.30 fr. Those familiar with B.'s other works on the theological virtues, *The Assent of Faith* (London, 1960) and *Faith, Hope and Charity* (New York, 1961), will know what to expect in this slim volume: an abundance of personal realizations well and sometimes brilliantly expressed; an easy familiarity with theological and other literature, classic and especially contemporary; a constant care to meet the mentality of today, and especially of the young. The first three chapters deal with the theology of hope, and are marked by insight rather than system. Chap. 3 is a stimulating confrontation of the theology of temporal values with the theology of hope. The remaining three chapters offer a spirituality of hope. They sometimes range into broader fields and are often addressed specifically to French youth. The work was, in fact, written with the 1963 Chartres pilgrimage in mind.

*Woodstock College*

*Thomas E. Clarke, S.J.*

CHRISTIAN HOPE. By Bernard Olivier, O.P. Translated by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1963. Pp. 140. \$2.95. An excellent effort to put at the disposal of the general reader some principal aspects of the theology of hope. An examination of the nature of hope in general is followed by chapters on Christian hope in both Testaments and in tradition. After an analysis of hope as a theological virtue, especially in its relation to charity, it is studied as a virtue and in the sins opposed to it. A concluding chapter deals with hope from the viewpoint of the contemporary theology of history. Lucidity, simplicity, sensitivity to the needs

of modern man are characteristic of this fine work of popularization. Especially trenchant are the remarks (pp. 50-56) on the loss in theology of the communitarian aspect of hope, and on its orientation not merely to a beatific state but to a salvific event, the second coming of Christ.

*Woodstock College*

*Thomas E. Clarke, S.J.*

DIE LEHRE VON DEN HEILIGEN SAKRAMENTEN DER KATHOLISCHEN KIRCHE 2. By Johannes Brinktrine. Paderborn: Schöningh, 1962. Pp. 273. DM 22.—

B.'s second volume on the sacraments follows with gratifying quickness on the first (1961). It covers penance, extreme unction, order, and marriage, and is marked by the same qualities of clarity, succinctness, organization, and bibliographical selectivity that have characterized all the volumes of his *Dogmatik*. The order followed within each sacrament is the usual one in textbooks: existence of sacrament, matter and form, institution, minister, recipient, necessity, and effects. This order does not make for theological synthesis; the purpose of a textbook, however, is not systematic synthesis but information, and B.'s book achieves this goal very well. In the treatment of order, however, I miss any reference to the broader concept of priesthood that has been coming to the fore in recent years, is grounded in the bimillennial liturgy of episcopal and presbyteral ordination, and allows us to do full justice to the place of the bishop in the Church.

*Woodstock College*

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

UNION ET DÉUNION DES CHRÉTIENS. By I.-H. Dalmais, O.P., J. Coppens, et al. *Recherches œcuméniques* 1. Bruges: Desclée De Brouwer, 1963. Pp. 143. Seven lectures given at Louvain, 1960-62, under the auspices of the new *Chaire Pape Adrien VI*; a biographical essay on Pope Hadrian VI by J. Coppens is added. Three of the lectures, in many respects the best part of the book, are on the Eastern rites, by Père Dalmais. Understanding "rite" as not simply a set of particular liturgical usages but as a whole complex of theological and canonical traditions as well (in other words, an incarnation of Christianity in a particular culture), D. analyzes the theological and sociological factors in the diversity of rites; the geographical, historical, and doctrinal origins of the various Eastern rites; and the problems which their existence poses for Christian unity. These lectures are the work of a master in the field, and contain many fine observations on the Latin rite no less than on the Eastern rites. In the other lectures, H. Jedin examines the extent to which Trent can legitimately be said to be an obstacle to reunion; A. Simon writes a penetrating essay, strong on the psychological side, on Cardinal Mercier and his dealings with Lord Halifax in the attempt to bring about a



corporate Anglican reunion with Rome; L. Bouyer explains Catholic veneration (devotional practices and doctrinal theory) of Mary and the saints to the Protestant. This is a first-rate collection of essays; the *Recherches oecuméniques* volumes might, however, do an even greater service, were they to devote each lecture series to exploring a single topic from many sides.

*Woodstock College*

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

**KATHOLISCHE MORALTHEOLOGIE 3.** By Joseph Mausbach and Gustav Ermecke. 10th ed.; Münster: Aschendorff, 1961. Pp. lii + 784. DM 39.50. In his tenth edition of the three-volume work, Ermecke has left the first two volumes mostly as they were. But the third volume he has expanded to twice its previous size, so that it now makes up nearly half of the whole work. This volume comprises three main divisions: the social-personal area (social order, human life, sex and the family), the social-material area (justice, contracts, etc.), and the social-rational area (truth, honor, etc.). This order and the detailed breakdown are throughout quite similar to those of the previous edition. Most of the new material in the volume is found in the first part: most of the theoretical questions there are awarded greater attention, and numerous contemporary problems are discussed thoroughly: public opinion in the Church, ABC warfare, the death penalty, etc. The second and third parts remain more as they were in the earlier edition, but here too account is at least given of questions of special contemporary interest, e.g., new developments in natural-law theory, advertising, automation, tax evasion. Throughout, new literature and new ecclesiastical documents are reported profusely; and a much enlarged alphabetical index adds the final touch to a work whose usefulness has been much enhanced in this new edition.

*Daegun College, Kwangju, Korea*

*Robert J. Kelly, S.J.*

**TRATADO DE MORAL PROFESIONAL.** By Antonio Peinador Navarro, C.F.M. *Biblioteca de autores cristianos* 215. Madrid: Editorial Católica, 1962. Pp. xiv + 611. 115 ptas. The *BAC* adds to its already impressive list a moral theology for the professional man, "a treatise which was still lacking," according to the author, despite excellent monographs on specific areas. After carefully reading P.'s book, however, I am not entirely convinced that he has succeeded in his undertaking. Too many points still need lengthy and deeply reasoned discussion. Since the book is written for men who generally are very well prepared intellectually, the simple authoritarian statements which occur often can, especially in doubtful matters, do more harm than good. Part 1 is a statement of general moral principles such as might be found in any treatise on that subject. It is in the second part that the difficulties occur; we

may touch briefly on two points. On p. 200, P. lays down a rather disputable principle of public conduct for heads of state: "In countries where the majority of the population is Catholic, the heads of government are obliged in conscience to put into effect the thesis of the Catholicity of the state." Present world conditions and many Catholic philosophers and theologians have given us new insights into the nature of political society, insights which do not fully agree with P.'s rule (e.g., J. C. Murray, S.J., "The Problem of State Religion," *TS* 10 [1949] 155-78). The second point has to do with certain uses of contraceptive pills. P. raises the question whether the use of such pills might be licit during the nine months following birth, "during which nature procures the sterility of the mother in order to protect the newborn child" (p. 347). He answers that the pills may be used, presumably to implement the "law of nature" (though P. expresses himself quite obscurely here), provided there is sufficient reason to fear grave harm for the mother or the child in case of a pregnancy during that time. But it is not at all certain that such a "law of nature" exists; arguments against it are many (cf. Rubin and Novak, *Integrated Gynecology* [New York, 1956] pp. 431-32). It would have been advisable, therefore, to reconsider the facts. P.'s work, however, is not without merit. He tries to put into the hands of the professional man a solid book on the moral issues he must deal with. Since no similar work exists as yet, it is only natural that P., feeling his way through the complicated net of modern professional life, does not avoid mistakes. For the moment, however, we prefer to rely on the specialized monographs.

*Woodstock College*

*O. Begus, S.J.*

L'IMPUTABILITÉ MORALE DES PREMIERS MOUVEMENTS DE SENSUALITÉ: DE SAINT THOMAS AUX SALMANTICENSES. By Roger A. Couture, O.M.I. *Analecta Gregoriana* 124. Rome: Gregorian Univ., 1962. Pp. xxv + 331. \$5.00. With the intention of contributing some materials for a much-needed theological synthesis on sin, C. presents a historical study of the moral imputability of the movements of passion that precede the advertence of reason. Previous studies, especially by Lottin and Deman, in the twelfth- and thirteenth-century Scholastics showed agreement among the latter that such disordered movements were venially sinful. The post-Tridentine theologians held the opposite view. C. studies representative theologians from St. Thomas to the Salmanticenses in order to determine how the change came about. In the earlier period the theologians of various schools, from Lombard on, were in agreement on the imputability, even if different explanations were given due to different psychologies being exploited. For St. Thomas, these

movements (meant are not purely natural movements like hunger for food but movements released by sense knowledge over which man has control) are at least imperfectly subject to our control, since we can forestall them and suppress them at birth (we cannot be vigilant enough to avoid them all, but each singly is subject to our control). After St. Thomas, some strong opposition arose, yet the chief moralists of the fourteenth and fifteenth centuries continued to hold the Scholastic view (with Capreolus refining St. Thomas' thought and limiting somewhat the area of responsibility). With the growing shift at the beginning of the sixteenth century to the opposite view, the theologians who held the old theory were forced to try to explain their ideas more fully and, to this end, to formulate better the concept of a liberty of the sense appetite into which the will did not enter (here Cajetan is the foremost figure). The final stage in development was the abandonment of the old Scholastic and Thomist view by Vitoria and his followers at Salamanca; the importance of their shift is that they also insisted on reinterpreting St. Thomas himself and making him the proponent of the new and diametrically opposed view! Why did the change take place? Hardly, as Deman thought, because of the Tridentine doctrine that concupiscence is not sin, for this latter theory had already been rejected by the majority of theologians for a century before Trent. The primary cause seems rather to be the "voluntarist" tendency of the Franciscan school of the late thirteenth century, continued and accentuated by the nominalists (I put "voluntarist" in quotation marks because C. means by it here simply the idea that there is no sin unless the will takes complacency in the movements of passion or gives its consent to them). At any rate, in the present century, beginning with P. Pégues's commentary on the *Summa* (Vol. 8, 1913), the original view of St. Thomas has been revived, to be adopted by an imposing number of moralists, chiefly Dominican. C., at the end of his conclusion, presents briefly the advantages he sees in such a view, finding in it above all a spur for those desirous of Christian perfection. In an appendix (pp. 233-321) C. produces a number of hitherto unprinted texts.

