

BOOK REVIEWS

THE CAMBRIDGE HISTORY OF THE BIBLE 2: THE WEST FROM THE REFORMATION TO THE PRESENT DAY. Edited by S. L. Greenslade. Cambridge: Cambridge Univ. Press, 1963. Pp. 590 + 48 plates. \$8.50.

This volume is the second of a series of which the first, treating the Bible from Jerome to the Renaissance, is yet to appear. Nineteen contributors have been employed. The richness of the work can be shown only by an enumeration of its contents: the Bible in the Reformation, biblical scholarship, Continental and English versions, the religion of Protestants, the Bible in Roman Catholicism, the criticism and theological use of the Bible, the rise of modern biblical scholarship, recent discussion of the authority of the Bible, the Bible and the missionary, the printed Bible, and an epilogue on the influence of the Bible on literature, the arts, and Western thought. Two appendixes contain historical listings of such aids as grammars, concordances, lexicons, atlases, and commentaries. A bibliography is given for each chapter. The plates illustrate the chapter on the printed Bible.

There is no other such handbook, and the *CHB* will be indispensable for those who teach and write about the Bible. As a handbook, much of its contents approach the statistical in character. It is a mark of the care and skill with which the contributors have done their work that the statistical material makes more interesting reading than one would expect. This is particularly an excellence of M. H. Black's long chapter on the printed Bible. The story of the English versions of the Bible is fascinating in itself, and its fascination is not obscured in the chapters of S. L. Greenslade and Luther Weigle. It is a mark of the ecumenical character of the age that the history of the Bible, long a very sensitive area in Protestant-Catholic relations, can be written with no echo of past bitterness. All the contributors write critically and candidly of all phases of the history of the Bible in this period. In this context one would congratulate Fr. Crehan for writing on the Bible in the Catholic Church without being defensive—except that one would never expect Crehan to be defensive.

Those who read the book rather than consult it will, of course, be most deeply interested in the chapters which deal with the theological place of the Bible in the Protestant churches. Here one wishes that space and planning had permitted a more extensive treatment of the theological place of the Bible in Roman Catholicism. Crehan had too much territory to cover, and he was able to give no more than a sketch of the developments in Catholic theology, which is and has been more flexible here than most

people know. The contributors make it clear that Protestantism itself has no monolithic position on the Bible. Roland Bainton's chapter on the Bible in the Reformation is extremely thorough on the sixteenth-century controversies. The same thoroughness appears in Norman Sykes's chapter on the religion of Protestants—which means Protestantism as a Bible religion. The plan of the work did not include extensive treatment of Protestantism of the Continent after the sixteenth century, and one can scarcely find fault with this; but it is still hard to find this area of the history of theology in English. The contributors frankly confess the insular character of most British theological thinking during most of the period surveyed.

Within the limits of the work, the contributors have been successful in bringing the treatment of biblical and theological questions up to date. Such topics as Barth and neo-orthodoxy, Bultmann and existentialist interpretation, receive a proportionately full treatment. Crehan has chosen to focus his attention on the recent discussions of Scripture and tradition; this meant omitting some other problems, but no one can deny that the question he chose is central. In contrast, I find that the contributors do not evaluate the most recent translations of the Bible as thoroughly as they treat older versions. Perhaps it was impossible to do more; any translation must be discussed in terms of its acceptance and use, and this cannot be done for the most recent versions.

S. L. Greenslade, by writing the epilogue, assigned himself the most difficult task, and he has wisely begun his treatment on the influence of the Bible by saying that the question is impossible to answer. Literary allusions are easy to identify, but are literary allusions evidence of influence in the full sense of the word? Greenslade observes that the influence of the Bible, rather of biblicism, has not always been wholesome; he instances puritanical severity in sex morality, witch-hunting, the holy war, the misapplication of such ideas as chosen people and divinely elected leader. Others could be added. The interpreter would say that these things come from ignorance of the Bible rather than from knowledge of it. Greenslade goes on to write, in moderation but with understanding, of some leading biblical themes which have without question entered the structure of Western culture. The reader will find this portion of the epilogue a dignified and moving piece of writing.

The reader will not be disappointed; and this reader looks forward to the appearance of the prior volume, edited by G. W. H. Lampe.

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JOHN L. MCKENZIE, S.J.

LE DEUTÉRONOME. By Pierre Buis and Jacques Leclercq, C.S.Sp. Paris: Gabalda, 1963. Pp. 215.

This commentary on Deuteronomy, and a simultaneous one on Proverbs, are the first volumes of *Sources bibliques*, a new series of commentaries on the Old and New Testaments, which promises to be a major addition to Catholic exegesis. Seven other volumes on the *OT*, and ten on the *NT*, are listed as "in preparation," with others yet to come. The reader will be inclined to expect much of this series, since the general editors are Auvray, Benoit, George, Guillet, and Trinquet. They promise that "each volume will include an introduction of considerable length, a translation accompanied by critical notes, a brief commentary on the pericopes—providing varied information of a literary, historical, geographical, and doctrinal nature in clear and concise language."

In this volume the introduction covers some twenty-five pages, the translation occupies the upper half of the left-hand pages, and the commentary runs continuously, without any discussion of special questions, except for a special introduction to chaps. 12–26, the Deuteronomical Code (pp. 98–101). There are two fold-out maps, but no index.

The exegesis is governed by the view that the book was written during the second half of the eighth century by a Levite of the Northern Kingdom, and then, after many years of neglect, was brought out in a second, expanded edition at the end of the seventh century. It received its present form through slight modifications made at the end of, and shortly after, the Exile.

The purpose of the book, as conceived by the eighth-century author, was to promote a religious reform, not by changing religious institutions, but by reforming the life of the individual. To that end the author, preaching in the name of Moses, puts before his readers the choice which faced the Israelites entering the Promised Land. They have, as the early Israelites had, the problem of total commitment to the demands of the covenant in a land dedicated to the worship of local agricultural gods.

The whole book is a sermon addressed to the people of the eighth century and, in its second edition, to the people of the seventh century, reminding them of their vocation at Horeb-Sinai, of their position as the People of God, and of the practical consequences of the choice they are called upon to make.

The author insists strongly, especially in the Deuteronomical Code (chaps. 12–26), on the demands made by the covenant, but he avoids the dangers of legalism by being the first to propose a positive moral approach, in which the observance of the Code is the means of expressing a response of love to the original divine act by which God chose Israel. The idea of divine love,

which he may have borrowed from Osee, governs his view of the election, the covenant, and the promise.

The happiness promised to Israel is described in very material terms, based on the people's conception of "the good life." Fidelity to the covenant will bring the blessing of fertility on the family, the clan, and its herds. It will bring big harvests, long life, victory in battle, and years of peace. But these blessings, though earthly, are looked on as the gift of God, in contrast to the fertility insured by the worship of the agricultural gods. For Israel, the good life, whenever it may come, can never be earned. It is part of the gift of God.

Deuteronomy's characteristic alternation between the plural "you" and the collective "thou" is explained by reference to a modern practice. Leaders addressing African tribal groups alternate in the same way. The change to the collective "thou" indicates that the speaker is addressing, not the individuals, but the personified clan, and appealing to the conscience of the group. The listeners reply, as the Israelites must have, with appropriate interjections. The change from "you" to "thou" cannot, therefore, be used to distinguish different authors.

Because Deuteronomy has had an extensive influence on the thought and language of the *NT*, this commentary can be recommended, not only to those concerned with the *OT*, but to those interested in the *OT* background of *NT* questions, such as the morality in the Sermon on the Mount, the idea of the covenant, and the Pauline concept of the Church as the People of God. It is a commentary which is easily read, because the exegesis, as the editors promised, is clear and concise. May the remaining volumes in the series be as well done.

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EAMONN O'DOHERTY

GOD'S RULE AND KINGDOM. By Rudolf Schnackenburg. Translated by John Murray. New York: Herder and Herder, 1963. Pp. 365. \$6.95.

Schnackenburg is certainly one of the most important Catholic *NT* scholars in the world today, even if he has remained relatively unknown to the average American reader of theology. Now that his *New Testament Theology* and this book are available in English, it may be hoped that his contributions will attract the attention they have already received in Europe. Even more than the French, the German Catholic *NT* scholars have shown themselves courageous in facing the problems raised by modern biblical studies. Here we are fortunate to have the best critical method applied to the very important theological problem of the kingdom of God.

S. devotes nearly a fifth of the book to tracing the notion of God's kingship or reign in the *OT* and in Judaism. The actual Hebrew term that lies behind the *NT* expression "kingdom of God" is not as frequent in pre-Christian usage as one might guess. However, Yahweh was recognized as king in His roles of creator and lord of history. There is also an eschatological kingship implicit in Israel's hope for Yahweh's ultimate victory over all nations. In later Jewish pictures of God's kingship, the roles of the Messiah, the holy war, and the nation come to the fore. The rabbinic works have a strong moral element in their thought about God's kingdom, a kingdom which puts an ethical and religious demand on people. However, there is also an overemphasis on the human contribution to God's kingdom, as if men could hasten the day of the Messiah by the goodness of their lives. In the apocalypses the heavenly and cosmic element of the eschatological kingdom of God and a more universal salvific aspect become dominant.

When we turn to Jesus' preaching, the centrality of the reign of God in His thought is unique. The reign He speaks of is eschatological and does not refer to God's ever-present rule through providence. As Jesus presents God's reign, it has an urgent temporal note: men cannot hasten its coming, but they must prepare for it. It is not nationalistic but open to all who receive it. The clamor for vengeance, often associated with the Day of the Lord in previous thought, disappears, and God's reign is operative in forgiveness and salvation.

S. treats in detail the two principal problems about the relationship of the kingdom of God to Jesus' own ministry and to the Church, and for theologians this will be the crucial part of the book. Along with many others today, S. rejects the two extremist views associated respectively with Schweitzer and Dodd, i.e., that the reign of God is in no sense realized in Jesus (therefore, entirely future), or that it is totally realized in Jesus. Yet S. also rejects what he calls the older Catholic interpretation which sees the kingdom of God established in Jesus' ministry and developing on earth in the Church. He prefers the view shared by many Protestants and more recent Catholics which does not identify the reign of God with the Church.

More specifically, S. insists that the reign of God begins with the salvific preaching and works of Jesus. These are more than portents of the reign; the reign is present and operative in them. Yet the reign is not established and is not fully realized; this is to come in the future. (Notice how important is the emphasis achieved by translating *basileia* primarily as "reign" and secondarily as "kingdom": "reign" is more applicable to Jesus' ministry, "kingdom" is more applicable to the perfect future reality.) S. gives us this phrasing: "... the reign of God present in Jesus and his actions is pro-

visional, in that it precedes the future reign and is not complete or finally closed" (p. 127).

To find adequate terminology for the relationship between the kingdom of God and the Church is equally difficult. Jesus intended to form a community to prepare for the coming kingdom. This was not to be a splinter group but the whole people of God. That, in fact, most of Israel did not become part of the community was a factual development; but the very use of *ekklēsia* in Mt 16:18 may reflect the adaptation of Jesus' thought to this repudiation that was becoming increasingly evident. Granted, then, that the existence of the Christian Church was not an accident but flowed from Jesus' intention, this Church is still an earthly community on pilgrimage. This community shares in the graces of the reign of God so abundantly present in Jesus, likewise it shares in the promise of the future kingdom of God toward which it is oriented. S. rejects, however, any terminology which would characterize the Church as a manifestation or present form of God's kingdom, for God's reign as such has no organization and goes through no process (p. 233).

So much for the teaching of Jesus. Does later thought in the *NT* identify the Church and the reign or kingdom of God? The *basileia* concept from Jesus' preaching certainly influenced the community's realization of its own nature and goal and responsibilities. But S., unlike many other scholars, doubts whether Luke in Acts considered Christ's reign to be actualized in the Church, although Matthew (e.g., 13:41; 21:43) seems to have done so. As for Pauline thought, the picture is complicated, but in general the kingdom of Christ is a wider concept than the Church.

When we come to evaluate S.'s work, of which we have given only the barest outline, let us say from the beginning that this book is the best extant Catholic treatment of the subject. And, on the whole, we agree with the crucial thesis that in Jesus' preaching the Church is not identified with the kingdom of God, nor is it a present stage of that kingdom. S. does not pretend to give a totally satisfactory description of the complicated relationship between the two. There are, however, certain reservations that we have about S.'s treatment of the Gospel evidence. (1) There is probably more identification of the Church with the kingdom by the Evangelists than S. would admit. On pp. 219-20 he says that D. Stanley oversimplifies in holding that Luke, as well as Matthew, pictures God's reign as realized in the Church. But his brief treatment of the evidence scarcely refutes Stanley. (2) Several times (e.g., p. 203) S. rejects rather summarily any coming of the kingdom or of the Son of Man in stages. Undoubtedly S. is right in observing that John A. T. Robinson has gone too far in reducing all eschato-

logical expectations to the fall of Jerusalem. But this event must be taken into account as a coming of the Son of Man and of the kingdom. Perhaps some of Feuillet's early studies of the Parousia passages were inadequate, but his latest treatment of "Parousie" in *SVDB* (1960) is well-balanced and capitalizes on the best in Robinson. In our opinion, the passages where Jesus predicts a coming of the kingdom or of the Son of Man before the present generation passes away demand that the fall of Jerusalem be looked on as a stage in this coming. S.'s treatment of these passages is the weakest section of his book, for he offers no real explanation of them except to say that they are a style of urgent preaching. (3) S.'s treatment of the parables needs modification; in its study of the explanation offered in the Gospels for the parables of the sower, the darnel, and the fish net, it is too narrowly in the line of J. Jeremias' thought. Elsewhere (*Novum testamentum* 5 [1962] 36-45) we have made a case for a more subtle and historical treatment of these explanations and have given the bibliography of a wider French and English literature that qualifies the German schools of parable exegesis.

Nevertheless, if there are still many details of the *NT* notion of the kingdom of God that need clarification, no one can afford to build further without the splendid foundation laid by S. The translation seems to be carefully done. There is occasionally confusing punctuation and editing (e.g., the wrong repetition of the same subtitle on pp. 114 and 117). The German edition had two excellent indexes, both omitted here. It is really serious negligence to publish a work of this scope (and at this price) without any index. There is also some editorial laziness in leaving references to German editions where there are English translations. The frequent Scripture translations seem to come from an adapted Rheims-Challoner translation. Despite the careful adaptation, the use of such an antiquated and textually inadequate translation as a basis in a scientific work is hard to justify.

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APOLOGETICS AND THE BIBLICAL CHRIST. By Avery Dulles, S.J. *Woodstock Papers* 6. Westminster, Md.: Newman, 1963. Pp. xii + 76. \$1.50.

Virtually everyone who has used convert manuals or been through any type of course in theology is familiar with the historicist apologetic, which proceeds through two stages. First, the Gospels are established as reliable historical sources, because their authors knew the facts and were honest. Secondly, a study of the sources indicates that Christ is a divine legate. After D. elaborates the apologetics of historicism, an approach of both precision and symmetry, he finds there a misunderstanding of the limitations of

history as well as a misshaping of the biblical sources. The apparent intellectual neatness of the historicist approach partially proceeds from an over-estimation of the capacity of technical history. The historicist attempted to prove that the Gospels were eyewitness reports and strictly factual. This effort was indifferent to the literary genre of the Gospels, which were written by believers and servants of the Word, casual about the ascertainable modification of the Gospel tradition (Wrede, K. L. Schmidt) and unquestioning about the fidelity of the tradition (Form Criticism). For the conventional wisdom of the historicist apologetic, D. would consider the *NT* documents as "religious testimonies addressed to us by the primitive Church."

No one can come to terms with the Gospels without admitting their persuasive power as well as the "quasi-sacramental efficacy" of the entire Bible. God's word is a call to faith, a form of direct address which immediately involves grace and a subjective dimension of incalculable importance. Thus the Gospels intend to intrude into the "area of religious concern," and they can no more be understood outside this area than economics can be intelligible apart from money. Because the Gospels are religious testimonies, D. proposes "a study of the qualities of the testimony itself." In the *NT* there is a striking unity in the manner in which Jesus is understood. The *NT* faith is proclaimed with conviction and the "*NT* doctrine about Christ is utterly novel." The Christian message transformed the apostles; and the qualities of the Christian message transcend human ingenuity. Considering the dimensions of the testimony is both necessary and fitting for the rational inquirer, who must seek a reason "for the genesis of the extraordinary faith and the unique religious society" we find in the *NT*. Such a confessional approach clearly "respects the intentions of the Evangelists," "leads up far more smoothly to the personal surrender of faith," and is thoroughly Catholic.

The intellectual capital of the historicist was located in the strictly objective, historical approach to the resurrection and the divinity of Christ; so it is to these two aspects that D. turns his attention in the two concluding chapters. The historicist syllogism affirming that since the Gospels are reliable historical witness testifying to the resurrection, the resurrection is to be believed, virtually ignores the lateness of the documents, discrepancies in the narratives, and the diversity of literary genre in the resurrection accounts. While historical investigation can surely exclude the more preposterous theories by studying the kerygmatic speeches of Acts and the Pauline paradosis of 1 Corinthians, a more adequate confessional approach must consider the authoritative testimony in the narratives, the viewpoint of the inquirer, as well as the testimony itself, which manifests a

unanimous faith and clearly indicates a complete religious transformation on the part of the disciples. The confessional approach, therefore, will focus on the entire theological context, in which apologetics is not wrenched from its religious and theological framework.

A consideration of the divinity of Christ must include awareness of the problem of historicity, particularly in the fourth Gospel. Further, there is a growing body of opinion that perhaps the disciples themselves did not clearly recognize Christ as a divine Person during His earthly life. In any case, one cannot escape or deny Jesus' reserve in disclosing who He was. The approach to the *NT* as religious testimony would suggest that a viewpoint moving from the Gospels to Paul to the speeches of Acts manifests a faith "that Jesus was a divine being, Son of God from all eternity." The inevitable and permanent question is, where did this faith come from? If this confession of belief is credible, it is because of the nature and qualities of the apostolic testimony itself. D.'s final chapter concludes with three brief paragraphs recapitulating the purpose and contents of his stimulating book.

D.'s venture into one of the most problematic areas of current theology is as refreshing in vision as it is successful in execution. The author's modesty in proposing the present work as a "rough sketch" should not obscure the central fact that here we have the first brief and clear treatment of Christian apologetics in the light of modern biblical criticism. No other book covers the same difficult terrain with comparable grace and clarity. No reader will fail to appreciate the particular aptitude of the *Woodstock Papers* seal, "Quod vidimus testamur," in this sensitive, nuanced, and technical presentation.

Explicitly to move the *NT* into the area of religious concern is an excellent procedure both from the standpoint of the literature itself and from the viewpoint of the man addressed by the saving message. Aristotle, in an argument to be repeated by Aquinas, had warned against the folly of mathematical proof in politics and rhetorical arguments in mathematics. Both argumentation and certitude must be proportioned to the subject at hand. Taking the *NT* as a religious document is not a confessional prejudice but an awareness of the data. The confessional approach, therefore, perhaps invites a further step that would be congenial to modern personalist philosophy and to current Scriptural studies: an examination of man as a religious being and an investigation of his capacity or need to hear and respond to the religious word. Such investigation would immediately encounter the vital problem of revelation and the form it assumes for the unevangelized. Auerbach observed the tyrannical nature of Scripture, its claim to absolute

authority, as well as its correspondence to something within man. D. preserves the primacy of both poles of investigation.

While the objections to the historicist procedure are indeed sound, I wonder if the problem with historicism is not basically epistemological. The desire for a simple argument, as well as the supposition that understanding is more like than unlike seeing, has led to the establishment of a series of historicist syllogisms that are objective, "out there," and open to impartial scrutiny by any men of good will. Such a mentality was quite evident in Mazzella (Aubert, *Le problème de l'acte de foi*, p. 750), who apparently believed that in the demonstration of credibility there was "nulla difficultas quoad doctos." The impartial and objective series of syllogisms was thought to be an irresistible juggernaut. In indicting historicism, one must always be aware of the larger dimensions of cognitional process in which historicism is a handmaiden. Once one locates the problem of apologetics and biblical criticism in the arena of cognitional theory (abstract and uncongenial as it may be), there is less danger that the legitimate employment of academic history be demeaned or diminished by the nonprofessional scholar. We would have in mind here biblical efforts to distinguish the various strata in the Gospel, as well as the more serious historical consideration that must be given to the total Gospel material if even one genuine logion is admitted. Mt 11:25-30, cited by Jeremias (Bultmann would choose others), is a case in point. And even though there is no unanimity on Christ's use of the Son of Man title, one would not want to see the argument from converging probabilities neglected. It is only in the consistent quest for understanding on all levels that apologetics will be able to grow along the lines so well demonstrated by D.

For the comfort of some who might feel that the *NT* as witness or testimony seems to immolate the familiar apologetic on the altar of innovation, it should be pointed out how biblical such emphasis is, particularly in the fourth Gospel and in Acts, where references to testimony and witness are abundant. It might also be added that D.'s work could have a relation to the seemingly historical discontinuity between the Jesus of history and the Christ of faith. Hitherto the answer to the problem of the Jesus of history has been sought largely in terms of the identity of the Jesus of history and the Christ of faith. One wonders if it might not now be profitable to take more seriously a seeming discontinuity between the earthly Jesus and the resurrected Christ and focus on the constancy, stability, and permanency of the witness to Christ.

In procedure, content, and promise this is an excellent book.

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P. JOSEPH CAHILL, S.J.

THE PRINCIPLE OF ANALOGY IN PROTESTANT AND CATHOLIC THEOLOGY. By Battista Mondin, S.X. The Hague: Martinus Nijhoff, 1963. Pp. x + 190. 18.90 glds.

