

SHORTER NOTICES

THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA: REVISED STANDARD VERSION. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford, 1965. Pp. xxiv + 1544; xxii + 298; maps and index. \$10.50. At long last Christians of the English-speaking world have a "common Bible," and an annotated one at that. It is due to the efforts of Profs. L. A. Weigle, H. C. May, B. M. Metzger, P. J. King, W. Van Etten Casey, S.J., E. H. Maly, and to the co-operation of Cardinal Cushing. That all Catholics may now freely use the respected Revised Standard Version together with their Protestant neighbors is an obvious and tremendous boon. It is an ecumenical step which heals a four-century wound of division in the Christian body. And the effect of it will be long-lasting and liberating. I am referring actually to the 1966 reprint of the *OABWA* to which Cardinal Cushing has granted "an *imprimatur*," as the new third paragraph of the Foreword in this reprint advises the reader. Besides this changed paragraph, fourteen substitutions or additions have been made to the annotations in the volume; a separate insert lists them for ready reference. At times they mention some "Catholic teaching" or some expression "regarded by Protestants" in a certain way. This suffices to indicate that there is a difference of interpretation and makes clear to the reader the distinction between "translation" and "interpretation." In this regard the *OABWA* has avoided the error made by the British editors of the Revised Standard Version: Catholic Edition, who tampered with the translation of the *NT* itself (see *THEOLOGICAL STUDIES* 26 [1965] 674); for the text of the translation in the *RSV* now remains the same for all. Most of the changed annotations are good. The only one which I regret is the elimination of the enlightened note (in the 1965 printing) on Mt 5:32, which read: "Many scholars believe that the words *except on the ground of unchastity* were not part of Jesus' teaching in this connection (or in 19.9), but express a Christian interpretation of his meaning." I would have said "a Jewish Christian interpretation." The 1966 reprint, however, has substituted a rather anemic comment: "The expression *except . . . unchastity* occurs also in 19.9; it is absent from the accounts in Mk 10.11-12 and Lk 16.18 (compare also Rom 7.2-3; 1 Cor 7.10-11)." This is all true, but why is it absent? Is its omission a "Christian interpretation"? And if so, the consequences might be even worse than those implied in the 1965 note. It is also good to have an *imprimatur* on the opinion expressed in the note on p. 1438 which espouses the pseudonymous authorship of the Pastoral Epistles (1-2 Tim, Tit). How far we have come from the *responsa* of the Biblical Commission of June 12, 1913, which forbade such a view (see Denzinger 3587-90 [2172-75]; *Enchiridion biblicum* 407-10)!

Woodstock College

Joseph A. Fitzmyer, S.J.

NEW HORIZONS IN BIBLICAL RESEARCH. By William Foxwell Albright. London: Oxford Univ. Press, 1966. Pp. ix + 51. \$1.70. This booklet contains three lectures (the Whidden Lectures) given in 1961 at McMaster University, Hamilton, Ontario. Their publication was delayed by A.'s poor health, but, as the editor points out, "the text has been revised and brought up to date where necessary." The first lecture, "Archeology and the Israelite Tradition," deals with the light which archeology has shed on the patriarchal traditions of Genesis, on the date of Hebrew poetry, and on the Mosaic period. The second lecture, "The Ancient Israelite Mind in its Environmental Context," treats the relationship between ancient Israelite and Hellenistic ways of thinking. Concerning Boman's *Das hebräische Denken im Vergleich mit dem griechischen*, A. says: "I believe that Boman is wrong on all essential points." A. presents his own description of biblical thought and applies it to the question of demythologization. The third lecture, "New Testament Research after the Discovery of the Dead Sea Scrolls," describes the effect which the study of the scrolls has had on the Hebrew-Aramaic background of the *NT*, the date of the intertestamental literature, the Greek of the *NT*, and (with the Chenoboskion papyri) on the question of pre-Christian Gnosticism. Because of this new evidence, A. believes that the Johannine literature must be dated "in the late 70's or early 80's," that "the arguments against the Pauline authorship of Ephesians have become very weak indeed," that the Pauline "mystery" has nothing to do with the Greco-Roman mystery religions, that the one concrete argument against a Pauline date for the Pastorals (the question of the *episkopos*) has vanished, and that (because of the spelling of his name) Luke is probably a converted Jew. There is more substance in this little book than in many twice its size. It deserves to be widely read.

