

then we have the right at least to sketch out in broad outline what universal laws we can discern and to affirm that they must find their realization in Christ in *some* way, though exactly how must remain hidden from us as we await in time the Father's appointed "hour" for us.

In conclusion, then, this present book is an extremely rich and suggestive, but seriously incomplete, study in the theology of history.

Fordham University

W. NORRIS CLARKE, S.J.

A THEOLOGY OF WISDOM. By Kieran Conley, O.S.B. Dubuque: Priory Press, 1963. Pp. xiii + 171. \$3.00.

Even though all the right distinctions be made and the points on either side carefully qualified, the debate about the value of scientific vs. kerygmatic theology seems to leave one with the feeling that the kerygmatic approach is existential and affective, while the other is essentialist and cerebral. It is therefore good to see the Priory Press, champion of scientific theology, come out with this little volume. One of its main concerns is to show that theology, as conceived and presented by St. Thomas, not only illumines the intellect but also, because of the depth and the vitality of the truths explored, inflames the will and thus speaks to the whole man, head and heart.

Theology is both science and wisdom, but even as science it is not, as some would say, made sterile by being conclusion-obsessed. Bernard Lonergan points out that science moves "from principles to conclusions in order to grasp both principles and conclusions in a single view" (quoted, p. 73). The principles of theology are divinely revealed, and theology as science will move from them and back to them in order to understand the reality which such principles, together with the conclusions derived from them, reveal—in order, that is, to understand God and the things of God. Thomas writes that "the ultimate end of sacred doctrine is the contemplation of Truth in heaven," and thus the perfection of theology on earth must be judged by some kind of approximation to that end; and that end has its decidedly affective overtones.

As wisdom, theology of course penetrates more deeply into the revealed principles, defends them, understands their interrelation and essential unity, and thus comes to a profound appreciation of the harmony and the wonder of all that God has revealed. The true theologian cannot fail in such a work to experience a certain beginning of eternal happiness.

These points, as they are made by Fr. Conley, seem eminently logical, even obvious. But it seems to me that the apostles of kerygmatic theology

have stolen the thunder from them and have left all that is dry, schematic, and dull to scientific theology. The book, therefore, is timely, since it recalls with clarity and power this attractive side of Thomistic theology. It remains up to all of us who profess a loyalty to Thomas to bring out this side, to strive always for the profound and joyful presentation of the truth after the mode of our common teacher. Thomas, after all, was recognized as the great theologian of his day, not because he was duller than everyone else, but because in the depth of his thought he could make the heart yearn for the vision of God. His *Summa* remains a great book today for the same reason.

We should not think that C.'s book is nothing but a platform for this aspect of Thomistic theology. Basically, his essay is a sound theological investigation of three wisdoms: metaphysics, theology, and the wisdom that is the gift of the Holy Spirit. By way of introduction to his study, he offers a historical consideration of wisdom and takes us in a hop, skip, and jump through the essential Plato, Aristotle, St. Paul, and St. Augustine; but for the survey it must be, it is not bad.

A vision of ultimate reality is constructed by reason alone, and that is metaphysics. A vision of ultimate reality is constructed by reason illumined by faith, and that is theology. One could also say, reason *transformed* by faith, since St. Thomas makes this wonderful observation: "Those theologians who use philosophical doctrines in theology by bringing them into the service of faith do not mix water with wine but rather transform what is water into wine." A vision of ultimate reality is glimpsed through the inward movement of the Holy Spirit in a soul loving God, and that is the gift of wisdom. Each wisdom may be regarded as a step into the kingdom of God; each has its own deficiencies and dangers, its own dynamism, and its own rewards. C. wends his way carefully through the exposition of all three, stopping in each case to consider the kind of contemplation and the element of affectivity involved, as well as the various functions of each.

Occasionally C.'s language is heavy. One thinks of E. B. White's advice about style, that the shorter Anglo-Saxon word is usually stronger than the Latin derivative—advice very much to the point for the theologian immersed in Latin texts who writes for an English-speaking audience. Once in a while we find in the book a seeming contradiction that is not yet a paradox. At the end of chap. 2 (p. 58, n. 104), after reading about the joy of the metaphysician in contemplating God as his last end, we find that C. has no intention of affirming that affective knowledge of God is possible in the natural order. Perhaps this "paradox" could be resolved by a better exposition of "affective knowledge."

There is also a tendency to oversimplify opinions to get an argument going on his page. The opinion attributed to me (p. 28) of "denying metaphysics the perfection of science while exalting it as a wisdom" needs to be qualified. My point is that if you insist that metaphysics should conform *in every material aspect* to the rules of science, you would judge it as a poor kind of science. It has no strict definition of its subject matter; it does not, therefore, demonstrate the properties of being through the medium of a scientific definition; much of its work is defensive against those denying its principles; and so on. But because of the certitude generated, it surely achieves the formal perfection of science. To push metaphysics into the material mold constructed for a subaltern science is, in my opinion, to cut it down to fit a Procrustean bed.

All this is minor. What is major in this good book is the thorough scholarship combined with an ability to avoid getting bogged down in controversy. The thought keeps moving briskly, warmly, and the author, in spite of the weight of his subject matter, reveals a lover's heart. His enthusiasm is genuine and so convincing that his many asides about affectivity never once seem affected.

*St. Mary's College
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THOMAS R. HEATH, O.P.

DIONYSIUS' DES KARTÄUSERS LEHRE VOM DESIDERIUM NATURALE DES MENSCHEN NACH DER GOTTESSCHAU. By Martin Beer. *Münchener theologische Studien* 2/28. Munich: Hueber, 1963. Pp. xx + 307. DM 28.—

The modern discussion of man's ordination to the supernatural begins with Cajetan's denial of the existence of a natural appetite for the beatific vision. But, as is so often true with the new beginnings which mark the sixteenth century, this doctrine was in process of development through the fourteenth and fifteenth centuries. J. Alfaro (*Lo natural y lo sobrenatural*, Madrid, 1952) has shown antecedents to Cajetan's teaching in Thomas Anglicus, Gabriel Biel, and Dionysius Rickel. Cajetan's arguments, based mainly on the impossibility of a nature being ordered to an end beyond that which it can achieve by its own natural powers, appear most clearly in the last named. However, though Dionysius (1402-71) is an authority of singular historical and dogmatic interest, he has, along with his century, been too little studied. This detailed study, a Munich inaugural dissertation, forming part of a planned larger work on Dionysius' doctrine on grace, concerns therefore a neglected figure in the evolution of a key doctrine.

After a brief introduction concerning Dionysius' life, works, and situation



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in the history of Scholasticism, B. presents clearly and thoroughly his teaching on the *desiderium naturale* for the vision of God. Fundamental in Dionysius' system is the idea of finality, especially the Neoplatonic notion of creation returning to God. Man, like all creatures, comes from God, and is meant to return through the actualization of his natural powers of intellect and will to a higher participation of His goodness. However, according to the philosophical axiom *Deus et natura nihil faciunt frustra*, the proper end to which any creature is ordered by God must be proportioned to the capacities of its nature. Therefore, though man's intellect is ordered to truth and seeks consequently to rise from created effects to a quidditative knowledge of their cause, this natural drive of the intellect can not be for immediate union with God's infinite essence, but only for a mediate union proportioned to its nature. Accordingly, Dionysius works out a Neoplatonic view of what man's natural end would have been, had he been created *in puris naturalibus*. Man's intellect, though limited during this life to knowledge derived through the senses, is naturally ordered to a conversion to the light of the lowest intelligence. It can, in virtue of its natural immortality, participate in this light when it is freed from the body by death. The natural vision of God which is thus mediated through the light of the intelligences is man's natural end. Dionysius, of course, recognizes that these arguments are purely theoretical. Man is actually in a supernatural order, and, though the orders of nature and grace can be clearly distinguished, they are positively related, since man is made in the image of God.

B. thus admirably supplements Alfaro's brief treatment of Dionysius' doctrine. In regard to the sources of his teaching, a question which Alfaro had left open, B. presents Rickel's position as occasioned by a misunderstanding of Aquinas. Dionysius interprets the *desiderium naturale* of which Thomas speaks in the *Contra gentiles* as a natural appetite for a supernatural end, and therefore attacks the doctrine as destroying the relation between nature and grace. Actually, according to B., who follows the interpretation of O'Connor and Lais, Thomas is referring to a natural appetite, not for the immediate vision of the Trinity, but for the vision of God as First Cause. Here one may have some reservations.

First, most supposed misunderstandings in the history of theology and philosophy derive from a new situation of the problem. The historian's task is to describe the new situation, and he must not be misled by the Scholastic practice of citing only mediate sources. As Teeuwen (*Dionysius de Karthuizer . . .*, Antwerp, 1938, p. 72) points out, Dionysius interpreted the thirteenth-century authors under the influence of the currents of his own time. It is unfortunate, therefore, that whereas the theological and philosophical cur-

rents of High Scholasticism are described at length, the author provides us with so little on the fifteenth-century situation. In the general bibliography we note the omission of Alfaro, *Lo natural* . . . , of the studies of G. Meersseman on the history of Albertism, and of G. Löhr on the Dominican school and the theological controversies at Cologne in the fifteenth century, also of the notes of Card. Ehrle on late Scholastic philosophical currents (in *Der Sentenzenkommentar Peters von Candia*, Münster, 1925). The bibliography on Nicholas of Cusa (p. 19) consists mainly of early nineteenth-century works. References to Renaissance Platonism and Averroism are limited to Überweg. The omission of a study of the controversies between Thomists and Albertists is especially regrettable, since the evolution of Dionysius' teaching concerning human knowledge of angels, which was crucial in his doctrine on man's natural end, was in function of the Cologne situation (Teeuwen, pp. 83-88).

Secondly, the Thomistic tradition up to the beginning of the sixteenth century is, apart from Thomas Anglicus and Rickel, unanimous in affirming the existence of a natural appetite for the beatific vision (Alfaro, pp. 241-43). Silvester of Ferrara's interpretation of the *Contra gentiles*, which distinguishes between the beatific vision and the vision of God as First Cause (whence the opinion of Lais and O'Connor), is perhaps to be understood as a reply to Cajetan. It would seem, therefore, that Dionysius' polemic against Aquinas was occasioned less by a misunderstanding of the type of vision which is the end of the *naturale desiderium* than by a change in the meaning of the word *naturale*. And indeed some of the most valuable pages in the book concern the shift in the meaning of the word "natural" from Aquinas' Augustinian, *heilsgeschichtlich* understanding of the *desiderium naturale* to the strict Aristotelianism of Dionysius.

Freiburg im Breisgau

CHARLES H. LOHR, S.J.

CALVIN: THE ORIGINS AND DEVELOPMENT OF HIS RELIGIOUS THOUGHT. By François Wendel. Translated by Philip Mairet. New York: Harper & Row, 1963. Pp. 383. \$6.00.

The title of the present work indicates exactly what it contains. It is a promise which is fulfilled. Wendel, dean of the faculty of Protestant theology at the University of Strasbourg, is a recognized authority on the thought of Calvin, and his present contribution will help greatly to make Calvin intelligible to theologians of our day. Perhaps the greatest virtue of the book is its brilliant condensation of Calvinistic theology. However, it is not W.'s intention to substitute his work for the *Institutes*. The opus presupposes



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familiarity with the *Institutes* and functions best when such familiarity is present.

The work begins with a brief biography of Calvin written in the light of the best current critical studies of Calvin the man. John T. McNeill, the well-known American authority on Calvin, calls the little biography a "masterpiece." Calvin's life is followed by study of the history and origin of the *Institutes*, for the rest of W.'s book will rely mainly on that work. Again critical research makes itself evident on every page.

The following chapters are devoted to the understanding of the key concepts of Calvin as they show up in the Calvin *summa*. The modern historian finds in Calvin an advantage missing in Luther: Calvin had a systematic and logical mind, while Luther was more intuitive and prophetic. Yet W. shows that there was much agreement between the two Reformers, even when the opposite seemed to be true.

When W. analyzes a Calvin idea, he does not spin out his observations from his own creativity; he cites the best-known Calvin scholars and takes account of their views. However, he does more than collect the views of others; he makes his own decisions. For example, he rejects the opinion, commonly enough held, that the central idea of Calvin is that of predestination. It seems that W.'s observations should make that opinion outmoded. Predestination in Calvin is a prominent notion and it is always double predestination: election and reprobation. However, Calvin formed his own conception in order to hold securely to the doctrine of justification by grace and the unequal efficacy of Church preaching. These latter themes are far more primary in Calvin's theology. Predestination comes to him as an important corollary.

W. studies all the leading ideas of Calvin: the knowledge of God, Trinity, creation, the Fall, redemption, justification by faith alone, the Church, and the sacraments. The author is devoted to Calvin but he is not uncritical. He readily admits that the man was authoritarian (p. 82) and irritable (p. 121). What is more important for the understanding of Calvin, W. recognizes that Calvin was not very original (p. 122).

It is this last facet of Calvin's character which proposes a challenge to our age. As W. shows, Calvin depended on others very much. In his own time Martin Bucer's thought impressed him deeply. (Perhaps today's theologians had better do more work on Bucer than is the fashion.) Augustine was definitely his guiding star. Calvin could honestly say that he drew this or that doctrine from the Scriptures, but he found it there under the guidance of an Augustine, a St. Bernard, a Peter the Lombard—and even a Thomas Aquinas, who was not exactly an object of Calvin's admiration.

Men like these also had a very heavy influence on Catholic theology. In consequence, the Catholic theologian, whether he knows it or not, has in his thought elements which were shared by Calvin. We must for ecumenical reasons produce a Calvinistic-Catholic dialogue. It should be very fruitful, if we can forget ancient shibboleths and consider Calvin and the Catholic divines, Aquinas above all others, with a scientific study of the texts. It will be amazing how much common doctrine can be found.

The theologian is free to choose the themes he will. However, relevance is certainly a factor that should guide his choice. W.'s work on Calvin is helpful for a Calvinist and likewise for a Roman Catholic in laying the ground for a fraternal conversation whose fruit will transcend the thought of past theologians. God be praised that we are, by and large, beyond the days of passionate partisan presentations of some dead worthy's thought. What we need now are more presentations in the modern mood.

Woodstock College

GUSTAVE WEIGEL, S.J.

LUTHER'S VIEW OF CHURCH HISTORY. By John M. Headley. New Haven: Yale Univ. Press, 1963. Pp. xi + 301. \$6.75.

In his epilogue to this volume, H. comments: "The present study began with the admission that Luther was not a Church historian" (p. 267), and this reviewer is most certainly inclined to agree. So why a book on Luther and Church history? H.'s justification is that it is necessary to demonstrate how Luther utilized history as a weapon in attacking Rome and explaining his own theology. The principal emphasis in the book is the Martin Luther after the famous Leipzig disputations of 1518.

H., from the University of British Columbia, is a devoted admirer of Luther, and while his work is not polemical, it certainly has strong overtones of anti-Catholicism. There are continual references to Luther's statement that the pope was in reality the Antichrist, that medieval theologians and the popes themselves deliberately obscured the "pure word" (Scripture) by the addition of false accretions to it, and that the utilization of tradition (which Luther rejected) created a thousand years of false theology which deceived the people. It is indeed a familiar story reminiscent of Reformation literature so prevalent in past decades.

Luther viewed history and made his judgments about it mainly on the basis of his study of the Bible. As a result, the majority of his judgments deal with that period, although he does discuss some aspects of later history. Luther's theory of history was that it was a "movement or progression in which God was ever active in using men as His instruments to accomplish



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His counsels" (p. 42). But he also regarded it in the traditional manner as the story of past events. He thus distinguished between sacred and profane history. In addition, he felt that history was edifying to the faith and, if properly written and understood, was a key to God and truth.

Although Luther did not write specifically on history, his exercises in biblical exegesis caused him to refer constantly to historical examples to prove his position. And in his attack upon Rome he referred to the historical actions of popes and theologians to demonstrate the "error" of existing knowledge of the word of God. Every historian has difficulty with the problem of periodization in history, and the Augustinian friar was no exception. He divided Church history into three epochs: the patriarchs, Abraham with the law of Moses, and the persecutions, after which period the Church "fell." By this term he means a Church which separates itself from the commandment of God or a Church which apostatizes. He argues that there had been many instances of apostasies, and in his view his own age was an instance of such apostasy. As H. remarks, "The pattern of Church history itself is one of apostasy, struggle, and degeneration made supportable by the faith and the reality that Christ is present to the end of the world" (p. 161).

The influence of St. Augustine upon Luther's ideas about the Church is quite evident, although the author suggests that Luther modified the former's concept. Luther speaks of the constant struggle between the spiritual *Regimente* and the worldly *Regimente*. The former is represented by the kingdom of God and Christ. The latter is discerned in the struggle between Christ and the devil. It is in this earthly contest that we begin to obtain a clearer picture of Luther's theology. H. sums it up in this manner: "We are transferred into His Kingdom not by our own power but by the grace of God, by which we are liberated from the present age" (p. 9). It is apparent that in the doctrines of *sola fide*, *sola scriptura* there are definite suggestions of absolute predestination. Church history then becomes the actions of God who indiscriminately saves and damns. History, based upon Scripture, serves to demonstrate this point, at least in the interpretation of Luther and H.'s analysis of him by this reviewer. H. maintains that Luther's concept of the utility of history was to provide instruction, guidance, and direction for men's lives living in fear of God (p. 47).

In a review of a book such as this book, one is always confronted with the problem of semantics, for H.'s interpretation of Luther's statements and the reviewer's are at wide variance due to the spiritual milieu which separates us. But one can certainly quarrel with Luther's comment that rulers such as Alexander, Philip of Macedon, Augustus, and Trajan were examples

of proper princely rule; or H.'s observation that economic, political, and social forces played no role in the Reformation (p. 78).

Luther divides world history into six ages determined by who is governor. In his opinion, these are Adam, Noah, Abraham, David, Christ, and the pope. These he discussed in his *Reckoning of the Years of the World* published in 1541. This work was due to the influence of Melancthon's historiography and the growing tendency of Luther's contemporaries to arrive at a more definite periodization in history. Luther believed in the usefulness of historians, for he once wrote: ". . . historians are most useful people and the best of teachers; we can never sufficiently honor, praise or thank them." It is regrettable that modern thought does not always hold the same view.

This book, another in the series of *Yale Publications in Religion*, is a useful tool for the historian and the theologian; for if it represents the true Martin Luther, we are indeed far apart both historically and theologically, and as he commented, "We are like dwarfs on the shoulders of giants" (p. x).

The book is copiously footnoted; the body of the text includes specific references to Luther's scriptural quotations; there is a bibliography, a register of the texts which Luther used, and an index.

St. Louis University

CLARENCE L. HOHL, JR.

THE HISTORICAL ROAD OF EASTERN ORTHODOXY. By Alexander Schmemmann. Translated by Lydia W. Kesich. New York: Holt, Rinehart and Winston, 1963. Pp. viii + 343. \$6.50.

It is only recently that scholars have stressed Eastern Europe's vital and integral role in European history. Ecclesiastical history, however, is still in need of a similar emphasis. Apart from a few chapters devoted to Eastern heresies and councils and a few pages to Photius and Cerularius, studies on the Christian Church have concentrated almost exclusively on its Western European form. Much has been written on Monte Cassino, but little on Mount Athos, much on the investiture conflict, but little on Byzantine Church-state problems. To these tendencies Fr. Schmemmann's interesting and readable book is a useful corrective; for, although intended primarily for the Orthodox, it makes profitable and instructive reading for Western Catholics. It acquaints them with what is, in its origins and early development, as authentic a part of Catholic Christianity as is their own Latin form.

The book begins with the Acts of the Apostles, which by itself should bring one to realize that both Eastern and Western Christianity, seemingly so far apart, are rooted in the same apostolic tradition. The first three chapters present a well-written, summary account of the Church to the eighth



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of proper princely rule; or H.'s observation that economic, political, and social forces played no role in the Reformation (p. 78).

Luther divides world history into six ages determined by who is governor. In his opinion, these are Adam, Noah, Abraham, David, Christ, and the pope. These he discussed in his *Reckoning of the Years of the World* published in 1541. This work was due to the influence of Melancthon's historiography and the growing tendency of Luther's contemporaries to arrive at a more definite periodization in history. Luther believed in the usefulness of historians, for he once wrote: ". . . historians are most useful people and the best of teachers; we can never sufficiently honor, praise or thank them." It is regrettable that modern thought does not always hold the same view.

This book, another in the series of *Yale Publications in Religion*, is a useful tool for the historian and the theologian; for if it represents the true Martin Luther, we are indeed far apart both historically and theologically, and as he commented, "We are like dwarfs on the shoulders of giants" (p. x).

The book is copiously footnoted; the body of the text includes specific references to Luther's scriptural quotations; there is a bibliography, a register of the texts which Luther used, and an index.

St. Louis University

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The book begins with the Acts of the Apostles, which by itself should bring one to realize that both Eastern and Western Christianity, seemingly so far apart, are rooted in the same apostolic tradition. The first three chapters present a well-written, summary account of the Church to the eighth

century. One could, of course, question certain explanations of the Petrine and papal primacies, but this is not a polemical work; it is simply an Eastern view of our common heritage. Furthermore, while the book tends to minimize papal authority, one should not forget that Western writers have often erred in the opposite direction.

Probably the most important period for an understanding of Orthodoxy is the Byzantine, dealt with in the fourth chapter. After depicting the defeat of iconoclasm as the climax of the entire series of Christological controversies, S. discusses with objectivity and insight the peculiar type of Church-state relationship that flourished in Byzantium. Justinian's basic error lay in failing to realize the Church's radical independence of the world, and his theory of "symphony" really ended in a return to pagan, sacral absolutism. Ultimately, the close connection between the two powers led to a narrowing of the Church's vision to the empire and to an insistence on uniformity of thought and a reluctance to change. The historical causes of the Roman-Byzantine schism, as the author rightly observes, are extremely complicated, and any blame must be shared by both sides. Largely owing to external circumstances, East and West came to live and think in different worlds. When they finally did meet again, they simply did not understand one another. In particular, they had formed divergent conceptions of Church structure. The growth of two ecclesiologies can be clearly discerned, but the author's assertion that they were mutually exclusive is debatable. One has only to consider the re-evaluation of Church organization now in progress among Catholics. The division between the Churches turned into definite schism when, particularly after the Crusades, it came to be accepted as something normal, as something one could live with. It had ceased to be a dispute between prelates and theologians and had entered into the very flesh and blood of the people.

Christian life under Turkish domination forms the subject of an important chapter, for Orthodoxy has not yet fully recovered from the religious nationalism and the theological decline engendered by those "Dark Ages." While there is really very little to criticize in this excellent book, a few minor observations may not be out of order. In the brief treatment of the Council of Florence and the letters of Pope Nicholas to the Bulgarians, the English translation should have been brought into line with recent historical scholarship. In addition, this otherwise admirably objective work is marred by a touch of intemperance in its remarks on "unionistic" efforts. One certainly cannot justify much that was done in the name of "union," yet, on the other hand, the forced "return" to Orthodoxy even in our own day is scarcely a credit to Christianity.