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

L'INITIATION CHRÉTIENNE. Texts selected and presented by A. Hamman, O.F.M. Paris: Grasset, 1963. Pp. 301. 12 fr. In an earlier volume of his *Lettres chrétiennes* series, H. presented translations of important treatises, letters, and sermons of the Fathers on the theology of baptism (*Le baptême d'après les Pères de l'église* [Paris: Grasset, 1962]). This new volume contains patristic descriptions (in translations by various hands) of the rites of Christian initiation themselves. Included are the pertinent sections from Hippoly-

ytus' *Apostolic Tradition*, Cyril of Jerusalem's five *Mystagogic Catecheses*, Ambrose's *Treatise on the Mysteries*, the second of the eight catechetical sermons of Chrysostom discovered some years back by Fr. Wenger, Theodore of Mopsuestia's third homily on baptism and his first and second on the Eucharist, Narsai's twenty-first ("On the mysteries of the Church and on Baptism") and seventeenth homilies ("On the Explanation of the Mysteries"), and Maximus the Confessor's *Mystagogy*, in which the symbolism of the liturgy is interpreted in terms of the soul's ascent to God. Jean Daniélou contributes an introduction on "Catechesis in the Patristic Tradition" (pp. 7-20). He sketches the three forms found in fourth-century baptismal catechesis (doctrinal, spiritual, and ritual, the three being contemporaneous in the third and most important stage of preparation for baptism, viz., during the Lent preceding baptism), the three stages (biblical, dogmatic, and sacramental), and the three major purposes: explanation (concrete and elementary, but also going to the essential and aimed at stirring up faith, hope, and charity), demonstration (a "justification" of the faith, not by developing the *praeambula fidei*, but by showing the interconnection of the mysteries, the latter conceived less in their timeless metaphysical statement than in their manifestation at divers stages in the history of salvation; more particularly, by elaborating the correspondences between the *OT* and the *NT*), and exhortation (not in the form of a separate stage but as an application accompanying the demonstration step by step). This is a brief but admirably synthetic essay from the pen of a master; it enables the reader to understand what the Fathers were doing in their commentaries and to put each of the translated documents into its proper context by determining what particular stage, type, or aspect of baptismal catechesis it especially represents.

Woodstock College

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

CODICES LITURGICI LATINI ANTIQUIORES. By Klaus Gamber. *Spicilegii Friburgensis subsidia* 1. Freiburg, Swit.: Universitätsverlag, 1963. Pp. xvi + 334. Fr./D.M. 30. The *Spicilegium Friburgense* purposes to make available previously unpublished or at least hard-to-get-at texts; the *subsidia* will supply *Hilfsmittel* or tools of scholarship. G., collaborator of the regretted Alban Dold, O.S.B., editor of several sacramentaries, indefatigable researcher and editor of liturgical fragments in numerous journals, inventor and promoter of bold hypotheses, opens the series with a splendid volume. In 1958 he published *Sakramentartypen: Versuch einer Gruppierung der Handschriften und Fragmente bis zur Jahrtausendwende (Texte und Arbeiten 49-50; Beuron, 1958)*. There more than 200 manuscripts were briefly described under about 170 headings, and a classification was attempted which

drew adverse criticism from his fellow experts who observed that his new attribution of the primitive (nonextant) Gelasian was based on a misinterpretation of texts, that the classification of fragments rested often on too few criteria, and that his invention of sigla was unnecessary and confusing. In this new book, G. in similar fashion describes all the liturgical manuscripts (more than 600) from the first ten centuries. The bulk consists of the books that contributed to the later full missal (not only the sacramentaries or collections of changeable parts of the Mass, but also lectionaries, evangeliaries, etc.); materials intended directly for the Divine Office are also included, but these are relatively sparse during the period covered. Under each heading the manuscript is identified by codex; editions, full or partial, literature dealing directly with the manuscript, and time and place of origin are given. The contents are then briefly described and pertinent literature noted. The bibliography for the sacramentaries has been brought up to date since the 1958 book. In comparison with the latter, the sigla have been much reduced, only main groups and chief manuscripts being assigned sigla; the primary and only important classification is by a number system (something like the Dewey decimal system but restricted to whole numbers) that will allow for ready insertion of manuscripts discovered in the future. Further, the element of hypothesis in grouping has been sharply reduced in the interests of giving as objective as possible a view of the surviving material; the broad grouping used in *Sakramentartypen* has, however, been retained, though the divergent views of scholars are noted where necessary. In any event, this is a most valuable work; it contains an immense amount of information otherwise almost impossible to get at, and is a monument to the author's industry and scholarship.

Woodstock College

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

DIE STELLUNG CHRISTI IM LITURGISCHEN GEBET. By Josef Andreas Jungmann, S.J. 2nd ed. *Liturgiewissenschaftliche Quellen und Forschungen* 19-20. Münster: Aschendorff, 1963. PP. xxiv\* + xvi + 256. DM 23.50. J.'s now classic work first appeared in 1925 and has long been out of print. Its main thesis has long been accepted, but it is good to have the book itself and to be able to see the proof of the thesis and to profit by the many details on interpretation. Materially, the book has two parts: a presentation of texts to show the role of Christ in the prayer of the various Eucharistic liturgies (pp. 5-111), and an interpretation of the development perceptible in the non-Roman liturgies from Christ as the mediator of the Church's prayer to Christ considered primarily as God and as the addressee (alone or along with the Father and Holy Spirit) of prayer. J.'s thesis was that this shift in prayer

form (mirroring a shift in piety itself) was due to the influence of the anti-Arian polemic. J. later took up his study again to show the continuation of the same influence (which had affected earlier the Spanish and Gallican liturgies) in medieval Western piety: "Die Abwehr des germanischen Arianismus und der Umbruch der religiösen Kultur im frühen Mittelalter," *Zeitschrift für katholische Theologie* 69 (1947) 36-99; *Liturgisches Erbe und pastorales Gegenwart* (1960) pp. 3-86; *Pastoral Liturgy* (1962) pp. 1-63. The new edition is a photographic reproduction of the original. Prefixed to it are a series of supplementary notes, in part correcting or modifying details, for the most part calling attention to recent literature (pp. v\*-xxiv\*).

Woodstock College

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

LA PRIÈRE DES HEURES. Edited by Bishop Cassien and Bernard Botte, O.S.B. *Lex orandi* 35. Paris: Editions du Cerf, 1963. Pp. 384. 15 fr. The papers of the eighth annual Semaine d'Etudes Liturgiques de Saint Serge (Orthodox Theological Institute of Paris), and the first set to be published. The purposes of the Saint Serge meetings are to study the tradition of the Church and to discover, under the diversity of rites, the basic orientations of Christian piety and the bonds that still unite the various communions. The goal of the meetings, therefore, is not exhaustive or rounded treatment, nor synthesis, but historical information. The first published set of papers corresponds to this intention. There are five papers on "origins" (prayer in the NT; hours of prayers in Judaism at the time of Christ; Christian use of the Psalms in the second century; hours of prayer in the *Traditio apostolica*), and nine on the various liturgies (Latin, Armenian, Byzantine, Chaldean, Anglican, Taizé). The editors make no attempt to pull together the results, but such studies, like all historical studies on the liturgy, are an aid against the permanent temptation to regard current and local practices as absolute and unchangeable.

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

UNTO THE ALTAR. Edited by Alfons Kirchgaessner. New York: Herder and Herder, 1963. Pp. 203. \$4.50. A fine collection of essays, whose primary value is that it touches nearly every element of the contemporary liturgical renewal. In almost every case the discussion is intelligent, clear, and brief, and offers a balanced and moderate judgment (e.g., Jungmann on "Mass Intentions and Mass Stipends"). Even in such good company Romano Guardini stands out as exceptional for his insight and seasoned maturity. Fr. Gelineau's essay ("The Vigil as an Evening Service for the Parish") fills

a real need by presenting an excellent summary of the meaning and importance of the increasingly more popular "Scripture service" ("Bible devotion," etc.). The related chapters on preaching and Scripture are very instructive. Any pastor will be delighted to see that such topics as the choir, altar, organist, lector, children's Mass, schola, and servers are all taken up and treated in meaningful yet practical terms. We regret the omission of a chapter on liturgical study and scholarship. To read through this little book gives some idea of the complexity of the task we have undertaken in the reform of our liturgy.

Woodstock College

John Gallen, S.J.