Saint Columban's Seminary, Milton, Mass.

Eamonn O'Doherty

THE OLD TESTAMENT WORLD. By Martin Noth. Translated from the fourth German edition by Victor I. Gruhn. Philadelphia: Fortress Press, 1966. Pp. xxii + 404. \$8.00. Students of the *OT* are fortunate to have this clear and readable English translation of the latest German edition of Noth's unique and encyclopedic introduction to the *OT* world. The contents and merits of the second revised edition have already been described in these pages (14 [1953] 459-61). From the time of its first publication in 1940, the volume has met a need which becomes more acute each year as new material from the Ancient Near East comes flooding in. This wealth of new data must be synthesized if it is to be serviceable and not engulf the student. As was to be expected, N. has thoroughly revised his latest edition,

a new section on the trade routes of ancient Palestine has been added, and the latest archeological results (such as those of Kenyon-de Vaux on Ophel, and Pritchard at Gibeon) have been incorporated. The translator has earned our thanks by his conscientious adaptation of both text and bibliography to English usage. In short, we now have a reliable summary of the present state of our knowledge, composed by one of the great masters of *OT* science.

Weston College

Frederick L. Moriarty, S.J.

THE WORLD OF THE JUDGES. By John L. McKenzie, S.J. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1966. Pp. v + 182. \$5.95. With this volume M. launches the new *Background to the Bible* series under the general editorship of B. Vawter, C.M. (twelve volumes are currently anticipated). M. surveys that period of *OT* history covered in the biblical books of Joshua and Judges—an important, complex, obscure, and elusive era known as the period of “the Israelite conquest.” In examining the biblical sources, and the historical, cultural, and religious backgrounds of the period of the Judges, M. repeatedly raises significant questions and suggests probable solutions based on the findings of present-day archeological and biblical research. Especially worthy of note is his insistence on the fact that the fundamental theological and religious values of Joshua and Judges must be viewed within the context of Israelite faith—a faith which was subject to development. Joshua and Judges reflect the earliest and least developed faith of Israel, and consequently should be read as the initial step in Israel’s growth in faith. Secondly, M. correctly links “the Israelite conquest” with the theology of the covenant, a central theme in recent *OT* studies. The land is an element of the covenant relationship between Yahweh and His people; it is a sign of Yahweh’s fidelity to His promises and of His power to bring about what He promises. The book is signalized by the author’s vast knowledge of, and familiarity with, the archeological data of the school of W. F. Albright (F. M. Cross, G. E. Wright, G. E. Mendenhall, etc.), as well as the contributions of such *OT* scholars as Albrecht Alt and Martin Noth. The use of footnotes instead of parenthetical inserts within paragraphs would facilitate the reading of the text. The book is enthusiastically recommended for the nonspecialized reader interested in acquiring a more profound and enriched understanding of a crucial period in Israelite history.

College of the Holy Cross, Worcester, Mass.

John E. Brooks, S.J.

THE WORLD OF DAVID AND SOLOMON. By Eugene H. Maly. Englewood Cliffs, N.J.: Prentice-Hall, 1966. Pp. x + 182. \$5.95. One of the first volumes to be published in the new *Backgrounds to the Bible* series, M.’s