The young student of scholastic philosophy generally does not realize the importance and the difficulty of the usually neat definitions of analogy. Were he to read M.'s book, he might be surprised that Aquinas' doctrine on analogy is not only varied and diversely named, but also—at least in the case of Cajetan—inadequately classified. M. proposes that a correct understanding of Aquinas would distinguish two fundamental modes of analogy: (1) intrinsic denomination, which is subdivided into the “analogy of intrinsic denomination ‘formally’ based on a relation of efficient causality between the analogates,” and into the “analogy of intrinsic denomination based not on a relation of efficient causality but on a similarity of relations”; (2) extrinsic denomination, which is subdivided into “analogy of extrinsic denomination according to the proper signification” and into “analogy of extrinsic denomination according to improper or metaphorical signification.”

Aquinas' four types of analogy involve metaphysical presuppositions. A study of these leads directly into Aquinas' theological use of analogy. It is in the doctrine of intrinsic attribution that M. finds in Aquinas a tool, as M. likes to call it, adequate to interpret the relationship of creature to Creator. Slightly more than half the book is devoted to analogy in the works of Thomas.

M. devotes a summary chapter to Luther, Calvin, Questedt, and Kierkegaard. Then follows the successful, if unenviable, task of seeking light in Tillich's religious symbolism. Before concluding with a discussion of theological language, M. explores the best-known modern proponent of analogy, Karl Barth.

Some readers will surely feel that the author has attempted to do too much within the confines of a small book. Complementary to this complaint will be the observation that some subjects are so briefly touched that it is not clear whether the discussion is more than simply inadequate. Pp. 53–58, a section on language, would benefit from contact with the origin and structure of language as understood today in most advanced studies. And the later statement that *New Essays in Philosophical Theology* (ed. A. Flew and A. MacIntyre) was an “important contribution to the analysis of religious language” makes this reviewer wonder what superlatives would have to be saved for Richards, Ricoeur, Ebeling, and Bultmann. More precision should surround the statement that “faith is no knowing power” (p. 184). Nor will all readers agree when M. seeks justification of the analogy of intrinsic at-

tribution in the change of meaning in the copula and not in the meaning of the concept.

While the reader may find a great many points with which to disagree, very likely he will welcome the second half of the book. It is surprising how close Tillich, Barth, Calvin, Luther, and Aquinas are on a need for some type of analogy. One wonders if analogy would be so problematic today were it not for Luther's unfortunate acquaintance with Scholasticism through the nominalists. M. clearly portrays the two decisive turning points in Barth's career: the "dialectical method which draws upon the infinite qualitative difference between time and eternity," and "the abandonment of the method of dialectic in favor of the method of analogy." Textbook oversimplification and diminution of God's transcendence is avoided by some thoughts of Aquinas that are always worthy of note. "God remains in a dark night of ignorance, and it is in this ignorance that we come closest to God in this life . . ." (p. 99). The mode of God's being is absolutely unknowable (p. 100). Finally, "the highest point where our knowledge of God can arrive in this life is to acknowledge that He is higher than all that we can think" (p. 187).

Evident errors in the following places could be corrected: p. 11, last line of text; p. 35, seventh line from bottom of text; p. 76, seventh line from top; p. 97, n. 3, eleventh line from bottom; p. 102, n. 1, third line from bottom; p. 116, fourth line from bottom; p. 121, n. 4, sixth line; p. 137, second paragraph, seventh line; p. 145, n. 1, third line from bottom; p. 152, third paragraph, line 6; third paragraph, fifth line from bottom; p. 168, first paragraph, line four; p. 172, footnote reference in text without footnote; p. 172, second line from bottom; p. 181, n. 1, second line.

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P. JOSEPH CAHILL, S.J.

L'ÉGLISE ANCIENNE ET LA CULTURE GRECQUE. By Albert Wifstrand. Translated by L.-M. Dewailly, O.P. Paris: Editions du Cerf, 1962. Pp. 168. 8.40 fr.

For many years Prof. Wifstrand of Lund has specialized in the Greek prose of the Roman Empire, a field in which he is an acknowledged master. It is a great boon to the study of early Christian letters that his *Fornkyrkan och den grekiska bildningen* (Stockholm, 1957) has now been made available to a wider audience in French translation. Originally presented as five conferences at Uppsala in 1953, this work has retained its value in spite of the many studies which have since appeared. W.'s insights are still fresh, his judgments still sound, the pattern of his synthesis still valid.

W.'s conferences are addressed not only to specialists but also to cultivated Christians sensitive to the problems inherent in the Church's confrontation with secular values. From the beginning of her mission the Church has had to answer the same question: What of the ambient culture should be kept, what rejected? Under Greek culture W. does not include the pagan religions, which the Church could only reject. Also excluded from culture (*bildning*) are those elements of material civilization (*kultur*) which could be accepted without hesitation, such as wagons, shoes, and writing materials. Thus in his first conference, "Adoption ou rejet?" W. limits Greek culture to science, literature, and art, values whose adoption or rejection by the Church was a free and at times momentous choice. Although W. makes clear what he means by "culture," he does not define "Church." Catholic readers may at times prefer to substitute "Christianity" or "Christians" for "Church," not wishing to identify the Church with individual Christian authors or schools.

Having posed the problem in terms of his concept of culture, W. devotes the rest of the first lecture to a historical sketch of the early Church's general position toward Greek culture. The pattern which emerges is repeated in the second conference, "La rhétorique et les courants littéraires," and in the fourth, "L'Univers des exemples."

The influence of Greek culture on the *NT* and the Apostolic Fathers did not seem to go beyond the primitive Church's heritage from Hellenized Judaism. The second-century apologists, educated within the Greek tradition, were the first who freely adopted or rejected the secular culture of their time. Justin, more a philosopher than stylist, and open to Greek values, distinguished the genuine from the counterfeit, Greek culture from Greek religion, and freely adopted what was good and useful in the former to combat the latter. Tatian rejected Greek culture in its totality. Yet Tatian and Melito of Sardis, though not classicists (i.e., "Atticists"), introduced into Christian letters the Greek rhetoric which was currently fashionable. Meanwhile, at the borders of the Church the Gnostics were compounding their syncretistic amalgam, accepting the gods of the Greeks along with their culture. W. believes Gnosticism also played a positive role: it stimulated Christians to think metaphysically and to find in paganism symbols of Christ.

Around A.D. 200, when the state's persecutions abated, the adoption of Greek culture reached its high-water mark in Clement of Alexandria, "the most Hellenizing of the Greek Fathers." With Clement a classicism of vocabulary and grammar first appears, literary allusions abound, and under the impetus of Gnosticism pagan myths are interpreted as symbols of Christ.

Origen, whose purpose—more clearly than Clement's—was not to make a synthesis, but rather to bring Greek thought and scholarship to the service of Christian faith, introduced scientific prose into the Church.

After the dismal years of Decius' and Diocletian's persecutions came the flowering of Christian letters in the fourth century. Cultivated Christians, trained in the foremost schools of philosophy and rhetoric, were the cultural peers of their pagan neighbors, and occasionally, as in the case of Gregory of Nazianzus and Chrysostom, they surpassed their masters. In fact, Chrysostom, in W.'s judgment, towers over the rest of Greek literature of the imperial epoch (p. 66). Cultured, and surer of themselves in their possession of a more developed theology, Christians now showed greater reserve toward secular culture. Excessive attachment to the values of the world was now a persistent menace to the faith. Wholesale rejection of culture by the "pietist" movements of monasticism was one reaction within the Church, corresponding to the attitude of the extreme cynic philosophers among the Greeks. But the mainstream of Christianity was represented by Basil the Great, who, though less receptive to Greek culture than Eusebius had been, could, like Justin long before, draw what was good from it and leave the rest. While Julian was insisting that Greek culture and Greek religion were inseparable, the Church, by distinguishing them, saved both the ancient culture and herself.

The third conference, "La science," and the fifth, "L'Influence du christianisme sur la culture païenne," are less satisfying, the former because of the heterogeneity of its subject (cosmology, astrology, anthropology, ethics, textual criticism, exegesis, history, and chronology), the latter because the evidence thus far assembled is scant and scholarly interpretation of it is still tentative.

Greek science in the Roman Empire was in decline and under attack from philosophers and rhetors for its lack of unity and its uselessness. Echoes of such criticism can be heard in some of the Greek Fathers. Gregory of Nazianzus, e.g., employed against Eunomian dialectical subtleties expressions used by pagan moralists against the refinements of the logicians. But the Church as such was not at loggerheads with science, as in the eighteenth century. Much the same diversity of attitude could be found in the Church as in the pagan schools. Thus Alexandria with its allegorical exegesis accepted the Greek view of the universe, but Antioch, unable to reconcile this view with its literal interpretation of Genesis, rejected it.

In the final conference W. traces the history of the pagans' attitude toward Christianity. In the early third century Greek culture was most receptive to Christian influence. But near the middle of the century educated pagans

rallied round the imperial government, which, worried by the Church's growing influence, embarked on a new round of persecutions. After Constantine pagan culture found itself ever more on the defensive until Justinian delivered its *coup de grâce* by closing the philosophical school of Athens in 529. The most important departure from this general scheme was made by the Alexandrian Neoplatonists of the fourth and fifth centuries, who cooperated with Christians, W. believes, against a common enemy, the Manicheans.

The above survey does not do justice to W.'s many insights and perceptive judgments. To cite but one instance, W. follows Kuhn in relating the parallelism and homoeoteleuton of Clement of Rome to later Jewish liturgical language, yet sees in the somewhat similar parallelism and rhyme of Melito of Sardis an example of the current Greek rhetoric found in Maximus of Tyre. A less discerning scholar would have missed the subtle but real difference.

The greatest complaint to be made against this volume is that it is only five conferences and not a complete survey of its subject. W. says very little about philosophy and nothing about art and iconography. One of his reasons is a desire to avoid redoing what others have already done. Given the circumstances of this book's origin, W. has chosen the better part by limiting himself to a field which he can traverse with magisterial ease and authority. Since this work should be read by all students of early Christian history and literature, an English translation is in order. The translator would do well to keep an eye at all times on Dewailly's lucid French.

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ROBERT E. CARTER, S.J.

THE CHURCH AND CULTURES. By Louis J. Luzbetak, S.V.D. Techny, Ill.: Divine Word Publications, 1963. Pp. ix + 416. \$10.00.

The distinguished contributions of the Society of the Divine Word to the science of cultural anthropology and the application of the science to the missionary apostolate of the Church are continued in this volume. The portrayal of the missionary as the work horse of the Church who goes out into virgin fields to clear the ground, plough the field, and sow the seed does not describe the delicate and complex task of inserting the mystery of the Church into diverse cultures. The recent independence of so many Asian and African nations has incited an anticolonialism as well as a more sensitive pride in indigenous cultures which emphasize the necessity and urgency of the process of indigenization on which the Church embarked several decades ago. The objective of developing the Church with local resources means

much more than the establishment of local hierarchy and clergy. What is at stake is the revelation of the catholicity of the Church. Can the Church in our times transform a people and incorporate them into the Body of Christ without destroying their legitimate cultural heritage and identity as a people? Can the Church be enriched in her expression by the valued treasures proper to each people?

The rich meaning of catholicity, as something more than mere geographic extension, is more fully expressed in these times by the efforts of the missionary Church to incorporate the legitimate values of all cultures into the Body of Christ. For this reason the missionary requires formation in the techniques of adaptation and research into cultures. It is not his mission to impose on all people the detailed expression of European or American Catholicism. L. has explored the most reliable research in cultural anthropology and makes it available to the modern missionary. He has done an excellent work of digesting and translating scientific terminology into language drawn from a normal vocabulary. There is an unpretentious scientific knowledge which never loses sight of his purpose, namely, the more perfect formation of the missionary for his task of establishing the visible Church in the midst of all cultures. One must know how to explore the meanings behind cultural expression. At the same time the missionary experiences the difficulty of adjusting himself to the customs and values of the people among whom he works. L. gives insights into this problem that are both scientific and practical with a wisdom that is the fruit of his own experiences among the mountain people of New Guinea.

After an introduction on the missionary apostolate and applied missionary anthropology, L. proceeds to the exposition of the nature of culture, its organization and dynamics. Each of these three sections is divided into chapters. The work concludes with a valuable chapter on the Church and cultures. This is a highly specialized book on cultural anthropology, because it always applies the findings of the science to the missionary apostolate. Each chapter contains selected missionary applications of the subject and concludes with selected bibliography, review questions, and topics for classroom discussion and papers. While this description of content shows the textbook nature of the work, it would be a bad mistake to conclude that this is another dull, dry manual. The text is continually brightened by concrete examples and actual experiences which in themselves are most instructive. Heretofore in the preparation of missionaries for their delicate task of adaptation as agents of cultural change, we had to recommend selected books of the scientists. Now the missionary has his own text in the science. L.'s volume should facilitate considerably the formal incorporation

of cultural anthropology as a required course in the training of the missionary. The current sense of urgency about adaptation can now operate more securely and intelligently. The importance of balance and knowledge in this matter is clear to anyone familiar with the extremism and untutored emotionalism of some writers. The emphasis in some quarters on the incarnational aspects of the Christian mission to mankind needs this treatment of the very real problems and possibilities in reducing the idea to fact.

Not only is this work recommended, but one pleads that it may be made available to all future missionaries and to students of the missionary action of the Church. The book concludes with a comprehensive, up-to-date bibliography and an index of topics. Thus its usefulness is greatly enhanced. Incidentally, the volume could be studied by anyone involved in the acute national challenge of integration. It would help to enlighten with wisdom and patience an area bristling with emotion and at times obscured by myth and prejudice. L. has made a valuable contribution to the growing and solid literature in missiology.

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EDWARD L. MURPHY, S.J.

DER HEILIGE GEIST ALS PERSON. By Heribert Mühlen. *Münsterische Beiträge zur Theologie* 26. Münster: Aschendorff, 1963. Pp. xi + 322. DM 44.—

The purpose of this fine, clear, and readable study is well indicated by the subtitle: to make a contribution to the question of the proper function of the Holy Spirit within the Trinity, at the Incarnation, and in the covenant of grace. This is, in fact, a largely unexplored field. It is surprising how few monographs there are on the person and personal function of the Holy Spirit, despite the widespread Trinitarian trend of contemporary spirituality and theology. True, every study of the divine indwelling, whether in the setting of the theology of the Trinity or of the theology of grace, raises the question of proprium vs. appropriation theory in connection with the role which the divine Persons play in the supernatural life. A growing trend today inclines to the first solution.

The book under review is one more confirmation that this trend is acceptable. Moreover, it makes an original contribution to the problem. M. gives a review of the question as found in Scripture, tradition, and Scholastic teaching. With this as a foundation he endeavors to throw new light on the mystery by applying to it the modern phenomenology of personal relationships—despite the difficulty inherent in any study of the Holy Spirit, that of having no created analogous parallel.

M. first recalls the two traditional and complementary concepts of the person, "*rationalis naturae individua substantia*" and "*intellectualis naturae incommunicabilis existentia*." Against this background he studies the phenomenology of the relationships between persons, basing it on the analysis of the personal pronouns "I," "thou," "we." The very meaning of these pronouns includes a relationship to another person, whereas "he," the third person, does not directly express a relationship. M. analyzes two of these relationships: the encounter "I-thou," and the union "we." Can this phenomenology serve to illustrate the relationships of the divine Persons? M. answers by making the application.

His first application is to the study of the personal function of the Holy Spirit within the Trinity. On the basis of a brief but careful biblical theology of the personal name of the Holy Spirit, he shows how the Holy Spirit is the "we," or link, between the Father and the Son. The Father is the intratrinitarian "I," the Son the intratrinitarian "thou," and the Spirit the intratrinitarian "we." For one who reflects calmly on M.'s suggestions, it appears that this description of the intratrinitarian life does in fact afford some new insight into what the personal relationships within the Trinity must mean, yet it in no way unveils the mystery.

M. then applies the same method to the two great mysteries of the supernatural economy: the Incarnation and the life of grace. In the first, the problem is the relation that exists between the Incarnation and the "anointing" of Jesus. Holy Scripture lays a foundation for distinguishing the effecting of the Incarnation and the anointing of Jesus into Christ. M. explains that the latter is a proper "mission" of the Holy Spirit to the man Jesus. It is a mission distinct from the efficient causality which He has in common with the other Persons in bringing about the Incarnation; this mission finds expression in Christ's "*gratia capitis*," a created grace the result of and disposition for the Spirit's self-communication, and a manifestation in the economy of salvation of the "we-act" that is the Holy Spirit. Hence Christ's capital grace naturally refers to a plurality of persons; it is a link which is an expression of the Link or the Spirit; in other words, His self-communication to the Son is continued in His self-communication in the Church, whose members He links with Christ and with one another.

Finally, in the economy of grace this personal function of the Holy Spirit is equally manifest. The biblical doctrine on grace speaks of our personal relationships to the Father, Son, and Holy Spirit: each of the Three has His own role in our sanctification. In his theological search into this doctrine, M. goes beyond efficient and also (quasi-) formal causality; he applies the category of personal relationships, suggested by the biblical concept of

hesed and the biblical comparison of the marriage bond. Thus he concludes to a "personal causality" which allows a truly Trinitarian concept of the indwelling: Father, Son, and Holy Spirit have each a personal relationship to man-in-grace. Here also, the proper function of the Holy Spirit as link appears: He links us with Christ and makes us sharers in the "gratia capitis."

This brief glance at the contents of this fine book may suffice to give some idea of its riches. The systematic review of theological positions and contemporary doctrines is a welcome and helpful aid for further research into an inexhaustible mystery, even if not all readers will agree fully with every one of the author's views and suggestions; e.g., his concept of "created grace" and that of the union of the Holy Spirit with created grace seem to under-rate or overlook the essentially relative character of created grace, the two (created and Uncreated Grace) being correlatives. But the chief fruit of M.'s study does not lie in recording Scholastic doctrine. It lies rather in the new approach of "fides quaerens intellectum," which does not, M. insists again and again, "explain" the mystery, but is apt to give some sort of intuitive insight into the real meaning of our personal relationship with the indwelling Guest, rather than a new conceptual representation. In this way it should be a help towards a vital understanding of the great mystery of the triune God's self-communication.

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P. DE LETTER, S.J.

MARY MOTHER OF THE LORD: THEOLOGICAL MEDITATIONS. By Karl Rahner. Translated by W. J. O'Hara. New York: Herder and Herder, 1963. Pp. 107. \$2.95.

MARY, ARCHETYPE OF THE CHURCH. By Otto Semmelroth, S.J. Translated by Maria von Eros and John Devlin. New York: Sheed & Ward, 1963. Pp. xiv + 175. \$3.95.

MARIE, MÈRE DE LA RÉDEMPTION: APPROCHES DU MYSTÈRE MARIAL. By E.-H. Schillebeeckx, O.P. Translated by Bruno-H. Vandenberghe, O.P. Paris: Editions du Cerf, 1963. Pp. 188. 9.60 fr.

The archetypal role of Mary vis-à-vis the Church is the concept common to these titles. The authors, two German Jesuits and one Dutch Dominican, leaders in current European theology, are being heard with respect everywhere, by other Christians as well as by Catholics; e.g., the bittersweet preface to the translation of Semmelroth is by Lutheran Professor Jaroslav Pelikan of Yale.

Rahner appears as the preacher of a set of eight conferences for May devotions, to which he has prefaced for the reader's sake a "short outline

of the teachings of the faith about Mary." Semmelroth's synthesis on the Mary-Church analogy is technical theology. Schillebeeckx offers a smooth-reading, high-level popular Mariology.

Reflecting his experience in ecumenical dialogue, Rahner presents the Catholic case for our Lady within the totality of Christian belief and practice. The first three chapters outline what the faith teaches, Mary in theology, and the fundamental principle. Then come individual conferences on Mother of God, Virgin, Sinless, Assumed, Mediatrix. Over and over Rahner repeats the truth that Mary is not merely marginal in theology and Scripture, but part of the object of faith. Her divine motherhood is the "central event of the whole public history of the redemption itself." She belongs to Christian anthropology; hence, "in our May devotions, we are engaged in a Christian understanding of the human situation." Mary is the concrete realization of the perfect Christian.

Rahner illustrates Mary's holiness in terms of her ordinary life of faith. Holy Church required no complicated process of canonization to realize that holy Mary fulfilled the one thing necessary. Nor is the Assumption simply a final entry in a biography of Mary; it too is an intimate aspect of what the Church knows in faith about the victory of the grace of Christ in the Mother of God. The flesh is already saved, not only in the Son of the Father who came "from above," but in a daughter of our race who like ourselves is "from here below." His defense of Marian cult is beautiful and warm—"no need for us to be nervous, sparing or niggardly when we honor Mary. It is a sign of a truly Catholic life."

The subtitle of Semmelroth's book, omitted in English, is: "Organic Structure of the Marian Mystery." He bases a Mariological synthesis on the fundamental principle that Mary is archetype of the Church, for only thus can the mystery of Mary appear in proper relationship to God, to Christ, to the Church, to all men. Scripture and the Fathers are summoned as witnesses to this archetypal role.

What is Mary's place in objective redemption? Hers was a receptive coredemption, intimated in the ancient New Eve antithesis. Mary as prototype, as representative of the Church, said "yes" to universal redemptive grace. "Mary as Archetype is in closest union with the Church because she is the germ of the Church, because she bears within herself the *pleroma* of grace that will be poured from her into the Church which unfolds in time and space." Even the divine motherhood is part of Mary's archetypal role, for thus Mary, type of the Church accepting redemption, introduced the Logos Saviour into humanity.