DE VITA MONASTICA IN AFRICA SEPTENTRIONALI INDE A TEMPORIBUS S. AUGUSTINI USQUE AD INVASIONES ARABUM. By John Joseph Gavigan, O.E.S.A. *Bibliotheca Augustiniana Medii Aevi* 2/1. Turin: Marietti, 1962. Pp. xxiv + 271. L. 3000. In providing a single volume in which monasticism in Northern Africa is traced from Augustine through the fifth, sixth, and seventh centuries, G. has filled a long-standing need, not just of monastic historians but of all who seek a true understanding of the beginnings of cenobitic life in the West. In his treatment of Augustine's monastic influence, G. shows clearly that it was in North Africa at the end of the fourth century, with the notion basic to Augustine's Rule—*anima una et cor unum*—that cenobitic life came to be a reality in the West. Recognition of this is not new but G. gives it added emphasis by presenting it against a background sketch of the whole ascetic movement of the fourth century in both East and West. Augustine's pivotal work of distinguishing cenobitic life from the more individualistic ascetic efforts is clearly seen. Perhaps G.'s greatest contribution lies in his extensive coverage of archeological and inscriptional as well as literary evidence to show that, despite the Vandal invasions, the number and quality of North African monasteries for men and women in the fifth and sixth centuries were impressive—certainly substantial enough to merit more mention than they now receive in standard accounts of Western monasticism. Especially notable are G.'s accounts of the work of St. Fulgentius, and of the Byzantine and Syriac monasteries in sixth-century North Africa. Two more points deserve mention here: G. has supplied material to the yet unwritten history of monasticism for women; and he has shown that North African monasticism was able to maintain, through the fifth and sixth centuries, the integration of episcopal and clerical life with the monastic, which was one of Augustine's great contributions to the entire development of religious life. It is this reviewer's hope that because of its content and clarity

this work will soon be made available to nonspecialists in an English translation.

*Rosemont College, Pa.*

*Mother Maria Caritas, S.H.C.J.*

L'IMITATION DES APÔTRES: MOINES, CHANOINES, ET MENDIANTS (IV<sup>e</sup>-XIII<sup>e</sup> SIÈCLES). By M.-H. Vicaire, O.P. Paris: Editions du Cerf, 1963. Pp. 91. 5.70 fr. Monks from the fourth century on, canons from their organization in the mid-eighth century and especially from their revitalization in the period of the Gregorian reform, and the mendicant orders from their very beginnings in the thirteenth century, all took as their ideal the "apostolic life," as this was described in a few short passages in Acts and the Gospels. However, "apostolic life" came to have a somewhat different content or at least a somewhat different stress for each of these successive new movements; V. sketches the ideal at each period and provides, especially for the canons, whose history has been extensively researched only in the last few decades, the necessary historical information. For the monks, "the life of the apostles" meant a communal life of poverty, prayer, manual work, and withdrawal from the world. For the canons, under the impulse of the Gregorian reform, it meant a regular and austere common life but as a direct preparation for active ministry. For the mendicant orders (V. writes primarily of the Friars Preachers), it meant the giving up of all and going forth to preach the gospel, while at the same time being members of a community; the latter was distinguished from a community of canons in that it possessed no property even in common but lived by begging. V. has crowded a great deal of information and insight into this small brochure and brought into clear focus a sector of the twelfth- and thirteenth-century religious scene.

*Woodstock College*

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

MONASTIC STUDIES 1 (Pentecost, 1963). Berryville, Va.: Our Lady of the Holy Cross Abbey, 1963. Pp. viii + 157. Privately printed. After two annual mimeographed volumes of *Cistercian Studies* (1961-62), which made available in English a number of French-language essays, chiefly on St. Bernard and chiefly from the Acts of the Eighth Centenary Congress at Dijon in 1953 on *Saint Bernard, théologien* (published in *Analecta sacri ordinis Cisterciensis* 9 [1953] nos. 3-4), the monks of Berryville have begun a printed series, under a new title, to appear once or twice a year. For the moment, the material will consist of translations from foreign literature, dealing more or less directly with monastic life, chiefly, it would seem, by French writers. The hope is eventually to include articles written specifically for *Monastic Studies*. This first issue opens with an original article by the indefatigable



Dom Jean Leclercq, O.S.B., on "Monasticism and Saint Benedict." The remaining items, translations all, range from Bouyer's 1936 article on Newman and English Platonism, through Agnès Lamy's well-known "Bios angelikos" article in *Dieu vivant* for 1947 and Delfgaauw's "Saint Bernard: The Nature and Degrees of Love" (1953), to Dumont's essay on St. Aelred (1956) and the late Dom Clément Lialine's posthumously published "Eastern and Western Monasticism" (1960). There are seven book reviews. In a day when periodicals are proliferating, *Monastic Studies* will be welcome for its concentration on one major subject, for its modest willingness to serve, at least initially, as a medium for good foreign literature in translation, and for its very attractive format and printing.

Woodstock College

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

ST. JOHN CHRYSOSTOM: BAPTISMAL INSTRUCTIONS. Translated and annotated by Paul W. Harkins. *Ancient Christian Writers* 31. Westminster, Md.: Newman, 1963. Pp. vi + 375. \$4.50. ACW is to be congratulated on its first volume of Chrysostom. H. has translated in one volume Greek texts from PG, Papadopoulos-Kerameus' *Varia sacra graeca* (St. Petersburg, 1909), and Wenger's edition in *Sources chrétiennes* 50 (Paris, 1957). Two of the twelve instructions have never been translated into a modern language, and only three have appeared before in English. The translations read well and have proved accurate wherever the Greek was consulted. Almost half the volume is devoted to explanatory notes, derived for the greater part from Wenger. Chrysostom's baptismal instructions rank with those of Cyril of Jerusalem and Theodore of Mopsuestia as our principal sources for the practice and meaning of baptism in the East during the fourth century. Instructions 1-3 and 9-12, given before baptism, explain the rites and symbolism of the exorcisms, the renouncement of Satan and adherence to Christ, the prebaptismal anointings of the forehead and the whole body, the triple immersion, sacred kiss, and reception of the Eucharist. For Chrysostom, baptism was pre-eminently a spiritual marriage and a military service (hence, the unguent of the chrism was for the bride, the oil for the athlete), but also a crucifixion, burial, resurrection, and new creation. Significantly enough, Chrysostom makes no mention of a postbaptismal anointing. Wenger, troubled by this, tried to show from Theodore of Mopsuestia that there was a postbaptismal anointing in the fourth century at Antioch. H., in following Wenger, has ignored recent scholarship to the contrary. However, that does not lessen the great service H. has done theologians and pastoral liturgists in this volume.

Woodstock College

Robert E. Carter, S.J.

**DEFENSE OF ST. AUGUSTINE.** By St. Prosper of Aquitaine. Translated by P. De Letter, S.J. *Ancient Christian Writers* 32. Westminster, Md.: Newman, 1963. Pp. 248. \$3.75. Fr. De Letter, who has already translated and annotated the *De vocatione omnium gentium* for ACW, now does the same for Prosper's several prose works in defense of Augustine against the Semi-Pelagians. The seven works include: the well-known letter to Augustine, describing the rising opposition among the monks of southern Gaul; the lengthy *Contra collatorem*, which attacks the famous thirteenth conference of Cassian; and the *Capitula* or *Auctoritates* (more familiarly known by theologians today as the *Indiculus*, the title given in Denzinger), a syllabus of propositions drawn by Prosper from magisterial documents. Introduction, translation, and notes are well done, and the volume will help admirably in putting the student of the controversy in direct contact with the issues, arguments, and personalities.

Woodstock College

Thomas E. Clarke, S.J.

**EL NUEVO MOISÉS: DINÁMICA CRISTOCÉNTRICA EN LA TIPOLOGÍA DE CIRILO ALEJANDRINO.** By Luis M. Armendariz, S.J. *Estudios Onienses* 3/5. Madrid: Ediciones Fax, 1962. Pp. xx + 238. Ostensibly wishing to complete our knowledge of the opinions of the Fathers on the Exodus sketched by J. Daniélou in *Sacramentum futuri*, A. in reality pursues the theme "Christ the realization of Moses" in the writings of Cyril of Alexandria. He eventually hopes to enunciate a theory that would throw light on the Christian mystery in that it is built on the prophetic and pedagogical foundations of the Old Law. A. is of the opinion that Cyril's exegesis of the Pentateuch belongs to typology rather than allegory (p. 105). Of this typology he describes not less than four varieties. This discovery leads him to conclude that the typology of Moses and Christ as proposed by Cyril is basically an analogy. Undoubtedly, between Christ and Moses there are several similarities; yet, expressions such as mediator, prophet, and legislator can be applied to both only under the proviso that dissimilarities infinitely outstrip the similarities. The New Moses is altogether new, infinitely different from the historic Moses even with respect to matters in which the latter was the type of the former; from Moses, who, notwithstanding, was Christ's type, it is utterly impossible to extract the real Christ; Moses was truly a beginning, however, which pointed to the greatest differences conceivable. A. thinks that the expression "shadow" is the term best suited to describe this analogical typology. Moses and the law were prophetic shadows of Christ, which already contained His mystery and revealed it by degrees. However, shadows are inevitably obscure; and a mighty abyss separates the New Testament

from the Old. Indeed, in the necessary play of light and shade, Moses was but a shadow from which Christ the Light detached Himself completely. The expression "shadow," though it eloquently evokes their infinite differences, conjures up at the same time the similarities to be found between Christ and Moses. According to A., this expression sums up adequately Cyril's views on the unity of revelation, on continuity in this unity, on discontinuity in this unity, and on the need of reading the Bible in a "dynamic" manner. This book is a most useful contribution to patristic studies, but its value would be considerably enhanced were it supplied with suitable indexes.