The final chapter on the Russian Church stresses its Byzantine origins, its early flourishing condition, the gradual change caused by the injection of the venom of "Tatarism" into the Russian character and the political ascendancy of Moscow. Nonetheless, despite its tragic controversies and divisions, it was in the Russian Church, rooted in Byzantinism and strongly influenced by the West, that a new Christian synthesis was in the process of formation, but which came to an abrupt halt in 1917. At the end of the book S. does not draw conclusions, but points out that we should learn from the past to return to the truth of the Church, that we should learn to distinguish between merely external and temporary customs and the eternal tradition of the Church.

Loyola University, Los Angeles

GEORGE T. DENNIS, S.J.

THE FIRST VATICAN COUNCIL: THE AMERICAN EXPERIENCE. By James J. Hennesey, S.J. New York: Herder and Herder, 1963. Pp. 341. \$6.50.

Good history need not be dull. The plaintive tone in which this dictum has been presented by professional historians to generations of graduate students implies the fear that generally it was. Still, the statement remains true, and some of the newer generation of historiographers are giving evidence that they have heeded the admonition.

The present volume is an example. It is good history. The author has explored important archives, has digested the huge Mansi collection of texts, and was particularly fortunate in obtaining access to the unpublished Acton-Döllinger correspondence. He reduces this mass to a readable narrative that analyzes the American participation in Vatican I. While focusing from this angle, the author is able to illuminate the major issues and developments of the Council. Nor does he neglect its drama: the story absorbs though we know the result.

Added interest, of course, derives from the tendency of the reader to compare Vatican I and II. This pleasure was denied the author, as all the research and most of the writing must have been done before John XXIII convened the present Council. But the zest that the reader will find becomes apparent if you take the next paragraph of this review and transpose it in terms of Vatican II.

The preparatory commissions of the First Vatican Council were chosen exclusively by the Holy See. The right to propose topics for discussion was reserved to the Pope, though it was possible for the fathers to submit written proposals to the special papal commission. Secrecy was absolutely imposed, and the press was denied access to any genuine information. Accordingly,



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the coverage bore little relation to reality and the grossest rumors flourished. The basic division of the fathers was early revealed on issues of procedure, but all efforts to change rules fixed in advance were denied. The majority consolidated early, while the minority came to concentrate on impeding final definition. Nearly all complained about the slowness of debate, and the minority felt, with some reason, that it had been subject to discrimination. It was the minority which tended to emphasize the practical and the pastoral and to urge consideration of the more fundamental denial of God's role in human affairs. A few of the minority (Schwarzenberg, Strossmeyer) called for a reform in the College of Cardinals and the Roman Curia. Many feared that the seriousness of the divisions would lead to schism, but all the fathers and the overwhelming majority of the faithful closed ranks when the decision was reached. Meanwhile, the minority aided in the refinement of the decree of infallibility till it expressed "the limits, conditions, and objects of infallible papal pronouncements."

For the forty-seven American prelates who took part, this was their first serious contact with the Universal Church. They knew little of Europe and of its controversies, which soon became the substance of the Council. United in their pastoral concerns, they found themselves in accord on little else. But they were united in their preference for American-style Church-state relations and might have made a contribution had this issue reached the floor, though they would have been handicapped by their failure to build a theoretical underpinning for their experience. Finally, in an assembly where the spirit of ecumenism was dim, they showed more concern for the reaction of non-Catholics.

Archbishop Kenrick, an important figure in the minority, came close to the modern mood on the role of the bishops in the Church. He emphasized their competence in formulating decrees and opposed the process of centralization which had preceded the Council. Bishop Whelan of Wheeling wanted it made clear that the pope and the bishops defined doctrine, and called upon his colleagues to defend rights which belonged to them as a body and which derived from the essential constitution of the Church. Thus, in the texture of the debate was woven the problem of the collegiality of the bishops which would emerge in Vatican II. The phrase attributed to Kenrick, "Time will work for us," had some partial truth.

The United States bishops were not anxious to impose their experience upon the whole Church. But they did seek a hearing and they did press for an awareness of the practical, as they saw it, on their missions. Some, like Amat of Monterey-Los Angeles, impressed with good sense; Verot of Savannah and St. Augustine showed a flair for ironic polemic; Spaulding,

an initial desire for compromise. While these who took an active part were relatively few and their total impact minor, all returned home more conscious of the general state of the Church.

This is an important book for the American Church historian. It is very useful for the student of nineteenth-century Europe.

Ladychiff College, Highland Falls, N.Y.

JOSEPH N. MOODY

WILLIAM TEMPLE, *TWENTIETH-CENTURY CHRISTIAN*. By Joseph Fletcher. New York: Seabury Press, 1963. Pp. xii + 372. \$7.50.

At least two valuable books relating to William Temple have been published in England recently. One is *Some Lambeth Letters '42-'44*; the other is an abridged edition of the Iremonger Life by D. C. Somervell. It is now almost twenty years since Temple died and an assessment of his greatness can surely be made as we are able to see him more objectively in the context of what has followed as well as what went before. The subtitle of this book, *Twentieth-Century Christian*, is therefore especially appropriate, and F. has provided us with a valuable compendium of Temple's thought, well grouped under the three headings of Constructive Theology, Ecumenism, and Sociology.

The book, however, makes no attempt to be a biography in the ordinary sense, and the reader who does not already know his subject must turn to the sketch provided in fifty pages at the end of the volume. The author's avowed intention, as he says in his Preface, is to present a portrait; and the summing up of Temple's teaching under various headings is for popular consumption rather than for scholar and theologian. Nevertheless it provides a useful summary for the widest possible variety of readers.

William Temple's greatness lies in his prophetic contribution to twentieth-century Christianity. Even those who, like ourselves, cannot always subscribe to his conclusions will find satisfaction in the kerygmatic approach and the intense awareness of "the kingdom" which has developed since his death in all schools of the postatomic age. He was a man of apostolic vision and brought many back to an unequivocal and dynamic realism, devoid of all sentimentality and ambiguity. His social theology especially reflects his down-to-earth, common-sense presentation of Christian principles, however unpopular they might be.

But I suppose it is in the ecumenical field that he gives a special light. This began with his presence at the S. C. M. Conference in Edinburgh in



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But I suppose it is in the ecumenical field that he gives a special light. This began with his presence at the S. C. M. Conference in Edinburgh in

1910. And ever after, until his death, his name was associated with Faith and Order and the development of activity in the ecumenical field which led ultimately to the establishment of the World Council of Churches.

He was aware of the tragedy in Anthony Trollope's remark, "The Apostle of Christianity and the infidel can meet without the chance of a quarrel: but it is never safe to bring together two men who differ about a saint or a surplice." "The difference between Catholic and Protestant is very small," said Temple, "compared with the difference between Christian and non-Christian." He never dismissed the papacy as unimportant. On the contrary, he realized its enormous potentialities. It was always a matter of regret to him when there were no R. C. representatives at ecumenical gatherings. Nor was he one of those who sought the whittling down of dogma. "I wish the Church to hold her dogmas," he said, "because I would do nothing to widen the gulf which separates us from the other great Churches, the Roman and the Eastern."

His friendship with Cardinal Hinsley, the fifth Archbishop of Westminster, was a well-known and widely valued one. Their co-operation in "The Sword of the Spirit," even though it did not last in the same form after the Cardinal's death, was undoubtedly an important phase in ecumenical history. Both these men, whose hearts were boundless as the ocean, would have found great happiness in the pontificate of John XXIII, whom neither lived to know. But in a sense they prepared the way for that movement of the Spirit which has so altered the climate of our day. Temple anticipated the later gesture of Fisher in his own war-time message of sympathy to Pius XII; and he initiated that spirit of charity and humility which perhaps for the first time saw the Church of England ready to be self-effacing in a higher cause. "Temple's own ultimate expectation was that every existing Communion should die in order to rise again into something more splendid than itself." This is by no means consonant with the Catholic doctrine *De ecclesia*, but in some ways the same sentiments can be delineated in Pope John's *aggiornamento*; for it was his idea that the Church should present a new and more attractive image shorn of all those accretions unessential to her nature.

Catholic theologians should study Temple, because he is the key to much that has happened in the change of outlook and methods in the generation following World War II. They will find that he never sacrificed what he held to be the truth; and his whole character and make-up, the product of a deep Christocentric spirituality, exuded a spirit of charity which was in advance of his time. Here are the very words—truth and charity—which

are the basis of Pope John's approach (and now Pope Paul's) to all ecumenism.

Westminster Cathedral, London

GORDON WHEELER

BIBLIOGRAPHIE SOMMAIRE DES TRAVAUX DU PÈRE ANDRÉ WILMART, O.S.B., 1876-1941. By J. Bignami Odier, L. Brou, O.S.B., and A. Vernet. *Sussidi eruditi* 5. Rome: Edizioni di Storia e Letteratura, 1953. Pp. 145.

LETTRÉS DE JEUNESSE ET D'AMITIÉ. By André Wilmart, O.S.B. Edited by G. De Luca and M.-L. Baud. *Uomini e dottrine* 6. Rome: Edizioni di Storia e Letteratura, 1963. Pp. 172.

The first of these volumes contains, after a brief biographical sketch, three autobiographical documents written at the request of Dom Giuseppe De Luca who was eager to obtain from Dom Wilmart a comprehensive statement of his intellectual and scholarly career. The bibliography which follows is chronologically arranged, extending from 1900 to 1941, the year of W.'s death, and including three hundred and sixty-eight items, of which ten are posthumous publications (1942-1953), one a reprint of an earlier work, and two pieces left unfinished by the author but completed by his confrere, Dom Louis Brou. There follow a list of eighty book reviews, an alphabetical index of titles, and an index of names, subjects, and manuscripts.

In the third of the autobiographical fragments mentioned above, a letter dated December 30, 1937, W. relates that in 1904, two years before his ordination, his abbot, Delatte of Solesmes, entrusted to him a request from a priest of Agen (Lot et Garonne) for information concerning the *Contra Arianos* of Phoebadius, a fourth-century bishop of that city. Since 1897, W. had been collaborating with Pierre Batiffol on the *Tractatus Origenis*, twenty homilies discovered by the latter in two manuscripts (Orleans MS 22 [19] of the tenth century, St. Omer MS 150 [237] of the twelfth). At the time of the query from Agen he was studying the five *Tractatus in Cantica canticorum*, the work of Gregory of Elvira. Similarity of style, biblical citations, exegetical allegories, and theological "direction" made it clear that the author of the *Tractatus Origenis* was none other than the Bishop of Elvira who had composed the five homilies on the Song of Songs. Obligated now to investigate the *Contra Arianos* of Phoebadius, W. not unnaturally turned to another anti-Arian treatise, *De fide orthodoxa*, variously attributed to Phoebadius, Gregory Nazianzen, St. Ambrose, and Vigilius of Thapsus. This, too, he proved to be the work of Gregory of Elvira, whose "literary heritage" had now become not a little enlarged. It was clear that by now



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(the last study of this period was published in the *Sitzungsberichte* of the Vienna Academy in 1908) W. was launched upon important patristic studies, and his abbot wisely allowed him to go ahead full sail.

Interest now developed along liturgical lines also, aided and stimulated by Edmund Bishop, once that scholar's layer of reserve had been pierced. During the years that followed, studies were published on such subjects as the Gallican Mass-book of Bobbio (Parisin. lat. 13246, of the seventh or eighth century), the ancient palimpsest Missal of Monte Cassino (Casinen. 271 [348], assigned on paleographical grounds to about the year 700; but this would seem to be a case in which paleographical criteria alone are insufficient, and detailed study of the legible portions point to a date after 750, as indicated in the brilliant study of Alban Dold, O.S.B., *Vom Sakramentar, Comes und Capitulare zum Missale* [*Texte und Arbeiten* 1/34; Beuron i. Hohenzollern, 1943]), the "Mone Masses" (a Gallican *libellus missarum*, written in Burgundy about 630-640, and preserved in forty-four palimpsest leaves of Augiensis 235; W. showed they contained seven Mass-formularies, not eleven as Mone, the first editor, had thought; cf. recent critical edition by Leo Eizenhöfer, O.S.B., in *Missale Gallicanum vetus*, edited by C. Mohlberg, L. Eizenhöfer, P. Siffrin [Rome, 1958], pp. 59-91), the *Comes* of Murbach (Besançon MS 184, foll. 57-73, of the eighth century), the Psalter of Queen Christina of Sweden (Reginen. lat. 11 of the Vatican Library, written about the beginning of Charles Martel's "principate," 714-741), to mention only a few.

The discovery during World War I at Troyes of several manuscript collections of the prayers and meditations of St. Anselm opened up an entirely new field of investigation, namely, the devotional literature of the Middle Ages. As W. himself expressed it: "Par St. Anselme je me trouve introduit dans le moyen âge proprement dit." An excellent idea of both the quantity and the quality of the work done in this domain can be obtained from the volume *Auteurs spirituels et textes dévots du moyen âge latin* (Paris, 1932) in which, at the suggestion of the Abbé Henri Bremond, W. assembled twenty-five articles which had originally appeared in different journals from 1923-1929. The year following the appearance of this volume of six hundred closely printed pages, the Vatican Library published another collection, *Analecta Reginensia*, elaborate editions of twenty texts discovered in the *Reginenses latini*, manuscripts of Queen Christina for the cataloguing of which W. had been summoned to Rome four years before. The first volume of the catalogue itself (more than 850 pages in quarto), containing the description of MSS 1-250 of the collection, was published four years later (1937); the second volume (of 1000 pages), in which MSS 251-500 are

described, was in the press at the time of W.'s death. Mme. Bignami Odier and Mgr. Pelzer saw the great work through to its appearance in 1945.

This brief survey gives a hint at least of the exceptional rapidity with which W. worked. It is more important to stress his finesse and accuracy, and above all what might be called his "exhaustiveness." He seems to have had the gift of penetrating to the heart of a complicated problem with unusual swiftness and of solving it almost as quickly, but it is certain that this could never have been done if he had not been a man of extraordinary erudition and diligence ("un bourreau de travail"). The spirit which animated him is perhaps best summarized in the conclusion of the first of the three autobiographical statements mentioned above: "Tout se tient: on ne peut et ne doit rien ignorer des divers aspects de la littérature chrétienne: conciles, liturgie, histoire monastique, théologie, littérature spirituelle. Il faut s'intéresser à tout. La curiosité n'est point moins nécessaire que l'enthousiasme en tout cela, après l'amour suprême de la vérité."

Of the recently published *Lettres*, about one-half (fifty, to be exact) cover the period from W.'s nineteenth to his thirty-second year; the remaining fifty-one extend to within a month of his death in 1941 at the age of sixty-five. This would seem a meagre correspondence indeed, but in the Preface we are told that many letters were heedlessly burned during World War II, also that many purely scholarly letters still extant and a fair number addressed to Eugene (now Cardinal) Tisserant will be published in a separate volume.

In 1893, at the age of seventeen, W. passed from the Collège Sainte-Croix in Orleans, his native city, to Paris, where at the Institut Catholique and the Sorbonne he worked for his Licence-ès-lettres under such distinguished masters as the Abbé Lejay, Louis Havet, and A. M. Desrousseaux. During this interval of three years he made the acquaintance of the Abbé Batiffol, under whose guidance he began to glimpse something of the vastness and wealth of the fields to which ecclesiastical erudition gave access. Far more important, however, was Batiffol's influence on the purely religious side, for after W. had entered the Ecole des Hautes Etudes, it was Batiffol who persuaded him to delay no longer in following what he had always felt to be his vocation, with the result that after a year of military service he entered the seminary at Issy in September, 1897. But soon there occurred another meeting of far-ranging consequence: at the home of Batiffol he came to know Dom Germain Morin, who urged him to visit Solesmes. After more than one retreat at this famous abbey, he was clothed there as a

novice in 1899. His profession took place in 1901; in 1906 he was ordained priest and almost immediately was immersed in the career which has been outlined above.

One is particularly grateful to find reprinted, among the *lettres d'amitié* of a later date, W.'s "confession complète, tous mes délits et défauts," addressed September 8, 1935 to his friend, the priest-publisher Don Giuseppe De Luca. It is by all odds the most important letter in the volume; it was originally included by De Luca in the Introduction to the first volume of his splendid *Archivio Italiano della Storia della Pietà* (Rome, 1951). (Don Giuseppe died March 19, 1962; of all the tributes paid to this "Archivist of Piety," who a few hours before his death had the consolation of a visit from Pope John XXIII, the most impressive is the volume *Ricordi e testimonianze* [Brescia: Morcelliana, 1963], in which fifty-seven men of letters of different nationalities and persuasions [Moravia and Togliatti are among them] extol the qualities of mind and heart of this erudite and original apostle.)

Of exceptional interest, too, is a note of the Abbé Henri Bremond written (January 15, 1933) upon the appearance of *Auteurs spirituels*: "une splendeur que je suis tout fier d'avoir allumée." To a series of twelve letters to Cardinal Tisserant is prefixed a letter in which this scholarly prince of the Church acknowledges the gift of a copy of the *Bibliographie*. It gives an interesting account of the friendship of the two men and of their occasional collaboration. One looks forward to the publication of the remaining letters written by W. to the Cardinal. An excellently written note describing W.'s last days in the hospital in Paris is appended to the letters. There follow (1) a chronological list of the letters, for in the body of the volume they are grouped according to persons [Batiffol, Lamy, *Famille*, Tisserant, *Lettres diverses*], (2) an index of names of persons and titles of books, and (3) seven photographs on six plates.

All to whom ecclesiastical learning is precious, particularly the history of both the Church's public worship and the private devotion of her members, will be grateful to the Edizioni di Storia e Letteratura for their loyalty to their founder's intention of publishing these letters, for their author exemplified a type of deeply pious erudition which was always severely "scientific" and which by its very severity stimulated a devotion as delicate and tender as it was vigorous and robust.

St. Anselm's Abbey
Washington, D.C.

ANSELM STRITTMATTER, O.S.B.



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DE CONTEMPLATIONE IN SCHOLA TERESIANA. *Ephemerides carmeliticae* 13 (1962). Rome: Teresianum, 1962. Pp. 792. \$7.00.

The 1962 volume of the *Ephemerides carmeliticae*, commemorating the fourth centenary of the Reform of St. Teresa of Avila (1562–1962), is a collection of historical and doctrinal studies on the theology of contemplation in the Discalced Carmelite school. Thirteen of the twenty articles and 648 of the 792 pages are devoted directly to St. Teresa of Avila and St. John of the Cross, the latter receiving three times the space accorded St. Teresa. The Sanjuanist preponderance is surprising at first in a tribute to St. Teresa, but it is not incongruent, since John is the theologian of Teresian contemplation. Single studies on St. Thérèse of Lisieux, name theologians of the 17th and 18th centuries, and the late Father Gabriel of St. Mary Magdalen (d. 1953), and a note on the Alumbrados complete the volume.

The first three essays introduce the three most famous Carmelite Saints. Historical sketches of Teresa and John as contemplatives are presented by two authorities, Tomás de la Cruz and Lucien-Marie de St. Joseph; the third article is a defense of the mystical quality of the spirituality of St. Thérèse of Lisieux by André Combes.

Tomás de la Cruz analyzes the psychological forms of Teresa's contemplation with characteristic thoroughness, as does P. Ermanno in a later complementary essay. But Tomás covers new ground when he examines the objective content of the contemplation of this daughter of the Tridentine Church and suggests that it served the specific ecclesial function of witnessing to the doctrines of grace under attack by the Reformation. Lucien-Marie takes a similarly objective approach and studies the life of John of the Cross for his incarnational, Christocentric, evangelical, and ecclesial attitudes. These are the characteristics of his contemplation, which, far from being a mere noetic act, a special consciousness of the divine activity, is nothing less than transformation in Christ, total response to grace, and personal relationship to God. This interpretation places contemplation at the very center of Christian existence and agrees with positions taken by J.-M. Le Blond, who sides with G. Morel against H. Bouillard on John of the Cross in recent issues of *Recherches de science religieuse*. On the basis of this concept A. Combes finds St. Thérèse a model contemplative, even though she lacked the infused contemplation described by Teresa and John. Her relationship to God was eminently contemplative, because it was mystical, that is, a total response to the constant divine initiative.

It is refreshing, to say the least, to find the mysticism of these three Saints presented in such close relation to objective Christian values. But the equation of contemplation and mysticism, however traditional it may be, seems

to be objectionable terminology. Would not our theology be better served if the word contemplation were reserved for the act of knowledge as such and mysticism retained as the more general word describing the Christian experience in all its dimensions? This way leaves room for a true mysticism of action, which is something more than a transplanted contemplation. St. Thérèse's mysticism in Combes' description is such a mysticism of action, though it makes her a "model of the contemplative life." Distinguishing mysticism and contemplation also makes less likely the error of interpreting Gabriel's "common way" as purely ascetical, as Combes tends to do in setting up the problem in Thérèse. Actually Gabriel's "common way" is mystical and even has its own contemplation; it merely lacks a certain form of infused contemplation and is not an inferior sanctity. Fluctuating terminology continues to be a basic malaise of spiritual theology.

Two important positive studies follow these introductions, one on the immediacy of the Sanjuanist mystical experience (Teófilo de la V. del Carmen), the other on the relation of faith to contemplation (Amatus van de Heilige Familie). Both emphasize the fact that the "fe ilustradísima" of *The Living Flame* is not the *fides illustrata donis* of Thomist theology. For John of the Cross faith is both objective revelation and a subjective *habitus*, but most often it is faith-activity which consists in emptying the faculties and making them open and prepared for the reception of the light of contemplation. These are not new conclusions in the Teresian school, but they are asserted with new vigor and added documentation. The Teresian theologians examined later in the volume (John of Jesus and Mary Sampedro, Philip of the Trinity, Joseph of the Holy Spirit, and even Gabriel of S. M. M.) are thus more Scholastic than Sanjuanist when they construct a donal theory of mystical contemplation or even base their theology of contemplation on faith as the eliciting principle.

Among the historical articles Eulogio de la V. del Carmen's comparative study of Molinos and John of the Cross is noteworthy. His painstaking analysis concludes to a direct and literal dependency of Molinos on John of the Cross. Tomás de la Cruz contributes a second article, this time a polemic piece on a favorite recent subject, the authenticity of the *Avisos* of John of the Cross. Somewhat heavy-handedly he takes up again the defense of their authenticity against A. Huerga, O.P.; and in the same article rejects, against the judgement of Otger Steggink and P. Efrén in their *BAC* edition, the *Avisos* attributed to St. Teresa. Simeón de la S. Familia performs a funeral service for Juan de Jesús Maria Aravalles as a mystical theologian when he denies his authorship of the two treatises commonly attributed to him.

During the centenary year practically every Carmelite publication offered commemorative studies in honor of St. Teresa. From the remarks made it is obvious that the present collection will take second place in breadth and depth to few if any Teresian studies.

Catholic University of America

ERNEST E. LARKIN, O.CARM.