Semmelroth offers a fascinating exercise in speculative theology, e.g., on

Mary's heavenly intercession in the communion of saints and the importance of the Assumption. He has many valid insights on the Mary-Church analogy, but his hypotheses exceed the positive evidence, and the criticism made a decade and more ago when *Urbild der Kirche* first appeared (the first edition was 1950) is still valid; see, e.g., C. Vollert, S.J., "The Mary-Church Analogy in Its Relationship to the Fundamental Principle of Mariology," *Marian Studies* 9 (1958) 110-15. The translation is frequently rough, and sometimes wrong to the point of nonsense: e.g., "a real marriage bond consummated between the divinity of Christ and *the human nature of Mary*" (my emphasis; pp. 88-89); the sense is lost altogether in translating Pius X's Latin, "Maria promeret quod Christus promeruit" (p. 129); other times, meanings are added, e.g., "proponents of the *erroneous* co-redemption say," (my emphasis; p. 75), where Semmelroth uses no such word. And though better late than never, this is a translation published nine years after the original, and the reader is not told this pertinent fact, or that the German original was the second edition (1954).

In his preface Schillebeeckx states two fundamental truths: (1) the Mother of God is the first fruits of the redemption, most sublime of the redeemed; (2) she is at the same time the mother of all the redeemed. His goal is to unite these two truths in a fundamental vision from which the organic unity of all the mysteries of Mary will appear. The book divides into a first part, "Mary, Splendor of Christ," and a second part, "Our Attitude towards Mary" (cult). Part 1 subdivides into chapters on (1) the Gospel picture of Mary, (2) her place in the historical economy of salvation—both her personal redemption and her share in the objective and subjective redemption of the rest of men, (3) "why God has given Mary the place she has in the economy of salvation."

There is much worth quoting and noting, but an example or two must suffice here. The reader is advised that the translation is from the fourth Dutch edition (1959), although the French footnotes cite materials as late as 1962. The scriptural discussion is filled with the sense of salvation-history, e.g., that the episodic side of Mary's life is of secondary value compared to the *kairoi* of the privileged, "decisive" events of her life. Schillebeeckx has good remarks on the maturing faith of Mary and sees her as the prototype of a life of sacramental faith, truly Christian. She is "queen of confessors," encountering God in the sacramental sign of Christ's humanity. Simeon's prophecy opened to her the perspective of suffering in her maternity that was to make her "queen of martyrs" on Calvary. For Christ, the Resurrection meant the sacrifice accepted and fully effective. For Mary, the Assumption was the summit of her being eminently redeemed.

Herself one of the redeemed, Mary should not be assigned a properly redemptive role, yet she is the active model, the universal prototype, of all who receive redemption; she is spiritual mother of all men. "In Christ, as Redeemer, and in Mary, as first fruits of the regeneration, humanity is really reconciled with the Father." Her queenship is the fruit par excellence of her being redeemed and of her collaboration in the redemption; it is her share in the glorification of her Son. "The new liturgical feast of the queenship, founded by Pius XII, is the internal consequence of the dogma of the Assumption and an implicit affirmation of Marian mediation."

Schillebeeckx argues strongly that the fundamental principle of Mariology is the divine maternity as personal commitment, i.e., her maternity in the concrete, freely accepted in faith. Although he has some lucid explanations on Mary as dynamic archetype of the Church, he says that to make "Mary is type of the Church" the fundamental principle wrongly neglects the Annunciation.

The final chapter, on cult, is material much needed from theologians of Schillebeeckx's calibre: on veneration of the saints, Mary's special place, rights and wrongs of Marian devotion, role of appearances of our Lady in Catholic life, and the Rosary.

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EAMON R. CARROLL, O.CARM.

THE IMAGE OF GOD: THE DOCTRINE OF ST. AUGUSTINE AND ITS INFLUENCE. By John Edward Sullivan, O.P. Dubuque: Priory Press, 1963. Pp. xvii + 356. \$5.00.

For this nicely produced and neatly written volume, Fr. Sullivan sets a twofold aim: to provide "a systematized introduction to the augustinian teaching about the image of the Trinity in man" and to show Augustine's originality here thoroughly influencing the teaching of St. Thomas. The full significance of Trinitarian image theory and, incidentally, of S.'s work shines forth from the latter's final chapter, where ironically he traces the modern decline of Trinitarian image theory after having shown how this doctrine, in the mind of a Thomas or an Augustine, humanistically integrates all of theology.

S. starts his exploration of Augustine's image theory in the latter's early dialogues, where he finds striking similarities to Plotinus' divine *conversio*-image and where, through the human imaging of the divine, Augustine "synthesizes in a practical fashion all the relations of God to man: efficient, exemplary, and final causality." Until the *Confessions*, S. finds Augustine most deeply concerned with how man images the one God, the divine es-

sence, although the African Doctor is also concomitantly and progressively aware of how God's triple causality is traced vestigially in every creature's metaphysical number, weight, and measure. Finally, however, in Book 13 of the *Confessions* Augustine expressly discovers in man an imaging of the three Persons of this one God.

At this point S. carefully and fully develops the whole of Augustine's complexly evolving theory of the Trinitarian image as it is found in the Saint's maturest exposition, the *De trinitate*. Step by step, his nuanced analysis leads the reader up through the natural and supernatural image, through the created and re-created image, through the various Trinitarian images of Augustine's outer and inner man, until, in the analysis of Books 14 and 15, the reader meets the goal of this long journey, the two sapiential Trinitarian images. One image is at the highest point of the soul; it is a perpetual remembrance, knowledge, and love of self which precedes all cogitation. The other sapiential Trinitarian image is a more operational remembrance, knowledge, and love of self which develops out of the first image because of the cogitation of an actual *verbum*. This second image reveals the less evident, more habitual, perpetual image, since it arises out of the primordial perpetual image through operational cogitation.

In the good company of Boyer and Gardeil, S. chooses the more operational, cogitated image of the Trinity as the goal of Augustine's search in the *De trinitate*, although the very passage (14, 7, 10) which he selects as proof for his choice contains Augustine's assertion that the perpetual pre-cogitative image is the object of his search as revealed by the cogitated image. There are a number of reasons against this crucial choice of S.—crucial because at stake is the ultimate explanation of Augustine's illumination theory, mysticism, and methodology. First, the more operational Trinitarian image, being in constant cogitational flux, is hardly an adequate image of the eternal Trinity. Further, this cogitated image is merely the revealing of that deeper perpetual image where man dynamically confronts the impressing Trinity Itself. Lastly, the Trinity image is present essentially in the infant who is not yet capable of cogitations (14, 5, 7—14, 6, 9).

Perhaps S. is misled here by his rather novel understanding of Augustine's method. S. contends (pp. 110, 254) that in Books 1–10 Augustine is seeking to find merely an exemplifying analogy of the Trinity according to a Platonic dialectic, but that in Books 11–15, through a more Aristotelian dialectic, he is attempting to discover the very nature of the Trinitarian image. Rather, it would seem that Augustine's basic aim is to develop in the reader an awareness of the impressed Trinity image within himself and then to help the reader confront, through this image, the very Trinity impressing this

image. This latter understanding of Augustine's method of conversional interiorization accounts for his interest in the perpetual precogitative Trinitarian image, where alone the Trinity is met with some immediacy.

Before comparing Augustine's image theory with St. Thomas' doctrine, S. outlines broadly the development of image theory from the Apostolic Fathers to St. Bonaventure. He finds the Greek Fathers not overly enthusiastic about drawing analogies between the activities of man and the Trinitarian processions. Further, before Augustine few Fathers find an image of the Trinitarian processions which is clearly more than an illustration, while after Augustine little new is added until Bonaventure's debut.

In general, S. finds that "the teaching of Aquinas about the Trinitarian image in large measure depends on the original insights of Augustine . . . yet will place the augustinian teaching on more sure, more secure scientific and aristotelian foundations . . .—the fruit of repeated examinations of the augustinian deposit" (p. 217). In order to substantiate this generalization, S. painstakingly reviews one by one the many facets of Augustine's Trinitarian image theory as they are paralleled in Thomas' doctrine, namely, the diverse types of image, their sources, their various stages of development. The clarity of his chronological as well as topical analysis is no small feat in itself.

From textual analysis S. concludes (consistently with his interpretation of Augustine) that Thomas chooses and uses Augustine's cogitated Trinity image as the best image of the processions, and secondly that Thomas interprets this image as including the powers and their operations—an interpretation not strictly in conformity with the mind of Augustine. In the opinion of S., a basic inadequacy in the doctrine of each of the two Doctors distinguishes their theories. Augustine failed clearly to differentiate between man's natural and supernatural imaging of the Trinity (and few would deny this). On the other hand, Thomas failed clearly to express the fact that the Trinitarian image is the term of the activity of its exemplar, the Trinity. This last statement should be qualified by the textual findings of Thomas Fitzgerald (*De inhabitatione Spiritus Sancti*, Mundelein, Ill., 1949), who has found St. Thomas clearly associating the Trinitarian inhabitation with an efficient assimilation of man to this Trinity. Of this aspect S. is not unaware (pp. 249, 255-57, 281, 284).

The above criticism at two crucial junctures should not be allowed to dull the luster of this book. For this work is at least what S. intended, "a systematized introduction" to Augustinian image theory. I would suggest that it is a good deal more. Its panoramic view of this doctrine is useful to both scholar and beginning student. Its ample bibliography is helpful (re-

grettably, German scholarship is missing). The Latin texts of Augustine and Thomas are generously provided in the footnotes. The clarity of the writing and of the format makes reading pleasant. Finally, the stimulating and full insight into the close unity between Augustine and Thomas in the doctrine of Trinitarian image makes one wish that S. would go on to compare other key common teachings of these Doctors. Too long has the Thomistic synthesis been characterized as mainly Aristotelian.

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DAVID J. HASSEL, S.J.

DIE FUNKTION DES BILDBEGRIFFES IN DER THEOLOGIE DES 12. JAHRHUNDERTS. By Stephan Otto. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters* 40/1. Münster: Aschendorff, 1963. Pp. xxxi + 315. DM 35.—

By *Bildbegriff* the author of this study, originally a Munich dissertation, means to indicate not only the conception of man as *imago Dei*, but also the image character of creation in general. Because this leads into various theological problems, especially that of the knowledge of God from creation, he speaks of the "function" of this concept. In "theology of the twelfth century" he wishes to include monastic theology and the exegetical literature, as well as early Scholasticism. The work is accordingly divided into three parts, treating of the doctrine as it is found in (1) the Schools of Anselm of Laon, Abelard, and Hugh of St. Victor, (2) Gilbert of Poitiers, Peter Lombard, the Porretans, and the Paris Summists of the second half of the century, and (3) the monastic theologians of the period.

The main lines of the treatment may be summarized as follows. The movement which began in the School of Laon with the collection and ordering of the patristic heritage was brought to a term by Peter Lombard. In his *Sentences* the *imago*-idea was assigned its definitive place in a systematic theology, as a part of the doctrine of the Trinity and creation. Unfortunately, his heavily Trinitarian emphasis largely eliminated the Christological dimension of the *imago*-concept. Criticism of the notion itself, and especially of Augustine's psychological analogy for the Trinity, began with Abelard and was taken a step further by Gilbert of Poitiers. Taking his point of departure from Boethius' attempt to express the Trinitarian mystery in the language of metaphysics, Gilbert was led to the question: How can the transcendent one God be imaged at all in the multiplicity of creation? Can a concept of God derived from creation be anything more than equivocal? Thus Gilbert came to criticize very acutely the Augustinian doctrine of

vestiges of the Trinity in the soul. Fundamentally, his critique is a critique of a theological development which, because it estimated too highly the value of created images for an understanding of the inner-Trinitarian relations, had become a "heavy mortgage" for the early Scholastics. Genial as this criticism was, however, it tended to obscure the *heilsgeschichtlich* character of the *imago*-idea as it is found in the Bible and the Fathers. It was only in the monastic and Victorine Schools that this traditional Christological emphasis was maintained. Their concern was to protect the image character of creation from the growing dialectic which threatened to reduce the most sublime mystery of the Christian faith to a mere abstract truth. This concern appears very clearly in Joachim of Fiore, the most outstanding representative of monastic theology. On the principle of the *dissimilis similitudo*, he holds that a knowledge of God is possible from the historical dimension of creation. The ultimate meaning and transcendent *Urbild* of the past, present, and future of history is the triune God, who is Father, Son, and Holy Spirit.

The theme of the book thus touches on many important aspects of twelfth-century theology: Trinity, creation, anthropology, and especially the problem of the knowledge of God from creation. The difficulty—quite apart from the special pleading which appears here and there—is that Otto has not limited himself to any one of these aspects, so that the book lacks unity and coherence. For example, in dealing with the School of Laon the anthropological problem is in the foreground; with Abelard the emphasis shifts to the function of the *imago*-concept with respect to the doctrine of appropriation; with Gilbert the theme *de unitate Dei* is central, etc.

A similar methodological defect may be noticed with regard to the treatment of the exegetical literature of the period. The principal *OT* places for the image-theme are not only Gn 1:26, but also Ps 8:5 f.; Sir 17:2 ff.; Wis 2:23; 7:26. Yet Otto refers only to the first of these. For the *NT*, the most frequently consulted place—doubtless because of the author's interest in the problem of the knowledge of God—is Rom 1:19 f., while such key passages as Rom 8:29; 1 Cor 15:49; 2 Cor 4:4; Col 1:15 are referred to only once or not at all. Even for the places consulted, the method is not consistent. For example, in dealing with the *Glossa ordinaria* the author has consulted only the *NT* passages, and not all of those.

With regard to the order, Otto has generally followed Landgraf's *Einführung*, with monastic theology added as a sort of appendix, apparently because he wanted to conclude with Joachim of Fiore. One notes that the important *Liber de spiritu et anima* seems to have been added as a brief afterthought (pp. 291 f.).

Finally, there are signs of hasty composition which should incline one to caution in the use of the work. Diadochus of Photice cannot have influenced Gregory of Nyssa (p. 277), nor Godescalc have influenced Alcuin (p. 26). It is true that Abelard's *Theologia scholarium* underwent five revisions, but they do not include the *Problemata Heloissae* (p. 70; cf. *LTK* 1 [1957] 6). Occasionally, Otto has misunderstood the texts he cites. The *Liber septimum partium* reconciles Gn 1:26 with 1 Cor 11:7 by explaining that the image to which Genesis refers was found only in the man, because as from God all things, so from Adam all men, while the image in the *NT* sense can be had by both man and woman *in conversatione bonae vitae*. Otto confuses the images to which *ista* and *illa* refer in his citation, and so presents the collection as holding that the *NT* image may be had only by the man (pp. 33 f.). Another misunderstanding leads Otto to accuse the *Sententiae magistri A* of placing a quaternity as the image of God in the soul (p. 35; the citation is from Augustine, *De trin.* 9, 12, 18); another, to find the Reformers' doctrine of predestination in the collection *Deus summe* (p. 46). The general index and the index of manuscripts are incomplete; there is no index of Scripture passages. The bibliographies, however, are very full and clearly arranged.

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THE PROBLEM OF SOVEREIGNTY IN THE LATER MIDDLE AGES. By Michael J. Wilks. *Cambridge Studies in Medieval Life and Thought* 9. New York: Cambridge Univ. Press, 1963. Pp. xiii + 619. \$12.50.

Dr. Wilks has written a large and stimulating book on a topic which is still a matter for fruitful controversy. His main theme is the manner in which the high medieval theory of hierocratic papalism, which made political life a subdivision of the ecclesiastical system, was gradually overturned in favor of a more secular theory of society and government. Augustinus Triumphus serves as a useful yardstick of reference to demonstrate the detailed working-out of hierocracy, but he nowhere occupies a dominating position in the scheme of the book and a number of other thinkers are given almost equal attention.

The chief, though unwitting, instrument of change from a *societas christiana* to a *societas humana* in the field of politics is held by W. to be, not so much the radical secularist school of thought exemplified by Marsiglio of Padua, but rather the *via media* of the Thomist School. W.'s argument seems to be that, once the strict Augustinian hierocratic position was abandoned, there was no halfway house such as the Thomists (among whom Ockham is bewilderingly listed) imagined. In his own words at the conclusion of the

book: "It was this *trahison des clercs* which opened up the way for secularism and lay supremacy. Left to themselves the defenders of the Christian ideal might have prepared better defences against the onrush of the classical resurrection; by attempting to come to terms with it they defeated their own purpose. And in this light Thomism comes to be seen not so much as the last Christian barrier against the pagan floods, but as the catalyst through which the Ages of Faith became transmuted into an Age of Reason" (p. 529).

The Burckhardtian atmosphere of this quotation is sufficiently obvious. Having decided that "the Christian ideal" is self-evidently incompatible with "the classical resurrection," W. not unnaturally joins the hunt for the murderer of the Middle Ages. Among previous scholarly detectives who have dealt with the case, Otto von Gierke had memorably accused Roman civil law as the guilty party, while Georges de Lagarde and others had denounced William of Ockham. Now W. turns on an at first sight unlikely suspect—St. Thomas Aquinas. The Dominican doctor of the thirteenth century is treated by the English doctor of the twentieth with the severity one associates with a prosecuting counsel, and this a priori attitude is sometimes reflected in W.'s style, e.g.: "The poison of sweet reasonableness which characterises the Thomist synthesis" (p. 456).

W.'s argument is conducted with spirit and learning, and the book often makes points which are not to be found elsewhere, e.g., the description of the movement among Augustinus Triumphus and other hierocrats to make a theoretical separation between the status of the pope qua pope and on the other hand as bishop of Rome. For this group "the governmental nature of the pope as vicar of Christ" and "his personal episcopal character which links him to the Roman church" (p. 399) have no necessary connection, and it is even better that they should not have such connection, for by this means the distinction between the pope and the rest of the episcopate is better emphasized. Augustinus even puts forward the notion of a possible lay pope, so anticipating in an unexpected manner the Erastianism of the sixteenth century. The section of the book which deals with the antecedents of conciliarism also contains some valuable remarks, though here too some highly debatable judgements are made, e.g.: "With Ockham it is virtually impossible to decide where the true source of faith may be found" (p. 517); as the present reviewer has tried to show elsewhere, an examination of those writings in which Ockham speaks *propria voce* suggests that he had a vivid conception of the *consensus fidelium* in space and time as providing the criterion of doctrinal certitude. Ockham indeed comes in for cavalier treatment throughout the book; on one page he is "disappointingly conservative" (p. 88)—a revealing comment; on another page we are told that "at bottom"

he "was an anarchist" (p. 109), on yet another that "Ockham was quite unable to consider the *Ecclesia* as anything but a papally-governed body politic" (p. 147).

W.'s treatment is, as one would expect from a pupil of Dr. Walter Ullmann, preoccupied by the idea of tracing the decline and fall of what is taken to be the classically medieval hierocratic system. Much material is handled and an impressive edifice built, but at the end of it all one is left wondering whether this is not one more example of an almost Hegelian desire to fit medieval development into a too tidy scheme. This "dialectical medievalism," as we may perhaps call it, has certain advantages: it can isolate leading themes in medieval thought and follow them up into the most unexpected contexts and places. But, like all attempts to sum up any one historical period in terms of a single formula, it is bound to overlook or misunderstand the infinite variety which it struggles to explain.

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JOHN B. MORRALL

LUTHER: HIS LIFE AND WORK. By Gerhard Ritter. Translated by John Riches. New York: Harper & Row, 1963. Pp. 256. \$4.00.

It is not easy to write an acceptable biography of Luther. The complexity of his personality and the volume of his writing are enough to daunt all but the most stouthearted, even before confronting the vast and involved secondary literature on Luther and his times. Moreover, national and confessional sensitivities still becloud issues which otherwise might long ago have been resolved to the satisfaction of all. Among contemporary historians we might expect Gerhard Ritter, editor since 1938 of *Archiv für Reformationsgeschichte*, to control these difficulties, and, in this sixth edition of his biography, to present us with a study which, though directed to a general audience, would be balanced and up-to-date. In spite of a very promising "Preface to the English Edition," this turns out in large measure not to be the case. Willing though one may be to make allowances for the problems inherent in Ritter's subject, it is still impossible to overlook the shortcomings of his treatment.

There are several serious problems with the book. First of all, R. is seeking the meaning or the relevance of Luther for our day. The "relevance" approach to history is, at best, a dangerous one and very easily tips the delicate equilibrium required for scholarly judgment. This is especially true when "relevance" pervades the full length of a biography and is not modestly confined to a postscript. In R.'s case the effect is to sublimate biography into a eulogistic essay and to substitute a preconceived "meaning" for

critical appraisal. R., though recognizing limitations in Luther, sees his significance in his role as religious prophet. There is much to be said for such a view, and it is shared today by a number of Catholic and Protestant scholars. R., however, allows it—or rhetoric—to sweep him along into very questionable generalizations. To say, for instance, that not one of the Fathers of the Church or medieval saints “penetrated so deeply into the heart of primitive Christianity” as Luther (p. 211), besides sounding more than a little presumptuous, is to make a statement impossible of verification. To affirm that Luther “did indeed destroy the spiritual climate of the Middle Ages, but only to replace it with a Christian one” (pp. 108–9) is to describe Luther’s work in terms which are offensive to some scholars and unintelligible to others. The book, sad to say, abounds with this kind of loose thought and tired cliché.