*Collegio S. Isidoro, Rome*

*Alexander Kerrigan, O.F.M.*

**THE GUIDE OF THE PERPLEXED.** By Moses Maimonides. Translated with introduction and notes by Shlomo Pines. Chicago: Univ. of Chicago Press, 1963. Pp. cxxxiv + 658. \$15.00. This is only the second complete translation into English of Maimonides' twelfth-century Arabic masterpiece on the reconciliation of Scripture with philosophy (concretely, the philosophy of Aristotle, M.'s prime authority—which is why he was able in no small measure to influence St. Thomas and other Christian philosophers of the thirteenth century—and of Aristotle's Neoplatonically inclined Islamic and Jewish commentators). The only complete previous version was by M. Friedländer (1881; rev. ed., 1904; reprint, London, 1956). Prof. Pines of Hebrew University, Jerusalem, has produced a highly readable translation; judgment on its accuracy must be left to Arabists. His Introduction (pp. lvii-cxxxiv) deals with "The Philosophic Sources of *The Guide of the Perplexed*." Prof. Leo Strauss of Chicago University condenses his long experience with the text of the *Guide* into a unique and valuable introductory essay, "How to Begin to Study *The Guide of the Perplexed*," giving an outline of the work and an account of M.'s purpose, of the varying readers he had in mind, and of the sinuosities of his procedure. This sumptuous volume, cheap at the price, gives fitting dress to the perennially influential work of a profound religious thinker.

*Woodstock College*

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

**LUTHERS THESENANSLAG: TATSACHE ODER LEGENDE?** By Erwin Iserloh. Wiesbaden: Steiner, 1962. Pp. 43. Pieter Geyl, the famous historian, once wrote "History is infinite. It is unfixable" (*Debates with Historians*, p. 9). This is a most disturbing pronouncement on the discipline of history and is perhaps unfair. Now, Iserloh, Professor of Church History at the University of Trier, has propounded a thesis which seeks to shake the whole foundation

of Reformation historiography. His pamphlet is the result of a lecture given before the Institut für europäische Geschichte at Mainz. I.'s central theme is that Luther did not post his famous ninety-five theses on the door of the castle Church in Wittenberg but simply mailed copies of them to Albert Hohenzollern, Archbishop of Mainz and Magdeburg, and Hieronymus, Bishop of Brandenburg. To substantiate his position, I. cites rather copious evidence, which he supports by voluminous footnotes. For example, he states that the first mention of the theses-posting occurred in 1547, the year after Luther died, and the reference to the Wittenberg incident was made by Philip Melancthon. In addition, I. quotes Luther's letters to Pope Leo X in May, 1518, to Frederick of Saxony in Nov., 1518, and other comments made in 1541 and 1545 in which Luther states that he simply "mailed" the theses to Albert and Hieronymus. This reviewer, as he read the pamphlet, wondered if I. might not be speaking with tongue in cheek, for despite his ponderous evidence everything he says flaunts the evidence of four centuries. It is possible that Luther did mail his theses to his ecclesiastical superiors, but is it not also possible that he nailed them to the castle church of Wittenberg at the same time? And is it really important whether or not he posted his theses at all? The Protestant Revolt certainly did not begin on Oct. 31 1517, but with Luther's defiance of papal authority at the Leipzig disputation in the year 1519.

*Saint Louis University*

*Clarence Leonard Hohl, Jr.*

"GOTT IST TOT": NIETZSCHE'S DESTRUCTION DES CHRISTLICHEN BEWUSSTSEINS. By Eugen Biser. Munich: Kösel, 1962. Pp. 310. DM 19.80. Was Nietzsche's dictum "God is dead" (enunciated, incidentally, by "dem tollen Menschen") a definitive declaration of atheism? Was it a plea for a higher kind of theism? Or was it a judgment passed on Christian values, whose last-ditch defense was the God proclaimed by Christian teachers? We have grown accustomed, in a solemn contemporary world, to see the light touch of the poetic Nietzsche—devastating as it may be at times—interpreted with all the solemnity of which the contemporary German mind, and pen, is capable. Result: a highly competent study of Nietzsche's language, his use of symbolism, his war against traditional values—all rendered so ponderous that Nietzsche himself might have difficulty recognizing his own efforts. It may well be questioned whether Nietzsche (or anyone else, for that matter) was genuinely an atheist; it cannot be questioned that he found in Christian values an obstacle to the realization of those values which man at his best is to create. Nor can it be doubted that the problem is tied up with a Christian

conception of God, who, as the "supreme Being," tends to be caught in the category (for lack of a better word) of being and thus to be tied to what is only questionably the supreme value for man. Thus, from the pompous solemnity of Biser's account there emerges a picture of Nietzsche as neither atheist nor theist, but rather as one who might prompt us to re-examine our categories to see if they are adequate to the Christian consciousness of God. In the process, what develops may be a remarkably stuffy Nietzsche, but it seems to be the fashion. The hope is that one can profit from the book and still enjoy reading Nietzsche—a notorious antidote to stuffiness.

*Fordham University*

*Quentin Lauer, S.J.*

**TWENTIETH-CENTURY RELIGIOUS THOUGHT: THE FRONTIERS OF PHILOSOPHY AND THEOLOGY, 1900-1960.** By John Macquarrie. New York: Harper & Row, 1963. Pp. 415. \$5.00. A book which is already of unusual interest and value by what it tries to do, even if the expert critic—and any single critic would have to be erudite indeed to presume to judge this book as a whole—were to disagree with the positions taken in it. M.'s purpose is to write a history (exposition and critical evaluation) of religious thought in the present century in the West. "Religious thought" is taken to mean "all serious reflection of a philosophical nature on the central themes of religion" (p. 15) and to include, therefore, the philosophy of religion (the interpretation and evaluation of religion) and philosophical theology (the elucidation and examination of the philosophical implications of a religious faith). The problems M. faced are discouragingly large: selection to get a balanced and comprehensive picture of various viewpoints; exposition with the task of cramming an author's rich thought into a few pages; comparison of thinkers by grouping them into types of thought or schools; criticism in terms of internal coherence, respect for facts, implicit presuppositions, etc. M. distinguishes three phases in the period he covers: (1) continuation into the twentieth century of ideas developed in the nineteenth: absolute and personal idealism; philosophies of spirit and value; positivism and naturalism; (2) movements new in the twentieth century but today either past their prime or transformed into newer movements: philosophies of history and culture; sociological interpretations of religion; pragmatism, personalism, phenomenology, neorealism; (3) movements that are to the fore today: realist metaphysics; Neo-Thomism; logical empiricism; theology of the word; post-liberal theology in the English-speaking countries; existentialism. This list of headings indirectly gives an idea of the large number of significant thinkers whose ideas are set down succinctly but with great effort at objectivity. For

sheer information about twentieth-century thinkers and their interrelationships and for an over-all view—so hard to get—of the map of ideas for the last sixty years, this is a very valuable book.

*Woodstock College*

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

CHRISTIANITY IN A REVOLUTIONARY AGE 5: THE TWENTIETH CENTURY OUTSIDE EUROPE. By Kenneth Scott Latourette. New York: Harper & Row, 1962. Pp. viii + 568. \$8.50. Congratulations and thanks to a distinguished Yale professor emeritus are at this juncture very much in order. His huge, complicated task is now completed, a mere four years after the appearance of the initial volume. Like his seven-volume *History of the Expansion of Christianity*, it deserves a place as a standard work on the shelf of every ecclesiastical library of any pretensions. In make-up and quality it resembles its predecessors, and merits similar judgments of high praise, moderated by some reservations. These have so frequently found their way into scholarly journals in recent years (e.g., *TS* 23 [1962] 55–57) that repetition here would be boring. Suffice it to say that the 132-page survey of Christianity in the United States is as admirable as it is long—the longest indeed in the entire set. Most of the remaining material seems an abridgment of the earlier mission history, seen in different perspective and brought up to date. In “An Attempt to Discern the Meaning of the Story” (pp. 515–34), L. balks at predicting the future, heeding St. Paul’s warning: “Whether there be prophecies, they shall fail.” But he looks upon the present with a comforting optimism: “In mid-twentieth century, if mankind is viewed as a whole, Christianity is more a force in the human scene than it or any other religion has ever been” (p. 534).

*Weston College*

*John F. Broderick, S.J.*

BIENHEUREUX CLAUDE LA COLOMBIÈRE: ECRITS SPIRITUELS. Edited by André Ravier, S.J. *Collection Christus: Textes* 9. Bruges: Desclée de Brouwer, 1962. Pp. 499. 270 fr. Henri Bremond recommended reading the retreat notes of Claude La Colombière to discover the ideal Jesuit. The editor of this collection of La Colombière’s writings judges that they are among the purest expressions of Ignatian spirituality which we have. And La Colombière, for his part, very explicitly gave himself to the objective of being the perfect Jesuit. “I understand,” he wrote, “that it is impossible to give a higher ideal of holiness than that of the perfect Jesuit.” To realize this ideal in his own life, La Colombière pronounced a vow to observe “our Constitutions, our Common Rules, our Rules of Modesty, and the Rules for Priests.” With this edition of the writings of so unusual a person, although it does not

embrace all that La Colombière wrote, R. has made a worthy addition to the distinguished *Collection Christus*. R. makes three groupings: retreats, sermons on Our Lord's passion, and spiritual reflections. He provides clear introductions, a general one and individual ones before each grouping, in which he gives information on textual problems and guides for the fuller understanding of the interior life of him whom our Lord called His "faithful servant and perfect friend." He shows, e.g., the difference in temper between the reflections, or jottings for sermons, and the retreat notes, the former more instinctive, spontaneous, and tending to "l'exagération oratoire," the latter reflecting a perfect balance of judgment. To appreciate these documents fully, R. correctly recommends that they be read slowly.