PHILOSOPHIE ET SPIRITUALITÉ. By L.-B. Geiger, O.P. 2 vols. Paris: Editions du Cerf, 1963. Pp. 238, 373. 30 fr.

Geiger's first book, dealing with participation in the philosophy of St. Thomas, helped to focus attention on one of the master themes in the Thomistic text. In its wake, it raised a number of still unsettled problems, including the precise relationship between participation, causality, and the kinds of analogy. Some philosophers today are conditioned to buck backwards at the mere mention of causality in any analysis of interpersonal and religious relationships. G.'s research is helpful for showing that there is no necessary opposition between treating interpersonal reality in terms of analogous participations in being and activity and also giving a causal interpretation of the bond among the participant beings.

Over the ensuing twenty years, G. has been issuing a number of fundamental papers both on internal Thomistic problems and on modern issues which require some new reflections. He has now gathered together some twenty of these articles into a two-volume collection which displays his high standards in scholarship and philosophizing. The essays fall roughly into three main areas: metaphysics, philosophy of man, and moral-spiritual questions. His studies in the first of these fields are probably the most widely known, and in their regard I will simply indicate a few of the issues to which they have led. In the case of his anthropological and spiritual studies, however, my purpose will be chiefly to call attention to some remarkable, but hitherto widely scattered, work.

Three of the metaphysical essays deserve special mention. The first is G.'s now famous paper on the doctrine of abstraction and separation in St. Thomas' commentary on the *De Trinitate* of Boethius. G. was one of the first scholars to appreciate the decisive importance of the improved manuscript reading of the fifth question in this commentary. He sharpened for Thomists the difference between the abstractive act underlying philosophy of nature and the separative judgment which is constitutive of metaphysics. At the same time, this article raised the question of the grounds whereby a philosopher is justified in making the judgment which separates the meaning of being from that of being material. G.'s own answer was that



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the objective validity of the separative judgment is achieved through the demonstration in philosophy of nature of the existence of immaterial beings: the first mover and the human soul with agent and possible intellect. Many subsequent investigators have not been satisfied, since they do not regard philosophy of nature as having a constitutive function for metaphysics, and since reflection upon the existential act and the existential judgment requires us to have a distinctive, open meaning for being. My own position is that the relationship of the God of mystery to metaphysics depends upon discovering for the latter science a direct foundation in our experience of our world, without any necessary mediation of demonstrations taken from philosophy of nature.

Two of the other metaphysical essays belong together, since they deal with the complementary topics of St. Thomas' relation to Aristotle and the synthesizing power of an "existential ontology." Here the influence of Gilson is apparent, a relationship underlined in the Preface contributed by Gilson to the present volume. G. retains his own outlook, however, by noting that St. Thomas differentiates his metaphysics from the Aristotelian source not only in terms of the act of existing but also through a detailed development of the transcendental properties of being—a development bearing the mark of Augustine and the Christian meditation on God. There is also a calm balance in the rehabilitation of essence along with existence. But the choice of the words "existential ontology" to signify this balance between classical and recent metaphysics does not seem entirely fortunate to me. The term "ontology" was coined within modern philosophy in order to underline the new approach taken to being by the rationalists. This burden of meaning remains as its distinctive mark and lies behind the efforts of Sartre, Heidegger, and others today to distinguish between an ontology of necessary relations and a metaphysics which hugs close to the contingent traits of beings. Those who want to retain the latter interest will not really be doing ontology.

In the area of anthropology, there are included here two long studies of considerable worth. The one on "Metaphysics and Historical Relativity" is one of the few treatments of history within a Thomistic context. The paucity of Thomistic analyses of history does not indicate an antagonism between Thomistic principles and historical reality, any more than does the almost total lack of Thomistic work in esthetics. But it is indicative of three things: a failure to take the problem of history as seriously in this philosophy as it is being taken in other philosophies and in biblical studies; a failure to use human energy to master the empirical materials and the work done by other philosophers; and a failure to understand that a Thomist

must move out on his own and create his own line of reflection. G. provides a corrective example by wrestling with the several kinds of knowledges, by showing that recognition of the temporal and historical is not equivalent to a doctrinaire relativism and historicism, and by acknowledging the constantly progressive, history-laden character of all human speculation in metaphysics. The distinction between the object as represented and the object as comprehended is humanly significant, for it marks the journey in time and history which men must undertake precisely in their quest for the intemporal meaning of truth. G. is particularly insistent that truth as a trait of human philosophizing does not have any subsistent autonomy but comes to life in the effort of research to move from representation to comprehension.

The other notable contribution to philosophy of man is a ninety-page monograph on "The Experience of Evil," which deserves to be translated in its own right. Recalling that St. Thomas is explicitly dissatisfied with a purely metaphysical handling of evil but returns to it in moral and religious contexts as well, G. seeks to find his own way of renewing the philosophical approaches to the mystery of evil. He does so by centering upon our human experience of evil, involving the three factors of the evil events or actions themselves, our knowledge of these realities, and above all our affective reactions to the realities thus known. The relevance of the theory of the passions to our human perception and undergoing of the experience of evil is firmly established. G. studies the symbolic and participative nature of our affective states which are specified by evil situations. He does not hesitate to point out the sorry inadequacy of a purely privative notion of evil, which fails to plumb the nature of our suffering of evil and our sense of the thwarting of love. "In reducing evil totally to privation, even if one gives to that word its strongest sense, one is therefore neglecting an essential aspect. Is not evil evil because it goes *against a call*, an expectation, a love?" In the light of this approach to evil through its disordering effect upon our love, the author can do justice to the existentialist views on anguish and despair and also retain the human bond with God. Kant once said that religion is needed if only to give us hope about being able to overcome evil. G. would agree and probably would add that philosophy can help by rendering a theory of love and participation concrete in the human experience of evil and endurance.

In a brief final section of the collection, there are some papers on the philosophical and theological bases of asceticism and prayer. Here, one can see the contribution made to spirituality by a philosophy which consistently views man in terms of personal participation in being and a relation of loving

tendency toward God. Evil does not disappear in such a universe, but it does become vulnerable to the man who can transform bare suffering into prayerful suffering. The essay on evil is the highlight of this book, but it grows out of the metaphysical perspective and permits a growth into the religious one.

St. Louis University

JAMES COLLINS

A HISTORY OF PHILOSOPHY 7: FICHTE TO NIETZSCHE. By Frederick Copleston, S.J. Westminster, Md.: Newman, 1963. Pp. xi + 496. \$4.75.

With the completion of the seventh volume in his great series, Copleston is rounding the bend with the end in sight. Presumably, there will be one more volume dealing with the nineteenth century developments in France, Britain, and other Western countries. In the Preface to the present study of post-Kantian German philosophy (and Kierkegaard, the only non-German writer), C. remarks that he does not intend to treat at all of the special field of Oriental philosophy or to give a detailed account of twentieth century tendencies. He does give a brief sketch in the present volume of recent German schools, and doubtless there will be a similar outline of contemporary British and French philosophies in volume eight. But the decision not to include a full scale study of twentieth century philosophies in the *History* is a wise one. Publishers like to foster the illusion that everything has been included and nicely rounded off to the present year in their textbook histories of philosophy, but the fact is that writing a history of philosophy and discussing present tendencies are different projects. They require different frames of mind and different modes of treatment, and the two cannot really be mixed in the writing or the teaching.

The story of nineteenth century German philosophy is here divided into three main parts: the idealist systems (Fichte, Schelling, Schleiermacher, and Hegel), the reaction against metaphysical idealism (Schopenhauer, Feuerbach, Kierkegaard, and Marx), and the later currents (materialism, neo-Kantianism, and Nietzsche). In the case of the major thinkers, C. devotes two and sometimes three chapters to an orderly exposition of their life, writings, and main doctrinal positions. A theological interest can be seen in the inclusion of an informative chapter on Schleiermacher, whose attempt to marry Christianity with Spinozism is intelligible only within the idealist setting prepared by German thought. The emphasis on Feuerbach-Kierkegaard-Marx gives some point to the statement that each generation must rewrite its history of philosophy in the light of its changing interests and concerns. The arrival of existentialism and communism on the scene



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has forced the historian of philosophy to give recognition to these three thinkers and thus to clarify our own intellectual background.

The thirty-page introductory chapter on the meaning of German idealism is a masterpiece of informed and balanced compression of historical judgments. C. specifies the several ways in which the idealists amended Kant in order to forge a new meaning for metaphysics, as the science of the absolute. In addition to the Kantian factor, however, contributions were also made by romanticism and the current stage of theology. C. points out that the great idealists began as students in the theological faculty and that they differed from Kant in remaining more interested in the infinite-finite relationship than in that between science and epistemology. Nevertheless, C. cautions that "Nietzsche's description of the German idealists as concealed theologians is misleading in some respects. For it suggests that the idealists were concerned with reintroducing orthodox Christianity by the backdoor, whereas in point of fact we find a marked tendency to substitute metaphysics for faith and to rationalize the revealed mysteries of Christianity, bringing them within the scope of the speculative reason. To use a modern term, we find a tendency to demythologize Christian dogmas, turning them in the process into a speculative philosophy." This transformation process was much more radical and dominantly philosophical than the ambiguous efforts of Jaspers and Bultmann to interpret Scripture.

Some special features in C.'s presentation of the German idealists can be noted. For one thing, he gives a generous amount of space to Fichte, whose system is seldom presented coherently and at any length in English. This is advantageous today in view of the increasing influence of Fichte on such phenomenologists as Paul Ricoeur. It is also welcome to find one of the Schelling chapters devoted entirely to his later writings, which worked out his existential position and his thoughts on symbolism, history, and revelation. It was this later Schelling who impressed and disappointed Kierkegaard, bemused Bakunin, and sent Engels into ironical convulsions concerning the possibility of a Christian philosophy.

The author's long-standing interest in Hegel bears fruit in three sympathetic and penetrating chapters on the greatest mind among the philosophers being considered. Although he does not formally take account of the latest group of scholars centered around the *Hegel Studies*, he does give a well proportioned exposition of the main writings of Hegel. The postwar concern about the Hegelian contribution to phenomenology is reflected in the long chapter devoted to a study of the *Phenomenology of the Spirit*. Fortunately, recognition of the importance of this work does not lead C. to neglect or underplay the major systematic works which followed it in Hegel's author-

ship. There are solid analyses of the logical, historical, and religious aspects of Hegel's mind. C. remains guardedly critical throughout the discussion, granting the full sincerity of Hegel's intention of renewing the truth of Christianity, while nevertheless pointing out that the resultant subordination of the revealed to the philosophical mode of thought empties the former of its distinctive mystery. On the disputed point of whether or not Hegel made room for further developments in philosophy, C. gives evidence for the admission of such developments. But he also indicates one systematic consequence. "On Hegel's own principles Christianity and absolute idealism stand or fall together. And if we wish to say that Christianity cannot be surpassed whereas Hegelianism can, we cannot at the same time accept Hegel's account of the relation between the two." This helps us to understand why men like Feuerbach and Marx felt that they had to criticize Christianity in order to make any further progress in philosophy.

It was to be expected that C., as the author of two splendid monographs on Schopenhauer and Nietzsche, would furnish illuminating chapters on their philosophies. Here again, the intrinsic importance of their views on will, the irrational, evolutionary development, the toppling of moral values, and the tragic face of life, is matched by the bearing of their teachings on existentialist thought. Even though this *History* can say very little about phenomenology and existentialism as such, it performs its own proper task by analyzing the deep roots in German idealism and Nietzsche out of which these contemporary movements stem. Measured either by its intrinsic standard of historical investigation or by its relevance for our thought today, this volume is a remarkable achievement and a truly useful guide.

St. Louis University

JAMES COLLINS

GOD ON THE SECULAR CAMPUS. By Richard Butler, O.P. New York: Doubleday, 1963. Pp. 191. \$3.95.

For seventy years, since its very inauspicious and unheralded beginnings by five students at the University of Pennsylvania, the Newman Club movement, now called the Newman Apostolate, has slowly inched its way, with little outside help from other Catholic sources, into a position of importance, even of grudging respect, on the American Catholic educational scene. And the problems of the Catholic student on the secular campus, who number more than half a million now and are increasing, have finally become a matter of concern to more than a few score dedicated and isolated men known as Newman chaplains.

Strangely enough, very little has been written about either the problems



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Strangely enough, very little has been written about either the problems

of the student or the attempt to solve them by the men engaged in the work. Either the chaplains have been too busy, or the problems too complex, or the lack of interest on the part of the Catholic public as well as Catholic education in general too great. Perhaps, even, the fear of those in authority to face up to the situation or, better, their involvement in a purely Catholic system of education has left little time, and less men and money, to give to the task of seeking knowledge and understanding and suggestions for solutions of the increasingly apparent problems of the Catholic student in secular institutions of higher learning.

But now, at long last, has come forth a book that places squarely in the forefront of Catholic thought, on the part of cleric and layman, the plight and the possibilities, unfortunately more for evil than for good, of this Catholic student. The reading public, too, for the first time, will gain an insight into the agonizing mind of the soul-searching and anxious-eyed Newman chaplain, often working entirely alone, and completely unprepared for the task, in a field too complex for him to understand, too broad for proper involvement, too varied in its demands for anyone less than a genius in intellectual accomplishment and a near saint in zeal and devotion. Not that the author attempts to paint the chaplain in heroic proportions. Quite the contrary: only by reading between the lines can one see the poignant sadness behind the courageous set of the jaw and the ever-present smile of the chaplain who finds only in himself and the divine Presence the strength to meet the daily challenge of the campus.

Fr. Richard Butler, Dominican, is such a chaplain and the author of the first book that attempts to explain the work of the Newman Apostolate. Scholar, teacher, confidant of students, organizer and administrator as Chaplain at the University of Mexico, B. is now the National Chaplain of the Newman Apostolate. That he should attempt the difficult task of describing what has been delineated above is laudable; that he has accomplished it, in the midst of demanding duties, is a tremendous achievement. His book is a break-through of major importance for those who are willing to face up to the challenge of the secular university to the Catholic Church. As such, it must be read and pondered by all who have the faith and the courage of the faith to meet that challenge. Does he succeed in his task? To be honest, not entirely. Who could? Certainly not in the first book on the subject. His book is a pioneer effort. As such, it has all of the splendor of the pioneering effort. But, as such, it also lacks the completeness of the organized effort that can come only when many more books have been written. But the books that will be written will be written only because B.

had the courage and the knowledge and the insight to write the book that will always be the one that has pointed the way.

In the delineation of the problems, B.'s book is unsurpassed. All of them are clearly set forth: the biased presentation of the incompletely informed, overspecialized, and narrow-minded professor, often himself a maladjusted and guilt-ridden pseudo intellectual; the antireligious or carefully non-religious textbook; the reading lists slanted toward materialism, agnosticism, libidinalism, depersonalism, egotism, or collectivism; the absence of any courses taught by committed but intellectually competent and thoroughly honest representatives of the major religious currents in the Western tradition of culture; the peripheral position of the religious foundations shunted off to the far ends of the campus and outside the current of campus life; the continuing deterioration of moral sentiment and the breaking down of objective moral barriers in dormitory and fraternity house; yes, the increasing personal immorality, even homosexuality—all are set forth. The picture is not limited too strikingly; if anything, it is incomplete. One might ask, "Is it as bad as that?" And the answer might easily come back, "It is worse." And yet, B. is not as pessimistic as many chaplains; he is more optimistic than most, and as optimistic as any so well versed as himself can be. But he has not presented the whole picture. As a matter of fact, this reviewer will hazard the prediction that B. has another book coming, either projected, if not written, or already written as part of this book, but left out in order to arouse interest in the problem before offering what has already been brought forth as a solution, or to work out more effectively the solutions he has in mind.

For one thing, he has not, except in the magnificent example of the Yale Mexican Apostolate and the impetus given to apostolic activity on the part of three thousand Newmanites in the past two years in projects of Catholic Action, shown the many fine achievements of the Newman Chaplains Association, the many good student organizations, the classes and lectures and seminars conducted at many Newman Centers, the liturgical activity, the retreats and study weekends, the Newman Schools of Catholic Thought, the chaplains' formation program, the increasing participation of Catholic faculty members in the educational programs. Nor has he developed sufficiently his awareness of the deep yearning for both spiritual and intellectual commitment and involvement in the positive action of many students, non-Catholic more than Catholic. Perhaps he has seen too much of the state university, not enough of the more sophisticated smaller schools where intellectual activity is great, attainment superb, and standards high.

Not all students are out for a good time, or even for good marks, or for a good education only to get a position that will pay them enough to live the good life in a material sense.

B. has written well of the positive assistance given by the university and college administrations. He has not written well enough of the dedicated scholars, irreligious or nonreligious though they may be, men of honesty and conviction, careful to marshal their facts and to organize them into an objective presentation, sensitive to the conclusions that might be drawn inconsistent with those facts, aware of religious convictions even when they do not share them, and reverent towards such convictions in the minds of the young, giving long hours to counseling the perplexed. Nor has he written of the increasingly warm welcome given to priests studying at secular universities, both adding to and receiving much from the fine scholarship to which they are exposed, making warm friends of professors and graduate students, strongly but quietly influencing attitudes, developing a deeper appreciation of the objectivity of their professors and becoming increasingly aware, to the betterment of their own religious life, of the awe-inspiring gift of the faith that even priests take for granted. Perhaps all of this will be in his next book. For B. is aware of all of this. It shows in his marvelous last chapter. But perhaps he thought that those not yet alert or sufficiently motivated would lapse back into complacency and not undertake the necessary effort to face the never-to-be-forgotten dangers.

Finally, although he has written well of the problems of the adolescent who has already begun to break down morally and intellectually in his high-school years, insufficiently motivated and directed by his distracted and disturbed parents, he has not, perhaps he did not dare, or saw no positive good at this time in driving those involved into a defensive position that might further turn their eyes away from the problems he sought to delineate—in any event, he has not drawn attention to the failure of the Catholic home, the parish, and the Catholic high school and even college, to prepare the Catholic student for life and study on the secular campus. Nor has he strongly pointed out the need of more chaplains, more Newman Centers, more financial support, more interest on the part of the Catholic educators. Diplomat as he has proven himself to be in practice, and prudent as he has been trained to be intellectually in his Dominican tradition, and optimistic as his deep faith has made him, perhaps he thought or at least hoped that his book would make all of this evident without hammering home what should be obvious.

Or, perhaps he has that second book in mind. It must be written. B. has demonstrated in this book, this pioneer book, that he is the man for the task.

In welcoming *God on the Secular Campus* we urge B. to get to work on his second book, a book that will show that God is really there. If this first book gets the response that it should, the work that will be done by those made aware of its need and the encouragement given to the chaplains and others now in the work will push them to greater effort, so that the optimism displayed by B., despite the evils he portrays, will be justified and God will really be present on the secular campus. And the secular humanism that is the result of original sin, so clearly presented and so relentlessly portrayed in all of its evil, will be penetrated by the Catholic spirit. For what B., in his penetrating analysis of the secular campus, sees as both need and possibility is the incarnation of secular humanism.

Newman Center
Johns Hopkins University

WALTER T. GOUCH, C.S.P.

SHORTER NOTICES

HEAR HIS VOICE TODAY: A GUIDE TO THE CONTENT AND COMPREHENSION OF THE BIBLE. By J. Edgar Bruns. New York: Kenedy, 1963. Pp. ix + 207. \$4.50. B.'s text combines for the Catholic high school or college student a book-by-book introduction to the Bible and a general discussion of its interpretation and theological significance. Part 1 is devoted to introductory questions: inspiration, inerrancy, the senses of Scripture, the canon. Part 2 supplies a brief introduction to each of the biblical books. Part 3 discusses some problems in the understanding of the biblical text, giving particular attention to the question of historicity in Gn 1-11 and in the Gospel infancy narratives. The book provides a brief and up-to-date view of the matter treated. The introductions to the individual biblical books, while necessarily restricted in length, are a useful guide in introducing the student to each book's basic historical setting, literary character, and religious value. This work is particularly valuable, however, in making available for classroom use a competent presentation of the general issues discussed in Parts 1 and 3; the bibliographical references in the Notes appended to these sections offer a well-chosen list of supplementary readings.

Woodstock College

Richard I. Caplice, S.J.

ISRAEL AND THE NATIONS FROM THE EXODUS TO THE FALL OF THE SECOND TEMPLE. By F. F. Bruce. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 254. \$3.95. B. has written this work as a handbook (and presumably as a textbook). The only routine textbook aids which have been appended to the



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BOOK REVIEWS

ENCYCLOPEDIA OF THE BIBLE. Translated and adapted by Louis F. Hartmann, C.S.S.R. New York: McGraw-Hill, 1963. Pp. xv + col. 2634. \$27.50.

The fame of the Dutch Catholic Bible dictionary, first published by A. van den Born (Roermond, 1941), is seen in the numerous translations and adaptations made of it in other modern languages. The German adaptation appeared as *Bibel-Lexikon* (ed. by H. Haag; Zurich, 1951). This version has been widely used and praised, and has apparently influenced the second, more enlightened Dutch edition (1954-57) which is now translated into English. An Italian translation, *Dizionario biblico* (ed. by G. Gennaro; Turin, 1960) and a Spanish, *Diccionario de la Biblia* (ed. by S. de Ausego; Barcelona, 1963), were based on Haag's German version. The new Dutch edition was subsequently translated into French by the monks of Mont César, Louvain under the title, *Dictionnaire encyclopédique de la Bible* (Turnhout, 1960). At first sight the English edition resembles the French translation in format and title, and this is in part due to the use of the same printer (Brepols of Turnhout). But the similarity stops there. For the French edition is a strict translation of the second Dutch edition, whereas the English version has greatly adapted the Dutch text to improve its usefulness for English readers. An indication of the extent of adaptation can be seen in the 1966 columns of the French version as compared with the 2634 of the English. The editor of the English version explains: "Most of the longer articles, especially those of a theological nature, have been translated quite faithfully, with little or no changes made in them. Some articles have been recast in a slightly different form, though substantially they are the same here as in the original edition. On the other hand, many of the shorter articles, particularly those concerned with philological, historical, or archaeological matters, have been largely rewritten in English, often for the sake of bringing them closer to what the English editor believes to be the best present-day opinions on these matters" (p. v). This adaptation has also meant the addition of further articles, explaining problems in English versions of the Bible.

There are many Bible dictionaries today, and much of the matter in them is the same, since they are bound to treat the same subjects (personal, topographical, historical, geographical, archeological, theological). However, the need for a one-volume, solidly written Catholic biblical dictionary in English has long been recognized. Consequently, we can only congratulate Fr. Hartmann on his undertaking to give us an English adaptation of the

Dutch dictionary in so handsome a form. In it readers will find enlightened Catholic answers to many of the problems and difficulties which the Bible text raises. Despite its price, which is explained in part at least by its bulk, it should be widely bought and carefully consulted. It is highly recommended for rectories and convents.

Though not specifically a theological dictionary of the Bible, it is not confined to descriptions of the historical, geographical, or archeological *realia* of the Bible. Many important theological articles are found in it (e.g., Ascension, Covenant, etc.). Its useful illustrations, charts, maps, and good photos of important biblical sites or objects add to its general usefulness.