R. admits (p. 9) that he is not a theologian, and thus unwittingly puts his finger on another problem with the book. In the present highly-specialized stage of Luther studies, one can ask if it is legitimate even to attempt a biography unless one is willing to try to unravel the theology. Without identifying life with thought, one must insist that there is a great deal of interpenetration of the two, and that some degree of theological precision is required for understanding a man who effected a theological and religious revolution. When R. speaks of the “magic circle [*Bannkreis*] of the scholastic system” (p. 50) and of Luther’s being “independent of all doctrinal tradition” (p. 32), he indicates an approach to theology which will be exasperating to Catholic and Protestant theologians alike. R.’s judgments on the nature of “Christian humanism” and its role in the secularization of European culture (pp. 218–23) will surely not receive unqualified acceptance from many theologians and historians.

In spite of the revision which this edition claims of R.’s earlier view of Luther as the “eternal German” (p. 10), the book still is German-orientated in a manner and to a degree which is unacceptable. R. easily intuits the “unequivocal marks of the true German spirit” (p. 21), and he opposes the “religious needs of the German soul” (p. 21) not only to Rome (pp. 17–22) but even to the whole of “west European thought” (p. 217). Luther is praised for “being borne along by the proud certainty of an unbending conscience” (p. 129) and for “the complete self-destruction of his own will” (p. 39). Luther’s single-minded convictions are compared with those of that hero of German history, Otto von Bismarck (p. 87). Such qualities and such comparisons recall frighteningly unpleasant memories to students of modern German history and echo the spiritual climate of the 1920’s and 1930’s. Accompanying this esteem for the particularly “German” virtues are some

disquieting moral judgments. For example, in the case of Philip of Hesse's bigamy, R. concludes his discussion with the enigmatic observation that Luther "miscalculated [*sich vergreifen*]" and that he lacked "that certain political intuition, without which it is not possible to take successful action in the world of secular affairs" (p. 204).

The book is without bibliography or index. The translator speaks of the sacrament of "supreme unction" (p. 103) and informs us that the humanists were "embittered by the dispute at Reuchlin with the monkish champions" (p. 90). In short, the book will be of no use to specialists and is likely to mislead the general reader for whom it originally was intended. For the early part of Luther's career, Robert H. Fife's *Revolt of Martin Luther* provides an incomparably more satisfactory account, replacing Böhmer's older work and surpassing in accuracy and sober judgment Bainton's popular treatment of this same period. For Luther's latter years we still await a good modern study.

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THE IRISH PENITENTIALS. Edited by Ludwig Bieler. *Scriptores latini Hiberniae* 5. Dublin: Dublin Institute for Advanced Studies, 1963. Pp. x + 367. 42s.

The *libri poenitentiales* were handbooks compiled during the Middle Ages for the use of confessors in their administration of ecclesiastical penance. They contained (1) detailed lists of sins which the priest was to consider in assisting the penitent with his examination of conscience and confession, and (2) corresponding penances which were to be assigned by way of satisfaction for these sins. For reasons closely connected with the rise of Celtic monasticism, the first penitential books appeared in Ireland and Wales. Celtic penitentials were brought to the continent of Europe by missionary monks at a very early date, and although their introduction met with opposition on the part of ecclesiastics who favored the older, canonical public penance, there is considerable documentary evidence that penitential books were in use among the Franks by the late sixth century, in Italy by the late eighth century, and among the Spanish Visigoths by the early ninth century. By the time of the Protestant Reformation the penitentials had lost much of their earlier importance, and in our own day regular seminary courses in moral and pastoral theology supply the need which, in times less well organized academically, the authors of the penitentials had recognized and, in their own way, attempted to meet.

There are few documents of the late patristic or early medieval period

which are utilized in so many different fields of scholarly research as the *libri poenitentiales*. The philologist knows them as source material for comparative studies of Latin, Anglo-Saxon, Old Irish, and Icelandic forms; they are of value to the social historian for the vivid, often revolting, picture which they present of the manners and morals of barbarous peoples just coming under the civilizing influence of Christianity; the student of jurisprudence examines them for the information which they afford relative to the early history of composition by payment of the *wergeld*. Their importance in the study of penitential theology is, of course, paramount. The penitentials occupy a pivotal position in the history of the sacrament. They represent, at once, transition and continuity; their roots are in the past, and they contain within themselves the forms of the future. Looking backward to their antecedents, we see that the origin of the penitentials is to be explained historically as a development in the evolution of the Church's traditional belief that sin may not be pardoned except on condition that a penance proportioned to the offense be performed. Looking forward from the composition of the penitentials to the sacrament of penance as we know it today, we see that their compilation played a significant role in the development of private penance, since as their use spread more and more widely among the parish clergy, the concept of ecclesiastical penance as involving public excommunication receded gradually, until at length its only vestige remained in the directive that no one guilty of serious sin should approach the Eucharist until he has received absolution in the sacrament of penance. Such crucial questions as the judicial nature of the Church's power to grant absolution, the nexus between reconciliation of the sinner to the Church and his reconciliation to God, the practice of confessing sins *secundum numerum et speciem*, the apparent divorce of confession and satisfaction from ecclesiastical absolution during the medieval period, the extension of the power of the keys to the forgiveness of the *reatus culpae* of sin, the emergence of a distinction between the external and the internal forum, have all been studied—and, it may be said, all need further study—in the light of evidence to be found in the *libri poenitentiales*.

The importance of the penitentials as source material in so many different areas of research makes it imperative that students have in their possession the very best possible critical editions of the texts. It is fortunate, indeed, that a scholar of Prof. Bieler's stature has undertaken to furnish such texts for the Irish penitentials. B. is Professor of Paleography and Late Latin at University College, Dublin. His special field of research for the past twenty-three years has been the Latin literature of early medieval Ireland. For many years he has been engaged in a survey of all medieval manuscripts of

Irish interest, for the microfilm section of the National Library of Ireland, a project which has given him a unique background for his analysis, in the present volume, of the text tradition of the Irish penitentials. B. has been editor of the *Scriptores latini Hiberniae* since the inception of the series, and he has actively contributed to all but one of the five volumes published thus far. His special interest in the Irish penitentials is of long standing, and is evidenced in such works as his study of the *Canones Wallici*, in a *Festschrift* presented to A. Gwynn; a translation of the *Synodus I s. Patricii*, included in *ACW 17, The Works of St. Patrick*; and a general survey of the religious and social background of the penitentials, prepared for the Oxford Patristic Conference in 1963. These earlier studies have made it possible for him to publish a critical edition of the texts which is a model of its kind.

B. has brought together in this volume all known Irish penitentials and penitential canons, some seventeen in number. The earliest true Irish penitential now extant is that of Finnian, compiled towards the end of the sixth century; the most comprehensive is that of Cummean (seventh century). Included in the collection are the so-called *Poenitentiale Bigotianum* and some Welsh canons which have a bearing on the history of penance in Ireland. The Latin penitentials are presented in critical editions based on the complete evidence of all available manuscripts, some of which are here collated for the first time. An English translation accompanies the Latin text. There are introductory essays on the manuscript tradition and the Latinity of the penitentials; B. has also written a brief introduction to each of the texts and added a number of useful notes to the translation. These notes are so helpful that one can only wish there were more of them. Two penitential texts, originally written in Old Irish, are presented, in translation only, by Prof. D. A. Binchy as an appendix to the Latin documents. Of these, the *Table of Commutations* is of particular interest in the history of indulgences.

Seven indexes contribute substantially to the value of the book. B. seems to feel some need of justifying the length of the *Index rerum, verborum, locutionum*. No apology is needed. It enables one to make, with a minimum of time-consuming drudgery, that comparison of parallel passages which, as McNeill and Gamer remark, illumines "many a hidden meaning" and clears away "many a doubt" in the penitential books. The patience and care required to prepare a tool of this kind will be rewarded by the gratitude of every student who is interested in doing serious work on the penitentials. Even the merely curious will find their attention caught by many items recapitulated in this index. *Bardicatio*, for example, directs us to *Big. IV 6.2*, where we are surprised to read that the penance for keening at a funeral

is fifty days on bread and water, and that, if a nun is guilty, the penance is to be doubled. More than a little interest attaches to the repeated warning (cf. *superflua: Cum.* III 14; *Big.* III 6.2) that a cleric who has an excess of this world's goods and refuses to distribute this excess to the poor is to be excommunicated. In checking the reference to *altitia*, we discover that the value of a female slave is equal to that of twelve chickens (*Hi.* I 9), a viewpoint as foreign to us today as that which is reflected in a penance of forty years on bread and water for stealing a church bell, and only fourteen for killing one's mother (*OI* III 7 and V 2). A somewhat more intelligible proportion is found in the regulation that a glutton who "eats until his skin gets tight" (*OI* I 10) is to fast for two days. There is a temptation to multiply curiosities of this kind, but to do so distracts from the real significance and theological importance of the penitentials.

It is to be hoped that the publication of this book will stimulate further work in the field. Two great tasks remain. First, we badly need a detailed and fully documented history of ecclesiastical penance in early Christian Ireland. B. has called attention to the need of such a study, and his book will be of the greatest assistance to whoever undertakes it. Second, we need a complete *Corpus poenitentialium*. Much pioneer work has been done by Schmitz, Wasserschleben, von Hörmann, and others. McNeill and Gamer have introduced many of the documents to English readers in their still valuable *Medieval Handbooks of Penance*. But these earlier collections are incomplete; important documents are scattered in various publications not always easily available; and in many instances the Latin texts require critical revision. We need someone—rather, we need a number of specialists—to do for other penitentials what Finsterwald has done for the *Canons of Theodore*, Laporte more recently for the *Penitential of St. Columban*, and B. for all of the Irish penitentials. Only when this work is complete will it be possible to bring together into a single collection all existing material and place it at the disposal and under the control of scholars everywhere. The task is formidable, but its accomplishment will win for the penitentials, at long last, a position on our library shelves which their importance deserves.

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REMARKS ON THE VOCABULARY OF THE ANCIENT ORATIONS OF THE MISSALE ROMANUM. By Sr. Mary Pierre Ellebracht, C.P.P.S. *Latinitas christianorum primaeva* 18. Nijmegen: Dekker & Van de Vegt, 1963. Pp. xxiii + 218. 15 fl.

In this vocabulary study the author takes into account only those orations of the Roman Missal which are to be found in the manuscripts up to and including the eleventh century. Her source for the identification of these orations, as well as for a critical edition of the texts, is P. Bruylants, *Les oraisons du Missel Romain* (2 vols.; Louvain, 1952). She is concerned with four categories of terms, to each of which she devotes a chapter: Christianisms (loanwords and lexical and semantic neologisms), technical liturgical terms (referring to the Eucharist, to cultic action in general, to prayer, and to the effects of cultic action), terms borrowed from various "group" languages (pagan religious, legal, military, and medical terms), and terms with a biblical background. Slightly more than four hundred terms are treated. In the case of the first three categories a complete inventory of terms is intended, whereas only six terms with a biblical background are given, together with a few other scriptural references in the orations. Within the divisions of each category the terms are presented in alphabetical order; ordinarily each term is immediately followed by the English equivalent for the meaning or meanings of which it is susceptible.

As an analysis of the vocabulary of the orations, and more specifically of its Christian Latin character, this work gives evidence of conscientious and competent research. E. seems to have thoroughly exploited the bibliography of Christian Latin and also, where possible, the *Thesaurus linguae latinae*. She has compiled a mass of statistical data and put it to good use. Nevertheless, there are questions of methodology which could be raised. Might it not have been preferable to include in this study only those orations found in the ancient Roman sacramentaries? Some of the texts in the medieval sacramentaries are rather late, and a good number of them are Gallican or Mozarabic in origin. It seems to be begging the question to assume the homogeneity of texts of such diverse provenance. And if such homogeneity is to be assumed, why not exploit the Gallican and Mozarabic texts generally as a source for this study? There is very little evidence that this has been done.

However, it would be unfair to insist too strongly on such criticism, given the nature and scope of this work. There was no question of attempting an exhaustive investigation of any of the terms treated. E.'s plan was "simply to trace some of the broad trends noticeable in the vocabulary of these prayers" (p. xix). Those concerned with the use of liturgical texts as a theological source, as well as translators, would do well to note some of her general conclusions. One is that some of the terms susceptible of a technical connotation (e.g., *actio*) also occur with their ordinary meaning. Another is that the terminology taken from the various "group" languages (especially

legal terminology) is employed quite frequently for stylistic effect and therefore should not be interpreted too literally.

There are, of course, various points of detail which could be questioned. It is difficult, for instance, to agree with E. that *carnalis*, in such expressions as *escis carnalibus abstinere*, should be translated as "bodily" or "material" rather than "flesh" (pp. 9-10). Should such terms as *diabolus* and *abbas*, considered from the standpoint of Christian Latin, be classified as Hebrew loanwords? Their form would suggest that they were borrowed from Christian Greek. *Pascha*, in any case, was derived from Aramaic, not Hebrew (p. 7).

We have noted surprisingly few lapses in spelling or proofreading for a work of this kind. With the possible exception of *thliphis* for *thlipsis*, in the index of Greek words, these lapses will be readily noted and corrected by the reader. Such minor flaws do not in the least detract from the value of this work. Its utility for reference purposes is enhanced by the addition of a table of the orations studied and by indexes of Latin and Greek words.

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AELRED TEGELS, O.S.B.

CONTEMPORARY MORAL THEOLOGY 2: MARRIAGE QUESTIONS. By John C. Ford, S.J., and Gerald Kelly, S.J. Westminster, Md.: Newman, 1963. Pp. viii + 474. \$7.50.

Frs. Ford and Kelly present the moral problems of marriage in all their complexity. Concerned with the ends of Christian marriage, and including contemporary Protestant views, the first section is closely reasoned, but necessary to comprehend the reasonableness of various teachings concerning the use of marriage in the second section.

The authors develop clearly the crucial distinction between the fundamental and the proximate rights to the multiple values of marriage, and explain can. 1081, §2: the object of consent is a right "to the person-with-a-view-to-acts" and not a right to the acts themselves. In making distinctions among the various ends of marriage and pointing up its personalist values, F. & K. harmonize each end and value with the others: "The primary end [procreation and education], therefore, is achieved partly by acts of mutual help and conjugal love. The marriage act conduces both to procreation, mutual help, the remedy of concupiscence, and conjugal love. Procreation, the self-continuation of the partners, is one of the most precious of personalist values. Thus there is nothing to prevent one and the same act from being conducive to the realization of several or all of the ends of marriage."

F. & K. go on to explain in what sense procreation is called a primary end or purpose and the other ends are essentially subordinate to it. The primary end is more fundamental, is the very reason for sex differentiation itself. Hence personal benefits must be subordinate to social benefits. Christian marriage, however, may also be viewed as a supernatural vocation in which husband and wife are called to achieve sanctification in Christ together, as the teachings of both Pius XI and Pius XII stress. Yet care must be taken not to confuse marriage as a vocation with marriage as an institution, which is the error of some Catholic personalists. Considered as a supernatural vocation, the primary end of married life is mutual sanctification; considered as an institution, the primary end of marriage must be social, the procreation and education of children for the common good of both state and Church.

The most specific act of married life is sexual intercourse; it is the sole normal means for the procreation of human life, but it must remain a personal action, as Pius XII pointed out in his condemnation of artificial insemination. As a fulfilment of the contract and as a means of achieving the ends of marriage, conjugal intercourse is objectively an act of many virtues: commutative justice, religion, piety, legal justice, and conjugal love. Accordingly, those preparing for marriage should receive, in addition to basic moral principles, some ascetical guideposts concerning their use of the marriage act. To contribute effectively, moreover, to the sanctification of the spouses, these ascetical directives should be spelled out.

In the second section, on the use of marriage, is found the history of theological opinion on different forms of conjugal intimacy. The distinction between unchristian and anti-Christian hedonism is a real contribution in a nebulous area. Similar clarity within historical perspective characterizes subsequent treatments of contraception and periodic continence.

The Protestant position on contraception is traced in its gradual deviation from natural moral-law principles to a situation-ethics posture. The Catholic position is seen to be at least definable as infallible; but this does not mean that the arguments advanced by the moralists are without difficulty. The arguments are "a still unfinished task." Nevertheless, the Anglo-Protestant arguments for contraception are reduced to absurdity by (1) their inability to define coitus and (2) their inability to show the difference between their justification of contraceptive intercourse as an expression of conjugal love and the homosexual's justification of overt acts as the expression of another kind of love. If some relationship to procreation is not a requisite for sexual expression, why must such expression be limited to heterosexuals?

Although the arguments against contraception are not understood by many and demand further development, still one can gain guidance from the

Church. The "present Anglo-Protestant position on the morality of contraception is a striking example of the moral necessity of a religious authority for an adequate knowledge of natural moral law."

The subject of the sterilizing drugs is given thorough consideration, and many problems are left unanswered because of our present lack of information on the multiple effects of these steroids, and because of the need for further clarification of the concept of forbidden sterilization. How long, e.g., may a woman of greatly irregular cycle continue to use the pill? Must she stop after eight months? The opinion that a woman of slightly irregular cycle may use the pill to regularize her cycle strikes the reviewer as dangerous, inasmuch as it may lead many to rationalize the use of the pill. Yet one thing remains clear and certain in practice from the authoritative teaching of Pius XII as stated by the authors: "To use the pills as a means of contraception is gravely sinful, and Catholics who intend to use them thus must be refused absolution and are ineligible to receive the Holy Eucharist."

In the final section F. & K. discuss periodic continence, explaining at length the teaching of Pius XII and touching upon some of its principal pastoral implications. The married couple themselves are the best judges of the sufficiency of the reasons for practicing rhythm. They need many virtues and graces in their co-operation with Providence. Although a couple have only one child, or a few, for reasons which do not seem sufficient, one should not speak of grievous abuse of periodic continence. It is an open question how long one may practice rhythm without *any* reason before it becomes a mortal sin. But the reviewer cannot accept the opinion of those who would allow a couple to practice rhythm indefinitely because of their dislike for children. Again, F. & K. show that the population problem is not the same as that of periodic continence, "David Brinkley's Journal" to the contrary notwithstanding.

This volume with its historical perspectives, objectivity, honesty in admitting the limitations of one's own arguments, accurate delineation of current problems, and imaginative suggestions for future solutions is a real *status quaestionis* for professional moralists, who may be inspired to seek solutions for some of the problems posed by the authors. But it is also invaluable for all who are concerned about marriage questions.

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JOHN F. HARVEY, O.S.F.S.

THE REVOLT AGAINST THE CHURCH. By Leon Cristiani. Translated by R. F. Trevett. New York: Hawthorn, 1962. Pp. 143. \$3.50.

THE VARIETY OF CATHOLIC ATTITUDES. By Theodore Westow. New York: Herder and Herder, 1963. Pp. 159. \$3.50.

These books provide complementary views of the period in Church history which was born in the throes of the Reformation, matured during the Baroque, and died in the French Revolution along with the concept of Catholic monarchies on which it depended. Cristiani gives an accurate historical summary of the period's birth and maturity. Westow analyzes the attitudes it fostered and how they should be adjusted now that Vatican II has begun to bury the mortal remains of the Counter Reformation.

W.'s thesis is that the concrete, personal attitudes of the first centuries of Christianity were predominantly community conscious. After the Edict of Milan, a wholesome and balanced attention to the individual arose from the monastic movements. Interrupted by the barbarian invasions, this attention revived in the eleventh century without the balancing influence of a strong sense of community. Overemphasis on the individual climaxed in political nationalism and ecclesiastical schism. The polemics of heresy forced a return to the sources of Christian life. Scholarship, like that of Mabillon, together with socioeconomic pressures from industrialism, demonstrated the need to rediscover the essential orientation of the human person to community. We are now able to appreciate both the individual and the communal characteristics of human personality.

In the second part of his book, W. skilfully develops the major implications of this view of man. His dip into metaphysical reflections on personality (pp. 75-77) is conceptualistic and would profit from Lonergan's more existential approach. His stress on the Church as the *laos theou*, on the nature of the hierarchy as a being-of-service, and on the personal responsibility in obedience is in the best Congar-Rahner tradition. He objects to putting the layman on the frontier where Church and world meet, since to W. "frontier" connotes "outskirt" and laymen make up the very core of the people of God. He also disapproves of any Church-world dichotomy that belittles the universality of redemption.

In the French style of Church history, C.'s treatment of the Reform (which did not reform) is more political in tone. The wider perspective of W.'s study reveals that it was not only Luther, Zwingli, Calvin, and followers who revolted against the Church. The hyperspiritual and private piety exemplified in men such as Wessel Gansfort and Cornelius Thoen created an individualistic milieu scarcely appreciative of the Church-community. This "interiorized" spirituality, coupled with the empty externalism of Renaissance churchmen, made the fission of unity almost inevitable. Both C. (p. 59) and W. (p. 54) agree on the secondary importance accorded by the Reformers to moral abuses; they accused Rome of doctrinal deviation. W. shows how the Eucharist and the Church-as-community stand or fall together, a correlation

confirmed by the history (past and present) of Protestantism. Unfortunately, individualism in theology and worship was not a Protestant prerogative. Luther's approach to predestination (C., pp. 63-65) is from the angle that God governs the whole of mankind because He governs each individual. In this fundamental perspective he is followed by both Bañez and Molina. Only in our day has Bernard Lonergan succeeded in recovering the perspective of Aquinas that God governs individuals because He governs the whole.

W. (p. 56) disagrees with C. (p. 127), who claims that the seminaries established after Trent played the key role in Catholic renewal; for W., this was provided by the continuity of the Mass. W.'s analysis would also question C.'s view of the response to the Jubilee of 1450 as witnessing to a "vigorous Christian faith" (p. 10).