*St. Andrew-on-Hudson, Poughkeepsie, N.Y. William V. Bangert, S.J.*

TO PREACH THE GOSPEL. By Paul Hitz, C.S.S.R. Translated by Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. 209. \$3.95. After some years of experience in training students of theology for the pulpit, may I say that this book is clearly the best I have read for such ministry; and the translation is modern, graceful, trenchant, pregnant. The slender volume comprises a series of lectures offered in 1953 at the Centre Pastoral des Missions à l'Intérieur for priests who give missions, and reworked for publication. Its burden is a plea to return preaching to the NT spirit: the joyous task of proclaiming Christ. Always the kerygma of the apostles is the standard. H. is not harshly critical of many modern types of mission preaching. From a scholar's desk he passes gentle, if firm, judgment upon our present lack in terms of history's pendulum, which swung from the apostles' type of preaching to an apologetic, defensive, moralizing, individualistic, and hence narrow form. Today's need is a return to the joyous proclamation of the paschal Good News. The crisis we face may well be found "in the Church's Incarnation which is not sufficiently real in the world of today . . . rather than a crisis in Christian life itself." Through philosophy, history, and always scripture, H. plots the way of the modern Christian preacher; nor need he be ordained with holy orders for this: all Christians share this happy duty of bringing Christ. H. points out how clearly the apostles put the ministry of the word before all other activities: "Christ sent me not to baptize but to preach the gospel" (1 Cor 1:17). And in this witness there is always Easter joy producing love as proof of the presence of Christ in us. This book, thoroughly documented, is as modern and youthful as the Church of Christ and will inspire all readers interested in love and life.

*Woodstock College*

*Eugene J. Linehan, S.J.*

**A PHILOSOPHY OF GOD: THE ELEMENTS OF THOMIST NATURAL THEOLOGY.** By Thomas Gornall, S.J. New York: Sheed & Ward, 1962. Pp. 250. \$3.95. A traditional and quite thorough introduction to the "Elements of Thomist Natural Theology," G.'s essay would seem to be most useful for an audience midway between laymen who read philosophy casually and those who take formal courses in it. G. first discusses the historical background of natural theology, giving emphasis in a balanced way to Greek sources, and then summarizes its relation to revelation and theology. (Some confusion in this matter arises later when, in the course of a more extended treatment of the problem of evil, the reader is told that "What is required is to see the matter, as far as we can, from God's point of view.") The most unusual feature of the work is that it next considers the nature of God, inverting the logical order of treatment because "it seems that oftener than not it is misunderstanding about the nature of God and about our way of knowing Him, rather than difficulty about showing His existence, that causes the trouble" (p. 172). This opinion is debatable, however, and it seems to weaken the experiential relevance of the arguments given for God's existence, particularly when the argument from contingency uses the principle that the finite is contingent because it "can be thought of as nonexistent" (p. 180) and when the teleological argument, which G. thinks easiest for the beginner, is not entirely clear on the principle of its argumentation nor entirely satisfactory on distinguishing between itself and such ways as conclude at a demiurge but not God. Nevertheless, G. is instructive when he lays stress on the dynamism of existence and on the interrelatedness and tension at the heart of finite reality. He also compels the reader's interest in his comparison of creation and ordinary causality and in his digression on the hypothesis that "creation without evil [both moral and physical] is a contradiction in terms" (pp. 130-36).

*Woodstock College*

*Leo J. O'Donovan, S.J.*

**THE RANGE OF INTELLECT.** By Barry Miller, New York: Herder and Herder, 1963. Pp. 251. \$5.95. In this closely reasoned volume, M. attempts to expand the traditional Thomistic theory of human cognition that it may more adequately comprehend knowledge through affective connaturality. To establish the conditions of possibility for a knowledge through love, whose object terminates an act of intellection and yet specifically differs from knowledge through cognitive species, he first develops a theory of intellection and elicited love along lines which are, for the most part, traditional among the followers of St. Thomas. The essence of human intellectual knowledge (and not mere conceptual knowledge) he finds to



consist in the immanent exercise of the specified "supraphysical" *esse* of the knower. Production of this supraphysical *esse* and its specification pertain to the prerequisites of the act of knowledge, and he cogently argues that the expressed species which specifies is never more than major-virtually distinct from the impressed. Human elicited love is an inclination consequent upon the modalization of the supraphysical *esse* of knowledge; and in this modalization (or mutually active "resonance" of a fitting and similar object within the "range" of the lover) consists the particularization of the general appetite and the affective presence of the beloved to the intellect of the lover. In the experienced befittingness of the "subjected-object" of love, with its proper specification and diverse intentions, is verified the essence of human intellectual knowledge, in a manner analogous to that of direct or conceptual knowledge; and through this love-knowledge alone the lover attains to the subjectivity of the beloved as it is in itself.

Loyola Seminary, Shrub Oak, N.Y.

John K. McCormack, S.J.

BIBLIOTECA DE AUTORES CRISTIANOS. Madrid: Editorial Católica. Ten new volumes in the BAC series cover a wide range of subjects. A separate notice of A. Peinador's *Tratado de moral profesional* (no. 215) appears elsewhere in this issue of *TS*. No. 216, Riccardo Lombardi's *Ejercitaciones por un mundo mejor*, is a translation, by Isidoro Martín, from the fourth Italian edition (1961) of a book that first appeared in 1958; it contains the detailed text of the special kind of society-oriented spiritual exercises L. conducts at his Roman institute (1963. Pp. xxiii + 753; 125 ptas.). No. 218 is the fourth volume in a series to which attention has already been called (cf. *TS* 23 [1962] 517-18): *Biblia comentada 4: Libros sapienciales*, with commentary by Maximiliano García Cordero, O.P., and Gabriel Perez Rodriguez (1962. Pp. 1305; 140 ptas.). In addition to Johannes Quasten's *Patrología 2: La edad de oro de la literatura patristica griega* (no. 217), of which something has already been said (cf. *TS* 24 [1963] 441-43), the Fathers are represented in this latest BAC batch by a two-volume bilingual (Latin and Castilian) edition of the letters of St. Jerome, printing Labourt's text for Letters 1-120 and Hilberg's for the rest, with a general introduction (pp. 7-32), translation, and prefatory notes to each letter by Daniel Ruiz Bueno (nos. 219-20: *Cartas de San Jerónimo*, 1962. Pp. 820, 874; 125 ptas. each). No. 221 is the edition of three sixteenth-century spiritual treatises, edition and introductory studies (chiefly analyses of the treatises) being done by Vicente Beltran de Heredia, O.P.: Melchor Cano, O.P., *La victoria de sí mismo*; Domingo de Soto, O.P., *Tratado del amor de Dios*; and Juan de la Cruz, O.P., *Diálogo sobre la necesidad de la oración vocal (Tratados espiri-*

*tuales*, 1962. Pp. xv + 518; 105 ptas.). The prolific Antonio Royo Marín, O.P., who has contributed several other substantial volumes to the *BAC*, rounds off his work with *Dios y su obra*, which expounds the dogmatic treatises *de Deo uno et trino, creante et gubernante*; there is a lengthy appendix on divine providence and the problem of evil (no. 222, 1963. Pp. xii + 659; 110 ptas.). Notices will appear later in *TS* of no. 223: Marcelino Cabrerós de Anta *et al.*, *Comentarios al Código de Derecho Canónico 1: Cánones 1-681*, and no. 224: Baldomero Jiménez Duque, *Teología de la mística*.

Woodstock College

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

RELIGION AND ART. By Paul Weiss. Aquinas Lecture 1963. Milwaukee: Marquette Univ. Press, 1963. Pp. 97. There is more wisdom in this volume than one might expect from its meager size. W. has compressed many reflections on esthetics and religion into a synthesis remarkable for its clarity and brevity. The book comprises six parts developing in a rigorously logical fashion the interrelationship of these oft-confused and mutually-suspect fields of human involvement. W. initially considers a number of imprecisions at the root of the conflict. In turn, he refines the concepts of sacramental works vs. secularized religion, consecrated vs. liturgical art, religion as ceremonial vs. religious art. Although religious men and esthetes alike claim autonomy and superiority for their respective fields, the further subtle distinctions indicated must remain clear lest a mutual subordinationist tendency destroy both religion and art in their tasks of providing solutions to man's basic need to be perfected on many levels. This contribution to a thorny problem is welcome for its forthright refusal to assent to either extreme. Art "realizes a possible excellence in the form of beauty, by creatively working over recalcitrant matter in such a way as to reproduce the texture of space, time, and becoming, and to make evident what bearing these have on the promise of man." But religious art holds a central position, for it not only embodies and points to one or other dimension of existence, but also embodies God in the form of a qualification of existence. Perhaps the most interesting section is that devoted to a discussion of the qualifications just mentioned in the case of the several religious arts. In an articulate analysis, W. examines architecture, sculpture, and painting as primarily concerned with portraying space; musical composition, story, and poetry creating time; and theatre and the dance as re-presenting "process." There is detailed discussion of these on four scales: physical, qualitative, emotional, social. W.'s summary is worth quoting: "If we wish to grasp the nature of pure Existence and see what this imports for man, we can do nothing better

than practice a secular art. If we wish to reach God, we can do nothing better than be religious. If we wish to grasp the nature of God as mediated by Existence, we must practice a religious art."