While its over-all excellence enables us to recommend the book heartily, there are inevitably areas in it which are disappointing. This is partly due to the collaborative effort that produced it. If we point out such areas where the English edition can be improved, we do so to warn the reader, but especially to aid the editor in a future revision. Certainly, the book merits a long life in this English form, and we hope that the publishers will see their way to subsequent improved editions of it. Specifically, the article on "Inspiration" leaves much to be desired; though reference is made to some of the writings of P. Benoit, there is little influence of them on the article itself. Mention should also have been made of the more recent discussions of the social character of inspiration and the problems it entails. The articles on "Apostle" and the "Council of Jerusalem" (confusing two issues, the so-called "Council" and the "Decree") are a little naive. The article on the Psalms is quite inadequate. It is too bad that the explanation of the name of Mary given by E. Vogt (*Verbum domini* 26 [1948] 63-68) was not given more prominence than some of the obsolete interpretations proposed (col. 1462-3). Similarly, the interpretation of the name of Jesus (col. 1141) gives the reader the impression that the author follows the popular etymology proposed in Mt 1:21, relating the name to a form of the root *yš'*, "to save"; M. Noth long ago explained the name in terms of the root *šw'* ("to help"): "Yahweh, help!" There are far too many typographical errors for us to list here. The proofreading should have been done more carefully, especially when Greek words were used (see col. 111, 381, 926, 1309, 1540, 2547, 2549, etc.). Is there any need to quote biblical texts in Latin (col. 1065)?

Our last point brings up a larger issue. Was there any good reason for not adopting the King James or Revised Standard Version forms of proper names? The editor explains in his preface that "Hebrew proper names are spelled here in the manner customary in Catholic versions of the Bible,

which represents the traditional rendering of these names as transcribed in the Septuagint and the Vulgate, but which differs somewhat from the medieval Masoretic vocalization, on which the spelling of these names (except a few of the most common names) in Protestant versions of the Bible is based" (p. vi). But in what Catholic version—aside from the *CCD* Old Testament (and writings influenced by it)—does one find *Abdia*, *Isaia*, *Jona*, etc.? Everyone knows that one cannot simply transcribe the Masoretic form of Hebrew names; no one is going to call Solomon *Shlomoh*, or Moses *Moshe*, or Isaiah *Yeshah'yah*. The only sensible solution to this problem is that proposed by J. L. McKenzie, S.J., years ago: to adopt the forms in the King James tradition, which have acquired a place in the English language by their use in literature and music. Granted that many of them may not correspond any more closely to the Hebrew than many of the Septuagintal-Douay type of names, and that in some cases the latter may even reflect a pre-Masoretic (and hence more correct) pronunciation, but the new *CCD* forms of the names are hybrid. They have served their usefulness in getting Catholics used to saying *Isaiah* (even if they do not write it) and breaking with the *Isaias* type of name. In this age of ecumenism there is no reason why we should not adopt the King James form of the proper names. Had the editor of the *Dictionary* done so, he would not have found himself faced with the problem confronting him in the article on *Messiah*. The *CCD* (IV, 118) gives the spelling "Messia" (without the *h*). But the dictionary article is entitled, in boldface, "Messiah," despite the statement in the preface. Why? Because in col. 1510 the author had to speak of "two Messiahs." Had he written "two Messias," how would the ambiguity be avoided in the minds of those accustomed to the singular "Messias"?

Woodstock College

JOSEPH A. FITZMYER, S.J.

MYTHS AND REALITIES: STUDIES IN BIBLICAL THEOLOGY. By John L. McKenzie, S.J. Milwaukee: Bruce, 1963. Pp. xvi + 285. \$4.75.

The second volume to be written by the distinguished author of *The Two-edged Sword* brings together eleven articles published in various learned journals over the last fifteen years. Two contributions were published originally in *THEOLOGICAL STUDIES* and, fittingly enough, five came from the *Catholic Biblical Quarterly*, on whose editorial board the author has so efficiently and devotedly served for many years. Each chapter is characterized by the bright style, the insight, and the erudition that we have come to expect from him.

Two excellent essays on the Church and intellectual freedom are a forth-



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Two excellent essays on the Church and intellectual freedom are a forth-

right and clear exposition of basic principles. One should recall that they were written *in illis diebus*, before the *aggiornamento* began. Three essays deal with aspects of inspiration and revelation: the word of God, the social character of inspiration, and pastoral apologetics. Four studies are concerned with mythological thought and expression in the *OT*. The two final chapters are given over to *OT* royal messianism and the complement in the *NT*. There are three indexes: name, subject, and scriptural quotations. Fortunately, the footnotes containing scholarly apparatus have been retained and printed at the end of the book. One is struck by the fact that none of these studies is dated or in need of revision. Inevitably there have been more recent publications germane to these topics, but the freshness of M.'s treatment remains undimmed.

Two chapters deserve particular attention, one a masterly synthesis (messianism), the other a creative approach (inspiration). The study on royal messianism was the first articulate expression on this subject by an American Catholic scholar. Incidentally, the choice of the topic of messianism for the 1956 annual meeting of the Catholic Biblical Association grew out of an impasse reached in a discussion of the subject at a regional meeting of the Catholic Theological Society in the previous spring. Even yet there is no adequate presentation of the apologetic of *OT* messianism known to this reviewer. But the particular strand of royal messianism has nowhere been better characterized than in this study. The oversimplified, purely predictive aspect of such messianic passages as Pss 2, 72, etc., must now yield to a more subtle but nonetheless truer appreciation of the role of the reigning king in Jerusalem, and of the institution of kingship in its orientation to Christ. As more remains to be done on the *OT* thrust to the future, it is to be hoped it will achieve the excellence of this synthesis of royal messianism.

The concept of biblical inspiration has been the subject of considerable study, and M. acknowledges his debt to Benoit and Rahner in describing the social aspect of inspiration. This development arises out of the modern historical research that has put (human) "author" and "book" in a new focus. The inspired author is the channel of the People of God, whose voice he is. It is the traditions and beliefs of that People which he records. The very anonymity of authorship suggests the effacement of the "author" before the community. (However, this argument cuts both ways; the ancients *did* feel compelled to attribute anonymous writings to someone.) This approach to inspiration enables the theologian to treat it in a more complete historical and factual perspective. The influence of the community

and its traditions upon the writer thus receives proper emphasis. But at the same time certain reservations occur. Several books of the *OT* bear the mark of a highly individual charism, e.g., Job and Ecclesiastes, Ezechiel and Jeremiah (allowing for the considerable editorial revision the prophets have undergone). These men come through in highly personal fashion, even with their ties to tradition and the people. Ultimately, I do not think we can escape acknowledging the individual charism. Even as this review is being written, two more significant studies on this question have appeared in rapid succession. Benoit (*Revue biblique* 70 [1963] 321-70) is insisting on the active role of the inspired writer. D. McCarthy (*THEOLOGICAL STUDIES* 24 [1963] 553-76) is stressing the dimension of writing (i.e., the significance that writing adds to an oral statement) within a religious community. What is valuable in all these studies is our increased perception of the relationship of the inspired word to the society in which it was formed, and to whose formation the word itself eventually contributed. I think that this orientation will contribute more to meaning and interpretation than to the precise nature of the process of inspiration.

It has become increasingly frequent for scholars, especially in Germany, to publish *opera selecta*, usually at the end of a long career. We can be glad that this American *Alltestamentler* is still in the midst of his career, and we can look forward to many more guide-lines to come from his dedication to his work and from his prolific pen (the Introduction informs us that he is "engaged in the production of three books and has plans for two more").

Catholic University of America

ROLAND E. MURPHY, O.CARM.

FAITH AND HISTORY IN THE OLD TESTAMENT. By R. A. F. MacKenzie, S.J. Minneapolis: Univ. of Minnesota Press, 1963. Pp. viii + 119. \$3.75.

The publicity attendant upon Fr. MacKenzie's appointment as Rector of the Pontifical Biblical Institute and, most recently, the publication in *Jubilee* (Oct., 1963) of an excerpt from the book here under review may well be regarded by the publishers alternatively as a windfall or as the reward of virtue (see back of title page). Either way, it is all to the good, *Faith and History in the Old Testament* being the book it is.

The original destinataries of the eight lectures here printed "practically as they were given" were the members of the University of Minnesota community, where M. had the honor of being the first visiting professor of a special series made possible by a generous financial grant from the Danforth Foundation. That large and, to judge by publishers' lists, continually



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expanding circle of readers who are looking for something to ease them into the *OT* will doubtless express its gratitude to University and Foundation for making the lectures widely available in a manner mutually agreeable.

The list of chapter headings will give an over-all impression of the contents and development of the book: The Quest for Salvation; God—Power or Personality; Israel's Covenant with God; The Question of Origins; The Problem of Myth and History; The Search for Wisdom; The Prayer of Israel; and The Hope in Israel's Future.

A critic would experience a minimum of difficulty in identifying the *Sitz im Leben* of the first lecture-chapter, for it opens with a defense of the claim of theology to a hearing (M.'s word; I would prefer *place*) on a university campus. These few pages (3-5) will be, one may think, among the most useful of the entire book for the believing reader, Protestant, Catholic, or Jew. I say this not by reason of any general and lamentable weakness observable elsewhere, but because there is offered here in perspicuous language a viable sketch of theology as a science. The claim is made and, brevity of treatment being conceded, substantiated that theological method is "the properly scientific one of observation, collection, and classification of data, the hypothetic enunciation of laws which may explain those data, the experimental verification of such laws where possible, and the establishment with more or less certitude of factual conclusions" (p. 3). General readers encountering the question of the academic relevance of theology for the first time, as well as persons more professionally interested, will find here a formulation which they may adapt or to which they may direct others.

The rest of the chapter, after a brief treatment (pp. 6-8) of the *OT* as a theological source, is devoted to its announced theme, "the quest for salvation." As here treated, salvation is defined as "the good which men can imagine and desire but cannot surely achieve by their own unaided efforts" (p. 9). If this sounds strange to our more theologically sophisticated ears, it is because the definition must apply to the Egyptian and Mesopotamian concepts, to which the remainder of the chapter is devoted. The desired but humanly unattainable good is, of course, to be had from the divine being who is worshipped insofar as he brings salvation, for men will not serve, as M. rightly remarks, a god who has nothing to offer them. The sketch of Egyptian and Mesopotamian cultures, against which the peoples' notion of salvation is portrayed, may well serve to whet as yet unstimulated appetites for more information on these most ancient views of the human condition.

A striking contrast is drawn in chap. 2 between the power-but-not-

personality gods of the nations and Israel's God as He dealt with Abraham. As a "Moderate Critic"—if I may so designate the school which holds (vs. Noth, von Rad, *et al.*) the general accuracy of the essentials of the patriarchal traditions, while admitting all sorts of accretions, focusing, and the like—M. insists on the importance of the mutation from the gods of Abraham's background to the God of Abraham. These pages are among the most instructive of the book, but they will surely suffer serious attack at the hands of less sympathetic reviewers, whose number and importance may be greater than the genre of the book would suggest, precisely by reason of the author's recent appointment to this sensitive post.

How does one indicate in the few words remaining the direction of the rest of the book? It will not be taken derogatorily if it is said that the development is as one would expect, that is, along the lines and with the finesse which the author's earlier chapters and previous writings have indicated. Israel's covenant with Yahweh taking the form of the suzerainty treaty of the second half of the second millennium B.C., the overview of the two accounts of creation and their theological elaboration, an illuminative discussion of the overlapping roles of history and myth and the surprisingly large place of the latter in the *OT*, the background and development of wisdom literature, the Psalter and Israel's cult, the striking, gradual raising of the sights of Israel's hope and understanding of what salvation really means—these are the leading ideas offered his readers in a style at once engaging and clear. A book, in fine, to be recommended to that earnest searcher after *OT* understanding who is such a welcome phenomenon of our time.

West Baden College

JOSEPH J. DEVAULT, S.J.

LA JEUNE ÉGLISE DE THESSALONIQUE: LES DEUX PREMIÈRES ÉPÎTRES DE SAINT PAUL. By L.-M. Dewailly, O.P. *Lectio divina* 37. Paris: Editions du Cerf, 1963. Pp. 158. 8.40 fr.

Interest in St. Paul's Epistles to the Thessalonians is too often confined to their eschatological teaching concerning the parousia of Christ, the man of sin, his restrainer, and the mystery of iniquity. Fr. Dewailly's avowed purpose in the present book is to rescue these earliest writings of the *NT* from the shadow which ordinarily surrounds them (p. 14). The result is a delightful and theologically meaningful description of the life of faith, hope, and charity in one of Paul's most beloved communities. The freshness, the realism, and the optimism of this early expression of Christian faith and



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The book might well serve as a model for the popularization of biblical scholarship among an educated public. It is not a line-by-line exegesis, but a study of Christianity as preached by Paul and as lived by the Christians of Thessalonica. The work reflects a thorough exegesis of the texts, a knowledge of current literature, and a judicious use of the Fathers. Footnotes do not encumber the text, but provide additional clarifications and bibliography for the interested reader. Nor does the author shy away from a philological discussion when it really serves to enrich the understanding of Paul's thought.

In a first chapter, D. presents succinctly the life and background of Paul, the city of Thessalonica and its evangelization, and the occasion and purpose of the two letters. In chaps. 2 and 3, he undertakes to base his remarks as exclusively as possible upon the text of the epistles alone without drawing upon Paul's later writings. The second chapter deals with the mission of Paul and contains an excellent treatment of the biblical theology of preaching considered in its role in the salvation of men. The sketch of the Christian life in chap. 3 emphasizes the importance of the theological virtues of faith, hope and charity. The final chapter relates the teaching of these two epistles to the rest of St. Paul's thought by discussing the question of evolution in Paul's theology. New experiences and the search for a better expression of the gospel led to a fuller understanding of the mystery of God's design already manifest in germ in the Apostle's literary "youth." The fruits of this comparison lie in a deeper appreciation of the richness of the Thessalonian correspondence and in a clearer understanding of the coherence of St. Paul's entire thought.

The professional exegete will not discover much that is new in D.'s work. The theologian will find here a welcome synthesis of exegesis. Finally, any reader, whether clerical or lay, will find the book an excellent introduction to St. Paul and should come away from his reading with a more basic understanding of his Christian life coupled with a new enthusiasm to live it better and to see it lived by others. We can only deplore the lack of a similar work in English.

St. Basil's Seminary, Toronto

J. T. FORESTELL, C.S.B.

L'Apocalypse: ETAT DE LA QUESTION. By André Feuillet. *Studia neotestamentica, Subsidia* 3. Bruges: Desclée de Brouwer, 1963. Pp. 122. 135 fr. b.



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The third volume in the series *Studia neotestamentica, Subsidia*, devoted to surveys of modern writing on various *NT* books or topics, offers an excellent discussion of many problems of the Apocalypse. Its author is the noted French Sulpician, professor of *NT* studies at the Institut Catholique in Paris. His profound knowledge of the Bible is already known to readers of his learned and enlightening articles on both the Old and New Testament. Four of his important papers on the Johannine apocalypse were recently collected in his *Etudes johanniques* (Bruges, 1962). He was therefore eminently qualified to undertake this survey of modern literature on the most enigmatic book in the Bible.

The survey takes as its starting point the publication of the monumental commentary on the Apocalypse in 1920 by R. H. Charles (*A Critical and Exegetical Commentary on the Revelation of St. John*), and it includes articles written or published as late as 1963. Taking a cue from the Apocalypse itself, F. has divided his survey into seven chapters. A uniform pattern is discerned in most of them. Interpretations found in standard commentaries precede the sketch of opinions culled from monographs, special studies, and articles. Each chapter concludes with F.'s careful sifting of valid exegetical attempts from invalid or useless ones. Thus an indication is given of the present state of the question on problems of the Apocalypse.

Chap. 1 opens with general remarks on recent commentaries and the numerous exegetical approaches to the Apocalypse adopted in the history of its interpretation. Modern commentators have been classified according to these approaches: according to their use of millenarism, recapitulation, universal history, comparative study of religions, contemporary historical references, mythology. The value of this chapter lies in the direction it gives in the use of various commentaries on the Apocalypse and in the implicit warning it offers against the adoption of specific details from one approach which may be incompatible with those from another.

Chap. 2 is devoted to the questions of the unity of composition and the literary structure of the Apocalypse. F. prefers with most modern commentators to defend the unity of the book. He tries to see some value in Boisnard's treatment of the Apocalypse as the result of successive redactions, one dating from the time of Nero, and the other from the time of Vespasian. Perhaps he is too lenient here, and should have stressed more the character of apocalyptic writing, its known use of doublets, its lack of coherence, etc.—elements which must be reckoned with, and which he does at least mention. As for the literary structure of the book, F. rightly emphasizes the obvious divisions in the work which cannot be ignored: after the letters to the seven

churches (3:22), and at the end of chapter 11 (v. 19). In this he follows the assured results of H. B. Swete and B. Allo.

The most important chapter in the book is the third, entitled "L'Interprétation d'ensemble." F. shows that the letters to the seven churches never had any independent existence outside of the Apocalypse itself, but reflect nevertheless the contemporary situation of Asia Minor communities. They spell out "what now is" (1:19), the theme of the first part of the book. But more important is the path which F. cuts through the abundant literature on the second part of the Apocalypse, the prophetic visions. Having already written what has been hailed widely as a very important contribution to the understanding of this part of the book in his article "Essai d'interprétation du Chapitre XI de l'Apocalypse" (*New Testament Studies* 4 [1957-58] 183-200), F. now relates other studies to it. In his view the visions of 4:1-11:19 describe the relation of the early Church to Judaism and its crisis in the destruction of Jerusalem. The visions which follow in 12:1-21:8 rather reveal the relation of the early Church to the pagan Roman Empire. Support for this interpretation of chapters 4-11 is found in Lk 13:25-28; 21:24 and in the Synoptic eschatological discourse (Mk 13 and Mt 24). There is thus succession in the visions and the vision of the bowls is not merely a recapitulation of that of the seals and trumpets, as was commonly proposed up to this time. The brief sketch, however, will only whet the reader's appetite, for he shall have to wait for a detailed commentary on the Apocalypse from the pen of F. for the application of this view to many details.

Chap. 4, "La doctrine," sketches the teaching of the Apocalypse and emphasizes its message as a Christian theology of history. If there are historical allusions in the work (to the relation of the early Church to the Jews and the Roman Empire), these are merely examples, which reveal how Christ is the absolute king of the world and how His Kingdom is assured of final triumph. The mosaic of *OT* allusions—without one explicit quotation—shows the mastery of the author who knew how to relate the events of the early Church to the meaning of *OT* and the great eschatological plan of redemption in Christ. The Christian re-reading of the *OT* finds its climax in this book.

In Chap. 5, F. briefly takes up the question of the date and place of composition. With most modern commentators he follows Irenaeus, dating the work "to the end of the reign of Domitian," and considers the reference to the Roman emperors in 17:9-10 as fictional antedating.

As for the author, F. clearly attaches him in chap. 6 to the Johannine circle, but hesitates between the view of G. M. Camps and that of F.-M.

Braun. According to the former, the Apocalypse would come from the hand of John the Apostle, while the Gospel and Epistles are due to an educated disciple of John. The latter holds that John the Apostle used a secretary for the Apocalypse, but one less educated than the redactor of the Gospel and Epistles.

Finally, chap. 7 is devoted to "Problèmes divers." These include a survey of the literature on the vexing problems of the Woman in chapter 12, of the millennium in chapter 20, of the transmission of the Greek text, and of the history of the interpretation of the Apocalypse.

In his general conclusion, F. utters the wish that more interest be taken in the Apocalypse today, and illustrates this by a short sketch of the influence the book once had on Christian art. Some of that influence stemmed at times from an obviously mistaken understanding of the Apocalypse and of its literary genre. F. would be the first to warn against a return to such interpretations.

This small book presents a very succinct and dense account of modern writing on the Apocalypse. But its succinctness is unfortunately responsible for its lack of clarity in many places. It is not a book which persons interested in finding out what the Apocalypse means will first turn to—it was not intended for that. It presupposes acquaintance with general trends in Apocalyptic exegesis. But F. would have done well to spell out in greater detail the different types of exegesis which have been used on the Apocalypse instead of merely giving them labels (p. 9). This would make it clearer just how his own interpretation fits into the general stream. Nor is it clear enough to what extent his own interpretation of the prophetic section of the Apocalypse can or should be understood eschatologically. Neglect is shown in his treatment of the chapters between the end of the vision of the seven bowls and the descent of the New Jerusalem.

But whoever takes up this book and studies the topics discussed in it under the guidance of F. will certainly learn much about the Apocalypse. It was intended to give direction in modern reading on the Apocalypse and this it will certainly do.

Woodstock College

JOSEPH A. FITZMYER, S.J.

SPIRITUAL WAKEFULNESS IN THE NEW TESTAMENT. By Ewald Lövestam. Translated by W. F. Salisbury. *Lunds Universitets Årsskrift* 55/3. Lund: Gleerup, 1963. Pp. 170. Sw. kr. 30.—

The behavior proper to Christians in this world is frequently described in the *NT* as wakefulness. The precise meaning of this metaphor, which



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Finally, chap. 7 is devoted to "Problèmes divers." These include a survey of the literature on the vexing problems of the Woman in chapter 12, of the millennium in chapter 20, of the transmission of the Greek text, and of the history of the interpretation of the Apocalypse.

In his general conclusion, F. utters the wish that more interest be taken in the Apocalypse today, and illustrates this by a short sketch of the influence the book once had on Christian art. Some of that influence stemmed at times from an obviously mistaken understanding of the Apocalypse and of its literary genre. F. would be the first to warn against a return to such interpretations.

This small book presents a very succinct and dense account of modern writing on the Apocalypse. But its succinctness is unfortunately responsible for its lack of clarity in many places. It is not a book which persons interested in finding out what the Apocalypse means will first turn to—it was not intended for that. It presupposes acquaintance with general trends in Apocalyptic exegesis. But F. would have done well to spell out in greater detail the different types of exegesis which have been used on the Apocalypse instead of merely giving them labels (p. 9). This would make it clearer just how his own interpretation fits into the general stream. Nor is it clear enough to what extent his own interpretation of the prophetic section of the Apocalypse can or should be understood eschatologically. Neglect is shown in his treatment of the chapters between the end of the vision of the seven bowls and the descent of the New Jerusalem.

But whoever takes up this book and studies the topics discussed in it under the guidance of F. will certainly learn much about the Apocalypse. It was intended to give direction in modern reading on the Apocalypse and this it will certainly do.

Woodstock College

JOSEPH A. FITZMYER, S.J.