The confrontation of these two books raises questions about W.'s theories also. The layman may never seriously think of consecrating bread and wine or of defining a new dogma (p. 110), but would he not like to have more voice in the appointment of those who are to serve the *laos theou*? If so, how are the abuses, against which a "theology of clericalism" (p. 111) was aimed, to be prevented? The author of the *Epistle to Diognetus* understood his "what the soul is in a body, this the Christians are in the world" according to the body-soul dichotomy of Neoplatonism; W. (p. 19) seems to look at this analogy through Aristotelian glasses. Keeping in mind the Renaissance and Baroque periods, will a reaffirmation of the communal nature of the Christian person be sufficient to maintain the Church's union with the world on the level of a transubstantiation? Or should it be an impanation?

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MATTHEW L. LAMB, O.C.S.O.

CHRISTIAN RESPONSIBILITY AND WORLD POVERTY. Edited by Arthur McCormack. Westminster, Md.: Newman, 1963. Pp. ix + 314. \$6.50.

This symposium, a product of joint efforts of the editor and nineteen contributors, is the most valuable addition to date by Catholics to the English-language literature on socioeconomic development and population problems. Its strength lies in the wide scope of topics considered and in the diversity of the contributors. The result might be termed confusing in the sense that the reader is not apt to come away from the book knowing just wherein the problems lie or just what solutions are appropriate. On the other hand, it is a strong and (in these days of population-poverty ballyhoo) much-needed antidote to oversimplified thought and unrestrained emotion. Anyone who reads the book attentively is bound to have some of his pet ideas challenged

and to be reminded of some factors he may habitually tend to overlook or de-emphasize.

Following a brief introduction by Fr. McCormack, the book comprises six sections entitled: "World Poverty, Underdevelopment and Population"; "Marriage and Responsible Parenthood"; "The Communist and Catholic Solutions"; "The Agricultural and Economic Revolution"; "India, South America, and Africa"; and "Christian Responsibility and International Social Justice." Biographical notes on the authors and an eight-page bibliography (in addition to bibliographic materials in individual chapters) are appended.

Four of the chapters are primarily theological. Cardinal Suenens writes on Catholic teaching on marriage and family planning in material taken largely from his book *Love and Control*. John Marshall treats the same topics from his perspective as a layman and doctor. Fr. Zimmerman, writing about Catholic teaching on population problems and underdevelopment, provides a brief statement of his now familiar views, brought up to date by incorporation of relevant passages from *Mater et magistra*. Canon Janssens of Louvain, in perhaps the most provocative of the four theological-ethical chapters, sets forth an expanded and "dynamic" notion of international social justice. The world social order envisioned and idealized may conflict with our notions of what is feasible realistically speaking, but such a reaction seems increasingly less appropriate with the passage of time. A brief and stirring "call to action" by Archbishop Heenan of Liverpool ends the volume on a pastoral and apostolic note.

The remaining chapters deal mainly with scientific facts and theories. Fr. DeLestapis, putting theological considerations to the side, marshals empirical evidence to show that the widespread promotion of contraception tends to increase rather than decrease the incidence of induced abortion. Japan, Sweden, and Denmark are taken as cases in point. This is a very timely question in view of increased attempts, at the policy and action levels, to stress the possible role of contraception in eradicating abortion. Also, it has a bearing on ethical arguments regarding the toleration of lesser evils in the matter of contraception and abortion. This reviewer, however, questions the conclusiveness and generality of DeLestapis' arguments, and wonders whether, empirically speaking, widely diffused contraception might not indeed minimize resort to induced abortion in a wide variety of circumstances, particularly in the long run.

The remaining chapters differ considerably in length, character, and quality. Two might be singled out as particularly solid: that of Mertens de Wilmars, surveying the whole question of economic aid to developing na-

tions, and that of Stark, giving an informed exposition of the limited but important role to be played by migration, both internal and international, in promoting economic development and human welfare.

The great value of this collection, however, does not make it definitive or even authoritative in the fullest sense of the word. This is partly because of its intended character, partly because of the general level of quality attained. By and large the quality is good, but seldom does it reach the highest standards possible in the various fields covered. To put it another way, in reading the book the reviewer had a certain uneasiness over the relative level of expertise of those who have come to be known as "population experts" in recent years. This is not to say that Fr. McCormack did not get a representative sample of informed Catholics to write for him. Nor were all the contributors performing at the highest (not necessarily the most technical) level of which they are capable. But it does seem that the international Catholic community has yet to develop the traditions and institutions needed for research of the highest caliber on questions of population and economic development.

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THOMAS K. BURCH

AMERICAN PLURALISM AND THE CATHOLIC CONSCIENCE. By Richard J. Regan, S.J. New York: Macmillan, 1963. Pp. xv + 268. \$5.95.

The writer on Church-state relations must be a theologian, constitutional lawyer, and historian all in one. It is a combination not often found, much to the regret of all who work in the field. This first book from Fr. Regan goes a long way to establishing him as a fair theologian, an excellent constitutional lawyer, and a good historian. His pen should spill much ink to the benefit of Church and state.

The burden of this book is the answer to the question, "Can a good Catholic be a good American?" The first part takes up the theoretical questions that are raised by theology, and finds no conflict between these and the American theory of constitutional law. The later chapters are devoted to a survey of the First Amendment, its application to specific problems in American life, and their relationship to the Catholic conscience.

The theologians of America had their most vital discussions of the Church-state theology in the years following the Second World War and into the middle of the 1950's. Two schools of thought emerged: the conservative school led by Shea, Fenton, and Connell, and the more liberal school led by John Courtney Murray. Both schools of thought are presented in chapter 2

of this work. Since R. follows Murray and uses his principles throughout the book in solving problems, more extensive treatment is given to the liberal position.

The following chapter discusses the authoritative teachings of Leo XIII and Pius XII, in evaluating the theology of the two schools of thought presented in the previous chapter. Leo never understood modern democracy, since his age was dominated by paternalistic government. The principles he enunciated were then and are still valid for developing countries which require paternalism toward the people. But Pius XII had firsthand experience of the democratic form of government and approved of it in theory and in practice. The conservative school tends to find universal principles of Church-state relations in a particular historical situation of the nineteenth century; the liberal school finds its principles in studying the more advanced form of democratic government which gives the power to govern not to the few but to the people.

The omission of other schools of thought is rather unfortunate. The 1960 statement of the Tanganyika hierarchy is a most liberal presentation of the Church-state relationship and of religious freedom, and makes of Murray a middle-of-the-road man. The Tanganyika statement is gaining followers in large numbers in the United States, probably because of its strong appeal to natural law. Archbishop Hurley of Durban has contributed an even more liberal theory of Church-state relations that should not be ignored. On the conservative side, Jiménez and Urresti have added more than a footnote to the theory of Shea. These men are not Americans, but their influence is being felt in this country.

R.'s second section is above reproach. Eight chapters discuss American law in theory and practice. The reader is aware that R. is very much at home as a constitutional lawyer. The chapters on public support and parochial schools, and on religion and public schools, are excellent presentations of these highly controverted issues on the American scene.

Chapter 4 gives a brief history of the First Amendment religion clause, and the various schools of jurisprudence that have grown up around those few words. R., now free from Murray's complicated sentence structure, writes clearly and with vigor. The constitutional lawyer will enjoy his fine exposition equally with the average citizen; he talks to both with ease.

The handling of court cases in all these chapters is very well done. Enough general background to each case is given so that the reader need not have specialized knowledge. The author weaves from these cases the threads that make up the warp and woof of the jurisprudence on Church and state to be found in American law.

Chapter 8 is a good presentation of the place natural law might have in helping to solve many of the problems current in American jurisprudence. The development of a consensus on the many issues that divide us may depend upon a clear exposition and acceptance of natural-law principles. This is a field that is really untouched in our day.

The book contains a table of cases, but the index is limited to names. A topical index in such a work would have been worth the effort.

Catholic University of America

JOHN J. McGRATH

RELIGION, THE COURTS, AND PUBLIC POLICY. By Robert F. Drinan, S.J. New York: McGraw-Hill, 1963. Pp. vi + 261. \$5.95.

Fr. Drinan holds the view that the American government may give impartial encouragement to all religions. He cites four main areas in which he believes that governmental policy favors religion: tax exemptions for religious institutions; selective service exemptions for seminarians, clergymen, and conscientious objectors; support of chaplains in prisons and military installations; and assistance of sectarian social agencies. Since many constitutional authorities, including Justice Brennan in the recent Bible-reading decision, defend these interactions as consistent with governmental neutrality between belief and nonbelief, D.'s interpretation at least requires an argument which he does not provide.

In the reviewer's opinion, D. too lightly esteems the Supreme Court's endorsement of neutrality, the political basis for the Court's attitude, and the possibility of a neutrality equitable to believer and unbeliever alike. Seven major decisions of the Court since 1947, over the dissent or reservation of only two justices, have affirmed the neutrality of the government in matters of religion. Whatever the theory or practice in other periods of American history, the Court has concluded that harmony among citizens as partners in the democratic polity in our day requires the equality of Protestant, Catholic, Jewish, and secular humanist creeds before the law. But neutrality, which prohibits the preference of religion, does not necessarily mean that the government may not aid religious institutions performing secular functions or accommodate religious activities where no preference is implied. Hence, a genuine neutrality need not prove inequitable to the believer.

D.'s discussion of religion and the public schools offers an excellent analysis of the released-time problems reflected in the *McCullum* and *Zorach* decisions. But his attitude toward publicly sponsored Bible-reading and prayer is less incisive and convincing. D. espouses a constitutional standard

of broad permissiveness which would read the religious-establishment prohibition exclusively in terms of religious liberty. Thus, impartial interaction between religion and government would be permissible as long as unbelievers were not coerced. Since D. would define "coercion" narrowly enough to exclude the pressure resultant from state-sponsored religious exercises in the public schools, the government would enjoy wide power to co-operate with religious activity. In the reviewer's opinion, the principle of neutrality, rightly understood, offers a more defined solution to the problem of religion in the public schools: the government should permit a reasonable period of religious instruction on an elective basis for those pupils whose parents so wish (released time) but may not sponsor specific exercises as a program designed for all (Bible-reading, prayer in common).

D. is at his best in treating the issue of public support for church-related schools. The *Pierce* decision, of course, established the juridical status of these schools. But may or should the public contribute to their support? D. deftly points up the ambiguity of the *Everson* decision. On the one hand, the *Everson* majority invoked the concept of public welfare to justify the transportation of pupils to church-related schools at public expense; on the other hand, the Court did not explain why such a concept would not justify, or even oblige, broader support of religiously oriented schools fulfilling secular aims. D. concludes the section with a review of developments in the states after the *Everson* decision.

Shifting to the national arena, D. recounts the history of federal aid to education and especially the 1961 impasse. D. seeks to construct an argument for the inclusion of church-related primary and secondary schools exclusively from the right to religious liberty. Undoubtedly the unaided operation of church-related schools makes the exercise of some religious beliefs more expensive, but the resulting burden on religious freedom is indirect. Hence, if the secular goal of national unity were sufficient to justify a policy of supporting public schools only, then parents who choose a religiously oriented education for their children at their own expense would have no grounds to complain. Of course, subordination of the rights of parents in education to the goal of community togetherness is precisely the classic issue involved in the denial of aid to church-related schools and the issue which D. cannot avoid.

D. rounds out his study with a sympathetic treatment of the plight of the conscientious Sabbatarian unexempted from Sunday laws. D. shows some ambivalence on the constitutionality of such laws. On the one hand, he emphasizes the economic advantage that would accrue to the exempted mer-

chant; on the other hand, he deplores the economic penalty imposed on the unexempted Sabbatarian. But this is a dilemma which all citizens share.

The author has happily contributed a readable, factual, irenic, and intelligent discussion of Church-state issues in America; he has worthily advanced the literature of a difficult subject.

Woodstock College

RICHARD J. REGAN, S.J.

RELIGIOUS ART IN THE TWENTIETH CENTURY. By Pie-Raymond Régamey, O.P. New York: Herder and Herder, 1963. Pp. 256. \$4.95.

After more than a quarter of a century in the forefront of the religious art debate, particularly as carried on in the issues of *L'Art sacré*, R. sums up in this book (English adaptation of *Art sacré au XX^e siècle*) the conclusions of his research and reflection. "Just about everything we have seen or heard in a creative way since World War II," says C. J. McNaspy, S.J., of *America*, "is in some measure here." This comprehensiveness, though it entails repetition of some aspects of the debate which have almost become clichés, is one of the main values of the book, for it collects under a single cover the major issues as evaluated and correlated by an acknowledged authority.

Some may wonder what need there is to show yet once again that contemporary art has produced works of profound beauty that merit a place in our churches. Yet the sorry fact is that there remain many, among clergy and laity alike, who seeing the modern simply as a brash revolt against the "traditional," stand in staunch defence on the side of the angels. (But oh, the angels they choose to stand beside! Mawkish, dewy-eyed hermaphrodites hovering over foppish, dewy-eyed saints, in a contrived setting of phony baroque or gingerbread Gothic. Modern art may be a revolt, but it has no monopoly on the revolting.)

It may seem, however, that the whole issue has been settled by the *Constitution on the Sacred Liturgy* of Vatican II: "The Church has not adopted any particular style of art as her own. . . . The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor" (no. 123). The decree is, in fact, a canonization of the position so competently represented by R. But the problem does not end here, if for no other reason than that the *ecclesia discens* often lags far behind the *ecclesia docens*, which is said to move so slowly. (Witness, for example, some of the reactions—or lack thereof—to the social encyclicals.) R.'s development should do much to forestall such a time lag here, for though his book

appeared before the *Constitution*, it supplies solid intrinsic arguments to elucidate the authentic teaching of the Council. Seasoned, scholarly norms can be of particular help in interpreting certain passages of the decree, as when it enjoins the removal of "works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity, and pretense" (no. 124). The danger is that such passages be read as condemnations not simply of trashy modern art but of all modern art (as happened with similar passages of the Holy Office *Instructio* of 1952), leaving unscathed the sham nostalgic architecture and sentimentally pietistic iconography bequeathed to us, in heaps, by the nineteenth century. Effective solutions cannot be found in the snap judgments of personal taste nor in pat norms of "uniformity" or "familiarity." The sources of theology and liturgical history must be drawn upon for the formation of a dynamic Christian esthetic—and this is what R. sums up in brief compass with surprising success.

Much that is gained even from such an approach, however, is on the level of theoretical norms and principles, whereas the problem in the last analysis is bluntly practical: Should *this* church plan be used? Should *this* statue be installed? No book, of course, no ecclesiastical legislation, can spell out the answers here. Yet R. is never out of contact with the particular, and in chaps. 12 and 13, after evaluating some of the major successes in the use of contemporary forms and media, he describes how these projects were initiated and brought to completion.

Numerous suggestive insights, though dropped throughout the book almost in passing, substantially enrich the over-all content: for example, the eight Beatitudes seen as delineating the virtues of valid sacred architecture; an analogy between the requirements of Christian holiness and those of sacred art; Christian poverty seen not as simply a budget curtailment, but as a positive ideal enriching the spiritual impact of the church edifice and all that is in it. Such insights stimulate further thought and foster a deeper appreciation of the meaning of "mystery" in sacred art. This essential element of mystery is further stressed *passim* by the idea that sacred art should strive to "create an atmosphere" rather than engage in an explicit didactic. If this seems vague and indeterminate, the most influential teaching agent in human experience is the atmosphere of the home—and the Church is the *domus filiorum Dei*.

Concerning this didactic element, however, R.'s position is not always clear. In one place he expresses real reserve about the "evocative value" of images, and maintains that "religious painting would seem to have little lasting effect on the thought and the will of Christians" (p. 34). Yet further

on, in reference to the mosaic and windows of the church at Audincourt, he speaks of the "depth of spiritual communion they inspire among those who worship there" (p. 224) and indicates that such works "do even more good than a mission" (p. 252).

Though the inhibitions of Nazi and Communist art are patent enough, R.'s cautions about the artist who is "committed" to an idea—social, political or religious—seem pushed somewhat too far. R. mentions Courbet as an exception, inasmuch as the social consciousness of his themes did not impair the merit of his work. But too many other "exceptions" come readily to mind: Goya, Delacroix, Daumier, even Picasso. As concerns specifically Christian art, André Grabar and Otto von Simson have stressed the intentional propaganda element in even the best examples of Byzantine, and much the same has been done concerning Gothic by C. R. Morey, Emile Mâle, M. de Wulf, and others. It remains true, however—and I believe this is R.'s main point here—that there is something wrong or at least less good even when a Christian artist strives to propagate a Christian truth that does not here and now affect interiorly the inspiration of his work. He has become a hack.

Alma College

TERRENCE R. O'CONNOR, S.J.

MODERN PSYCHIATRY: A HANDBOOK FOR BELIEVERS. By Francis J. Braceland and Michael Stock, O.P. Garden City, N.Y.: Doubleday, 1963. Pp. xiv + 346. \$4.95.

The intentions of the authors of this volume are carefully stated in the following terms:

Our overall purpose has been to present psychiatry to the interested reader in a way which will enable him to appreciate its dimensions so that he can respond intelligently whenever an issue with a psychiatric aspect presents itself. Our more specialized purpose has been to enlist the understanding and cooperation of all those who are engaged in religious activities, for it is our belief that issues with psychiatric aspects do present themselves to this group with exceptional frequency and cogency. As a consequence, a clear and sound judgment on psychiatry as a whole seems particularly important for those who deal with men's souls and spirits and should be provided for them during the time when they are forming their basic outlook on things. This means that psychiatry, at least in its general principles and broad outlines, should be introduced into the major seminaries, not to make professional psychiatrists out of the students there, but to give them a deep and solid orientation toward an area of science which will impinge closely on almost all the other areas they will study.

I have quoted this lengthy statement of purpose because it seems to me to represent a fair sample of the balance and moderation with which Dr. Braceland and Fr. Stock have approached a most difficult and controversial area of modern concern: the interaction between religion and psychiatry. Nothing of what is contained in their treatment would be new to an informed reader, but at the same time the broad survey of contemporary psychiatric thinking represents positive dynamic psychiatry at its best.

The coverage of the various aspects of psychiatry is set at a basic introductory level, and the exposition is blessed with an easy and lucid style. More importantly, however, the opinions and evaluations expressed are mature and sound judgments—unlike many basic expositions of psychiatry. Consequently this reviewer recommends this book to the audience of priests and seminarians for whom it was intended without any of the reservations which must be attached to the usual run of books dealing with religion and psychiatry.

The authors have not only provided a solid, though simple, account of many aspects of modern psychiatry, but they have also attempted to approach two of the most important issues which complexify the dialogue and co-operation between priests and psychiatrists. The first issue is a conceptual one, namely, the whole question of psychic determinism and its relation to freedom of the will. The discussion of this issue is the clearest and most sensible that I have come across, even though it must be admitted that the discussion does not at all resolve the basic difficulties. It affirms, however, that psychic determinism and free will can and do coexist, and the authors conclude with the eminently wise words of Pius XII: "The question as to whether man is determined or free, then, is seen as superfluous, for he is both." The entire chapter on "Stumbling Blocks and Misunderstandings" will repay careful study even by an informed reader.

The second important issue is more practical: the respective roles of pastoral counselor and psychiatrist. The norms laid down in the discussion of this problem represent a consensus of sound professional opinion and therefore provide solid norms for clerics faced with this problem. It must be admitted that because the problems are so pressing and a clear perception of respective roles is still in the process of emerging, any decisive statement on this problem is nearly impossible. One clear norm, however, does emerge from the authors' discussion: both priest and psychiatrist have their own respective spheres of proper functioning. While it is possible to delineate the extremes of professional service of both priest and psychiatrist fairly easily, there is a vast area in which the function, particularly of the priest, becomes

somewhat nebulous. It is this area which needs further clarification and definition. Moreover, increasing recognition is being given the fact that in his role as pastor the priest is brought into contact with a broad spectrum of emotional difficulties. The sheer logistics of the mental health problem preclude his abdication in favor of the psychiatrist. What, then, can he do?

The solution of this practical difficulty lies in the direction of bridging the gap between the limitations of pastoral counseling and the availability of psychiatric assistance. On the one hand, the priest can help to bridge the gap by deepening his own knowledge of dynamic factors in human behavior and his capacity to deal with them intelligently. On the other hand, the psychiatric profession can help to bridge the gap by extending and making more flexible the type of psychiatric care which can be provided. The general community hospital, the family physician, improved types of ambulatory treatment, diversification in psychiatric approaches, walk-in clinics, and a whole host of other agencies and developments in the mental health professions give promise of bringing the resources of the community more and more to bear on the problem of mental health.

In reading the balanced and realistic account presented by one of the most distinguished psychiatrists in this country and a psychologically trained priest, one is tempted to feel that the dialogue between religion and psychiatry has come to maturity. But we know that it has not. There is much to be learned and much to be done on all sides of the problem and by all parties concerned with it or in it. The present volume is a significant contribution to that dialogue, for it presents a clear and sound judgment on psychiatry, one which will serve as a foundation for the formation of the attitudes and orientation of priests and seminarians.

St. Andrew Bobola House, Boston

W. W. MEISSNER, S.J.

CANON LAW DIGEST 5: 1958-1962. By T. Lincoln Bouscaren, S.J., and James I. O'Connor, S.J. Milwaukee: Bruce, 1963. Pp. vii + 847. \$10.75.

The *Digest* has justly been called "that masterpiece of a source-book in post-Code Church law" (J. Abbo, "Canon Law in the U.S.A., 1917-1963," *American Ecclesiastical Review* 150 [1964] 60). For the teacher and practitioner of canon law or moral theology it is simply indispensable. It is little less than that for the dogmatic theologian, the religious superior, or the spiritual director. Indeed, every priest must at least have ready access to it. For this reason it is an understandable grievance that the greater part of so expensive a set has to be purchased twice by many of its readers: first in

annual supplements and then in the bound volume. (If the final portion were also published as a supplement, those who could be content with a loose-leaf edition would not be forced to buy the book as well.)