*Woodstock College*

*Vincent J. Duminuco, S.J.*

GUIDE DE CONSULTATION DES DISCOURS DU PAPE PIE XII. By Georges-Renaud Pilote. Ottawa: Ottawa Univ. Press, 1963. Pp. xix + 342. The allocution was the characteristic form of magisterial communication for Pius XII; he delivered 1396 of them. P.'s *Guide* aims at rendering manageable this huge mass of material by a series of classifications. The first table is a chronological list of the discourses with title and original language (pp. 27-59). The second and most important table is an alphabetical classification of the discourses according to subjects treated or audience addressed (pp. 61-254); the chief places are given where the document can be found in print in its original language and in French. In this list there are 172 headings, some containing only one allocution, others containing as many as thirty-four (apostolate of women) or eighty-nine (to diplomats); these headings are supplemented by a further analytic index of topics with reference to the main index (pp. 295-334). The least important table is the third, which groups the discourses according to the countries to which they were directly or indirectly addressed. This volume is a valuable tool, and its users will be grateful to P. for his carefully constructed tables and for the painstaking labor which they represent.

*Woodstock College*

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

THE HISTORIAN AND CHARACTER, AND OTHER ESSAYS. By David Knowles. New York: Cambridge Univ. Press, 1963. Pp. xxix + 388. \$8.50. To collect a writer's essays and offer them to him (on the occasion of K.'s retirement as Regius Professor of Modern History at Cambridge) may seem an odd sort of festal gift, though it has been done before. In any event, this admirable collection of often inaccessible studies written over several decades may justly be regarded by admirers of K. as preferable to the usual *Festschrift*. The title essay, K.'s Inaugural Lecture in 1954, in large measure expounds the view of historical writing that lay behind *The Monastic Order in England* and *The Religious Orders in England*: not to pass Olympian judgment but to understand. K. discusses the historian's attitude to character, how this attitude differs from the biographer's, and what criteria of evaluation the historian is to use. All but two of the other essays put into practice the principles here enunciated and provide a splendid gallery of medieval portraits: Bernard of Clairvaux, Peter the Venerable, William of

York, Becket, Uthred of Bolden, John Smart (Abbot of Wigmore, 1518-38), Mabillon, Cardinal Gasquet, Abbot Cuthbert Butler. The two exceptions are papers on "The Humanism of the Twelfth Century" and "The Monastic Buildings of England." The essay on Abbot Butler, a monograph in itself (pp. 264-362), is in effect also a brief history of Downside Abbey during the last quarter of the nineteenth century, a period of decisive reorientation whereby Downside was to become the great influential abbey and school that it is today. K.'s estimate of both Gasquet and Butler as historians is not a lenient one, but it is sympathetic and instructive. For Mabillon he has almost unalloyed praise; to the nonprofessional, the essay on Becket may well bring new insight and understanding; the essay on Bernard shows the change that has gradually taken place towards a more favorable evaluation of the Saint, especially in his relationship with Abelard. K. does not try to say the last word about the personages he presents, to make the definitive estimate of a character. At points where judgments have differed over the centuries or decades, he presents the evidence and discusses its nature, calls attention to the differences of period, custom, and circumstances that must enter into the judgment of the present-day student on a twelfth-century man, and, after the manner of a trial judge, leaves the student to decide for himself.

*Woodstock College*

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

THE CHRISTIAN IDEA OF EDUCATION 2: SCHOOLS AND SCHOLARSHIP. Edited by Edmund Fuller. New Haven: Yale Univ. Press, 1962. Pp. vi + 345. \$6.50. A sequel to *The Christian Idea of Education* published in 1957, and like it made up of the papers and comments from a symposium held at the Kent School. As with most such undertakings, the resulting volume is a compound of insight and banality. In this case the accent is on the first, and so the book will probably be of value to teachers in the better preparatory schools. Franklin F. Baumer's paper on history suffers from professional pleading: "It is obvious in this day and age we history teachers are taking a beating, and that is really why I decided finally to speak in defense of history." Henri Peyre makes some unexceptionable remarks on the importance of teaching foreign languages as early as possible. The paper on theology is the shortest and shows no awareness of the great contemporary ferment in catechetics. One of the discussants describes his program as "a biblical understanding of life, whatever that means." George N. Shuster comments on some new trends in modern literary criticism, and indicates in the following how they have not yet caught on: "But I am old enough to be sure that if we can tie about ourselves a girdle of words which

are luminous with glory even while they are steeped in our mortality, no fate can come which can strip the greatness from our moment in time." The finest chapter is that on science by Edward Teller. Here is brilliance, wit, incisiveness, and ingenuity: a great teacher cutting through the panoply of methods, jargon, and curriculum-tinkering to create an introductory course in modern physics. It is a Teller that ought to be displayed to the nation more often. There may be some symbolism in the fact that while Teller's paper redeems the book, it is a classicist, James Notopoulos, who has the last word—the physicists may be splitting atoms and infinitives, but the old humanism still entices the mind.

*St. Xavier College, Chicago*

*Justus George Lawler*

### BOOKS RECEIVED

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

#### *Scriptural Studies*

- Barrosse, Thomas, C.S.C. *God Exists: The Biblical Record of God's Self-Revelation*. Notre Dame, Ind.: Univ. of Notre Dame Press, 1963. Pp. 79. \$1.25 paper.
- The Book of Job* 2. Commentary by Myles M. Bourke. Pamphlet Bible Series 36. New York: Paulist Press, 1963. Pp. 94. \$.50.
- The Book of Psalms* 4. Commentary by Robert North, S.J. Pamphlet Bible Series 46. New York: Paulist Press, 1963. Pp. 80. \$.50.
- Brichto, Herbert Chanan. *The Problem of "Curse" in the Hebrew Bible*. Journal of Biblical Literature Monograph 13. Philadelphia: Society of Biblical Literature and Exegesis, 1963. Pp. x + 232. \$2.00.
- Bruns, J. Edgar. *Hear His Voice Today: A Guide to the Content and Comprehension of the Bible*. New York: Kenedy, 1963. Pp. ix + 207. \$4.50.
- Bultmann, Rudolf. *History of the Synoptic Tradition*. Tr. from 3rd German ed. by John March. New York: Harper & Row, 1963. Pp. viii + 456. \$8.50.
- Dewailly, L.-M., O.P. *La jeune église de Thessalonique: Les deux premières épîtres de saint Paul*. Lectio divina 37. Paris: Editions du Cerf, 1963. Pp. 158. 8.40 fr.
- Edwards, Arthur. *The Number of Years*. New York: William-Frederick Press, 1963. Pp. 85. \$2.50 paper.
- Feuillet, André. *L'Apocalypse: Etat de la question*. Studia neotestamentica, Subsidia 3. Bruges: Desclée de Brouwer, 1963. Pp. 122. 135 fr.

- Glasson, T. Francis. *Moses in the Fourth Gospel*. Studies in Biblical Theology 40. Naperville, Ill.: Allenson, 1963. Pp. 115. \$2.00 paper.
- González Morfín, Adalberto, S.J. *Jesucristo—Palabra y palabra de Jesucristo*. Mexico City: Editorial Jus, 1962. Pp. 147.
- Grant, Robert M. *Historical Introduction to the New Testament*. New York: Harper & Row, 1963. Pp. 447. \$5.00.
- Hopkins, Martin, O.P. *God's Kingdom in the Old Testament*. Winona, Minn.: Saint Mary's College Press, 1963. Pp. xx + 200. \$3.00 paper.
- Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* 9 (1962–63). Düsseldorf: Patmos, 1963. Pp. xii + 344. DM 56.—
- Kline, Meredith G. *Treaty of the Great King: The Covenant Structure of Deuteronomy*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 149. \$3.50.
- Krinetzki, Leo. *Der Bund Gottes mit den Menschen nach dem Alten und Neuen Testament*. Die Welt der Bibel 15. Düsseldorf: Patmos, 1963. Pp. 128. DM 4.80.
- Legrand, Lucien, M.E.P. *The Biblical Doctrine of Virginity*. New York: Sheed & Ward, 1963. Pp. 167. \$3.50.
- Manson, T. W. *On Paul and John: Some Selected Theological Themes*. Studies in Biblical Theology 38. Naperville, Ill.: Allenson, 1963. Pp. 168. \$2.85 paper.
- Marchel, Witold. *Abba, Vater! Die Vaterbotschaft des Neuen Testaments*. Aus dem Franz. übertragen von E. S. Reich. Die Welt der Bibel 16. Düsseldorf: Patmos, 1963, Pp. 126. DM 4.80.
- Die Psalmen 1–41*. Erläutert von Alfons Deissler. Die Welt der Bibel KK 1. Düsseldorf: Patmos, 1963. Pp. 169. DM 7.80.
- Vanhoye, Albert, S.J. *La structure littéraire de l'Épître aux Hébreux*. Studia neotestamentica, Studia 1. Bruges: Desclée de Brouwer, 1963. Pp. 285. 360 fr.
- Wallace, Ronald S. *The Gospel Miracles and Many Things in Parables: Expository Studies*. Grand Rapids, Mich.: Eerdmans, 1963. 2 vols. in 1; pp. 218, 161. \$1.95.
- Weston, Sidney A. *The Prophets and the Problems of Life*. Boston: Whittemore, 1963. Pp. 96. \$.75.