SPIRITUAL WAKEFULNESS IN THE NEW TESTAMENT. By Ewald Lövestam. Translated by W. F. Salisbury. *Lunds Universitets Årsskrift* 55/3. Lund: Gleerup, 1963. Pp. 170. Sw. kr. 30.—

The behavior proper to Christians in this world is frequently described in the *NT* as wakefulness. The precise meaning of this metaphor, which

occurs with a variety of nuances in Jewish and Greek writings, depends upon the use of the corresponding metaphors of sleep and night. A study of the motif complex of night and darkness, light and day, in the *OT*, in the apocalyptic literature, in the Qumrân texts, and in the rabbinic writings leads L. to conclude that night and darkness designate the present age in which Israel lives and struggles against evil, while awaiting the day of final salvation, which will be inaugurated by the redeeming intervention of God. This eschatological orientation L. finds to be common and basic to the *NT* use of the motif of wakefulness. His very careful analysis of the Pauline use of the metaphor in Rom 13:11–14, 1 Th 5:1–11, 1 Cor 16:13–14, and of its use in 1 Pt 5:6–10, as well as Col 4:2 and Eph 6:18, shows the inadequacy of any exegesis that would interpret the exhortation to Christian wakefulness solely by a theory of realized eschatology. The Christian, who has come out of darkness into light in and through Christ, lives nonetheless in the sphere of darkness. As long as he is in this life, he is involved in a situation of temptation and struggle. So, in urging him to be wakeful, the Apostle admonishes him to clothe himself with the armor of light for the struggle which is inevitable and ceaseless. The words of Rom 13:12, *he nux proekopsen, hē de hēmera ēggiken*, do not mean that the Christian has passed through the time of night, but that the present time of darkness, this eon ruled by a spiritual power hostile to God, with its difficult and dangerous conditions for the faithful, is far advanced and the time of definitive salvation to be ushered in by the Parousia is drawing near. Wakefulness in the Epistles is always an eschatologically motivated exhortation to a moral behavior befitting a member of Christ who is expecting the return of his Lord in triumph. Wakefulness “implies letting oneself be determined by the (light) character of the day to come, and thus being prepared for its arrival” (p. 45). A study of the pericopes of the Synoptic Gospels in which the wakefulness motif occurs, the parables of the doorkeeper, of the waiting servants, of the thief at night, of the wise and foolish virgins, and of Lk 21:34–36, lead to the same conclusion. “In the Synoptics the demanded wakefulness has throughout an eschatological character. It is directed to the eschatological ‘coming’ and implies preparedness for this.” Lk 21:34–36 shows close relationship with 1 Th 5:2 ff., and thereby emphasizes the connection between the Synoptic tradition and Paul in the use of this motif. In the Gnostic writings the call to wakefulness is an exhortation to the soul imprisoned in the matter of darkness to come to the knowledge of its heavenly origin. The exhortation in the *NT* is always addressed to believing Christians. It is never a call to unbelievers to be converted. This

reflects for L. a fundamental opposition between the *NT* and the Gnostic view of man and salvation. The *NT* plea to Christians to keep awake "refers to their state of having already obtained the gift of salvation (in Jesus Christ), and it means an exhortation to live in freedom from the 'sleep' of this world, awaiting the eschatological consummation and being prepared for its arrival" (p. 143).

A very complete bibliography and an index of scriptural passages enhance the usefulness of this excellent monograph. We have come to expect from Lund stimulating and significant contributions to biblical theology and exegesis; L. does not disappoint that expectation. His study measures up to the high standard of scholarly excellence of the series to which it belongs.

Passionist Monastery
Union City, N.J.

RICHARD KUGELMAN, C.P.

SCRIPTURE AND TRADITION: A SURVEY OF THE CONTROVERSY. By Gabriel Moran, F.S.C. New York: Herder and Herder, 1963. Pp. 127. \$3.50.

For anyone interested in a compact summary of the discussions concerning the relationship between Scripture and tradition during the last ten years or so, M. has produced an invaluable book. He uses as his starting point the year 1951, when, because of the definition of the Assumption and the inadequacy of certain older concepts of tradition in regard to this doctrine, a new interest in this question arose.

M. has covered the literature of the field well, and the ten pages of bibliography are valuable in themselves; moreover, the twenty-six pages of notes indicate the solid theological methodology used in arriving at the limpid style of the presentation itself.

There are five brief chapters in which the affirmative and negative views of different theologians are set forth in regard to what M. rightly considers the central problem in these debates, namely, the question as to the existence of a "constitutive tradition" in the sense of truths which have come down to us through the ages by means of an entirely extrascriptural tradition. M. follows an excellent approach in that he allows the various schools of thought to speak for themselves in the successive chapters; his aim is to present their views without interjecting any of his own thoughts into the original summaries.

Chap. 1 is concerned with the various distinctions commonly made in regard to the notion of tradition today; the diverse fields of theological



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study which contributed to this growing concern (modern biblical studies, historical research on the Council of Trent and sixteenth-century theology, as well as the definition of the Assumption); and finally the necessity of clarifying particular terms which might be misunderstood and merely add confusion to the entire discussion.

In chap. 2 the position of those who hold the "negative view" is outlined—those, that is, who deny the existence of constitutive tradition in the sense explained. This is a position associated above all with the name of Geiselmann, but which has been adopted by a host of other theologians, even independently of Geiselmann's work, and for which there is a good historical tradition. The affirmative view, defended above all by the late Heinrich Lennerz in opposition to the position of Geiselmann, is delineated in chap. 3, with the answers to these particular objections set forth in the following chapter.

In the final chapter, M. compares the two views and finally adds his own observations concerning the entire question. His chief aim is to show that there has been misunderstanding in certain areas concerning what the different theologians intend to say; the equivocation associated with some of the key words and phrases has contributed to the confusion and made a meeting of minds more difficult. M. feels that the "main question which divides the two sides is simply to what degree and in what manner the Church develops her dogma" (p. 82). What this implies, of course, is that there are different approaches to the problem of theology and the role of reason in regard to faith.

In his preface to this volume, Tvard seems to do M. an injustice by describing him as a mediating theologian; M.'s sympathies lie quite clearly with that theological mentality which rejects the attempt to "deduce" and "prove" the truths of faith; he would readily admit that, in these complex matters involving supernatural realities, "the Church would seem to work with a more than human logic in understanding and interpreting revelation," and that "nothing is more important for the Church today than the harmonious and organic unity of Scripture, Church, and tradition" (p. 84). What M. says in these final pages concerning the defenders of the existence of constitutive tradition shows that he feels that they would have to set aside their basic theological approach in order to consider the entire question in a more objective and searching manner. M. suggests that many of them "have rejected out of hand the theory of 'totally in Scripture, totally in tradition' without actually considering the whole question," but that in reality "they have rejected not the truth of this theory but the possibility of it. . ." (p. 84). It would be their prevailing theological approach, however,

which brought this about, and it is this mentality which would have to be revised if a true meeting of minds is ever to be achieved.

St. Francis Seminary, Milwaukee

JOHN L. MURPHY

KARL BARTH'S DOCTRINE OF HOLY SCRIPTURE. By Klaas Runia. Grand Rapids, Mich.: Eerdmans, 1962. Pp. ix + 225. \$4.00.

Klaas Runia's latest book is a comprehensive analysis of Karl Barth's teaching on the nature, function, and authority of the Bible. He writes from the stance of one who is not only sympathetic with Barth but considers him the greatest source in the modern theological world. While the coverage is fairly comprehensive, it would be more accurate to describe R.'s volume as a defense of Barth against his critics and misinterpreters than a direct study of Barth himself.

Among the issues taken up in defense of Barth is the repeated claim that the Swiss theologian identified the Bible and the word of God, that the Bible becomes the word of God in the act of revelation. Barth is appropriately exonerated of these and similar imputations on the score of his abstruse language and concepts and of his sensitivity to nuances and details. He is pictured as expressing himself paradoxically, in the dialectical mode, and therefore misunderstood by those who feel they have understood, whereas they have only read into Barth their own preconceived notions.

It is difficult to discern what precisely was Barth's stand on the motives of credibility of the Christian faith. According to R., there are two Barths: the earlier, who upheld the value of some approaches to make the faith reasonable, and the later, who not only dropped the *motiva credibilitatis* but declared it was unfortunate for Calvin to have developed these secondary grounds of belief. R.'s conclusion is that, although these motives have no power to really convince the mind, they may help the weakness of our nature by confirming the testimony of the Holy Spirit. There is no doubt where R.'s sympathies lie. The real conviction which determines the validity of the Christian's faith is "the conviction which Revelation from heaven alone can produce" (p. 17).

Barth has often been charged with saying that the Bible is a *skandalon* because it reveals to us God speaking through the fallible words of a fallible man. R. admits that this Barthian concept is liable to misunderstanding. He therefore defends Barth by explaining that the true *skandalon* of the Bible is the unconditional subjection which the Scriptures demand of the believer.

Surprisingly, R. takes issue with Barth's exegesis of the two well-known



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Surprisingly, R. takes issue with Barth's exegesis of the two well-known

passages from 2 Tim 3 and 2 Pt 1, which speak of God's revelation to man. According to him, Barth has read into these texts an interpretation which is fundamentally foreign to them. Although admittedly both texts speak of revelation and expectation, there is no indication that either passage gives the essence of revelation. Both texts, according to R., speak of a factual situation only: "Every scripture is inspired of God" and "we have the word of prophecy." They do not plainly declare a miraculous communication. Yet Barth has grasped the message of Scripture in stressing the fact that when men receive the word of God they are recipients of something which is always divine and by which they are completely controlled.

The most valuable chapter is on "The Authority in the Bible." Barth is said to take as his starting point the plain fact that the Bible has authority in the Church. This is no wonder, for the Bible is historically the oldest extant work on the origins and therefore on the basis and nature of the Church. In point of age, no other written document can compare with the Bible as a principal authority. Still, such authority is only indirect, allowing for the question whether besides the Scriptures there are other authorities in the Church.

There are reputedly two different groups which claim that the Bible is not alone authoritative, Catholicism and Neo-Protestantism. Allegedly different, the two groups are exactly the same. Barth claims that Neo-Protestantism is "simply the extended arm of the errant papist Church." In reality, there are not two churches but only two positions between which the one Church has to swing in a highly dangerous tension. The only alternative is to accept the Scriptures as the word of God understood in the Barthian sense.

The issue involved is the core of Barthian theology. In R.'s judgment, both Catholicism and non-Barthian Protestantism pervert the great relationship of man to God by supposing that God, Christ, and the Holy Spirit can be dealt with on a basis of knowledge and power. They erroneously think they control the divine instead of being controlled by it. The distinction and similarity between Catholicism and the bulk of Protestantism has been stated by Barth in a classic passage from the *Church Dogmatics*, which R. quotes with a favorable commentary: "The distinction consists in the fact that the reality of the Church equated with revelation has in Catholicism, in the form of the Roman hierarchy, a theoretical and practical definiteness, which the Neo-Protestant 'History' of Christianity, lacking any visible form, can never have. Yet the two are one in the fact that behind both there stands the possibility to extend the long line of equations by

another line, i.e. by identifying not only Christian history, but the history of religion, indeed all history or human reality generally, with revelation."

He accuses the Church of Rome of setting foot on this road by placing oral tradition on the same footing as the Bible. Trent was the agent which unfortunately decided that "this truth and this discipline are grounded in written books and in unwritten traditions" and that "this Synod receives and venerates with equal pious affection and reverence all the books both of the New and Old Testaments, together with the said traditions." From Trent it was a straight line to the First Vatican Council, which defined papal infallibility. The pope could not have been declared infallible unless the authority of the Church had previously been made absolute. Speaking decisively with the voice of Trent, the Pope presumes to pass judgment on Holy Scripture.

Both Catholicism and Protestantism outside the Barthian concept are finally rejected by Barth, says his commentator, because they reject the free and sovereign grace of God. This has special relevance to the Bible, which Barth claims has been sinfully transformed from a statement about the free grace of God into a statement about the nature of the Bible as exposed to human inquiry, brought under human control. Now man can have knowledge of God "without the free grace of God, by his own power, and with direct assurance." Orthodoxy is no longer satisfied with an attitude of mere receiving, but it seeks—under the disguise of a highly naturalistic form—the understanding and use of the Bible as separated from the free grace of God and put into the hands of man. It wants "a human certainty and not a Divine, a certainty of work and not solely of Faith."

All this, according to Barth, is the greatest crime. It means the violation of God's sovereign freedom. Man tries to master God's own word. Man tries to control God's revelation. Man thinks he *has* God's revelation, *has* a deposit and can dispose of it at will. He does not need God's grace any more in order to hear God's revelation, that is, the revealing God Himself.

Barth has only one word for this: it is pure naturalism and only verbally removed from the rationalistic approach of the Enlightenment which characterized Lessing, Strauss, Bauer, and Renan.

R. disagrees with those scholars who say that Barth has modified his earlier position. Men like Bromiley feel that Barth would no longer give the same prominence to the act of the Holy Spirit in the reading of the Bible, but allow for some activity on the part of the believer. It is felt that, faced with a thoroughgoing subjectivization, Barth would admit the inadequacy of his earlier teaching and be ready to alter his theory of "im-

mediate revelation" through the Bible. If there has been a change in Barth, R. sees it only as an increased emphasis on the role of Christ in teaching man through the Scriptures. There has been no change in claiming that all the instruction given by the word of God comes only from the word and nothing from man.

Karl Barth's Doctrine of Holy Scripture is a valuable work that deserves to be widely studied and may serve as a good model for similar investigations into Barthian dogmatics. It is featured by a frank honesty which does not hesitate to tackle the most difficult problems, and defend them against the background of a Calvinist theology which too many modern scholars are ready to dismiss as outmoded and irrelevant to the problems of Christian unity.

Western Michigan University

JOHN A. HARDON, S.J.

VIRGINITÉ ET MARIAGE SELON ORIGÈNE. By Henri Crouzel, S.J. *Museum Lessianum, section théologique* 58. Bruges: Desclée de Brouwer, 1963. Pp. 217. 224 fr.

In *Virginité et mariage selon Origène*, Fr. Crouzel has achieved what can only be termed a stimulating as well as severely scholarly work. Based on an exact knowledge of the Alexandrian master's writings, including the fragments scattered through various periodicals, this monograph is backed by a series of studies that make Crouzel the most competent Origenian scholar now writing. What is most encouraging about a work of this type is not only the fact that with modest dexterity it covers all the pertinent bibliography, but that by juxtaposing the concept and the practice of virginity and marriage with the mystery of the Church as is proper to Origen and the early Christian mentality, it provides a basis for further studies in depth on the subject of matrimony in the early Church, which has been thus far fairly neglected.

What strikes the reader at once is the continuity of problematic between the third and the twentieth centuries, as is illustrated by Origen's increasingly pastoral concerns with the mystery and the sacramental character of marriage modeled on the relations between Christ and the Church, while not neglecting the practical aspects of the subject in relation to the social and cultural world surrounding the primitive Christian community. While C. finds no evidence for a communal or monastic type of life in the evidence provided by Origen, he does insist upon the charisms that were considered essential for the progress in holiness that is the *raison d'être* for continence in both the married and virginal states; and he gives a well-rounded account



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of the interplay between moral and ascetical considerations that are of the essence of Origen's scriptural commentaries even when he seems to be most allegorical.

C. finds a particularly knotty problem in Origen's insistence that there is something wrong if not sinful about conjugal relations even between legitimately married Christians intent upon doing the will of God at all times, and a cognate difficulty in his dealing with the body, even prescinding from the results of original sin. It is obvious that this is not a dualistic holdover, for he is one of the first Church Fathers to repudiate incipient Manicheism. What it seems to come down to is the constant opportunity presented by the flesh to be a source of temptation, particularly of egoistic indulgence. Hence, while exonerating legitimate sexual love of sinfulness, Origen does not equate it with the love of God as such, though he insists with St. Paul that husband and wife model their love on the relationship between Christ and the Church. At the same time, however, as he sees in the conjugal act the instrument for the transmission of original sin, he attributes a certain impurity to this process, which though not sinful in itself justifies the frequent citation of Job: "Can a man be found who is clean of defilement? There is none, however short his days" (14:4), together with the *Miserere*: "In guilt I was born, and in sin my mother conceived me" (Ps 50:7); this idea has tainted the thinking of churchmen from Augustine down to the present day. Hence Origen did not believe in the Immaculate Conception, insisting that Christ alone was exempt from sin for the very reason that His humanity, which was unquestionably real and authentic, was taken of a virgin.

What seems somewhat unfortunate is that C. begins this study with a magnificent treatment of Origen's thought on the mystery of the Church in its precreational existence, thus laying the spiritual and metaphysical foundations for the essentially mystical pattern of his ideas; for though logical in structure, this approach makes for deep and tough going and may easily discourage the reader before he comes upon the eminently lucid exposition of Origen's development of the theology of both marriage and virginity, a subject that needs much more investigation in the patristic age as a propaedeutic to the pressing need for such a development in our own. He does provide a corrective for the imbalance of Nygren's treatment of agape and eros, and in several instances challenges Harnack's interpretations, particularly where, following Döllinger, the Berlin scholar postulated Origen's intervention in the quarrel between Hippolytus and Pope Callistus (p. 133, n. 7). The treatment of divorce (pp. 148-52) is very well done, as are the sections on liberty, instincts, and the demons. Despite copious

indexes of Origenistic and biblical texts, there is no index of names and subjects, which is a disservice to the scholar, since the book is so full of such essential information for both the theologian and the patristic scholar. There is a curious typographical omission on p. 96, n. 5.

What this book proves conclusively, though perhaps unwittingly, is that the Church in its continual search for renewal of its pastoral and doctrinal alignment has never been either static or uniform but adapts the profound truths of its theology to the intellectual and social situation of each age. No one did this with more competence than Origen; and no one has portrayed his achievement half so well as Fr. Crouzel.

Academia Alfonsiana, Rome

FRANCIS X. MURPHY, C.S.S.R.

CONNAISSANCE DE LA FOI. By Nicholas Dunas, O.P. Paris: Editions du Cerf, 1963. Pp. 227. 12 fr.

A synthetic approach to theological thought on the virtue of faith is both welcome and useful. Typical of modern discussions on the virtue basic to Christianity is D.'s emphasis on locating faith both theoretically and practically. The isomorphism of human and divine dialogue may generate insight into the structure of divine faith as well as introduce questions of origin, dimensions, difficulties, and methods of studying the dialogue. As God initiates the dialogue, man's response depends both on free choice and on intelligent grasp. Those who feel that faith pertains to the sacred sphere exclusively would do well to consider that man necessarily anticipates a future and thus inevitably believes. Belief and hope in this future is part of the structure of existence, as D. indicates by "pro-jeter, ex-sister, a-venir," terms ultimately reflecting the Heideggerian "Seinkönnen, Sich-vorweg, Ausstehen." Going beyond what D. discusses, is it too much a leap from man's intrinsic relation to belief to add a social need for dialogue if man is to become what he is by nature? And if one cannot postulate a need but only a capacity for participation in the divine-human dialogue, is it not accurate to add that, given the present supernatural order, man becomes either foolish or brutal in complete solitude?

Human dialogue manifests three moments: the wish to communicate, the action of communication, and the realized communion resulting from the first two moments. Thus the dialogue of God with man commences in the mystery of revelation, the fact of revelation, and the realization of revelation in the dialogue. The fact of revelation, therefore, becomes a notification or certification of the dialogue. The grasp of the fact that God has revealed is not to be confused with the intelligible communion in revelation itself,



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indexes of Origenistic and biblical texts, there is no index of names and subjects, which is a disservice to the scholar, since the book is so full of such essential information for both the theologian and the patristic scholar. There is a curious typographical omission on p. 96, n. 5.

What this book proves conclusively, though perhaps unwittingly, is that the Church in its continual search for renewal of its pastoral and doctrinal alignment has never been either static or uniform but adapts the profound truths of its theology to the intellectual and social situation of each age. No one did this with more competence than Origen; and no one has portrayed his achievement half so well as Fr. Crouzel.

Academia Alfonsiana, Rome

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any more than a poster advertising a concert is to be identified with the music. This distinction seems more illuminative than basically the same distinction expressed in terms of passive and active revelation. D. feels, therefore, that the fact of revelation is a condition of the act of faith, and knowledge of this condition, mediated by external signs, does not compromise either the freedom or the supernaturalness of faith in revelation itself. An airplane ticket, for example, does not force a man to board; nor is it the actual flight. Whether one agrees with D. or not, the dialogue comparison and subsequent distinctions between the fact of revelation as a condition and the actualized revelation itself as distinct entities are much more tractable than is the expression "fact of revelation" with no further distinctions.

Given the above, the theologian is able to make a sharper distinction between the judgment of credibility, which is objective and abstract, and the judgment of credentia, which is subjective and practical. The former would pertain to the fact of revelation as a condition for dialogue; the latter, to the commitment of the actual dialogue. It is perhaps this condition to which *Humani generis* refers in the text about the power of human reason in relation to the origin of the Christian religion. In any case, the Encyclical is maintaining a middle position between fideism and hypercritical science and could not, therefore, be affirming that pure reason alone is capable of the engagement of faith in the realized dialogue which is revelation.

Those who teach the treatise on faith will find in the concluding chapter and the Appendix a useful bibliography and series of quotations reaching up to Kierkegaard. Though D. does not pretend to give a technical and exhaustive summary of material, the compilation would benefit by including references to Baillie, Buber, Bultmann, Bauer, Dodd, and E. Fuchs. More evident signs of acquaintance with these writers would, perhaps, add to D.'s commendable effort to avoid the almost universal and seemingly inevitable tendency to wrap studies of faith in a mist of abstractions.

West Baden College

P. JOSEPH CAHILL, S.J.

THE MYSTERY OF CONFIRMATION: A THEOLOGY OF THE SACRAMENT.
By Marian Bohen, O.S.U. New York: Herder and Herder, 1963. Pp. 192.
\$4.50.

This book attempts to formulate a theology of confirmation which takes into account recent literature concerned with the question. Chap. 1 deals with the "Problem of Confirmation," the theological debate regarding the true meaning of the sacrament. A survey of pertinent biblical texts and documents from tradition (Fathers, liturgy, magisterium) shows that



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confirmation is the sacrament in which the Holy Spirit is given in a special way: in order to perfect or complete the initiation begun with baptism. But in what does this completion consist? It does not consist in "socializing" the individualistic child of God, nor in the imposition of the obligation to think about and concern oneself with others. All this is associated with baptism in water. The completion does not consist in making the baptized a soldier of Christ. This too is an effect of baptism. The completion consists in the bestowal of a dispositive reality, a sacramental grace, which effects a new real relation to the Holy Spirit by which the Christian attains a more permanent docility to the Spirit. This new relation of docility to the Spirit as *dynamis* constitutes the Christian a more perfect instrument through which the Spirit bears witness to Christ. Chap. 2 considers confirmation in the context of saving history. It is seen as the revelation in symbol of the power of the Spirit. Chap. 3 treats in detail of the work of the divine *ru'ah* of Yahweh in the *OT* and the divine *pneuma* in the *NT*. The conclusion is reached that "Spirit" refers to the presence and power of God in the world of men. Confirmation, as *mysterion* of the Spirit, confers on the baptismal grace a firmness and perfection which places the confirmed Christian in a more stable and definitive manner within the realm of the *pneuma*. Chap. 4 studies the liturgical and credal formularies which treat of the work of the Spirit. In this context, the Spirit is revealed as a sealing or anointing which crowns and completes the baptismal mystery. Chap. 5 introduces a plea to teachers to become acquainted with recent studies on confirmation and proposes a number of suggestions for a catechesis preparatory to confirmation. Chap. 6 gives an outline for the progressive development of the doctrine of confirmation from grade school to college.