The latest volume covers formally the period from 1958 to 1962, though it also contains many of the later acts of 1957 and a few early ones of 1963, with occasional additions from previous years. The two new cumulative indexes of the whole series, according to subject and according to date, besides the arrangement of entries in order of the canons and copious cross references, contribute very much to the efficient utilization of this vast collection. Among the data already published in official sources and now provided by the *Digest* in translation, the principal documents are the instruction on sacred music and liturgy of 1958 and the code of rubrics of 1960 (the entries under canon 2 total 140 pages); the regulations for procedure in the ecumenical council; the constitution of Pope John XXIII on norms for papal elections; the lists of various faculties (quinquennial, decennial, military, and those of nuncios and apostolic delegates); the decree restoring the catechumenate for adults; the constitution and ordinances on Latin studies; the instructions on coeducation and on the selection and training of candidates for religious life and the priesthood; and a list of particularly significant encyclicals, allocutions, and letters of the popes.

A more distinctive, if not intrinsically more important, feature of the *Digest* is, of course, the inclusion of replies and acts not available in official sources. Representative items in the present volume are the indulgences for partial relaxation of the Eucharistic fast, in the matter of solid food, in favor of inmates of prisons and mental institutions; the little-known dispensation from fast and abstinence for personnel and passengers at sea; a number of private rescripts to chanceries in cases of the privilege of the faith and declarations of freedom to marry; the practice of the S. C. of Religious regarding the will to be made by novices; the statute of the Archdiocese of St. Louis inculcating "the grave responsibility of choosing Catholic colleges where the atmosphere and the teaching are conducive to the proper end of Christian education" and requiring, as a matter of grave precept, that written permission of the ordinary be obtained in every case in which a Catholic student wishes to attend a secular or non-Catholic college or university (p. 687).

As always, there are a number of canonical or theological surprises and landmarks: sanation of a marriage by the S. Penitentiary when the invalidity of a previous bond could not be demonstrated canonically, and another when formal promises could not be obtained in a mixed marriage; sanation after cessation of an impediment of divine law (cf. can. 1139, §2); sanation of a marriage, invalid for lack of form, notwithstanding the fact that im-

potence had occurred in the meantime; dissolution of the marriage of two unbaptized persons without the conversion of either; a declaration of the Holy Office that the papal power to dissolve marriage cannot be delegated; a directive of the same congregation to certain ordinaries to the effect that marriage is not to be impeded in the case of double vasectomy. (Surely, though, it is beneath the dignity of the *Digest* to report that an author [Regatillo] says he has "heard" that the Holy Office instructed the Rota not to declare the marriages of the vasectomized invalid by reason of impotence [p. 506]. This is digressing into the realm of rumor, an extremely unreliable—though immensely popular—source of canonical information.)

Even before the fifth volume was on the counters, however, material for the sixth was accumulating: the new liturgical constitution, with so many provisions touching the law of the sacraments and the divine office; the *motu proprio* "Pastorale munus," with so many faculties already rendering obsolete some of the latest indults: faculties for confirmation, for Mass at any hour and any place, for bination and trination, for the dispensation of impediments and the sanation of marriages, etc. It is good to know that in due time these and other canonical developments, public and nonpublic, will be collected, organized, and published with the same satisfying fulness and efficiency which have characterized the first five volumes of this "masterpiece."

Woodstock College

JOHN J. REED, S.J.

SHORTER NOTICES

DICTIONNAIRE SYRIAQUE-FRANÇAIS: SYRIAC-ENGLISH DICTIONARY: QĀMŪS SIRYĀNĪ 'ARABĪ. By Louis Costaz, S.J. Beyrouth: Imprimerie Catholique, 1963. Pp. xxiii + 421. This "concise student's dictionary" is intended to make available to beginners and seminary students the treasures of the second edition of Brockelmann's *Lexicon syriacum*. C. has endeavored "to exclude only rare or technical meanings" and to avoid Brockelmann's "sibylline abbreviations, and an alphabetical order which often refers to some hidden etymology." Meanings are given in French, English, and Arabic. Loanwords from Greek and Latin are indicated as such, but not those from Persian and Akkadian. Denominative verbs are listed under their nouns. Otherwise, nouns, adjectives, and adverbs are listed under the corresponding verb. Personal and geographical proper names appear in a separate section at the end (pp. 401–20). Here Roman emperors, Persian kings, and Greek Fathers are well represented, but Valens, Bahram, and Basil, who are men-

tioned in Brockelmann's chrestomathy, are unaccountably absent. Since this volume is intended also for English-speaking students, a comparison with Mrs. Margoliouth's *A Compendious Syriac Dictionary* is inevitable. Each work has its advantages and disadvantages. Each includes important meanings not found in the other. Margoliouth perhaps pampers too much by not expecting the student to look under *idâ* for *meštawdyânâtâ*, and by including separate entries for the imperative and imperfect of *sleq*. But the Spartan demands of C.'s methodologically more correct arrangement may discourage the less hardy beginner.

Woodstock College

Robert E. Carter, S.J.

NEW HORIZONS: STUDIES IN BIBLICAL THEOLOGY. By Barnabas M. Ahern, C.P. Edited by Carroll Stuhlmueller, C.P. Notre Dame, Ind.: Fides, 1963. Pp. 218. \$3.95. Makes available one hitherto unpublished lecture and ten articles published by A. in various journals during the past ten years. Each of the eleven chapters is a reflective examination of an aspect or theme of the Bible, a meditation seeking to express in concrete and personal terms its meaning for the Christian. The first chapter, "New Horizons," sets the theme: the exegete, following the directives of *Divino afflante Spiritu*, must seek an understanding of the human forms of thought and expression utilized in the Bible, in order to achieve a true appreciation of its divine message of salvation in Christ. Subsequent chapters discuss the Exodus as event and type; the spirit of the OT saints, which may be summed up in the Beatitudes; our growing understanding of the character of the Gospels; the central importance of the Resurrection in apostolic preaching; Paul's teaching on our fellowship in Christ's sufferings; the Spirit of Christ in the Christian; the second coming of our Lord; the Church in the Bible; Mary, the prototype of the Church; the new attitudes we find in the Church today, seeking to present the changeless truth of Christ to a changing contemporary world. The reader will find much to stimulate his concern for the biblical message and increase his understanding of it.

Woodstock College

Richard I. Caplice, S.J.

PREFACE TO OLD TESTAMENT THEOLOGY. By Robert C. Dentan. Rev. ed.; New York: Seabury, 1963. Pp. 146. \$3.00. D.'s work was well received in its first edition (1949) and the same kindly reception should be given to the revised edition. The book is still the best history of biblical theology in English, and it has now been expanded to cover the period since 1949, which has been extraordinarily productive of biblical theologies. I think D. could have been much more extensive in his description and critique of the im-

portant works which have appeared since the first edition. The book is intended, I suppose, for beginners; and the theology of von Rad can scarcely be grasped without a fuller exposition of the exegetical methods on which von Rad has erected his theology. D. has left the theoretical exposition of biblical theology almost unchanged from the first edition. One can scarcely complain because a writer maintains his own opinions, but D.'s position is a more severe criticism of recent biblical theologies than any explicit words which he has written. The position he takes is simply that recent works have contributed nothing to the theoretical structure of biblical theology. Space does not permit discussion, but the rigor of this position should be noticed. The bibliography is full and well organized. The book retains its distinctive merit as what its title proclaims it to be: a preface to biblical theology. No similar work exists in English which can be given to students with so much confidence.

Loyola University, Chicago

John L. McKenzie, S.J.

DAS HAUPTGEBOT: EINE UNTERSUCHUNG LITERARISCHER EINLEITUNGSFRAGEN ZU Dtn 5-11. By Norbert Lohfink, S.J. *Analecta biblica* 20. Rome: Pontifical Biblical Institute, 1963. Pp. 317. \$8.00. A literary and critical investigation of Dt 5-11, made within the framework of modern exegesis; a history of previous research on these chapters is the subject of the Introduction. Not a Scripture scholar, the present reviewer cannot pass judgment on the work from the standpoint of scriptural exegesis. The investigation was accepted as a dissertation by the Pontifical Biblical Institute in Rome; also, during Session 1 of Vatican II, the dissertation was defended before a large audience of the hierarchy and was presented as an example of modern exegetical work. This reviewer would like to point out the significance of the work for moral theology. The chapters of Dt studied contain the OT formulation of the command of the love of God: "Listen, then, Israel: there is no lord but the Lord our God, and thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and all thy strength" (Dt 6:4-5). L. points out that this commandment can be considered from two points of view: insofar as it is the commandment of love and insofar as it is the first (principal) commandment. He regards this second consideration as much more important. His thesis is that this first commandment is involved continuously in the entire text, although not always explicitly under the aspect of love. He reproaches moral theologians for not having distinguished adequately the two aspects of this commandment, because hitherto they have tended to quote isolated texts without sufficient reference to the context. One who does this will emphasize the first commandment as the commandment of love but

will fail to appreciate the full content of the first commandment. L. is certainly correct in complaining of the atomistic way in which Scripture has often been treated by moral theologians. Yet the moral teaching on love as the form of the other virtues seems to come close to what L. would like the moralist to find in Dt. At any rate, the moralist will find the dissertation quite pertinent to his search for a morality based on the primacy of charity.

Oak Park, Ill.

John R. Connery, S.J.

TREATY AND COVENANT: A STUDY IN FORM IN THE ANCIENT ORIENTAL DOCUMENTS AND IN THE OLD TESTAMENT. By Dennis J. McCarthy, S.J. *Analecta biblica* 21. Rome: Pontifical Biblical Institute, 1963. Pp. xxiv + 220. L. 2850; \$4.75. The idea of covenant in the OT has been submitted to serious re-examination in the last few years as the result of the studies of G. E. Mendenhall and Klaus Baltzer. These studies show that the covenant form has the same structure as the vassal treaties of the Hittite kings. This opinion is now widely accepted, and its consequences in the interpretation of the idea of covenant are profound. M. has contributed an examination of the treaty forms in detail, and he has added the study of some more recent treaty forms. The usefulness of the dissertation is enhanced by his inclusion of the translation of the more important texts, which are difficult of access. He accepts the thesis of Mendenhall with reservations. The treaty form can be discerned in Deuteronomy, but not in the Sinai covenant. He finds that the Sinai covenant is ritual in character. The historical prologue is missing, and the covenant is founded on a recognition of the identity of Yahweh rather than on the recital of his saving acts. M.'s reservations about the Sinai covenant must be considered; but he has raised the problem rather than solved it. If his interpretation is correct, the origin of the covenant form is not single; and he has not looked for the diversity which would explain the diversity of form. This, it appears, should be sought in the origins of Israel itself, which is not homogeneous. Mendenhall has recently questioned the nomadic element in early Israel, and he has raised serious objections. I doubt whether this part of the thesis can be sustained; and the variant forms of the covenant, while they do not of themselves indicate a nomadic element in early Israel, certainly suggest a merger of different groups, some immigrant and some indigenous.

Loyola University, Chicago

John L. McKenzie, S.J.

DAS EXPERIMENT MIT DEM GLAUBEN: EIN BIBELTHEOLOGISCHER GESPRÄCHSBETRAG. By Ingo Hermann. Düsseldorf: Patmos-Verlag, 1963. Pp. 118. The size of the book is not indicative of its content or ex-

cellence. In six brief chapters H. investigates the nature of the Christian act of faith, relying chiefly on the Bible data. In the Preface H. explains how he came to undertake this analysis of the content and act of faith; by the dedication of the book to the evangelical and Catholic students of higher education in Frankfurt-am-Main and München-Pasing, he shows what he wants to do. H. holds that faith is an existential experience in which a person repeatedly brings himself into question and by refusing all predetermined judgments remains unconditionally open. Faith is an assent to the future as planned by God and proclaimed by His messengers; it is a readiness to take a risk. Of this, Abraham and Job are living exemplifications. H. uses these two "men of faith" to establish a dialogue with orthodox Judaism as it is presented by Martin Buber's *Two Types of Faith*, and shows that the intellectual and existential verifications of faith are not mutually exclusive. On the contrary, from our encounter with fellow men we can derive a valid analogue of our encounter with God in faith. The proof of such an encounter, however, as also its meaning, is had in acts of love, in charity. It is this which gives direction, body, and joy to the Christian existence. From this H. concludes that Christian faith is really an acceptance of the divine plan for the world, a plan actualized through the fellowship of all believers. It is this fellowship which constitutes the Church.

Crosier House of Studies
Fort Wayne, Ind.

Martin W. Schoenberg, O.S.C.

NEUTESTAMENTLICHE THEOLOGIE: DER STAND DER FORSCHUNG. By Rudolf Schnackenburg. *Biblische Handbibliothek* 1. Munich: Kösel, 1963. Pp. 159. This highly valued survey of studies in NT theology first appeared in 1961 as *La théologie du Nouveau Testament: Etat de la question* (see THEOLOGICAL STUDIES 23 [1962] 461-63) and was quickly translated into English as *New Testament Theology Today* (New York, 1963). Now, subsequently to these two editions, the book has been published in S.'s native tongue. However, it is not a mere German version of the French edition, since it has been slightly expanded in many parts, and certain sections have been completely reworked. This is especially true of the chapter devoted to the kerygma and theology of the early Church. The six-page French treatment has become a fourteen-page discussion of the discourses in Acts, NT confessions of faith and hymns, the Gospels as community books, etc. Chap. 4 of the French edition ("Theology of the Synoptic Gospels") has been developed into two separate chapters: the message and teaching of Jesus according to the Synoptics; the theology of the individual Synoptic Evangelists. These changes and expansions are obviously all to the good;

they have increased the excellence and utility of the book and put *NT* students still further in S.'s debt. But they also make it necessary that one consult this German edition. S. was able to use several suggestions made in reviews of the French edition, as a cursory check has shown. The Epistle of James now receives at least a half-page treatment, as contrasted with nothing in the original edition. 2 Pt also receives a new, brief treatment. In it we learn that 2 Pt is "regarded by the majority of Catholic exegetes as pseudonymous and subapostolic (*späta-postolisch*)" (pp. 130-31). This will be enlightening in some quarters.

Woodstock College

Joseph A. Fitzmyer, S.J.

CHAPTERS IN THE HISTORY OF NEW TESTAMENT TEXTUAL CRITICISM. By Bruce M. Metzger. *New Testament Tools and Studies* 4. Leiden: Brill; Grand Rapids, Mich.: Eerdmans, 1963. Pp. xi + 164. 20 glds.; \$4.00. M. is editor of this series; and as *NT* scholars have come to appreciate, anything to which he sets his hand is done thoroughly and reveals an exhaustive control of the bibliography. This particular volume consists of articles previously published and brought up to date. One particular point is to be noted. Many of the standard English works on *NT* texts and versions have neglected the considerable Italian and Spanish Catholic contributions on this subject (especially frequent in the years 1920-40, when Catholic energies were diverted from higher criticism). M. knows this work and makes good use of it. His whole fifth chapter is devoted to Spanish contributions. Three of the chapters are of more general interest: the ones on the Lucianic recension of the Greek Bible, on the Caesarean text of the Gospels, and on Tatian's *Diatessaron*. (There is also an informative chapter on the Old Slavonic version and a rather specialized treatment of criticism of the Iliad and the Mahabharata.) The Lucianic text which lies behind the *textus receptus* of the *NT* has been too cavalierly disregarded since Westcott and Hort. The recent papyri discoveries, especially P66 and P75, show that the textual situation in the second century was very complicated and that no simple acceptance of the "Neutral" text is possible. Some of the Lucianic readings are supported by these early papyri, a fact which indicates greater antiquity than formerly thought. M. also points out that the Lucianic recension of the *OT* often preserves ancient readings. This is now confirmed in the Qumrân material, where the Greek fragments of the Minor Prophets show that Lucian was only one of a long line of researchers who sought to make the LXX conform to what had become a more standard text of the Hebrew Bible. In dealing with the Caesarean text, M. agrees substantially with Ayuso's division of the Caesarean witnesses into a pre-Caesarean (Egyptian)

group and a later group which more properly represents a Caesarean recension. Thus Streeter's unified Caesarean text tends more and more to disintegrate. No better summaries of the present state of research in these problems can be found, and M.'s articles are more thorough and clearer treatments than can be found in the standard books on the subject.

St. Mary's Seminary, Baltimore

Raymond E. Brown, S.S.

THEOLOGY OF THE NEW TESTAMENT. By Joseph Bonsirven, S.J. Translated by S. F. L. Tye. Westminster, Md.: Newman, 1963. Pp. xxiv + 413. \$9.75. B. sets out to study primitive Christianity in all phases of its life. He divides his material so as to present the four stages of *NT* religion as found in the work of (1) Jesus: His own Christology, Messianic activity, establishment of a Church, instruction of disciples, teaching on eschatology; (2) the primitive community of Christians: their development of Christology and Church life; (3) Paul: his understanding of the mystery of Christ and its expression in the life and expectations of the Church; (4) the other apostolic witnesses: their teaching about God, ecclesiology, eschatology. When B.'s *Theologie du Nouveau Testament* (Paris, 1951) first appeared, it was welcomed as a contribution by a noted and competent scholar to a field rarely touched by Catholic authors. It was also noted, however, that the book's principal weakness lay in the treatment accorded John's Gospel, which was not separated in treatment from the Synoptics, all the Gospels representing for B. the first stage of *NT* religion. B.'s chief strength was found to lie in his treatment of Paul's doctrine. These same observations can be made as the work comes into English, with the added notation that the materials afforded by Qumrân studies are lacking in the book, as are the many other contributions to *NT* theology which have appeared in the years intervening between the production of the original work and its translation. The translation itself reads smoothly, and occasionally it has items of more recent bibliography in the footnotes. Generally, however, the merits and defects of this book remain what they were in 1951.

St. Paul's College, Washington, D.C.

Neil J. McEleney, C.S.P.

TESTIMONIUM LINGUAE: PARTICIPIAL CONSTRUCTIONS IN THE SYNOPTIC GOSPELS; A LINGUISTIC EXAMINATION OF LUKE 21.13. By Lars Hartman. Translated by Neil Tomkinson. *Coniectanea neotestamentica* 19. Lund: Gleerup, 1963. Pp. 75. Sw. Kr. 10—. The longer of these two studies is basically a comparative digest, complete and accurate, of several types of participial construction in the Synoptics, systematically collected, tabulated, and discussed. Upon this solid ground H. is entitled to propose conclusions

of substantial interest, notably the following: "What strikes the student of the language of the Synoptic Gospels is the fact that, in spite of differences, they are yet so homogeneous in language and style. We might even go so far as to say that there are fewer differences between Mk and Lk than between Lk and Acts. To this must be added the fact that each Gospel is in itself relatively homogeneous in style, a homogeneity that is varied only to a slight extent in the different groups of material. It seems fairly probable to us that in the Synoptists we are faced with a 'standard style'" (p. 49). Meritorious, if inevitably less assured, is H.'s eventual effort to relate his findings to Gerhardsson's hypothesis of the origins of the Synoptic tradition (see J. Fitzmyer, S.J., "Memory and Manuscript: The Origins and Transmission of the Gospel Tradition," *THEOLOGICAL STUDIES* 23 [1962] 442-57). Here, as yet, the whole argument is problematic. H.'s contribution is a thoroughgoing piece of technical investigation resulting in valuable suggestions. In his close study of Lk 21:13, H. rejects Strathmann's exegesis (*TWNT* 4, 510), with which recent translators widely agree: "it will become an opportunity for you to testify," in favor of an alternative which seems to me solidly probable: "it will become for you a testimonial." His detailed argument from biblical usage and from context is supported by Cyril of Alexandria, *Commentary on Luke* (PG 74, 897B): the hardships borne by the apostles become their glorious testimonial.

West Baden College

Edgar R. Smothers, S.J.

PAROLES DE JÉSUS: LE SERMON SUR LA MONTAGNE; LE NOTRE-PÈRE DANS L'EXÉGÈSE ACTUELLE. By Joachim Jeremias. Translated by Marie Maillé, O.S.B.; preface by C. Spicq, O.P. Paris: Editions du Cerf, 1963. Pp. 81. 5.40 fr. It is an encouraging sign of the cross-fertilization in modern Scriptural scholarship when an outstanding Catholic scholar writes the preface for a French translation of two articles by a distinguished German Protestant confrere. J. begins his study of the Sermon on the Mount by pointing out the inadequacy of three historic interpretations, which treat our Lord's discourse either as an exact counterpart of the legalism of the Talmud, or as an unattainable ideal which makes man throw himself upon the mercy of God, or as an "interim morality" whose extreme character is explained by the imminence of the *eschaton* and the consequently short space of time during which it must be practiced. All of these solutions have the same defect of treating the discourse as law rather than as gospel. J. distinguishes between the structure of the Sermon and the materials out of which it is constructed. The former is that of Christian *didachē*, the instruction given to Christian converts who have already accepted the *kerygma*.

Frequently the precepts of the Sermon are fully intelligible only in the light of the kerygmatic declaration which J. supposes to have preceded them when they were delivered on various occasions by our Lord Himself. In his article on the Lord's Prayer, J. cites the evidence which shows that the recitation of this prayer was regarded in Christian antiquity as a privilege of the faithful. J. wishes to restore something of the awe with which our forebears in the faith recited this treasured inheritance by attempting to determine the original form and meaning that it had on our Lord's lips. J.'s reconstruction of the Aramaic original is based on the probability that the original number of petitions is correctly reflected in Luke's version, while Matthew has preserved more accurately the original wording of the common material. The Our Father reflects and transcends the Jewish background from which it comes. Though the first two petitions are closely paralleled in the ancient Aramaic prayer, the *Qaddîš*, the third and fourth are revolutionary in that, by praying for eschatological blessings here and now, they assume that a crucial turning point in salvation-history has already taken place.