#### *Doctrinal Theology*

- Balthasar, Hans Urs von. *A Theology of History*. New York: Sheed & Ward, 1963. Pp. viii + 149. \$3.50.
- Bohen, Marian, O.S.U. *The Mystery of Confirmation: A Theology of the Sacrament*. New York: Herder and Herder, 1963. Pp. 192. \$4.50.

- Congar, Yves M.-J., O.P. *Sainte église: Etudes et approches ecclésiologiques. Unam sanctam* 41. Paris: Editions du Cerf, 1963. Pp. 718. 37.20 fr.
- Dunas, Nicolas. *Connaissance de la foi*. Paris: Editions du Cerf, 1963. Pp. 227. 12 fr.
- Genuyt, F. M., O.P. *Le mystère de Dieu*. Tournai: Desclée, 1963. Pp. xvi + 149. 80 fr.
- Handbuch theologischer Grundbegriffe 2: Laie—Zeugnis*. Hrsg. von Heinrich Fries. Munich: Kösel, 1963. Pp. 966. DM 65.—
- Hogan, William F. *Christ's Redemptive Sacrifice*. Foundations of Catholic Theology Series. Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. ix + 118. \$3.95; \$1.50 paper.
- Latourelle, René, S.J. *Théologie de la révélation*. Bruges: Desclée de Brouwer, 1963. Pp. 509. 330 fr.
- Mariologie et oecuménisme 1: Eglise orthodoxe: Doctrine mariale et influence sur l'Occident*. Etudes mariales 19 (1962). Paris: Lethielleux, 1963. Pp. 184. 19.20 fr.
- Megivern, James J., C.M. *Concomitance and Communion: A Study in Eucharistic Doctrine and Practice*. Studia Friburgensia 33. Fribourg: University Press; New York: Herder Book Center, 1963. Pp. xxiii + 264. \$7.00.
- Mondin, Battista, S.X. *The Principle of Analogy in Protestant and Catholic Theology*. The Hague: Nijhoff, 1963. Pp. x + 190. 18.90 glds.
- Moran, Gabriel, F.S.C. *Scripture and Tradition: A Survey of the Controversy*. New York: Herder and Herder, 1963. Pp. 127. \$3.50.
- Rahner, Karl, S.J. *Ecrits théologiques* 3. Trad. par B. Fraigneau-Julien, P.S.S., and G. Daoust, S.J. Bruges: Desclée de Brouwer, 1963. Pp. 206. 120 fr.
- Ryrie, Charles C. *The Grace of God*. Chicago: Moody, 1963. Pp. 126. \$2.50.
- Schepers, Maurice Bonaventure, O.P. *The Church of Christ*. Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. 118. \$3.95; \$1.50 paper.
- Schillebeeckx, E.-H., O.P. *Marie, mère de la rédemption: Approches du mystère marial*. Trad. par Bruno-H. Vandenberghe, O.P. Paris: Editions du Cerf, 1963. Pp. 188. 9.60 fr.
- Tavard, George H. *Ecriture ou église? La crise de la Réforme*. Trad. de l'anglais par C. Tunmer, O.P. Unam sanctam 42. Paris: Editions du Cerf, 1963. Pp. 359. 21 fr.
- Thomas Aquinas [Saint]. *Somme théologique: Les origines de l'homme*. Trad. par A. Patfoort, O.P.; notes par H.-D. Gardeil, O.P. Paris: Editions du Cerf, 1963. Pp. 467. 10.80 fr.

Troisfontaines, Roger, S.J. . . . *j'entre dans la vie*. Paris: Editions Universitaires, 1963. Pp. 241. 12.35 fr.

*Moral Theology, Canon Law, Liturgical Questions*

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Schierse, Paul J. *Laws of the State of Delaware Affecting Church Property*. Canon Law Studies 428. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. xi + 240. \$3.00 paper.

*Studies in Pastoral Liturgy* 2. Ed. by Vincent Ryan, O.S.B. Dublin: Gill, 1963. Pp. viii + 315. 16s.

*Summa theologiae moralis 1: De principiis*. By H. Noldin, S.J., and A. Schmitt, S.J. New ed. (34th) by G. Heinzel, S.J. Innsbruck: Rauch, 1962. Pp. 335. öS 60.

*Thy Kingdom Come: Christian Hope in the Modern World*. Twenty-third Annual North American Liturgical Week, 1962. Washington, D.C.: Liturgical Conference, 1963. Pp. 291. \$3.50 paper.



*History and Biography, Patristics*

- 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.
- Attwater, Donald. *Saints of the East*. New York: Kenedy, 1963. Pp. 190. \$3.95.
- Augustine [Saint]. *The Trinity*. Tr. by Stephen McKenna, C.S.S.R. Fathers of the Church 45. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. xvii + 539. \$7.95.
- Bainton, Roland H. *Studies on the Reformation*. Collected Papers in Church History 2. Boston: Beacon, 1963. Pp. 289. \$6.00.
- Baldwin of Ford. *Le sacrement de l'autel*. Introd. par J. Leclercq, O.S.B.; texte latin par J. Morson, O.C.S.O.; trad. par E. de Solms, O.S.B. Sources chrétiennes 93-94. Paris: Editions du Cerf, 1963. Pp. 595. 36 fr.
- Beer, Francis de, O.F.M. *La conversion de saint François selon Thomas de Celano*. Paris: Editions Franciscaines, 1963. Pp. 367. 30 fr.
- Benedikt und Ignatius: Maria Laach als Collegium Maximum der Gesellschaft Jesu 1863-1872-1892*. Hrsg. von Theodor Bogler, O.S.B. Liturgie und Mönchtum 32. Maria Laach: Ars Liturgica, 1963. Pp. 112.
- Botte, Bernard, O.S.B. *La Tradition apostolique de saint Hippolyte: Essai de reconstitution*. Liturgiewissenschaftliche Quellen und Forschungen 39. Münster: Aschendorff, 1963. Pp. xlv + 112. DM 24.—
- Fletcher, Joseph. *William Temple, Twentieth-Century Christian*. New York: Seabury Press, 1963. Pp. xii + 372. \$7.50.
- Giet, Stanislas. *Hermas et les pasteurs: Les trois auteurs du Pasteur d'Hermas*. Paris: Presses Universitaires de France, 1963. Pp. 333. 22 fr.
- Hand, Thomas A., O.S.A. *St. Augustine on Prayer*. Westminster, Md.: Newman, 1963. Pp. x + 134. \$3.25.
- Headley, John M. *Luther's View of Church History*. New Haven: Yale Univ. Press, 1963. Pp. xvi + 301. \$6.75.
- Iserloh, Erwin. *Luthers Thesenanschlag: Tatsache oder Legende?* Wiesbaden: Steiner, 1962. Pp. 43.
- Knowles, David. *The Historian and Character, and Other Essays*. New York: Cambridge Univ. Press, 1963. Pp. xxix + 388. \$8.50.
- Kowalsky, Nicola, O.M.I. *Serie dei cardinali prefetti e dei segretari della Sacra Congregazione "de Propaganda Fide."* Rome: Editiones Urbanianae, 1962. Pp. 39. L. 400.
- Philo of Alexandria. *De cherubim*. Introd., trad., et notes par Jean Gorez. Oeuvres 3. Paris: Editions du Cerf, 1963. Pp. 83. 9 fr.

- Prosper of Aquitaine [Saint]. *Carmen de ingratiss.* Introd., text, trans., and comm. by Charles T. Huegelmeier, M.M. Patristic Studies 95. Washington, D.C.: Catholic Univ. of America Press, 1963. Pp. xix + 264. \$4.25 paper.
- Stelzenberger, Johannes. *Syneidesis bei Origenes.* Paderborn: Schöningh, 1963. Pp. 71. DM 7.80.
- Vicaire, M.-H., O.P. *L'Imitation des apôtres: Moines, chanoines et mendiants (IV<sup>e</sup>-XIII<sup>e</sup> siècles).* Paris: Editions du Cerf, 1963. Pp. 91. 5.70 fr.
- Wendel, François. *Calvin: Origin and Development of His Religious Thought.* Tr. by Philip Mairet. New York: Harper & Row, 1963. Pp. 383. \$6.00.

*Pastoral and Ascetical Theology, Devotional Literature*

- Arnold, F. X. *Woman and Man: Their Nature and Mission.* Tr. by Rosaleen Brennan. New York: Herder and Herder, 1963. Pp. 151. \$3.95.
- Babin, Pierre. *Crisis of Faith: The Religious Psychology of Adolescence.* Tr. by Eva Fleischner. New York: Herder and Herder, 1963. Pp. 251. \$4.50.
- Barré, Henri. *Prières anciennes de l'Occident à la Mère du Sauveur des origines à saint Anselme.* Paris: Lethielleux, 1963. Pp. x + 360. 39 fr.
- Carré, A.-M., O.P. *Béatitudes pour aujourd'hui.* Paris: Editions du Cerf, 1963. Pp. 180. 6 fr.
- Cooman, L. De, M.E.P. *Le sacerdoce et l'état de perfection.* Paris: Lethielleux, 1963. Pp. 158. 8.25 fr.
- Davies, Horton. *Varieties of English Preaching 1900-1960.* Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. 276. \$6.60.
- Desqueyrat, A. *Le civilisé peut-il croire?* Bruges: Desclée de Brouwer, 1963. Pp. 265. 120 fr.
- Flood, Edmund, O.S.B. *In Memory of Me.* New York: Sheed & Ward, 1962. Pp. 117. \$3.00.
- Floristan, Casiano. *La paroisse, communauté eucharistique: Essai d'une théologie pastorale de la paroisse.* Trad. de l'espagnol par René André. Paris: Lethielleux, 1963. Pp. 224. 14.40 fr.
- Galot, Jean, S.J. *Eucharistie vivante.* Museum Lessianum, Section ascét. et myst. 54. Bruges: Desclée de Brouwer, 1963. Pp. 309. 150 fr.
- Goebel, Bernardin, O.F.M.Cap. *Seven Steps to the Altar.* Tr. by A. V. Littledale and Geoffrey Stevens. New York: Sheed & Ward, 1963. Pp. x + 182. \$3.50.
- Guillet, Jacques, S.J. *Jésus-Christ hier et aujourd'hui.* Collection Christus 11. Bruges: Desclée de Brouwer, 1963. Pp. 265. 126 fr.
- Pochin Mould, Daphne D. C. *Angels of God: Their Rightful Place in the Modern World.* New York: Devin-Adair, 1963. Pp. 177. \$3.95.