This reviewer would agree with B.'s stress on confirmation as a completion of the initiation begun with baptism through a special gift of the Holy Spirit by which the Christian attains a "more supple obediential potency to respond to the *dynamis* of God." But it is disappointing that she stopped here. If the effect of baptism is to conform the Christian to Christ, the effect of confirmation and the other sacraments is to develop the initial resemblance: to realize in the Christian, who is made a Christian through baptism, a further aspect of the personal life of Christ. The Pauline doctrine that baptismal sanctification consists in configuring the individual to Christ dead and risen, a doctrine exploited by Origen and the fourth-century catecheses, indicates that the individual is inserted into salvation history, which is a *processus in Christum*. Some Fathers also treat confirmation in this same way. Tertullian, St. Cyril of Jerusalem, and Theodore of Mop-

suestia link confirmation to the mystery of Christ's baptism in the Jordan. Thus they indicate that this bestowal of the Spirit configures the Christian to Christ of the public life. Since the sacraments are the means by which the Christian is configured more perfectly to Christ, is implicated more perfectly in the *processus in Christum*, a theology of confirmation ought to treat of the significance of the sacrament precisely as a new insertion into Christ, as a means of configuration to Christ.

B. is perhaps too strong in her statement that the effect of *robur ad pugnam* must be attributed to a "newer conception of confirmation as the sacrament of combat" probably originating with Faustus of Riez (p. 47). While this is a common theme of many modern writers, it would appear that some nuances are called for in view of the statements of certain Fathers. St. Cyril of Jerusalem does link the "mystical chrism" with the putting on of "the whole armor of the Holy Spirit" so that the Christian may stand against "the power of the enemy and vanquish it" (*Mystagogical Catechesis* 3, 2). The same notion is brought out in the *Sacramentarium Serapionis* 25 and in St. Augustine's *In Joannis evangelium* 33, 3.

B. is inaccurate in saying that the current interest in confirmation dates from the lecture given by Dom Gregory Dix at Oxford in 1946 (p. 15). If one insists on giving Dix credit for awakening interest in confirmation, then 1936 would be a better date. In that year Dix revived the theory of Mason, which then became a bone of contention within the Anglican communion long before Dix's Oxford lecture. One might question the assertion that Jn 7:37-39 is not connected with the sacramental gift of the Spirit (p. 25). Some observations of the author, such as the statement that certain papal documents are not intended "to shape Catholic teaching" (p. 36), are poorly phrased. Again, the author asserts that confirmation does not effect "a new real relation on the part of the Holy Spirit to the confirmed" (p. 42), implying that such a relation is effected by baptism. Finally, B. states that the efficacy of the sacramental action stems from the presence of the redemptive mysteries of Christ. Then in a footnote (p. 62) she says that "This is a highly disputed point." The truth of the matter, however, is that the fact is not disputed. The discussion concerns *how* the redemptive mysteries are present.

On the positive side it should be said that this book will provide valuable help for high school and college teachers, who at present have very little in the way of English books on this subject.

Weston College

EDWARD J. KILMARTIN, S.J.



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A THEOLOGY OF HISTORY. By Hans Urs von Balthasar. New York: Sheed & Ward, 1963. Pp. 149. \$3.50.

The best summary of the aim, strength, and weakness of this rich but incomplete little book is found in the author's own Preface to the second edition: "The trouble with the first edition of this little sketch was that the title promised more than the book was meant to contain. It should really have been called the *nucleus* of a theology of history. It was only intended to be about the relation of Christ . . . to time in general, the time of human history, with the Church's time mediating between them as the universalization, accomplished by the Holy Spirit, of Christ's temporal and at the same time archetypal existence. Handling it this way involved looking at the subject exclusively from above, not explicitly stating but rather taking for granted created things as the content which is given its form by the christological categories. This made it impossible to give an adequate treatment of the total view of a theology of history promised in the title, embracing both the orders of Creation and Redemption." The second edition has tried to remedy this somewhat one-sided view from above by a new introduction and a more detailed final chapter, as well as by various "deepenings" of the main body of the text. A more rounded picture is now presented; yet the focus of attention still remains primarily on what we might call a theology of Christ in history rather than a theology of human history taken in its natural and supernatural totality.

With these reservations made, it is a pleasure to pay tribute to the depth and beauty—both in content and form—of the ideas which the distinguished Swiss Catholic theologian has here developed for us. The central theme is the mode in which Christ lives out in time, first in His own historical humanity and then in the Church, His timeless intra-Trinitarian relation of Son to the Father. This relation is one of total openness and receptivity, of perfect image, towards His Father. All that the Son has He has received from the Father. Now the characteristic *human* way which Christ has chosen to express or reveal this eternal personal stance of receptivity is a receptivity unfolded moment by moment in the human mode of time. This means that Christ willingly and lovingly accepts to *wait* with *patience* (which the author maintains is a more basic dispositive Christian virtue than even humility, though it seems rather to me only humility itself drawn out into time) for the unfolding of His Father's will, for His appointed "hour," precisely as it opens up one phase at a time, each at its appointed moment and not before, in our historical time.

Hence the author claims—justly, to my mind—that in His human consciousness Christ did not want to know all the details of His life, of His

Father's will for Him, ahead of time and clearly, as though He were some master chess player with a vantage point outside of time who already knew all the moves of the game and was merely playing them out one by one to preserve the outward appearance of being like the other players. He wanted rather to live out in the human temporal mode the constant openness, plasticity, *disponibilité* of consciousness and will that lies at the core of His personal relation to His Father. This attitude becomes in turn the essential characteristic of the Church's relationship toward Christ and the Father, in the Holy Spirit, as she imitates her Spouse through the time between the Resurrection and the Parousia. Our Lady is a concrete living model of this for the Church, and every Christian in turn should take on the same disposition as the inner form of his spirituality.

What light does this throw on cosmic and secular human history? Only this much: Christ is the one concrete universal, so to speak, in human and cosmic history, assuming into Himself all the essential universal laws of human nature and growth in the cosmos but expressing them in a strictly unique, personal, hence free and radically unpredictable, undeducible way. Accordingly, we can be sure there must be and will be an ultimate convergence of some sort between total cosmic history and Christ in His Mystical Body. But it is strictly impossible for us to predict or outline ahead of time, from our human viewpoint, situated in still unfolding time and looking up from below, what form this convergence will take.

B. ventures no further than this in his interpretation of cosmic and secular history as assumed into the total Christ. Perhaps he cannot, on principle, go much further. Although he does not bring the point up in this book, this would seem to be the main ground for his recent almost vehement critique, if not repudiation, of the spirituality of Teilhard de Chardin (*Wort und Wahrheit* 18 [1963] 339-50), precisely because it seems to him guilty of the presumption of trying to bind the divine freedom at work in time to a set of humanly discernible universal natural laws of the evolution of the cosmos as a whole and to predict in some way the mode of convergence of cosmic and salvation history.

Although B.'s warnings against a return of rationalistic gnosis under a new Christian disguise are salutary, it does not seem clear to this reviewer that the charge is decisively telling against Teilhard's total thought. Teilhard never, to my knowledge, tries to predict the exact way in which the passage to Point Omega will take place. And if von Balthasar's own basic principle is correct, as I think it is, that Christ is the concrete universal of all human history, fulfilling all the essential and universal laws of human life-in-this-cosmos in His own free, unpredictable, divinely chosen way,

then we have the right at least to sketch out in broad outline what universal laws we can discern and to affirm that they must find their realization in Christ in *some* way, though exactly how must remain hidden from us as we await in time the Father's appointed "hour" for us.

In conclusion, then, this present book is an extremely rich and suggestive, but seriously incomplete, study in the theology of history.

Fordham University

W. NORRIS CLARKE, S.J.

A THEOLOGY OF WISDOM. By Kieran Conley, O.S.B. Dubuque: Priory Press, 1963. Pp. xiii + 171. \$3.00.

Even though all the right distinctions be made and the points on either side carefully qualified, the debate about the value of scientific vs. kerygmatic theology seems to leave one with the feeling that the kerygmatic approach is existential and affective, while the other is essentialist and cerebral. It is therefore good to see the Priory Press, champion of scientific theology, come out with this little volume. One of its main concerns is to show that theology, as conceived and presented by St. Thomas, not only illumines the intellect but also, because of the depth and the vitality of the truths explored, inflames the will and thus speaks to the whole man, head and heart.

Theology is both science and wisdom, but even as science it is not, as some would say, made sterile by being conclusion-obsessed. Bernard Lonergan points out that science moves "from principles to conclusions in order to grasp both principles and conclusions in a single view" (quoted, p. 73). The principles of theology are divinely revealed, and theology as science will move from them and back to them in order to understand the reality which such principles, together with the conclusions derived from them, reveal—in order, that is, to understand God and the things of God. Thomas writes that "the ultimate end of sacred doctrine is the contemplation of Truth in heaven," and thus the perfection of theology on earth must be judged by some kind of approximation to that end; and that end has its decidedly affective overtones.

As wisdom, theology of course penetrates more deeply into the revealed principles, defends them, understands their interrelation and essential unity, and thus comes to a profound appreciation of the harmony and the wonder of all that God has revealed. The true theologian cannot fail in such a work to experience a certain beginning of eternal happiness.

These points, as they are made by Fr. Conley, seem eminently logical, even obvious. But it seems to me that the apostles of kerygmatic theology



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text are genealogical and chronological tables and an extremely selective bibliography of two pages. The omission of maps is striking. More striking is the distribution of space to the various periods of Israelite history. The history from the beginnings to the monarchy is covered in fifteen pages; Noth's celebrated and usually misunderstood dictum that there is no history of Israel before David may, the reader feels, be pushed here to a point where Noth himself did not push it. The monarchy is treated more spaciouly in sixty-five pages. The rest of the book is given to the exilic, postexilic, and New Testament periods. B. is aware that his treatment will appear lopsided, and it does; and it is true that the part which he treats more fully is less well known than the earlier history of Israel. To this reviewer it seems that it would have been better to omit any treatment of earlier history altogether. Such a condensation of the complexities of early Israelite history will surely leave the beginning student, for whom the book is intended, under a false impression concerning this period. The treatment otherwise is conservative, based on the generally accepted conclusions of scholars. More attention to the composition would have made the book more attractive; the style is frankly pedestrian.

Loyola University, Chicago

John L. McKenzie, S.J.

THE PROBLEM OF "CURSE" IN THE HEBREW BIBLE. By Herbert Chanan Brichto. *Journal of Biblical Literature Monograph* 13. Philadelphia: Society of Biblical Literature and Exegesis, 1963. Pp. x + 232. \$2.00. Within recent years James Barr has accused traditional biblical theology of over-indulgence in aprioristic theorizing, in which the immediate context of the expressions under analysis is neglected. No such charge can be leveled at the author of the present work. Unlike previous scholars such as Mowinckel and Hempel, who attempted to find in the Bible the magical concepts which they had discovered in other Near Eastern cultures, B. starts with the biblical text itself, appealing to the Akkadian sources only to confirm what he has already established by a careful analysis of all the relevant scriptural data. The problem is basically a practical one, i.e., how to translate the derivatives of the three stems **lw*, **rr*, and **ql*. The difficulty arises from the fact that "curse" and "swear" have come to have such generic and overlapping meanings in modern languages that, outside of manuals of moral theology, we do not preserve the precise conceptual distinctions which were present in more primitive cultures. According to B., **ālā*, which is first of all a conditional self-curse, forming a part of every oath or treaty, also means a conditional imprecation, addressed to the deity, asking for the punishment of a malefactor whose guilt cannot be proved. B. understands the third statement in

the decalogue (Ex 20:7), in the light of this practice, to forbid not a false oath, as in Lv 19:12, but the malicious use of a conditional imprecation to cast suspicion on an innocent party. The stem 'rr, on the other hand, has the force of "curse" only in the operative sense, i.e., put under a ban, and hence need not imply the presence of an imprecation. *qll*, whose basic meaning is "light," "easy," "small," does not mean "curse" in the *piel* but has a much more general sense, ranging from verbal abuse to material injury. The notion of "cursing God," an act of suicidal folly in any theistic society, is completely foreign to the Bible. Despite its apparently limited subject matter, this book throws new light on many hitherto puzzling passages in the Hebrew Bible.

Woodstock College

Schwylar Brown, S.J.

THE BIBLICAL DOCTRINE OF VIRGINITY. By Lucien Legrand, M.E.P. New York: Sheed & Ward, 1963. Pp. xvi + 167. \$3.50. L. has brought together seven articles published (1960-1962) in *Scripture, Indian Ecclesiastical Studies*, and *Nouvelle revue théologique*. The chapters as they stand in the book are grouped under three main heads: The Prophetic Value of Virginité (The Prophecy of Final Doom; Virginité and the Kingdom), The Sacrificial Value of Virginité (Virginité and the Cross; Virginité as an Apotheosis), The Spiritual Value of Virginité (Virginité and Liberty; Virginité and Charity; Virginal Fecundity). A Conclusion and three indexes (General, Scripture References, and Greek Words) complete the volume. The NT's advance over the negatively viewed celibacy of Jeremiah (Jer 16:1-4) is to be traced to Jesus himself and found treated principally in Paul (1 Cor 7) and Luke (Lk 18:29b-30; 14:26; 1). As between the eschatological framework of Paul's treatment and Luke's view of virginité as a way of sharing in the sacrifice of the cross it must be said that it is "Luke's portrait of the Virgin Mary that constitutes the best synthesis of the biblical doctrine of virginité . . . Her virginité is 'lowliness,' a poverty that turns already toward the cross and has the same significance, augurs the end of the present world and shows a flesh stripped of all conceit" (p. 148 f.). One may say that we have here a stimulating, informed book, worth reading, even if, at the end, one may feel that texts and their application have been pressed quite hard.

West Baden College

Joseph J. DeVault, S.J.

LA LENGUA HABLADA POR JESUCRISTO. By A. Díez Macho. Buenos Aires: Editorial Guadalupe, 1962. Pp. 82. The eminent Semitic philologist of the University of Barcelona here reviews the present state of the question:

What language did Jesus speak? This reconsideration is timely, in view of the epigraphic evidence garnered by Israeli scholars within the past four years from En-Gedi and other Judean sites; these discoveries demonstrate that Hebrew and Greek, as well as Aramaic, were in daily use in second-century Palestine, and they have naturally given further impetus to the view, already expressed on other grounds (see, for instance, *Journal of Biblical Literature* 79 [1960] 32-47), that Hebrew remained the normal spoken language of Judea, or at least of the Jerusalem area, well into the Christian period. After surveying the evidence presently available on the character and distribution of the Aramaic dialects in use in Palestine during this period, D. concludes in favor of the traditional view that Aramaic rather than Hebrew was the popular language of Judea as well as Galilee in Jesus' time, and expresses a tentative judgment that Judean Aramaic was essentially the same language as that spoken in Galilee. In view of the multilingualism evident in manuscripts and inscriptions from the period, he considers that Jesus knew Hebrew as well (cf. Lk 4:16 ff.) and that in all probability He spoke Greek. We are indebted to D. for a useful and knowledgeable survey of the question. In passing, however, we may mention as puzzling the derivation of Aramaic *ḥaqlâ*, "field," from Latin *ager* (p. 28); the word is common in Semitic, and attested in Akkadian from the third millennium B.C., and therefore can hardly be derived from Latin.

Woodstock College

Richard I. Caplice, S.J.

THE SHIP AND RELATED SYMBOLS IN THE NEW TESTAMENT. By Earle Hilgert. Assen, Neth.: Van Gorcum, 1962. Pp. 158. Written under the direction of B. Reicke of Basel, H.'s dissertation is divided into two parts, the first of which explores the symbolism of ship and sea in pre-Christian literature and art. H.'s careful survey reveals the ship variously employed as a symbol of life or of the soul, transport to afterlife, the state or nation, and the world or universe. In the same period the sea is conceived as an evil element, inimical to the forces of creation and order, and as a primal element, that from which all else is derived. The bulk of H.'s work is contained in Part 2, from which the monograph takes its title. Especially noteworthy in this section is chap. 5, entitled "The Problem of Symbolism in the Gospels." H. neatly characterizes symbolic interpretation and its limits. Appealing to the categories of M. J. Lagrange, H. shows that "symbolic interpretation differs from both allegorizing and demythologizing, for it seeks a unity between the event and its theological significance which maintains the importance of both" (p. 65). Even in a short notice a word of praise must be accorded H.'s thorough honesty in the detailed analyses that he makes of

NT pericopes mentioning the ship or related symbols. Repeatedly, the author emphasizes the experimental and tentative nature of his results. His conclusions will be of special interest to ecclesialogists: fundamental is the concept of the bond between the individual and the community. The ship is frequently a divine refuge or a figure implying mission. Moreover, the ship is intimately linked with themes pertaining to the sacraments, and it is often connected with events reflecting pivotal points of salvation-history. Both exegetes and theologians may quarrel with H.'s interpretation of this or that *NT* unit, but they will find much of value in his principles and methodology.

St. Gregory Abbey, Shawnee, Okla.

Richard Sneed, O.S.B.

THE HISTORY OF THE SYNOPTIC TRADITION. By Rudolf Bultmann. Translated by John Marsh. New York: Harper & Row, 1963. Pp. viii + 456. \$8.50. It is remarkable that so fundamental a book in modern Gospel study as Bultmann's *Geschichte der synoptischen Tradition*, first published in Germany in 1921, should only now appear in English. Together with M. Dibelius' *Die Formgeschichte des Evangeliums* (1919), it was one of the main pillars of the Form Critical approach to the Gospels. Dibelius' work waited only fifteen years for an English translator and appeared almost thirty years ago (1934) under the title *From Tradition to Gospel*. However, no one will regret the publication of this English translation of B.'s "history" even at this late date. For it is a basic reference book in *NT* studies today. It is true, however, that Form Critical studies of the Gospels have advanced considerably beyond the stage first proposed by B. Refinements and corrections have been introduced in the course of the last forty years. But even if one does not accept all the conclusions which B. draws from his method and approach, nevertheless the method has proved itself and cannot be ignored by anyone who wants to acquire a proper understanding of the Gospels. To ignore it is to play the ostrich. It is well known that a sane use of this method has been espoused by Catholic exegetes and that it is precisely such a use that has been so fruitful and productive in modern Catholic gospel study. An excellent example of the latter is J. Dupont's *Les béatitudes* (2nd ed.; Bruges, 1958). But would this book ever have been written without the pioneering efforts of B.? Spot checks reveal that the translation has been carefully done—aside from an occasional solecism. It was based on the third German edition, and a sort of appendix even incorporates supplementary material published by B. in 1958 as an *Ergänzungsheft* (= the fourth edition). This material is mostly bibliographical and represents B.'s attempt to relate new and significant contributions in Form Critical studies to his original

discussion. It is unfortunate that the translator and publisher could not have seen their way to the incorporation of this material into the body of the text itself. However, asterisks added to the page numbers of the text call the reader's attention to the supplementary material. The English translation of this work of a master will be welcomed on all sides.

Woodstock College

Joseph A. Fitzmyer, S.J.

L'ÉGLISE DANS LA BIBLE. Communications présentées à la XVII^e réunion annuelle de l'ACEBAC. Montréal: Desclée de Brouwer, 1962. Pp. 203. 125 fr. The Association Catholique des Etudes Bibliques au Canada have undertaken, for the first time, to publish the papers presented at their annual meetings. The 1960 meeting was entirely devoted to a theme of contemporary interest, the Church in the Bible. The articles in the present collection offer a convenient summary of contemporary biblical scholarship in this area. Special attention should be called to J.-L. D'Aragon, "Le caractère distinctif de l'église johannique" (pp. 53-66), and F. Zéman, "L'Eglise dans la perspective des Actes des apôtres. 'Tous ceux qui invoquent Ton Nom' (Ac 9:14)" (pp. 67-84) An excellent bibliography (pp. 169-202), topically arranged, covers the literature on this subject from 1940-1961. A simple listing of titles will give an adequate idea of the scope of the collection: "Le Qahal et son contexte culturel" (M.-C. Matura); "L'Evangile de saint Matthieu, évangile ecclésiastique" (A.-M. Malo); "L'Authenticité de Mt 16:17-19 et le silence de Marc et de Luc" (A. Legault); "L'Eglise, corps du Christ: Origine de l'expression chez saint Paul" (L. Ouellette); "Le Christ tête de l'église, selon les Epîtres aux Colossiens et aux Ephésiens" (H. Paradis); "L'Eglise dans l'Epître aux Hebreux" (J. Morin); "L'Eglise dans l'Apocalypse" (L. Poirier); "L'Eglise missionnaire et ses fondements bibliques" (Y. Gaudreault).

St. Basil's Seminary, Toronto

J. T. Forestell, C.S.B.

BIBLICAL AND PATRISTIC STUDIES IN MEMORY OF ROBERT PIERCE CASEY. Edited by J. Neville Birdsall and Robert W. Thomson. Freiburg: Herder, 1963. Pp. 269. \$8.50. The price of this volume is perhaps justified by the technical nature of its contents. Of the seven biblical studies the first, by D. Winston Thomas, proposes a new explanation of *b'lyta'al* (= "swallower," "abyss") in the OT. The other six are devoted to NT textual matters. E. Amand de Mendieta's "Basile de Césarée et Damase de Rome: Les causes de l'échec de leurs négociations" is the longest essay in the volume and the one of most interest to theologians. After reviewing the history of Basil's attempts to win Damasus over to his program for re-

uniting the Eastern churches, the author summarizes the reasons most often given to explain Basil's failure, and proposes another: the profound divergence in the ecclesiologies of Basil and Damasus. R. M. Grant's "The Fragments of the Greek Apologists and Irenaeus" is valuable both for its comments and for its English translations. (To the bibliography on page 201 should be added M. Richard and B. Hemmerdinger, "Trois nouveaux fragments grecs de l'Adversus haereses de Saint Irénée," *Zeitschrift für die neutestamentliche Wissenschaft* 53 [1962] 252-55.) The other four patristic studies will be of more interest to specialists in Armenian and Syriac patrology. As one would expect in a memorial volume, there is a short biography of Robert Casey and a bibliography of his publications from 1920 to 1958.

Woodstock College

Robert E. Carter, S.J.

HERMAS ET LES PASTEURS: LES TROIS AUTEURS DU PASTEUR D'HERMAS. By Stanislas Giet. Paris: Presses Universitaires de France, 1963. Pp. 333. 22 fr.