Woodstock College

Schuyler Brown, S.J.

MOSES IN THE FOURTH GOSPEL. By T. Francis Glasson. *Studies in Biblical Theology* 40. Naperville, Ill.: Allenson, 1963. Pp. 115. \$2.00. That there are many references in John to the Exodus and to Moses has been recognized for years, especially in British commentaries since the time of B. F. Westcott. The Evangelist himself calls attention to the brazen serpent (3:14 f.) and the manna (6:31). Recently, with the renewed interest in that translation of 7:38 which makes Jesus the source of living water, the reference to Moses' striking the rock has also come to the fore. But these are only the more obvious parallels. G. has collected many more, so that John's intention to draw a parallel between Jesus and Moses stands forth with striking clarity. Although G. does not emphasize the point, this parallelism fits in very well with the van Unnik-John A. T. Robinson theory that the Gospel was written primarily to convince Jews (or Jewish Christians) that Jesus was the Messiah. Certainly, this was one of the purposes of the Gospel, if not necessarily the primary purpose (see Schnackenburg in the *Schmid Festschrift*). G. is thorough and balanced; while he includes some rather undisciplined suggestions, he generally labels them as such. Perhaps one exception is the suggested parallelism between the change of water to wine (Jn 2) and the change of water to blood in the Exodus. G. (p. 26) seems favorable to this, but the different purposes of the two changes would seem to reduce any parallelism to a contrast. Although G. covers a wide bibliography, he might add references to recent work on the relation between Jn

6 and the Jewish Passover liturgy (B. Gärtner, P. Borgen). While G. brings out many parallels between Jn and Dt, the parallels between the end of Part 1 of Jn (12:47-48) and the end of Dt (31:26; 32:46-47) should be emphasized. On the whole, this book is a very useful contribution to Johannine literature.

St. Mary's Seminary, Baltimore

Raymond E. Brown, S.S.

THE CHURCH: READINGS IN THEOLOGY. Compiled at the Canisianum, Innsbruck. New York: Kenedy, 1963. Pp. xii + 242. \$4.95. This collection of essays presents a survey of contemporary thought on the nature of the Church. Part 1, *Ecclesia ad intra*, begins with Hugo Rahner's "The Church, God's Strength in Human Weakness," an analysis of the Church as the Church of sinners as well as of saints, and therefore a test of faith as well as a fact of faith. Romano Guardini ("The Church, Encounter with Christ") describes how his understanding of the Church was forged by his own personal quest for God. Josef Jungmann ("The Holy Church") shows that the Church is holy because the Spirit of God dwells in her members who constitute the Church. Karl Rahner ("Leadership in the Church") examines the relationship of the papacy and the episcopacy in the light of the principle of collegiality. Heinrich Schlier ("The Pauline Body Concept") shows the influence of both Greco-Roman and Judeo-Oriental thought on Paul's body metaphor. In Part 2, *Ecclesia ad extra*, Josef Neuner ("The Idea of Catholicity—Concept and History") traces the notion of catholicity through the OT, NT, and patristic thought in order to deepen its meaning for the modern Church. Hermann Zeller ("The Church—God's Party?") asks that charity and understanding towards separated brethren replace the 'party spirit.' Hans Küng ("Reunion and Doctrine on Justification") shows how a full Catholic doctrine on justification can contribute toward the reunion of Christians. Karl Rahner ("Christianity and Non-Christian Religions") examines the legitimacy of non-Christian religions in the light of the universal salvific will and the existence of grace outside the Church. Stanislas Lyonnet ("The Redemption of the Universe") explains the Pauline doctrine of the resurrection of the body and the liberation of the universe contained in Rom 8. In Part 3, *The Church in Council*, Josef Jungmann ("The Council and Liturgical Reform") and Piet Franssen ("Theological Implications of Liturgical Discussions at the Council") analyze the historical importance and the theological presuppositions of the current liturgical reform. Josef Ratzinger ("Free Expression and Obedience in the Church") grounds the need for free speech in the Church in the prophetic

spirit. In an appendix, Felix Malmberg ("The Human Existence of Christ") interprets the mystery of the hypostatic union according to the Augustinian formula *ipsa assumptione creatur* as a basis for a Christocentric ecclesiology.

Woodstock College

William V. Dych, S.J.

THE CELIBACY OF THE PRIEST: MEANING AND BASIS. By Wilhelm Bertrams, S.J. Translated by Patrick Byrne, S.M. Westminster, Md.: Newman, 1963. Pp. 127. \$2.50. This brief but excellent study is a recapitulation of five articles previously published in periodicals on the celibacy of the secular priest, from theological, canonical, and pastoral points of view. Worthy of special mention are: the rooting of the virginity of Christ in the hypostatic union even apart from sin (p. 12); the regarding of affective disunity in marriage as belonging to the nature of marital love even apart from sin (p. 20); the meaningfulness of virginity in Paradise but not in a purely natural order (pp. 26, 111); the preference shown to the vow theory over the law theory in explaining the priest's obligation of celibacy (pp. 42-64); the discountenancing of friendships (in the full sense) with women (pp. 94-102). Though there is room for dissent or difference of emphasis on these questions, the book is well balanced and cogently argued, and should be most helpful to priests, especially during their annual retreat.

Woodstock College

Thomas E. Clarke, S.J.

IN THE REDEEMING CHRIST: TOWARD A THEOLOGY OF SPIRITUALITY. By F. X. Durrwell. Translated by Rosemary Sheed. New York: Sheed & Ward, 1963. Pp. xi + 292. \$5.00. D.'s book, basically a collection of articles and conferences, brings to bear on the theology of the spiritual life the lessons of his earlier *The Resurrection*, in which he outlined the main features of a theology of Christ in His death and glorification and "was also formulating the essential principles of the spiritual life" (p. x). The essays are gathered into five groups: "Principles of Christian Life," "The Sacraments of Christian Life," "Christian Virtues" (the longest of the five), "Our Master in the Christian Life," and "Mary amongst Us." Continuing the fundamentally biblical approach of *The Resurrection*, D. denies that redemption is simply "a question of expiation by death, of payment of ransom . . ." (p. 10), and finds that it is rather "a personal sanctifying of Christ whereby he passed from life according to sin into the holiness of God, a drama played, from first to last, in the single person of Christ. . . . It is the Redeemer himself in his death and resurrection. . ." (p. 10). On this position D. bases his attempts to formulate a theology of spirituality: "And if it

was a drama entirely personal to Christ, men have no share in the Redemption unless his drama becomes theirs. His death on Calvary profited Christ alone . . . it sanctified no one, at first, except Christ himself. . . . Man must identify himself with him in whom alone God has made that holiness blaze forth . . . must become the body of that Christ whom God raised from the dead" (p. 10). The subsequent treatments of the Church ("the body of Christ in one precise, and henceforth eternal, moment . . . when the Redemption takes place, in the moment of his death on the Cross, when Christ was glorified by the Father" [p. 10]) and of the sacraments (to which Scripture is comparable, for it is "intended like them to link us with the word of salvation in the redeeming Christ" (p. 37)) follow quite naturally and generate a suspicion that the biblical revival, of which D.'s work has been both part and product, is as well a revival of Christianity, a life to be lived in close proximity to the fact and consequences of the Incarnation.

Woodstock College

James R. George, S.J.

GUIDE SPIRITUEL POUR LA PERFECTION. By Jean-Joseph Surin. Introduction and notes by Michel de Certeau, S.J. *Collection Christus* 12. Bruges: Desclée de Brouwer, 1963. Pp. 330. 225 fr. belg.; 19.50 fr. The exact localization of Père Jean-Joseph Surin in the history and development of French spirituality, which up to now could only be reached by a rough triangulation between the opinions of J. de Guibert (*La spiritualité de la Compagnie de Jésus*), Henri Bremond (*Histoire littéraire du sentiment religieux en France*), and Aldous Huxley (*The Devils of Loudun*), emerges now more clearly with this most important of Surin's ascetical and mystical works. Popularly memorable, even in a recent European film, only for a dramatic failure, the stature of the man has been read off in degrees that do not give his true position. Still, one must avoid the polarization that results from extreme judgments; thus, while differing with Pourrat's estimate of his exorcisms at Loudun, one must be equally slow to set aside the temperate, even affectionate view of de Guibert, and echoed by the present editor (p. 11), that Surin is not a spiritual master in the fullest sense of the word. The studies of Dom Verner Moore and others have refined perceptions and prejudices regarding nervous disorders and holiness; an article appearing in *Etudes carmélitaines* (Oct., 1938, pp. 152-82, 235-39) offers a helpful explanation of the nervous disorder which afflicted Surin about four years after his ordination, when he was, according to de Guibert, "déjà fatigué par une vie d'excessive tension intérieure," and which would leave him only after twenty years of "impuissance." The purpose of this volume is to instruct in a manner of life that befits the kingdom to which one already belongs by

grace, a spiritual education by which the milieu of the heart is structured. Surin's acuity of judgment is remarkable; his understanding of the spiritual experience is lucid. Ascetical theologians and spiritual fathers will be grateful for this fine text both for their own study and for specific recommendation to those proficient in spiritual life.

Weston College

William J. Burke, S.J.

TEOLOGÍA DE LA MÍSTICA. By Baldomero Jiménez Duque. *Biblioteca de autores cristianos* 224. Madrid: Editorial Católica, 1963. Pp. xvi + 523. 100 ptas.

In this stimulating volume the rector of the seminary of Avila discusses the living of the Christian mystery in its highest degrees. Fortunately J. does not limit mystical life to psychological experiences but considers it from a much broader point of view that embraces both subjective and objective elements. He is concerned, in fact, with our Christian perfection in its full breadth, and consequently a more appropriate name for his book might have been simply "Theology of Christian Living." The discussion of the liturgy, Scripture, and psychology shows J.'s awareness of the complexity of his subject and indicates his familiarity with modern developments in these areas. The opening chapters, which explore man's need and quest for God, reflect the ideas and concerns of modern philosophy and use its terminology. But when J. turns to questions that have been traditionally discussed by theologians, he remains rather closely bound to Scholastic methodology and concepts. It would seem, moreover, that J. tries to cover too much matter; consequently his treatment of some topics suffers from lack of depth. For instance, his survey of the history of prayer is too sketchy and rapid; at times, he limits himself to an enumeration of names prominent in a certain period without developing their significance. Though of somewhat uneven style in places, this readable book is a small, erudite encyclopedia of Christian perfection.

Woodstock College

Juan J. Santiago, S.J.

PRINCIPLES OF MORAL THEOLOGY 1: GENERAL MORAL THEOLOGY. By Antonio Lanza and Pietro Palazzini. Translated by W. J. Collins, M.M. Boston: St. Paul Editions, 1961. Pp. 254. \$4.00.

This is not a translation of the *Theologia moralis fundamentalis* that originally appeared in 1949 under the sole authorship of Archbishop Antonio Lanza. The Foreword by Pietro Palazzini, collaborator in the present work (whose Roman imprimatur was given in 1952), indicates that this is a special work prepared as part of a series that could also be used by the laity to help them gain a thorough understanding of Catholic doctrine. It is less than half as extensive a treatment of

fundamental moral theology as the original Lanza work. An introductory section explains the nature of moral theology, its relation to cognate sciences, its sources and historical development. There follow the usual divisions of the matter found in the manualists: man's ultimate purpose in life, the nature and constituent elements of the human moral act, law as the objective norm of morality, conscience and the moral systems proposed to solve cases of doubt, the acquired and infused virtues, sin and its objective and subjective elements. Admittedly, all this matter is abstract of its very nature, but the treatment given it keeps it in the realm of abstraction. The principles are not illustrated by examples or applied to the concrete situations of daily life. The book does have its good points: frequent use is made of Scripture; basic dogmatic doctrines are introduced to point up the supernatural character of moral striving; principles are expressed exactly and succinctly, there is a well-balanced estimate of what is certain and what remains a matter of opinion. I doubt if the private study of this book would provide the intelligent Catholic layman with an appreciation of the depth and extensive practicality of its subject matter. Used as a text for classwork, the teacher would be allowed ample room to supply, from his private reading and personal experience, the further explanation, development, and practical application demanded by this book.

Woodstock College

Joseph S. Duhamel, S.J.

ESTUDIOS MODERNOS DE TEOLOGÍA MORAL 1: MORAL FUNDAMENTAL. By Jesús Martínez Balirach, S.J. Santander: Sal Terrae, 1963. Pp. 576. The back-to-the-sources movement of modern moral theology has not yet found an adequate expression in the manuals. The reason is not only the necessarily slow assimilation of its results but also the vastness of material to be integrated. Until a new and generally acceptable synthesis is achieved, M.'s method could be a satisfactory solution. Rather than going into the details of modern research and modern thinking or striving for new positions, he proposes clear and short outlines which, together with an extensive bibliography, make a good guide for student and teacher. His fundamental plan of organization is simple enough: he implements the common and traditional themes of fundamental moral theology with the most important achievements of modern studies: biblical theology (e.g., the biblical understanding of conscience, sin, law, etc.), history, the insights of analytical psychology, etc. The same method, however, forces him into some oversimplifications. One example: in the chapter on "Deformed Views on Sin" (pp. 419 ff.) a more nuanced treatment of certain Protestant (Brunner, Barth, Jaspers?) and Catholic (Yves de Montcheuil) theologians might have

been more satisfactory. Also, the difficult question of the natural law (pp. 331 f.) deserves more attention. M.'s basic guiding principle for the whole—taken mainly from Vermeersch—is “Kerygma, Basileia and Agape” (p. 1). Contrary to what the title might suggest, the book is not a series of studies on problematic points of moral theology. It is not even original in its approach. M.'s positive attitude, however, the consideration of the sources, and his openness to new suggestions justify his claim of actuality.

Woodstock College

O. Begus, S.J.

CANON LAW: A TEXT AND COMMENTARY. By T. Lincoln Bouscaren, S.J., Adam C. Ellis, S.J., and Francis N. Korth, S.J. 4th ed.; Milwaukee: Bruce, 1963. Pp. xvi + 1004. \$11.50.

In this fourth edition of the very popular work begun by Fr. Bouscaren and Fr. Ellis, the latter, deceased Nov. 25, 1961, has been succeeded by Fr. Korth, professor of canon law at the Jesuit theologate of St. Mary's, Kansas, since 1949. In this edition, too, the authors have discontinued the practice of identifying the writer of the respective sections. In general the book retains both its distinctive advantages as a seminary text (its reliability, for instance, and its collection of cases and questions for study and practice) and the inevitable limitations of any one-volume summary of so vast a field, the incomplete coverage of issues, arguments, and positions. Besides the modifications required by new developments in the law itself, some expositions have been amplified (e.g., on precepts), the format has been polished by the omission of excessive subtitles, and the bibliographical matter has been extensively augmented, particularly in the chapters on religious. Regrettably, however, the bibliography is unbalanced in two respects: it has a preponderance of titles (bordering on exclusivity) from an American series of dissertations and two or three American periodicals, and it is inadequately updated in certain areas, as, for example, the jurisprudence of the Rota and the discussion of authors on the question of common error as applied to delegated assistance at marriage. A little more weeding is needed, to eliminate such obsolete details as the obligation of abstinence on the Wednesdays of Lent (p. 29), and the Roman theater law of 1918 (*ibid.*) now replaced by art. 88 of the Synod of 1960; and the style would be much improved by limiting the use of Latinity (*peregrini, a iure, absolutio complicis, ordinario*, etc.) to those cases in which the Latin term is really necessary or effective. These small points, of course, are more than offset by the special attention to American problems, practices, and laws, which makes the work particularly apt and serviceable for those for whom it is primarily designed.

Woodstock College

John J. Reed, S.J.

DOMESTIC RELATIONS: CANON AND CIVIL LAW. By Philip A. Ryan and David Granfield. *University Casebook Series*. Brooklyn: Foundation Press, 1963. Pp. xxiii + 580. This is a civil-law casebook with a difference. The difference is that it provides the civil lawyer, Catholic or non-Catholic, with the relevant provisions of canon law in a field in which, above all, the civil lawyer should be conversant with the other law by which his Catholic client also lives, the law of the Church. Sometimes the canon law is presented in a direct title or section, as the expositions of the nature of marriage, the engagement contract in canon law, canonical dissolution of marriage, etc. More commonly it is introduced comparatively in the commentaries which follow the civil-law cases. As a result the total canonical content is considerable, and includes the canons and other primary sources in translation, observations of the authors, representative cases from the Sacred Roman Rota and other tribunals, and citations from the best authorities. The principal areas of domestic relations on which canonical notes are provided are the nature of marriage, impediments, formalities, consent (questions of capacity, fraud, etc.), marital obligations, and dissolution. An appendix by Francis Lucey, S.J., regent emeritus of the Georgetown Law Center, summarizes the duties and freedoms of the Catholic lawyer regarding civil divorce, annulment, and separation cases. The precise relation between the civil and canonical aspects of the work, and their respective place in the purpose of the authors, are described in the Preface: "While the book can be used exclusively as a casebook on Anglo-American family law, it has an integrated, though quantitatively subordinate, treatment of the Canon Law of Marriage of the Catholic Church as it affects related areas of civil law" (p. xi). Leaving the evaluation of the civil-law content to the civil lawyer (the authors are both professors of civil law, R. at the Georgetown University Law Center and G. at the Catholic University School of Law), from the canonist's point of view this volume seems to answer adequately and reliably the request so often heard from civil lawyers for a treatise on the canon law of marriage adapted to their own needs and background.

Woodstock College

John J. Reed, S.J.

LA PAROISSE, COMMUNAUTÉ EUCHARISTIQUE: ESSAI D'UNE THÉOLOGIE PASTORALE DE LA PAROISSE. By Casiano Floristan. Translated by René André. Paris: Lethielleux, 1963. Pp. 224. 14.40 fr. After considering the parish in the light of Scripture and history, F. makes the ambitious attempt to achieve a synthesis of the theological, sociological, and pastoral studies devoted to the parish during the past forty years. His remarkable familiarity with the extensive German and French literature on this subject

is evident from the profusion of quotations found throughout the book. He manages to mention most of the problems presently discussed by theologians, such as the relationship of baptism, confirmation, and Eucharist, Church, diocese and parish, the pope, bishops and pastors; their respective roles in the administration of the sacraments and in preaching and teaching the faith; public and private prayer; the canonical, geographical, historical, sociological, and psychological factors determining a parish; the requirements for fruitful pastoral work on the part of bishops, pastors, and parishioners. In conclusion, F. considers the parish as the Church established in a given locality for the proclamation of the word of God, the administration of the sacraments, and the practice of charity. At the center of this community is the altar, the place of the Eucharistic sacrifice, from which all pastoral care must proceed and to which it must lead. As a survey of present theological thought concerning the parish and pastoral care, the book is a remarkable success. Some of the most important aspects of the parish are developed in such a way as to add powerful new dimensions to the traditional concept of the parish as an administrative and sociological entity. As a synthesis the book is less successful. The line of thought and the development of ideas are occasionally incoherent and unorganic; essential elements are not clearly distinguished from accidental; and conclusions sometimes flow not so much from the premises as from F.'s enthusiasm for his subject. Perhaps it is unfair to ask for perfect co-ordination in a pioneer enterprise that includes so many heterogeneous elements and different schools of thought. In spite of these shortcomings, no one interested in pastoral theology or engaged in pastoral work can fail to read this book with profit. The exhaustive critical bibliography, brought up to date by the French translator and now comprising 268 titles, makes this volume an indispensable instrument of study and research for all professors and students of pastoral theology.

St. John's Abbey, Collegeville, Minn.

Augustine Cornides, O.S.B.

LE MYSTÈRE DE NOËL. Texts presented by A. Hamman, O.F.M., and France Quéré-Jaulmes. Paris: Grasset, 1963. Pp. 286. 15 fr. In a new volume of his *Lettres chrétiennes* series, H. presents, under three headings (Advent, Christmas, Epiphany), thirty-five patristic homilies ranging from Origen to Bernard. The translation is by the coeditor, and the homilies under each heading are so arranged as to suit the progress of the liturgical season (e.g., Advent: the four Sundays, the Ember days, the vigil of Christmas). The Introduction (pp. 7-28) gives very brief notations on the historical evolution of the Nativity season and a somewhat longer description of the

main themes which attract the Fathers' attention. The editors' remark that the majority of these texts here appear in French for the first time, indicates the service which this series and others like it are doing for the intended French readers and for foreign French-reading buyers who cannot read the original Latin and Greek texts or have not access to the small library (Migne and its Supplement) from which the texts are drawn.

Woodstock College

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

SYNEIDESIS BEI ORIGENES. By Johannes Stelzenberger. *Abhandlungen zur Moralthologie* 4. Paderborn: Schöningh, 1963. Pp. 71. DM 7.80. The theology of the West, more practically inclined, has translated the biblical *syneidēsis* into *conscientia moralis*. The East, however, has always understood it pneumatically as man's God-related interior. Origen of Alexandria, though a man of the East, "occupies a special place in the drifting apart" (p. 63) of the different theological directions, for both the pneumatic and the moral element occur in his interpretation of this notion. And it is precisely because of this that his theology of *syneidēsis* did influence the Western Fathers. Synonymizing it with another biblical notion, *kardia*, he means by it the interior man (*intus hominis*) who is the "carrier of the different spiritual, religious, and moral activities and dispositions" (p. 19). As such it has many different shades of meaning: "interior purity" (p. 30), "carrier of *pistis*" (p. 28), "carrier of sin" (p. 36), "religious consciousness" and "feeling for values" (p. 42), "functional conscience" (p. 45), and moral "self-reflection" (p. 57). Much of this understanding can be found "in the conscience-theology of Ambrose and Augustine" (p. 63), and is still present "in the theology of the Middle Ages" (*ibid.*). S.'s look backwards is, therefore, a reflection on the totality and possible synthesis of the different aspects of this notion which our fundamental moral theology has come to know exclusively as *iudicium ultimo-practicum*. The value of this scholarly study goes, then, far beyond the historical. It actually represents an effort to fill out a one-sided development and to call to our attention an understanding which ranges from the Fathers (Augustine: *cor*) through St. Thomas (*cognitio per connaturalitatem*) to Max Scheler (*Wertfühlen*) and the philosophy of existence (Heidegger: *Befindlichkeit*).