- Regan, Cronan, C.P. *Religious Vows in the Life of the Church*. Scranton, Pa.: St. Ann's Monastery, 1962. Pp. xiv + 126. \$2.50 paper.
- Renard, Mgr. A.-C. *Prêtres diocésains aujourd'hui*. Bruges: Desclée de Brouwer, 1963. Pp. 280. 105 fr.
- Vachon, Louis-Albert. *Apostolat de l'universitaire catholique*. Quebec: Laval Univ. Press, 1963. Pp. 85.
- Veillot, Mgr., A.-M. Henry, O.P., et al. *L'Athéisme, tentation du monde, réveil des chrétiens?* Paris: Editions du Cerf, 1963. Pp. 256. 8.40 fr.
- Whittemore, Mildred C. *Hymn Writers of the Christian Church*. Boston: Whittemore, 1963. Pp. 65. \$.60.

*Philosophical Questions*

- Copleston, Frederick, S.J. *A History of Philosophy 7: Fichte to Nietzsche*. Westminster, Md.: Newman, 1963. Pp. xi + 496. \$4.75.
- Effler, Roy R., O.F.M. *John Duns Scotus and the Principle "Omne quod movetur ab alio movetur."* Franciscan Institute Publications 15. St. Bonaventure, N. Y.: Franciscan Institute, 1962. Pp. xvi + 208.
- Gornall, Thomas, S.J. *A Philosophy of God: The Elements of Thomist Natural Theology*. New York: Sheed & Ward, 1963. Pp. 250. \$3.95.
- Jacques Maritain: The Man and His Achievement*. Ed. by Joseph W. Evans. New York: Sheed & Ward, 1963. Pp. xii + 258. \$5.00.
- Maimonides, Moses. *Guide of the Perplexed*. Tr., introd., and notes by Shlomo Pines. Chicago: Univ. of Chicago Press, 1963. Pp. cxxxiv + 658. \$15.00.
- Marcel, Gabriel. *Schöpferische Treue*. Aus dem Franz. übertragen von Ursula Behler. Paderborn: Schöningh, 1963. Pp. 235. DM 17.80.
- Mynarek, Hubertus. *Johannes Hessens Philosophie des religiösen Erlebnisses*. Paderborn: Schöningh, 1963. Pp. xii + 166. DM 12.—
- Pegis, Anton C. *At the Origins of the Thomistic Notion of Man*. New York: Macmillan, 1963. Pp. 82. \$2.50.
- Rioux, Bertrand. *L'Être et la vérité chez Heidegger et saint Thomas d'Aquin*. Paris: Presses Universitaires de France, 1963. Pp. ix + 270. 15 fr.
- Roesch, Eugene J. *The Totalitarian Threat: The Fruition of Modern Individualism, As Seen in Hobbes and Rousseau*. New York: Philosophical Library, 1963. Pp. xx + 189. \$6.00.
- Thomas Aquinas [Saint]. *Treatise on God*. Texts selected and translated by James F. Anderson. Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. ix + 180. \$2.75 paper.
- Wade, Francis C., S.J. *Teaching and Morality*. Chicago: Loyola Univ. Press, 1963. Pp. ix + 269. \$4.00.

*Special Questions*

- Aldrich, Ella V., and Thomas Edward Camp. *Using Theological Books and Libraries*. Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. 119. \$2.60 paper.
- Bea, Augustin Cardinal. *Pour l'unité des chrétiens*. Paris: Editions du Cerf, 1963. Pp. 278. 9.90 fr.
- Braceland, Francis J., and Michael Stock, O.P. *Modern Psychiatry: A Handbook for Believers*. Garden City, N. Y.: Doubleday, 1963. Pp. xiv + 346. \$4.95.
- Browne, Sir Thomas. *Religio medici*. Ed. and annot. by James Winny. New York: Cambridge Univ. Press, 1963. Pp. xxxiv + 154. \$1.75.
- Butler, Richard, O.P. *God on the Secular Campus*. New York: Doubleday, 1963. Pp. 191. \$3.95.
- Cruickshank, Marjorie. *Church and State in English Education: 1870 to the Present Day*. New York: St. Martin's Press, 1963. Pp. xvi + 200. \$8.00.
- Declaration of Interdependence: The Church and the Churches*. New York: Presbyterian Office of Information, n.d. Pp. 68. \$.50.
- Frye, Roland Mushat. *Shakespeare and Christian Doctrine*. Princeton: Princeton Univ. Press, 1963. Pp. ix + 314. \$6.00.
- Fulton, Robert Brank. *Adam Smith Speaks to Our Times*. Boston: Christopher, 1963. Pp. 143. \$3.00.
- Häring, Bernard, C.S.S.R. *The Johannine Council*. Tr. by Edwin G. Kaiser, C.P.P.S. New York: Herder and Herder, 1963. Pp. 155. \$3.50.
- Image Books*. Garden City, N. Y.: Doubleday, 1963. Frederick Copleston, S.J., *A History of Philosophy 4: Modern Philosophy: Descartes to Leibniz* (pp. 400; \$1.35). Henri Daniel-Rops, *The Protestant Reformation* (tr. Audrey Butler; 2 vols., pp. 393, 359; \$1.35 each). St. Francis de Sales, *On the Love of God* (tr. and introd. by John K. Ryan; 2 vols., pp. 314, 356; \$.95 each). Romano Guardini, *Prayer in Practice* (tr. Prince Leopold of Loewenstein-Wertheim; pp. 159; \$.75). Hubert Van Zeller, O.S.B., *We Live with Our Eyes Open* (pp. 152; \$.75).
- Kaiser, Robert Blair. *Pope, Council and World: The Story of Vatican II*. New York: Macmillan, 1963. Pp. xi + 266. \$4.95.
- Küng, Hans. *The Council in Action: Reflections on the Second Vatican Council*. Tr. by Cecily Hastings. New York: Sheed & Ward, 1963. Pp. ix + 276. \$4.50.
- Lamarque, Alfred. *Vers l'unité? Catholiques et Protestants*. Paris: Editions du Cerf, 1963. Pp. 333. 14.40 fr.
- Marty, Martin R., et al. *The Religious Press in America*. New York: Holt, Rinehart and Winston, 1963. Pp. viii + 184. \$4.00.

- Maurice, Jean. *Voyages chez les protestants: Anglicans et luthériens*. Paris: Editions du Cerf, 1963. Pp. 119. 3.90 fr.
- Meridian Books. New York: World, 1963. Paul Hazard, *European Thought in the Eighteenth Century* (tr. J. Lewis May; pp. xx + 477; \$2.65). Henri de Lubac, S.J., *The Drama of Atheist Humanism* (tr. Edith M. Riley; pp. ix + 253; \$1.95).
- A Miscellany of American Christianity: Essays in Honor of H. Shelton Smith*. Ed. by Stuart C. Henry. Durham: Duke Univ. Press, 1963. Pp. 390. \$10.00.
- O'Neill, J. H. *A Pastor's Point of View*. Milwaukee: Bruce, 1963. Pp. 267. \$5.00.
- Pilote, Georges-Renaud. *Guide de consultation des discours du Pape Pie XII*. Ottawa: Editions de l'Université d'Ottawa, 1963. Pp. 348.
- Rahner, Hugo, S.J. *Greek Myths and Christian Mystery*. Tr. by Brian Battershaw. New York: Harper & Row, 1963. Pp. xxii + 399. \$10.00.
- Regan, Richard J., S.J. *American Pluralism and the Catholic Conscience*. New York: Macmillan, 1963. Pp. xv + 288. \$5.95.
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## 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
MC SHANE, 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. Farragher, 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<sup>e</sup> et XVIII<sup>e</sup> 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'Épiscopat 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<sup>e</sup> et XVII<sup>e</sup> 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>Bedaе Venerabilis opera</i> 2: <i>Opera exegetica</i> 2, 3 (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: <i>S. Bruno, Guigues, S. Anthelme</i> (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 (Vom Zehnten/Vom Zweiten Zehnten): Die Mischna 1/7-8</i> (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<sup>e</sup> anniversaire</i> 2 (J. A. Fitzmyer, S.J.) . . . . .	714
Ménard, J. E., <i>L'Évangile 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 Josèphe adapteur de la Lettre d'Aristée: Une réaction attlicisante 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 1</i> (tr. H.-D. Gardel, 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<sup>e</sup>-XIII<sup>e</sup> 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 3</i> (1962) (ed. J. H. Miller, C.S.C.) (M. J. O'Connell, S.J.).....	166
Zanariri, G., O.P., <i>Pape et patriarches</i> (G. Weigel, S.J.).....	717