Among the recent studies on the Apostolic Fathers should be mentioned the series of textual studies published by Dr. Stanislas Giet of the University of Strasbourg. In addition to a discussion of the various historical, moral, and dogmatic problems raised by this curious apocalypse, G. attempts to propose a new version of the older Hegelian theory of some of the primitive Christian documents. According to G., the work reflects three stages of composition and publication, the work of opposing Christian communities: about the year 100 arose the *Visions*, a Judeo-Christian work influenced by the Apocalypse, Clement of Rome, and other early works; about the middle of the second century, this work was adapted by the author of the ninth Parable, who (according to the theory) came from the milieu of Pope Pius (A.D. 138-161) as suggested by the story in the Muratorian canon; finally, an opposing Christian group, represented by pseudo-Hermas, under the reign of the Antonines, added the rest of the work, *Parables* 1-8 and 10, and the *Mandates*. G.'s monograph represents many years of labor on Hermas, and even those who may not agree with his thesis will find many of his remarks and his fresh approach most stimulating.

Fordham University

Herbert Musurillo, S.J.

LA TRADITION APOSTOLIQUE DE SAINT HIPPOLYTE: ESSAI DE RECONSTITUTION. By Bernard Botte, O.S.B. *Liturgiewissenschaftliche Quellen und Forschungen* 39. Münster: Aschendorff, 1963. Pp. xlv + 112. DM 24.— A welcome and long-awaited book from an expert liturgiologist. After explaining the problem of getting at Hippolytus' lost Greek *Apostolica traditio*

and the necessity of working with the surviving ancient versions and Greek texts in their original form and not in modern translations (as Gregory Dix was forced to do), B. in his Introduction describes the discovery of the *AT* and gives his views on the identity of the author (adversely criticizing P. Nautin's *Hippolyte et Josipe* [Paris, 1947]) and of the liturgy presented in the *AT* (rejecting the views of J. M. Hanssens, *La liturgie d'Hippolyte* [Rome, 1959]); describes and evaluates the sources for reconstructing Hippolytus' original work, tries to give a clear idea of the structure of the *AT* in the light of these direct or indirect witnesses, and states the methods and criteria used in trying to come close to the archetype of all the surviving witnesses. In his bilingual and trilingual edition, B. prints, on the left-hand page, the principal witness or witnesses (the Latin of the Verona palimpsest, where this has survived, and B.'s own Latin version of the best non-Latin witness; but a Greek text is printed if this is the best witness) and on the right-hand page a French translation. The notes are intended chiefly to justify the translation of the more important words. It is to be hoped that Dom Botte will now do a new edition of the *AT* for the *Sources chrétiennes*, reprinting the present text(s) and translation and providing the full commentary he is perhaps uniquely fitted to write.

Woodstock College

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

RÉPERTOIRE BIBLIOGRAPHIQUE DE SAINT AUGUSTIN 1950-1960. By T. van Bavel, O.E.S.A. *Instrumenta patristica* 3. Steenbrugge: Sint Pietersabdij; The Hague: Nijhoff, 1963. Pp. xxii + 991. 860 fr.; 62 fl. B. had planned after World War II a continuation of E. Nebreda's *Bibliographia augustiniiana* (1928) for the years 1929-40. He soon found that to keep up a bibliography of the Augustinian literature appearing in the 1950's was itself a full-time task, and he dedicated himself to it, publishing an annual bibliography in *Augustiniana*, the quarterly (begun 1951) of the Augustinian Historical Institute at Héverlé-Louvain. The present volume, in the series of *subsidia* accompanying the *Corpus christianorum*, conflates all these annual bibliographies into a single huge one. Each entry is accompanied, as needed, by a brief indication of its chief points or, in the case of a book, by its table of contents; readily accessible book reviews are also noted. Despite its size the bibliography does not aim at absolute completeness. For example, B. refers the user to another bibliography by another compiler for work on medieval or modern O.E.S.A. writers; for example, again, no completeness is sought on subjects which, while of interest to students of Augustine or even dealing with Augustine to some degree, open up huge areas by themselves (North Africa; Platonism; influence of Augustine on medieval writers, on

Jansenism, on the Reformers; cf. p. viii). There are 5502 entries, but a good number of these are repetitions of the same work under several headings; an evaluation of each entry's rank, by a system of asterisks explained on p. vii, is welcome and indeed necessary, since the description of contents is not always a sure guide. Of the four *Instrumenta* that have thus far appeared (cf. *TS* 21 [1960] 68; 24 [1963] 333-34) this will surely be the most widely useful. There are three indexes: authors of entries; names found in titles of entries; topics (an alphabetical gathering of the subheadings used in the bibliography).

Woodstock College

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

SALVE REGINA MISERICORDIAE: HISTORIA Y LEYENDAS EN TORNO A ESTA ANTÍFONA. By José María Canal. *Temí e Testi* 9. Rome: Edizioni di Storia e Letteratura, 1963. Pp. 340, 8 plates. The question of the authorship of the *Salve* has long remained unsolved. The chief contenders for authorship have been Adhemar, Peter of Compostella, and, especially, Herman the Cripple. Fresh light on the problem is shed by the new research of C. After a brief study of the literary antecedents of the *Salve*, he presents the case for attributing it to St. Bernard. Before the first appearance of the *Salve*, the Cistercian liturgical books were undergoing a reform of such severity that before its completion Abelard, in a letter (*ca.* 1131) to the Abbot of Clairvaux, charged the reformers with suppressing all suffrages of the saints, and even omitting commemorations of the Blessed Virgin. Such a charge would impress St. Bernard, who was directing the revision of the antiphonary. The *Salve* appears in the earliest codex of the reformed antiphonary, dating *ca.* 1150, and is given remarkable prominence in the 1145 Statutes of Cluny, being prescribed for all liturgical processions throughout the year not having proper chants. Study of the style of the *Salve* shows a remarkable correspondence to the style of St. Bernard. Further, the *Vita christiani*, written *ca.* 1160-70, reports that St. Bernard admitted, under pressure, in a General Chapter, that he heard angels chanting the *Salve*. C. therefore considers it highly probable that St. Bernard composed the text, while suggesting that Guido of Cherlieu composed the music. He also reviews, without giving much weight to them, legends dating to the twelfth century in which St. Bernard is said to have learned the *Salve* in a vision. The case for other possible authors is examined in detail and found to be poorly grounded. C.'s research is a real contribution which no future studies on the *Salve* can afford to overlook.

Loras College, Dubuque

Wm. G. Most

THE ADMINISTRATION OF THE SACRAMENTS. By Nicholas Halligan, O.P. Staten Island, N.Y.: Alba House, 1963. Pp. xxi + 585. \$9.75. This is a textbook in style, format, and purpose, to be used by priests and seminarians as a practical guide for the sacramental ministry. It is a much more extensive treatment than that found in ordinary summaries and, since it is the only book in English devoted exclusively to its subject, it is likely to win popular approval. References are limited to the code of canon law and the decisions of the Holy See, and only proximate moral principles are given. As an appendix to the sacrament of penance, there are twenty-two pages on sins of unchastity, and the treatise on matrimony includes the customary moral section on conjugal chastity. "Consideration of the differing opinions of commentators has been avoided in favor of the common teaching and of what is safe to act upon in practice." Yet, the opinions of other theologians contrary to those of H. are often indicated. Thus, on the proximate matter of the sacrament of penance, H. admits that "Some reputable moralists teach opinions that require merely internal dispositions of the penitent as pertaining to the essence or validity of the sacrament; the external acts of the penitent are not absolutely necessary but only at best conditions or dispositions." While H. will allow conditional absolution to the unconscious dying Catholic "even though he has led an evil life before becoming unconscious, or even if death overtakes him in the act of sinning," he holds that "a confessor must not absolve a person who refuses his ministrations up to the very last moments of consciousness." Yet, in dealing with extreme unction, a footnote informs us that some theologians would allow the administration of this sacrament to those who were contumaciously impenitent in mortal sin before lapsing into unconsciousness. It is strange to see "at least six times the Our Father and Hail Mary" in the list of penances commonly considered as grave in view of the author's own principle that "the general norm for grave penance is that which, if otherwise it were imposed by the Church, would bind gravely,—something that is or can be so imposed by the Church." A very detailed table of contents and an alphabetical index make the information in this book readily available.

Woodstock College

Joseph S. Duhamel, S.J.

MORAL PROBLEMS TODAY. By Werner Schöllgen. Translated by Edward Quinn. New York: Herder and Herder, 1963. Pp. 236. \$4.75. The dean of the Catholic theological faculty of the University of Bonn presents a series of fourteen essays on disparate moral problems. Characteristic are his erudition and speculative turn of mind, his approach which is situational and existential in the legitimate sense, and his effective use of history, sociology,

and psychology as necessary adjuncts in the field of morals. S. provides no ready and simple solutions for complicated moral situations, but his personal insights make old problems ever new and reveal a broad avenue of access to the ultimate solution of new problems. In each chapter some dimension is emphasized that is usually lacking in the works of the manualists. Thus, in his consideration of venial sin, the stress is less on the morality of the individual act than on the fact that habitual venial sins are the symptom of an absence of fortitude and the measure of one's spiritual health and character. The morality of entertainment is judged on the premise that it should appeal to the whole man: that intellectual and emotional tensions must be balanced by a form of entertainment that reaches the level of man's intellectual and spiritual nature. From this are derived general conclusions on the moral responsibility of the entertainer and the entertained, especially in the field of television. The doctrine of hell in the pastoral care of souls is seen as a synthesis of the values of justice and love, and the effectiveness of its use depends on both the nearness and the fear of death. To offset the danger that the political oath may be used by the unscrupulous to rob the individual of his sense of personal responsibility in following the commands of civil authority, S. explains the conditions under which the oath ceases to oblige. Absolute pacifism is not a logical conclusion from the lessons of the Sermon on the Mount and is rejected as contrary to the demands of individual and social responsibility. Yet, S. can see no legitimate application of the principle of double effect in the use of the massive nuclear weapons of today. Internal sins are judged not only from the morality of their object but especially from the psychological harm that results from the escape into the world of daydreams. The similar and dissimilar elements of psychotherapy and confession are exactly listed lest the doctor be set up today as the lay pastor of souls and the successor to the priest in the confessional whose role must retain its primacy for its values of spiritual health. These and many other considerations will prove of interest and profit to those who wish to broaden and deepen their understanding of moral theology.

Woodstock College

Joseph S. Duhamel, S.J.

THE REVIVAL OF THE LITURGY. Edited by Frederick R. McManus. New York: Herder and Herder, 1963. Pp. 224. \$4.50. A collection of essays to celebrate the twenty-fifth anniversary of Fr. Godfrey Diekmann's editorship of *Worship*. This anthology of enlightened commentary on the many aspects of our contemporary liturgical renewal is a fitting tribute to America's distinguished liturgist. It translates into literary form the standing ovation which greeted the appearance of Fr. Godfrey at Philadelphia's 1963 Liturgi-

cal Week. The contribution by Robert Hoyt ("Liturgy and the Social Order") is perhaps the one which gives the most adequate summary of the work of *Worship* and its editor. The ideal which it adopts for the liturgical apostolate, the quality and breadth of the learning which is required, the straightforward and down-to-earth meeting with the flesh-and-blood people of every day, are all typically characteristic of the editor's twenty-five-year policy for *Worship*. Mr. Hoyt minces no words. He notes, for example: "Despite all the ties of sympathy and mutual respect between the liturgical and social movements, I think it is simply a fact that the former has not yet given the latter the support it needs. Liturgists have not understood to what extent the translation of liturgical piety into concern for the multitude is a test of the truth and depth of their spirituality." But other contributors to this volume do seem aware of the situation. Fr. Joseph Connolly was well advised to call his essay "The Parish: A Total View." And Fr. C. McNaspy's excellent discussion of the relation of music and liturgy might well have been incorporated, just as it stands, into the Constitution on liturgy which was published on December 4, 1963. Other names in the table of contents constitute a litany representing this country's collaborators with D. in the work of liturgical education: Frs. H. A. Reinhold, Gerard Sloyan, William O'Shea, Carroll Stuhlmueeller, Maur Burbach, Robert Hovda, and Frederick McManus, as well as Mother Kathryn Sullivan, Edward Foye, and Maurice Lavanoux. The book has not been outdated by the liturgy Constitution: we need to ponder its principles.

Woodstock College

John Gallen, S.J.

AT THE ORIGINS OF THE THOMISTIC NOTION OF MAN. By Anton C. Pegis. New York: Macmillan, 1963. Pp. 82. \$2.50. The St. Augustine Lecture Series began at Villanova University in 1959 with a distinguished address by Paul Henry, S.J., and projects publications by scholars such as Vernon Bourke and Henri Marrou. The 1962 lecture by Anton C. Pegis is now in print and may be considered a chapter complementary to the classic lecture on "Christian Anthropology" in Etienne Gilson's *Spirit of Medieval Philosophy*. Situating his discussion historically, P. holds that Aquinas' unitary view of man is a profoundly original one drawing on Aristotle for its technical categories and analysis but on Augustine for its inspiration and view of man in the concrete. Two principles are seen to summarize the Thomistic interpretation of the human composite: first, that "the union of soul and body, conceived in Aristotelian terms as the union of form and matter, exists for the sake of the soul"; secondly, that "human compositeness is an internal completion of the substance of the soul in the line of its very intellectuality."

Thus, to Augustine's historical approach to man Thomas contributed a metaphysical one. Here P. would have made a further valuable point if he had indicated, or at least clarified, whether the "language of history" and the "language of metaphysics" are merely complementary or whether they may not be shown to be intrinsically interrelated. Appended to the lecture are several significant translations from Nemesius *On the Nature of Man*, on which St. Thomas drew for his knowledge of Plato's anthropology and which he mistakenly attributed to St. Gregory of Nyssa.

Woodstock College

Leo J. O'Donovan, S.J.

CRISIS OF FAITH: THE RELIGIOUS PSYCHOLOGY OF ADOLESCENCE. By Pierre Babin. Translated and adapted by Eva Fleischner. New York: Herder and Herder, 1963. Pp. 251. \$4.50. B. has attempted to speak as a psychologist, an educator, and a pastor. His trilingual analysis of the crisis of faith and its implications may be criticized by those proficient in one of these languages, but as a synthesis his book is worth the serious attention of anyone dealing with young Catholics. In particular, B. presents a discussion of the psychological dimensions of adolescent faith which is realistic and at times profound. B. has written for *Lumen Vitae* and *Religious Education* and cites as a source of psychological data an inquiry made among two thousand predominantly French Catholic adolescents. He stays close to his data in speaking of the stages of growth in faith and attendant crises. In the last one hundred pages of the book B. discusses some of the pastoral and educational problems confronting those dedicated to the Christian education of young people, and stresses the importance of understanding and witness. It is a commonplace in the social sciences to insist that the social domain conditions and limits the psychological. This suggests the chief limitation of B.'s work for an American audience. To a great extent his analysis of the crisis of faith is peculiarly French. While one suspects that many young people in this country experience very similar difficulties, it is quite possible that the stages of growth and the crises B. describes have a somewhat different tonality in the context of American society. The difficulty with saying this is that there is no way of knowing at the present time whether it is in fact the case. Unfortunately, there is no American equivalent of B.'s work.

St. Andrew Bobola House, Boston, Mass.

Barry McLaughlin, S.J.

THE WISDOM OF EVOLUTION. By Raymond J. Nogar, O.P. Garden City, N.Y.: Doubleday, 1963. Pp. 408. \$5.75. This book, evidently intended for the general reader, deals with evolution and its philosophical and

theological implications. In spite of numerous lacks of interpretation of technical words, it does not take for granted expertise in any area on the part of the reader, and is a serious and well-documented study. N., a River Forest Dominican, has specialized in the philosophy of science. In the first part of the book, he presents the evidence for organic evolution in a sympathetic and adequate manner. Secondly, he not only indicates the limitations of our facts and theory at this moment, but goes on to make proper distinctions about the application of the term evolution to cultural and cosmic history. He also discusses evolutionism, particularly as an ideology. In the "synthesis," the third and final section, we find the impact of evolution on philosophy (including such deviations as determinism and relativism), with notable reference to the natural law, order in the universe, God the Great Designer, and the relevant Catholic theology. All in all, the field is well covered and the notes for each chapter gather in all the available literature. For me, there are areas of discussion which I felt less than adequately handled. Thus, the concept of natural species, the nature of an essence (with no clear-cut description of its diachronic character), the deeper meaning of God's concurrence (I think the word ought to be abolished, and something like continued creation, or creativity, substituted), and the hierarchical nature of the universe. I also felt that the author had slighted what could have been mined from the lode-ideas of Teilhard. Despite these negative remarks, I conclude by saying that, in general, this is the best book on the topic by an American Catholic scholar.

Fordham University

J. Franklin Ewing, S.J.

MATTER AND SPIRIT: THEIR CONVERGENCE IN EASTERN RELIGIONS, MARX, AND TEILHARD DE CHARDIN. By R. C. Zaehner. New York: Harper & Row, 1963. Pp. 210. \$4.50. The aim of the series *Religious Perspectives* is a new understanding of man in the hope that such knowledge will lead to the rediscovery of God. This theme is well carried in Z.'s new book, the eighth volume of the series. Although he has written extensively on the great religions of the world, his purpose here is not to present an objective study on comparative religion, but rather to propose a subjective interpretation of man's religious history seen from within the structure of the Catholic Church. Detailed examination of important religious movements such as Taoism, Buddhism, Hinduism, Confucianism, and Zoroastrianism, issue in a conclusion that reflects Teilhard de Chardin's disappointment on becoming acquainted with the thought of the East: "Almost all the ancient religions . . . are out of step both with our science and with our activity." Z. agrees that the Eastern religions cannot withstand the advance of Western science.

No purely mythological deity can for long hold the allegiance of modern man, and the mysticism of private escape can no longer satisfy, for mankind is demanding a religion that provides for the salvation of the whole race. Neither Confucianism nor Taoism was able to endure the impact of militant Marxism, and all attempts to bring Islam into harmony with the modern age have failed. As for Marxism, it lacks a vision capable of uniting men in an ordered society and in a common sense of purpose; it does not tell us how to put back a heart in a heartless world. Only Christianity, which is both "this-worldly" and "other-worldly," has always taught that the universe of matter is a rational construction, rationally ordered by a suprarational God. Through the Incarnation matter and spirit, nature and grace finally combine to build up the mystical body of the risen Christ for the individual and collective salvation of mankind.

St. Mary's College, Kansas

Cyril Vollert, S.J.

L'ÉGLISE AUX CENT VISAGES 1-8. Paris: Editions du Cerf, 1963. The Editions du Cerf seem endlessly inventive in new publishing projects. This one was suggested by the first session of Vatican II considered as a great manifestation of world-wide Church unity: "It is time that we learned how the diversity of the men here gathered, the diversity of their cultures, their languages, their visions of the world, is the wealth contained in this unity. The Church is one but it has a hundred faces. The effort will be made in this collection of volumes to describe these faces and to make their significance understood." In order of appearance the series contains (1) Jean Cadet, *L'Eglise et son organisation* [pp. 174; 4.50 fr.]: a canonist examines present-day Church organization [papacy, council, college of cardinals, curia, congregations, etc.] in its historical origins and present problems from the viewpoint of the Church as the *signum levatum in nationes*. (2) José De Broucker, *L'Eglise à l'est 1: La Pologne* [pp. 125; 3.60 fr.]: the editor of *Informations catholiques internationales* discusses the Church in Poland since the end of the Second World War. (3) Yves M.-J. Congar, O.P., *Le concile au jour le jour* [pp. 143; 3.90 fr.]: C.'s notes made during the first session, partly published in French periodicals and newspapers; pp. 105-42 contain some papal documents, statistics, etc. (4-5) François Biot, O.P., *De la polémique au dialogue 1: L'Eglise face aux chrétiens séparés* [pp. 144; 3.90 fr.], *2: Les chrétiens séparés face à l'église* [pp. 135; 3.90 fr.]: B. traces successively the attitude of the Church to various dissident groups, and of the latter to the Church, from the medieval Greek schism down to the changed ecumenical climate of the twentieth century and of Vatican II in particular. (6) Jean Maurice, *Voyages chez les Protestants: Anglicans et Luthériens* [pp. 119; 3.90

fr.]: a Catholic journalist gives his firsthand impressions of the inner life, especially liturgical and pastoral, of the Anglican Church and of the Lutheran Church in Scandinavia and Germany. (7) François Malley, O.P., *Inquiétante Amérique latine* [pp. 175; 6 fr.]: M., a member of the now defunct *Economie et humanisme* group, analyzes the situation of the Church in Latin America, the difficulties it faces and the possibilities of renewal, against the social and economic background of these nations. (8) Yves M.-J. Congar, O.P., *Pour une église servante et pauvre* [pp. 151; 5.70 fr.]: C. here reprints his study of "La hiérarchie comme service" from *L'Épiscopat et l'église universelle* [cf. *TS* 24 (1963) 306-9], incorporating into it his essay "The Historical Development of Authority in the Church" from *Problems of Authority* [cf. *TS* 23 (1962) 686-87], and adding a previously unpublished conference given at Rome during the first session of Vatican II, "Titres et honneurs dans l'église: Brève étude historique"; the three essays complement each other nicely on the theme, dear to Pope John XXIII, of the Church as poor and the servant of mankind, which has come more and more to sum up the aspirations of Vatican II.

Woodstock College

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

THE ECUMENICAL MOVEMENT AND THE UNITY OF THE CHURCH. By Thomas Sartory, O.S.B. Translated by Hilda C. Graef. Westminster, Md.: Newman, 1963. Pp. xx + 290. \$5.75. Since its appearance in German in 1955, this work has been recognized as one of the best statements of the Catholic position with regard to many problems under discussion in the ecumenical movement. The English translation, smooth and accurate, abbreviates many of the footnotes but is enriched by some additions, notably several new excursuses. The historical part of the work is closely packed with information about Protestant and Catholic ecumenism since 1910, but unfortunately breaks off with Evanston (1954), thus omitting New Delhi and John XXIII. S. finds the key to the ecumenical problem in ecclesiology and takes a critical view of the WCC statements regarding the Church (including the Toronto Declaration of 1950). In his systematic part, S. seizes upon Möhler's category of the "incarnational" as basic to Catholic ecclesiology, and shows how this category is lacking in Protestantism. Nevertheless he finds positive value in Protestant Christianity, by reason of its *vestigia ecclesiae*. In discussing these, he compares Catholic and Protestant views on Christology, Mariology, grace, ministries, sacraments, and the word of God. He maintains that dissident communities are not simply man-made organizations, but are somehow consecrated to Christ by reason of their

authentic Christian heritage and a kind of collective *votum ecclesiae*. The basic flaw in Protestantism, according to S., consists in its subordination of sacrament to word and of ontological reality to personal experience. In scope and thoroughness this book is representative of Continental controversial theology at its best. S. gives abundant data concerning recent theological developments, especially in Germany, where Catholic and Lutheran theologians have entered into fruitful debate. He shows a good familiarity with British ecumenical literature but has little to say about the American scene. He seems to look upon the United States as a theological wilderness where the "Social Gospel" still holds unchallenged sway.