Woodstock College

O. Begus, S.J.

AUGUSTINUS: DAS PROBLEM SEINER DASEINSAUSLEGUNG. By Wilhelm Hoffmann. *Aevum christianum* 6. Münster: Aschendorff, 1963. Pp. 128. DM 16.80. H. rightly observes that any discussion of Augustine's theory of man must start from his primary question, how man is to attain

happiness. He first alludes sketchily to the preconversion growth of Augustine's views as outlined in the *Confessions*, then analyzes the theory in terms of such concepts as *ars, disciplina, numerus, tempus, memoria, amor, sapientia*, and others. That such key concepts have profound anthropological bearing for Augustine, H. has also seen; has he correctly interpreted their meaning and force in Augustine's thought? This reviewer must admit to serious misgivings, at the same time admitting that H. may not really care. He seems more intent on presenting (in Heidegger's fashion) a *Wiederholung*, which seems (wrongly or rightly) more like a twentieth-century meditation in Augustine's words, without asking nettling questions about Augustine's fourth-century language: where he got his categories, what presuppositions accompanied them, what problems they entailed. The glances in this direction are mostly perfunctory, the observance of Augustine's chronology more apparent than real (and how often has the *De musica* suffered in this connection!). Finding what Augustine can mean for us today is an honorable ambition, but one is free to think it must begin by asking what exactly Augustine did mean many centuries ago.

Fordham University

Robert J. O'Connell, S.J.

HOW THE REFORMATION CAME. By Joseph Lortz. Translated by Otto M. Knab. New York: Herder and Herder, 1963. Pp. 115. \$2.95. A translation of *Wie kam es zur Reformation* (1950). "The causes of the Reformation," which is the theme of the book, are basically reducible to factors traceable as far back as the thirteenth century, "particularly, the widespread discontent with the clergy, the theological vagueness (*Unklarheit*), and the lack of religious strength." L. offers no new conclusions which change our basic understanding of Reformation history. The great "reform" of the sixteenth century failed because it divided the Church which it was calculated to save. In view of the fact that L. wrote almost fifteen years ago, at a period that might be considered the dawn of the ecumenical age, his value judgments are at times less surprising than they would be today, e.g.: "Of all the many factors that could be named as contributing to the de-Christianization of Europe, none is as important a single cause as the Reformation." In terms of the history of the Church of the fourteenth and fifteenth centuries, one wonders whether the Reformation did not indirectly halt the progressive dechristianization of the Western world by brutally recalling the Church to her lofty vocation in this world. L.'s statement, "that the true mission of the Reformation be taken up and resolved anew is of vital importance for humanity today," shows that his point of view as a Church historian is fundamentally ecumenical.

Woodstock College

Robert E. McNally, S.J.

REFORM OF THE CHURCH: CRISIS AND CRITICISM IN HISTORICAL PERSPECTIVE. By Robert E. McNally, S.J. New York: Herder and Herder, 1963. Pp. 140. \$3.50.

The recent upsurge of ecumenism has caused historians to return to pre-Reformation history to seek the underlying causes of the Reformation, in order to re-evaluate the conditions of the Church. The purpose of such investigations is to determine how and in what manner, if any, the Church had deviated from a true understanding of God's word. M.'s brief survey is another contribution to such efforts. He traces the history of the Church from the pontificate of Boniface VIII (1294-1303) to Pius IV (1559-65) and the Trentine era. His central themes are: "The defects of the Church in every time are visible to friend and foe alike" (p. 6) and "Permanence in the midst of change is characteristic of the Church" (p. 134). Both themes are well taken and are especially appropriate to the Christian scene today. The striking factors in the centuries covered are the indifference of many churchmen to the evils present in the Church, their apathy toward the needed reforms, and their unwillingness to assert decisive leadership in the crisis produced by the Renaissance. Evidence is the tragic failure of Boniface VIII to deal successfully with the crafty Philip IV of France; papal inability to deal with the attacks upon her by political scientists such as Marsilius of Padua and secular rulers; and the perpetuation of pluralism, nepotism, and other attendant evils. In a sense M. is saying that the Church sought, for a variety of reasons, to ignore change or to maintain the *status quo* in the face of the need for renewal and reform. What efforts at reform and renewal there were failed due to entrenched interests, general clerical lethargy, and secular opposition. The parallel to the twentieth century is quite obvious, as is the influence of present-day ecumenist thought upon the author. The work is one of admirable scholarship and restrained judgments. This reviewer would, however, take exception to M.'s reference to Luther's conversion in the Tower as early as 1512 and to his comment that the Leipzig debates were "tragic." In the former instance, 1512 seems a bit early to date Luther's discovery of justification by faith alone, and in the latter to state that Eck forced Luther to make statements which he had not been prepared to defend seems harsh on Eck. M. also takes a somewhat critical view of the intractability of the work of Trent. However, these are debatable points in a work which reflects modern ecumenicist historiography and the spirit of Christian understanding.

St. Louis University

Clarence Leonard Hohl, Jr.

THE SPANISH ELIZABETHANS: THE ENGLISH EXILES AT THE COURT OF PHILIP II. By Albert J. Loomie, S.J. New York: Fordham Univ. Press, 1963. Pp. xii + 280. \$6.00.

The steady and increasing persecution of English

Catholics by Queen Elizabeth I caused many of them to seek exile in the Low Countries and in Spain. Their hardships, made more tolerable by the alms of King Philip II of Spain, encouraged many to organize support for a Catholic successor to Elizabeth. Candidates were found in Philip and in King James VI of Scotland. A war for international trade had long been developing between Englishmen and Spaniards. Its exacerbation by religious rivalries and by Philip's dynastic ambition reached an early climax in the famous defeat of the Spanish Armada in 1588. Other armadas, however, were to be prepared in later years, and for more than a generation many of the English exiles were feverishly promoting them and planning for their success. At the same time others of the exiles were backing the cause of King James. The resultant intrigues were complex and of no small importance in the history of Europe. For the first time in English there has appeared a major work on "the relationship of the activities of the English Catholic exiles to the political objectives of Kings Philip II and Philip III. . . . Five leading personalities among the refugees in Spanish Hapsburg lands have been selected to illustrate the basic trends in this significant issue" (p. xi). L.'s study is thoroughly based on Spanish sources. It has a valuable bibliography, an index, and an important appendix listing the names of 157 English pensioners forming part of the Spanish Hapsburg forces at the end of the sixteenth century.

Georgetown University

Eric McDermott, S.J.

THE SOCIAL AND POLITICAL THEORY OF FRANCISCO SUÁREZ. By Reijo Wilenius. Translated by Paivikki Ojansuu and L. A. Keyworth. *Acta philosophica Fennica* 15. Helsinki: Akateeminen Kirjakauppa, 1963. Pp. 129. Fmk 9.— The translation of W.'s academic thesis is a welcome addition to the sparse English works on Suárez as a political philosopher. W.'s special interest is the Suarezian notion of the common ownership of property indicated by the natural law, an idea quickly abandoned (along with the doctrine of tyrannicide) by Suárez' Jesuit brethren of the late seventeenth century. Common ownership of property is a "negative" prescription of the natural law, i.e., a moral value towards which man is naturally inclined, but whose opposite, unlike the "positive" prescriptions, is not necessarily sinful. This distinction enabled Suárez to register his disapproval of the *status quo* short of an outright condemnation of the institution of private property. The same distinction gives him equal liberty to criticize slavery and praise democracy without the danger of appearing too radical. W.'s distinction of Suárez' contractualism from that of Hobbes and Rousseau is accurate and convincing. Similar praise is due his evaluation of custom as a type of law approved by the will of the people at a time when the formal institutions of

democracy were not available. The chief shortcoming of the thesis is W.'s failure to develop sufficiently his ambivalent judgments on Suárez as a herald of Marxism. Certain similarities on the role of property in society lead W. to suggest unwarranted conclusions.

Woodstock College

John A. Rohr, S.J.

CORNELIA CONNELLY: A STUDY IN FIDELITY. By Mother Marie Thérèse, S.H.C.J. Westminster, Md.: Newman, 1963. Pp. xiii + 326. \$5.75. This new life of the American-born convert foundress of the Society of the Holy Child Jesus, wife, mother, religious, and educator, changes no essential outlines provided by previous biographies, but it corrects mistakes and fills in details, drawing on new documentary materials assembled for her cause of beatification. For the first time she is seen in full historical context, against the bickerings, timidities, tensions, and jealousies of the nineteenth-century English Catholic world she was called to serve. The author could perhaps have dwelt more on her spiritual development, educational contributions, and warm, many-sided personality. Yet the rigorously controlled objectivity of this unsentimental narrative carries conviction. What stands out is the spiritual strength, fervor, and magnanimity of a woman who loved her husband so much that she could give him up to further his own spiritual aspirations; who loved her children so much that the thought of them never left her; who so loved the Society which she was called upon to found that she bore calumnies for it, sacrificing everything for it except her own religious obedience; who loved the Church so much that she could face quietly the prospect of seeing her work demolished rather than fail in humble and loving submission to ecclesiastical authority. As James Walsh, S.J., vice-postulator of her cause, says in the Introduction: "The life of Cornelia Connelly tears to shreds the popular image of a nun's vocation as retirement from the world. . . ." And he adds: "The Kingdom of Heaven suffereth violence."

Rosemont College, Pa.

Mother Mary Eleanor, S.H.C.J.

DRAMATIC AND SYMBOLIC ELEMENTS IN GREGORIAN CHANT. By Marie Pierik. New York: Desclee, 1964. Pp. 136. \$3.50. A new though by no means the first attempt to render Gregorian chant more meaningful by focusing attention on its "expressive" elements. P. would claim that in a large portion of the Gregorian repertory melodic lines and arrangements were so conceived through inspiration and conscious effort as to portray in sound the thoughts, sentiments, and symbolisms of the sacred texts for which these melodies were composed. To substantiate her thesis, P. analyzes indi-

vidual chant pieces under these major headings: "Early Altar Chants and Te Deum," "Office Antiphons," "Proper of the Mass." The analyses are uneven in merit. Worth noting are those of the Introits "Exsurge" and "Viri Galilei," the Offertory "Jubilate," and the Communion "Factus est repente." Quite a number are either a mere rehashing of authors like Willi Apel and Peter Wagner or are too superficial and brief to merit attention, while some tend to overread into the melodies by forced analogies and sweeping statements. A number of erroneous page citations from the *Liber usualis* (recent edition) may annoy the reader. On the whole, this little volume will help in stimulating chant students to exploit more seriously the "melodic symbolism" in individual chant pieces for a more intelligent and sensitive interpretation. Today's significant movement to assimilate more vernacular hymnody and psalmody, liturgical adaptations of folk and traditional religious music, and other contemporary sacred music into liturgical services does not render P.'s book irrelevant. In officially opening the doors to this movement, Vatican II likewise maintains in Art. 116 of its recent *Constitution on the Sacred Liturgy*: "The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services."

Woodstock College

Ruben M. Tanseco, S.J.

THE HOUSE OF GOD: SACRED ART AND CHURCH ARCHITECTURE. By R. Kevin Seasoltz, O.S.B. New York: Herder and Herder, 1963. Pp. 272. \$4.95. Much of the recent literature treating directives of the magisterium on sacred art and architecture has been confining by its excessively literal reading of the documents. This work is a welcome contrast. S. critically examines the canons and directives to discover the underlying principles. Throughout, the form-function tension is a guiding norm in the discussion of the place of worship for the people of God. In a succinct but illuminating historico-theological exposition, S. analyzes the mystery of a church as a manifestation of God's presence among men, traces the development of a place of worship through the *OT*, and defines the relation between the edifices for worship under the Old Law and the church building as it exists in the present economy of Christianity. The principle of cultural adaptation in succeeding ages is highlighted as we view the ideal churches in the centuries from ancient Roman liturgy as celebrated in private homes, through the Latin basilica, the Romanesque church, the Gothic cathedral, and the rich decor of Renaissance and baroque shrines. S. demythologizes many unquestioned legends from these periods. The modern period is correctly viewed in its historical perspective. One of the most valuable sections is chap. 5, "The

Church as the Place for the Celebration of the Liturgy," for it includes graphic representations of the possible conceptions of the liturgical assembly. In simple line drawings, clear even to the layman in architecture, one can see reflected the advantages and disadvantages of many church structures in light of the theological function they are to fill. The final three chapters study the parts of the church building and the liturgical fixtures from the viewpoint of the varied ceremonies that are to occur in God's house. Much of the present naïveté in church design results from uncritical assumptions, and I would view this book as a necessary reference for all who share responsibility for church building or renovation, from diocesan officials to lay parishioners.

Woodstock College

Vincent J. Duminuco, S.J.

THE CHURCH IN THE SERVICE OF LIBERTY. By Constantin Amariu. Translated by Paul A. Barrett, O.P. St. Louis: Herder, 1963. Pp. viii + 214. \$3.95. An essay that takes a hard look at contemporary society and occasionally totters on the brink of an outright condemnation of modernity. The threats to man's liberty, which the Church is struggling to preserve, are threefold: (1) Man's "biological liberty" is endangered by sterilization, abortion, euthanasia, and capital punishment as public policy. (2) Social liberty is severely restricted by governments favoring forced labor, especially the Soviet Union. (3) Liberty of conscience is in jeopardy through the use of truth serum, brainwashing, and religious persecution. The book offers nothing original. The horrors of Nazi eugenics and Soviet labor camps, the scientist's temptation to treat man as a thing, and the trial of Cardinal Mindzenty are presented in a manner that fails to reveal new, significant insights. A. tries to beat the secular liberal at his own game by showing that the Church is the chief, indeed the only, bulwark of true liberty. The argument has only intramural value, since A. defines liberty in terms of the Church's salvific mission. Apparently it is this esoteric definition of liberty that permits A.'s unconvincing treatment of the Inquisition and his failure to consider the problem of religious persecution in countries outside the Communist bloc.

Woodstock College

John A. Rohr, S.J.

A NEW GENERATION: AMERICAN AND CATHOLIC. By Michael Novak. New York: Herder and Herder, 1964. Pp. 251. \$4.50. The most obvious and immediate value of this collection of essays formerly printed in magazines such as *Commonweal* and *Harper's* is that their author takes secular culture as seriously as he does America's increasingly "open-door" Catholicism.

Part 1 sketches the character of the "New Generation" of American Catholics, for whom, as for all Americans today, "one-half the difficulties of our adolescent nation . . . lie in her failure to grasp her own identity." Part 2 might have discussed the "New Generation" vis-à-vis the business world, parish organization, social work, or the image industries, but restricts its view to the educational scene—and wisely so, since it is the one with which N. has had most immediate contact. The viewpoint throughout is a "Christian empiricism" which is self-critical: "The new form of loyalty is critical and nervous; it seems, at times, excessively negative, for it is preoccupied with breaking through the shell rather than with flight." It is also painfully unevolved and susceptible of partial truths: "Youth, not authority, is the source of creativity." But aware of a "crisis of internal growth" that is both American and Catholic, its hope is that if it makes its voice heard, an older wisdom will give guidance to the courage and insight it already possesses.

Woodstock College

Leo J. O'Donovan, S.J.

SEIN, MENSCH UND TOD: DAS TODESPROBLEM BEI MARTIN HEIDEGGER. By James M. Demske, S.J. Freiburg: Karl Alber, 1963. Pp. 207. DM 16.80. For a number of reasons this little volume can be described as the model monograph. D. has severely limited himself to one theme, that of death in its relevance for the approach to being and to man in the philosophy of Martin Heidegger. Considering the difficulty of writing clearly about Heidegger, the presentation is masterful in the clarity it has achieved. The divisions are both intelligent and intelligible, and the summaries at the end of each division contribute greatly to an understanding of the whole. The philosophical attitude toward death will differ, it would seem, according as one's concern is being or the human subject who asks questions about being. The late Heidegger, beginning with *Einführung in die Metaphysik*, makes death thematic in the interests of the first question, whereas the Heidegger of *Sein und Zeit* is more concerned with the second. Thus, from being the limit possibility of *Dasein*, death has become that which arouses man to the questioning of being, while at the same time enshrining within itself the very opposite of being, nothingness. In all this, death is not looked upon as an event which comes at the end of and puts an end to life; rather death belongs to the very structure of the finite being which is man's; from beginning to end the being of man is characterized as a "being-toward-death." Now the philosophical problem, as Heidegger sees it, is not the problem of man but the problem of being. The problem of being, however, is not distinguishable from the problem of man's knowledge of being, which in turn is inseparable from the problem of man's knowing himself. If, then, we cannot ignore death in

asking the question about man, we assuredly cannot ignore it in asking the question of being. All this D. has succeeded most remarkably in clarifying. What he has not succeeded in doing, however, is to convince this reader that all this was really worth clarifying. The impression is inescapable—though one must, admittedly, read between the lines in coming to it—that Heidegger devotes so much time and energy to the *Seinsfrage*, with all the tortuous involutions of style of which only he is capable, *in order to avoid* facing what is really important, the question of man, his meaning in a world, his destiny. He tells us over and over again that being is more important than what is, but it is not at all clear that this is so or that repeating it so tirelessly is going to make it so, in the absence of any other evidence. D. has unquestionably clarified Heidegger's thought for us; it will take more than clarity, however, to recommend that thought to us.

Fordham University

Quentin Lauer, S.J.

CHRISTIAN FAITH AND GREEK PHILOSOPHY. By A. H. Armstrong and R. A. Markus. New York: Sheed & Ward, 1964. Pp. ix + 162. \$3.50. Perhaps the most valuable aspect of this slim volume, based on lectures originally given for the Extra-Mural Department of the University of Liverpool, is its wise selection of themes illustrating "the tension and interplay of revealed doctrine and philosophical ideas." The authors move with lucidity and balance from the discussion of creation, God's transcendence, and the destiny of man, through a closer consideration of human understanding, choice, and conduct, to questions of history, time, and the relation between faith and philosophy. In A.'s chapters (the first five) more weight is given to the Platonic and Plotinian elements in Christian tradition, and particularly interesting remarks are made regarding Plotinus' explanation of perfection and infinity, the tension between personal and impersonal conceptions of God, and the Platonic-Christian notion of the created Wisdom or heavenly Jerusalem. M. writes the last five chapters, generally treating his subject by tracing its development from Plato and Aristotle through Augustine and Aquinas and throughout adhering quite closely to Gilson's views. Both authors frequently highlight Stoic and Gnostic influences, and their authoritative synopsis of so vast a range of thought should recall for today's students the relevance of the ancient dialogue between the Academy and the Church. At least some readers, however, will want to argue A.'s basic conception of philosophy, when he contends that "a Catholic Christian philosopher or theologian can accept any scientific theory that the evidence seems to require . . . without its affecting his philosophy or theology in any important way."

Woodstock College

Leo J. O'Donovan, S.J.

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Augustin Cardinal Bea, *Pour l'unité des chrétiens* (tr. from the Italian; Paris: Editions du Cerf, 1963. Pp. 278; 9.90 fr. Cf. *TS* 24 [1963] 700-701). Hans Küng, *Structures de l'église* (tr. from the German by H.-M. Rochais, O.S.B., and J. Evrard, O.S.B.; Bruges: Desclée de Brouwer, 1963. Pp. 460; 300 fr. Cf. *TS* 24 [1963] 492-94). Lucien Legrand, M.E.P., *La virginité dans la Bible* (tr. from the English; Paris: Editions du Cerf, 1964. Pp. 160; 9 fr. Cf. *TS* 25 [1964] 131).

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

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- Barthélemy, Dominique, O.P. *Dieu et son image: Ebauche d'une théologie biblique*. Paris: Editions du Cerf, 1963. Pp. 253. 10.50 fr.
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- Bonsirven, Joseph, S.J. *Palestinian Judaism in the Time of Jesus Christ*. Tr. by William Wolf. New York: Holt, Rinehart and Winston, 1964. Pp. xvi + 271. \$5.50.
- Bouyer, Louis. *The Spirituality of the New Testament and the Fathers*. A History of Spirituality 1. New York: Desclée, 1964. Pp. xix + 541. \$9.50.
- Braun, F.-M., O.P. *Jean le théologien 2: Les grandes traditions d'Israël et l'accord des écritures d'après le quatrième évangile*. Etudes bibliques. Paris: Gabalda, 1964. Pp. xxii + 345.
- Concepto de la Iglesia en el Nuevo Testamento, y otros estudios*. XIX Semana bíblica española (1958). Madrid: Consejo Superior de Investigaciones Científicas, 1962. Pp. 363. 210 ptas.
- Davies, W. D. *The Setting of the Sermon on the Mount*. New York: Cambridge Univ. Press, 1964. Pp. xvi + 547. \$12.50.
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- Bonhoeffer, Dietrich. *The Communion of Saints: A Dogmatic Inquiry into the Sociology of the Church*. Tr. by R. Gregor Smith. New York: Harper & Row, 1964. Pp. 256. \$4.00.
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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	Ml	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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