Woodstock College

Avery Dulles, S.J.

EGLISE ET SOCIÉTÉ ÉCONOMIQUE 2: L'ENSEIGNEMENT SOCIAL DE JEAN XXIII. By Jean-Yves Calvez, S.J. *Théologie* 55. Paris: Aubier, 1963. Pp. viii + 123. This small but concise work is a supplement to a previous work written in collaboration by the author and Fr. Jacques Perrin: *The Church and the Economic Society: The Social Teaching of the Popes from Leo XIII to Pius XII*. This new work deals with the *Mater et magistra* of John XXIII. Two new themes appear in this Encyclical: socialization and development. The diverse consequences of socialization are discussed in the spheres of property, work, enterprise, government intervention, unions, and current imbalances in economies. The key concept of socialization—which word does not appear precisely in the Latin text—is interpreted sociologically as the interdependence of social relations between men. One of the chief points made by Pope John is the equality of opportunity for all men through free social interaction. Socialization has the possibility of fulfilling human rights as well as benefits in the moral order, and these are related. Satisfaction of such material needs as food, lodging, clothing, medicine, and social security ensures a stability and closer unity in the political order. Socialization is not without the danger of propaganda, but Pope John is optimistic about controls on abuses. C. notes that this letter stresses a wider diffusion of private property so that all may own at least a modest amount. A new emphasis is placed on work, on its personal quality. Public property is legitimate as long as the principle of subsidiarity is observed. This principle is urged, too, in agriculture and in the developing nations. An economic balance is urged between the rural areas and the rest of the state, between the developing countries and those more advanced. C. observes that social development must keep pace with the economic, that in this Encyclical, too, the political evolution is implicit in the community of free men. Among

commentaries on *Mater et magistra*, this work is an intellectual giant, since it succeeds in dealing with the sociological and economic concepts in a meaningful manner.

Loyola College, Baltimore

James J. Conlin, S.J.

THE CHRISTIAN COMMITMENT. By Karl Rahner, S.J. Translated by Cecily Hastings. New York: Sheed & Ward, 1963. Pp. vi + 218. \$4.50. This volume (British title: *Mission and Grace* 1) is a translation of part of R.'s *Sendung und Gnade*, already reviewed in these pages (*T'S* 21 [1960] 487-90). It contains approximately the first third of the German book and will presumably be followed, as the British title indicates, by further volumes. All the essays in the first volume, apart from the opening one ("The Present Situation of Christians: A Theological Interpretation of the Position of Christians in the Modern World"), are "Theological Reflections on Fundamental Pastoral Questions," to use the German rubric, and cover the relationship of creation to redemption, the place of the individual Christian in redemptive history, Mary and the apostolate, the Mass and asceticism for young people, thanksgiving after Mass, and televised Masses. Cecily Hastings, as always, does a readable and accurate translation.

Woodstock College

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

CATHOLIC THOUGHT IN CRISIS. By Peter Riga. Milwaukee: Bruce, 1963. Pp. xiv + 198. \$3.50. The modern revolution in every area of human life addresses a challenge to the Church, primarily in the person of the layman, whose "proper function is the incarnation of the divine life into the temporal domain." R. gathers into focus much of current Catholic thought in this area. After offering basic and general orientations toward the notion of Christian humanism, R. presents a valuable sketch of a theology and spirituality of the layman, grounding his active apostolic mandate in baptism and confirmation and emphasizing that his sanctification is to be worked out in his temporal tasks. The real terms of the "incarnation of Christian attitudes and ideas into temporal realities in all of their ramifications" remain elusive, and R. rightly points out that much further thought is required. The third part of the book takes up the pressing problem of religious freedom. The theological basis for religious liberty is ably exposed and certain properly political problems are discussed. R. draws an inspiring picture of the personal attitudes that should characterize the meeting of Catholic and non-Catholic on issues that are of mutual concern. As a presentation of lines and directions of thought, the treatment is generally broad and diffuse rather than deep and concentrated. The biblical considerations in the first section of the book

could well have called explicit attention to the fact that the Christian's mission in the world is not merely one of collaboration in creation but, in view of the cosmic disorder introduced by original sin, must also involve redemption through suffering. While R. expressly cautions us regarding the limits of an appeal to Scripture, one has at times the uneasy feeling that Scripture is called upon to provide more light than it can on a problem whose explicit formulation comes much later. R. distinguishes the eschatologist and incarnationalist viewpoints in such a way as to force the former from the field before the battle is joined. The question that divides these two views is not, as R. suggests, whether terrestrial realities have a Christian meaning but rather what that meaning is. The extended and annotated bibliographies after each section are an extremely valuable feature.

Woodstock College

Martin J. Foley, S.J.

THE CHRISTIAN COLLEGE IN THE TWENTIETH CENTURY. By Bernard Ramm. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 125. \$3.00 R.'s book sketches the ideas of two classical and three modern educators: Augustine, Melancthon, Newman, Abraham Kuyper, and Sir Walter Moberly. He concludes with a brief statement in which he sets down the meaning of their ideas for the American Christian university. R.'s treatment of each figure is adequate to his limited aims, although that of Newman scarcely does him justice, particularly regarding his views on academic freedom. His style, which is often simplistic rather than simple, is perhaps excused by the recollection that these chapters were originally lectures. Far more detrimental is his failure to discuss the fundamental difference between the position of Augustine and Newman on the one hand, and that of Melancthon (at least as he appears in R.'s presentation) and Kuyper on the other. R. rightly sees Augustine and Newman as stressing the intrinsic value of profane studies, especially the liberal arts. He sees Melancthon's approval, however, as based on their utility in the study of Scripture and Kuyper's as proceeding from a voluntarist conception of value. Unhappily, R. seems unaware of the significance of this difference in any discussion of the theory behind an institution which is both Christian and humanist. Instead he simply stresses the fact that all four men wanted liberal arts to be the foundation of any further education. R.'s own position is closest to that of Moberly, who dismisses any return to the classical education typified by Oxbridge or any attempt to establish the Christian-humanist ideal envisioned by Newman. M. would solve the problem of having a Christian university primarily by seeing that the faculty was composed entirely of active, dedicated Christians. The great difficulty with R.'s summary statement (which is little more than

a restatement of M.'s position) is that it signally fails to provide any intrinsic relation between Christianity and profane studies. The value of his book lies not in any solutions it has to offer but in its pointing out some of the problems facing the educator who would be at once Christian and humanist.

Woodstock College

G. Michael McCrossin, S.J.

THE RELIGIOUS PRESS IN AMERICA. By Martin E. Marty, John G. Deedy, Jr., and David W. Silverman. Commentary by Robert Lekachman. New York: Holt, Rinehart and Winston, 1963. Pp. 184. \$4.00. Both the Protestant and Catholic press in America are guilty of the same basic shortcomings: cultural irrelevance and a preoccupation with intramural trivia. Marty, a Lutheran minister and associate editor of the *Christian Century*, also faults the Protestant press for being "invisible," unknown to the non-Protestant world, and even divided itself into mutually self-centered sects that ignore one another. Ample funds, technical competence, and guaranteed circulation make this failure more inexcusable. "Institutional might and personal loyalty is not matched by ideological strength." Of the hundreds of sectarian periodicals, only the *United Church Herald* and, to a lesser degree, the *Lutheran* and the *Episcopalian* have sufficiently broad horizons and secular relevance. Among the independent journals, the *Christian Century*, *Christianity and Crisis*, and *Christianity Today* generally succeed in avoiding trivia and in interpreting Protestantism in a culturally relevant manner. M. serves up a broad survey but seems to waste words hammering away at the same points too long and too hard. Deedy, editor of the *Pittsburgh Catholic*, presents a tidy history of the Catholic press here from immigrant beginnings to the present, with a judicious use of statistics. Realistically acknowledging the progress made, D. nonetheless scores the Catholic press for being too safe to engage in relevant controversy on issues that demand a forthright stand (civil rights, for instance). This timidity results from clerical control and the perennial Catholic confusion between "official" Church policy and the opinions of individual Catholics. D. suggests more lay control and clear labeling of the sources of editorial comment. As for the space taken up by the trivia of diocesan life, D. seems to adopt a resigned, if dissatisfied, attitude. But those tasteless ads for The Talking Lady of Fatima Doll, etc., have got to go. Silverman, a rabbi and managing editor of *United Synagogue Review*, shares with his Christian confreres a contempt for the parochialism that fills the pages of sectarian organs. But in relation to contemporary culture, S. feels that the Jewish "position" is frequently indistinguishable from the secular libertarian outlook. He offers a diverting history of the Yiddish press

here, but much of what he has to say of the English Jewish press is really more relevant to ethnology and sociology than to religious journalism. Lekachman's closing commentary is worth reading for its astute and (unlike the three main contributions) concise analysis of the religious press. "At their best, the religious journals supplement their secular rivals. At their worst, they are irrelevant."

Woodstock College

John M. Phelan, S.J.

THE PROTESTANT LITURGICAL RENEWAL: A CATHOLIC VIEWPOINT. By Michael J. Taylor, S.J. Westminster, Md.: Newman, 1963. Pp. xxi + 336. \$5.50. This book summarizes the information gained from the author's questionnaire sent to some 1500 pastors of three Protestant traditions in the United States: the Free Churches, the Reformed, and the Lutherans. The information is concerned with the actual status of the liturgical renewal within major Protestant denominations. The author makes liturgical renewal synonymous with sacramental renewal and so was concerned to find out the mind of the pastors towards the place of the Lord's Supper in worship as well as their actual pastoral practice in their congregations. Hence the questions deal with the relation of the preaching of the word to the celebration of the Lord's Supper, the definition of sacrament, the meaning of the sacrament of the Lord's Supper, the Lord's presence in the sacrament, the relation of the sacrament to the Lord's sacrificial death. Then there are questions which touch the actual celebration, such as the frequency, the manner, who is admitted to communion, etc. Before giving his own summary of his findings in the case of each Church, the author lets the pastors speak for themselves through extensive and, in many places, almost continuous quotations from their answers. This makes the survey extremely interesting and vital and also makes for many surprises. While this work may not represent a complete and definitive survey of the liturgical renewal among Protestants in this country, it surely furnishes valuable and reliable information about it.

St. Mary's College, Kansas

Everett A. Diederich, S.J.

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Paul Anciaux, *Le sacrement de mariage: Aux sources de la morale conjugale* (new ed.: Louvain: Nauwelaerts, 1963. Pp. 324; 130 fr. Cf. *TS* 23 [1962] 511). Frederick Copleston, S.J., *A History of Philosophy 4: Descartes to Leibniz* (Garden City, N.Y.: Doubleday, 1963. Pp. 400; \$1.35. Cf. *TS* 21 [1960] 322-25). E. O. James, *Seasonal Feasts and Festivals* (New York: Barnes & Noble, 1963. Pp. 316; \$1.75. Cf. *TS* 23 [1962] 100-2). Hans Küng,

Pour que le monde croie: Lettres à un jeune homme (tr. from the German by H.-M. Rochais and J. Evrard; Paris: Editions du Cerf, 1963. Pp. 141; 4.50 fr. Cf. *TS* 24 [1963] 536-37). Josef Pieper, *Leisure, The Basis of Culture* (tr. by Alexander Dru; New York: New American Library of World Literature, 1963. Pp. 127; \$.60. Cf. *TS* 10 [1949] 352-53). Karl Rahner, S.J., *Ecrits théologiques* 3 (tr. from *Schriften zur Theologie* 1-4 and *Zur Theologie des Todes* by B. Fraigneau-Julien, P.S.S., and G. Daoust, S.J.; Bruges: Desclée de Brouwer, 1963. Pp. 206; 120 fr. Cf. *TS* 17 [1956] 251-53; 375-80; 18 [1957] 288-89; 23 [1962] 138-41; 509). Edward Schillebeeckx, O.P., *Christ, Sacrament of the Encounter with God* (tr. by Paul Barrett, O.P., et al.; New York: Sheed & Ward, 1963. Pp. xvii + 222; \$4.50. Cf. *TS* 22 [1961] 478-81). Ceslaus Spicq, O.P., *The Trinity and Our Moral Life according to St. Paul* (tr. by Sr. Marie Aquinas, O.P.; Westminster, Md.: Newman, 1963. Pp. xvii + 133; \$2.75. Cf. *TS* 19 [1958] 618-21). George H. Tavard, *Écriture ou église?: La crise de la Réforme* (tr. from the English by C. Tunmer, O.P.; *Unam sanctam* 42. Paris: Editions du Cerf, 1963. Pp. 359; 21 fr. Cf. *TS* 21 [1960] 484-85). Roger Troisfontaines, S.J., *I Do Not Die* (tr. by Francis E. Albert; New York: Desclée, 1963. Pp. 295; \$4.75. Cf. *TS* 22 [1961] 143-45).

BOOKS RECEIVED

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

Scriptural Studies

- D'Aragon, J.-L., S.J. *L'Eglise dans la Bible: Bibliographie (= L'Eglise dans la Bible* [Bruges, 1963] pp. 169-202.) Bruges: Desclée de Brouwer, 1962. Pp. 34. 20 fr.
- Biblical and Patristic Studies in Memory of Robert Pierce Casey*. Ed. by J. Neville Birdsall and Robert W. Thomson. New York: Herder and Herder, 1963. Pp. 269. \$8.50.
- Bonsirven, Joseph, S.J. *Theology of the New Testament*. Tr. by S. F. L. Tye. Westminster, Md.: Newman, 1963. Pp. xxiv + 413. \$9.75.
- Bruce, F. F. *The Epistle of Paul to the Romans: An Introduction and Commentary*. Tyndale New Testament Commentaries 6. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 288. \$3.00.
- Bruce, F. F. *Israel and the Nations from the Exodus to the Fall of the Second Temple*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 254. \$3.95.
- Buis, Pierre, C.S.Sp., and Jacques Leclercq, C.S.Sp. *Le Deutéronome*. Sources Bibliques. Paris: Gabalda, 1963. Pp. 217, 2 maps.

- Calvin, John. *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter*. Tr. by William B. Johnston. Grand Rapids, Mich.: Eerdmans, 1963. Pp. xiv + 378. \$6.00.
- Cambridge History of the Bible 2: The West from the Reformation to the Present Day*. Ed. by S. L. Greenslade. New York: Cambridge Univ. Press, 1963. Pp. x + 590. \$8.50.
- Clark, Gordon H., et al. *Can I Trust My Bible?* Chicago: Moody Press, 1963. Pp. 190. \$3.50.
- Dentan, Robert C. *Preface to Old Testament Theology*. Rev. Ed. New York: Seabury, 1963. Pp. 146. \$3.00.
- Dodd, C. H. *Historical Tradition in the Fourth Gospel*. New York: Cambridge Univ. Press, 1963. Pp. xii + 455. \$10.00.
- Dulles, Avery, S.J. *Apologetics and the Biblical Christ*. Woodstock Papers 6. Westminster, Md.: Newman, 1963. Pp. xii + 76. \$1.50 paper.
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- Foulkes, Francis. *The Epistle of Paul to the Ephesians: An Introduction and Commentary*. Tyndale New Testament Commentaries 10. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 182. \$3.00.
- A Harmony of the Gospels in the Knox Translation*. Ed. by Leonard Johnston and Aidan Pickering. New York: Sheed & Ward, 1963. Pp. xii + 252. \$6.00.
- Lloyd-Jones, D. Martyn. *The Basis of Christian Unity: An Exposition of John 17 and Ephesians 4*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 64. \$5.00.
- Lohfink, Norbert, S.J. *Das Hauptgebot: Eine Untersuchung literarischer Einleitungsfragen zu Dtn 5-11*. Analecta biblica 20. Rome: Pontificio Istituto Biblico, 1963. Pp. xxiv + 317. \$8.00.
- McKenzie, John L., S.J. *Myths and Realities: Studies in Biblical Theology*. Milwaukee: Bruce, 1963. Pp. xvi + 285. \$4.75.
- Mauser, Ulrich W. *Christ in the Wilderness*. Studies in Biblical Theology 39. Naperville, Ill.: Allenson, 1963. Pp. 159. \$2.75 paper.
- Metzger, Bruce M. *Chapters in the History of New Testament Textual Criticism*. New Testament Tools and Studies 4. Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1963. Pp. x + 164. 20 glds.; \$4.00.
- The New Testament: A New Translation in Plain English*. Tr. by Charles Kingsley Williams. Grand Rapids, Mich.: Eerdmans, 1963. Pp. [27] + 545. \$3.95.
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- Church's Faith*. Foundations of Catholic Theology Series. Englewood Cliffs, N. J.: Prentice-Hall, 1963. Pp. ix + 118. \$3.95; \$1.50 paper.
- Romaniuk, Casimir. *Les chemins de l'exégèse du Nouveau Testament*. Le Puy: Mappus, 1963. Pp. 69. 3.70 fr.
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- Vos, Howard F. *Genesis and Archaeology*. Chicago: Moody Press, 1963. Pp. 127. \$.39 paper.

Doctrinal Theology

- Algunas cuestiones sobre la fe teologal*. XIX Semana española de teología (1959). Madrid: Consejo Superior de Investigaciones Científicas, 1962. Pp. 298. 160 ptas.
- Anciaux, Paul. *Le sacrement du mariage: Aux sources de la morale conjugale*. 2. éd. Louvain: Nauwelaerts, 1963. Pp. 324. 130 fr.
- Bertrams, Wilhelm, S.J. *The Celibacy of the Priest*. Tr. by Patrick Byrne, S.M. Westminster, Md.: Newman, 1963. Pp. 127. \$2.50.
- The Church: Readings in Theology*. Compiled at the Canisianum, Innsbruck. Foreword by Gustave Weigel, S.J. New York: Kenedy, 1963. Pp. xii + 242. \$4.95.
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- Durst, Bernhard, O.S.B. *Inwiefern ist die Eucharistiefeier ein wahres Opfer Christi und der Gläubigen?* (= *Theologie und Glaube* 53 [1963] nos. 3-4). Neresheim (Württemberg): Ulrichsbuchhandlung, 1963. Pp. 53.
- Dziasek, Franciszek. *Jezus Chrystus 1: Boski Poslaniec* [Tractatus Christologicus]; 2: *Zbawcze Misterium* [Tractatus Soteriologicus]. Poznań, Poland: Ksiegarnia Sw. Wojciecha, 1962. Pp. 472, 558. 180 zl.
- L'Evêque dans l'église du Christ*. Ed. par H. Bouëssé et A. Mandouze. Bruges: Desclée de Brouwer, 1963. Pp. 374. 240 fr.
- Guitton, Jean. *L'Eglise et les laïcs*. Bruges: Desclée de Brouwer, 1963. Pp. 198. 120 fr.
- McReavy, L. L. *Peace and War in Catholic Doctrine*. Oxford: Catholic Social Guild, 1963. Pp. 57. 5s. paper.
- Martínez, Fidel G. *Evolución del dogma y regla de fe*. Bibliotheca Theologica Hispana 1/4. Madrid: Consejo Superior de Investigaciones Científicas, 1962. Pp. 243.
- Megivern, James J., C.M. *Concomitance and Communion: A Study in*

- Eucharistic Doctrine and Practice*. Studia Friburgensia 33. Fribourg, Switz.: University Press; New York: Herder Book Center, 1963. Pp. xxiii + 264. 30 fr.; \$7.00.
- Miller, John H., C.S.C. *Signs of Transformation in Christ*. Foundations of Catholic Theology Series. Englewood Cliffs, N.J.: Prentice-Hall, 1963. Pp. x + 117. \$3.95; \$1.50 paper.
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- Proceedings of the Society of Catholic College Teachers of Sacred Doctrine 9* (1963). Weston, Mass.: Regis College, 1963. Pp. 212.
- Ramm, Bernard. *Them He Glorified: A Systematic Study of the Doctrine of Glorification*. Grand Rapids, Mich.: Eerdmans, 1963. Pp. 148. \$3.25.
- Roy, Lorenzo, et al. *Etudes théologiques*. Quebec: Presses de l'Université Laval, 1963. Pp. 205.
- Schillebeeckx, Edward, O.P. *Christ the Sacrament of the Encounter with God*. Tr. by Paul Barrett, O.P., et al. New York: Sheed & Ward, 1963. Pp. xvii + 222. \$4.50.
- Semmelroth, Otto, S.J. *Mary, Archetype of the Church*. Tr. by Marie von Eros and John Devlin. New York: Sheed & Ward, 1963. Pp. xiv + 175. \$3.95.
- Teología del episcopado*. XXII Semana española de teología (1962). Madrid: Consejo Superior de Investigaciones Científicas, 1962. Pp. 621. 390 ptas.
- Troisfontaines, Roger, S.J. *I Do Not Die*. Tr. by Francis E. Albert. New York: Desclee, 1963. Pp. 295. \$4.75.
- Vatican II: The Theological Dimension*. Ed. by Anthony D. Lee, O.P. Washington, D.C.: Thomist Press, 1963. Pp. xvi + 621. \$9.75.

Moral Theology, Canon Law, Liturgical Questions

- Bouscaren, T. Lincoln, S.J., and James I. O'Connor, S.J. *The Canon Law Digest 5* (1958-1962). Milwaukee: Bruce, 1963. Pp. 847. \$10.75.
- Bouscaren, T. Lincoln, S.J., Adam C. Ellis, S.J., and Francis N. Korth, S.J. *Canon Law: A Text and Commentary*. 4th rev. ed. Milwaukee: Bruce, 1963. Pp. xvi + 1004. \$11.50.
- Cronin, John F., S.S. *The Social Teaching of Pope John XXIII*. Milwaukee: Bruce, 1963. Pp. ix + 83. \$1.35 paper.
- Fischer, Balthazar. *Le peuple de Dieu autour de l'autel*. Tr. de l'allemand par Corinne Weber. Esprit liturgique 20. Paris: Editions du Cerf, 1963. Pp. 86. 3.60 fr.
- Ford, John C., S.J., and Gerald Kelly, S.J. *Contemporary Moral Theology*

- 2: *Marriage Questions*. Westminster, Md.: Newman, 1963. Pp. viii + 474. \$7.50.
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- The Irish Penitentials*. Ed. by Ludwig Bieler. *Scriptores Latini Hiberniae* 5. Dublin: Dublin Institute for Advanced Studies, 1963. Pp. x + 367. 42s.
- Leclercq, Jean, O.S.B. *La liturgie et les paradoxes chrétiens*. *Lex orandi* 36. Paris: Editions du Cerf, 1963. Pp. 305. 12.60 fr.
- Liturgie: Gestalt und Vollzug (Festschrift für Joseph Pascher zum 70. Geburtstag)*. Hrsg. von Walter Dürig. Munich: Hueber, 1963. Pp. xi + 365. DM 28.—
- Nocent, Adrien. *The Future of the Liturgy*. Tr. by Irene Uribe. New York: Herder and Herder, 1963. Pp. 215. \$3.95.
- Pascher, Joseph. *Das liturgische Jahr*. Munich: Hueber, 1963. Pp. 781. DM 38.—
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SIGLA

OLD TESTAMENT

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

NEW TESTAMENT

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

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