book more than lives up to what one would expect from the pen of such a scholar. It is extremely readable, written in an easy and flowing style behind which lie—most gently—years of scholarship and erudition, incorporating the latest geographical, linguistic, cultural, and religious data. Beginning with Saul, whose kingship was principally that of leader of the league of twelve tribes, M. describes how the role of king broadened to new and powerful dimensions under David. David's military and administrative genius, resulting in Israel's elevation to the status of empire, the theological legitimization of David's dynasty through the Nathan oracle—all of these M. treats in a most thorough fashion. He then proceeds to indicate how the brilliance and power of kingship in Israel reached its climax in the reign of Solomon. Yet, despite external glory and magnificence, bristling with commercial activity and notable cultural achievements, the external picture was deceptive; for the inner vitality was being gnawed at by the very factors that contributed to that external glory. Neither does M. fail to take into account the various psychological factors in his delineation of the personalities of the principal characters. Problematic points are not avoided, but presented with the happiest felicity. Though one may be well acquainted with this period of Israelite history, M.'s presentation is such as to entice even the professional to read on. Aimed at educated nonprofessionals, each of the chapters terminates with a brief list of suggested readings, thus allowing the reader to delve further in a given area. The series should be issued in a paperback edition, so that it can be put readily into the hands of collegians.

Canisius College, Buffalo

Anthony B. Brzoska, S.J.

PSALMS 1: 1-50. Introduction, translation, and notes by Mitchell Dahood, S.J. *Anchor Bible* 16. New York: Doubleday, 1966. Pp. xlvi + 329. \$6.00. Like its predecessors in the series, this volume on the first fifty Psalms offers a new translation and an extensive commentary. D. notes that as much as twenty-five years ago, W. F. Albright wrote: "It is not too much to say that all future investigations of the Book of Psalms must deal intensively with the Ugaritic texts." Since recent works on the Psalms have not made much use of this material, D. states his purpose: "What is attempted here is a fresh translation, accompanied by a philological commentary, that lays heavy stress on the Ras Shamra-Ugarit texts and other epigraphic discoveries made along the Phoenician littoral." D. concedes that the stress he places on Ugaritic may not always be well founded; what he wants to show are the possibilities open to the modern student of the Psalms. And the possibilities are many. With regard to emending the consonantal Hebrew text, D. believes

that less than half a dozen changes are justified within the first fifty Psalms, and suggests that remaining textual difficulties can be resolved in the light of Ugaritic and Phoenician forms and constructions. Similarly with vocalizations in the Massoretic text. As for the ancient versions of the Psalms, D. depreciates their value; in his words, "Ugaritic embarrassingly exposes—at least in the poetic books—the shortcomings of the versions and seriously undermines their authority as witness to the original text." According to D., Ugaritic studies also have a profound influence on the dating of the Psalms, on their theology, and on Hebrew grammar and lexicography in general. Problems concerning the headings of the Psalms, their precise dating, their historical background and cultic settings he reserves for the introduction to his projected second volume on Pss 51–150. The greatest importance of this volume lies in its specialized and pioneering philological approach to the Psalms. The legitimacy and enduring value of such an approach will have to be measured against future work by biblical scholars in this area. D.'s translation of the Psalms is certainly new, and at times startling in its novelty. It is exact, generally free-flowing, but at times marred (for this reviewer) by rather unfamiliar terms (forgather, scud, Suzerain, etc.) and at other times by unnecessary Knox-like inversions of the word order (e.g., "in you trusted our fathers").

*Capuchin Theological Seminary
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Eric May, O.F.M.Cap.

ISRAEL'S SACRED SONGS: A STUDY OF DOMINANT THEMES. By Harvey H. Guthrie, Jr. New York: Seabury, 1966. Pp. x + 241. \$5.95. This rather small book advances through four major areas of *OT* history and shows how Israel was ever absorbing new forms of prayer and transforming these within her traditional Mosaic religion. G. presents excellent summaries: (1) of Hittite suzerainty treaties, for appreciating the Mosaic covenant and Israel's earlier Psalms; (2) of the cosmic myth, new year's festival, and royal ritual of the Ancient Near East, for interpreting Israel's hymns of praise and enthronement Psalms; (3) of the personal but social character of biblical religion, for praying the group laments; (4) of the wisdom movement, for evaluating the final formation of the Psalter. The key factor in G.'s interpretation is the early existence within Israel of a feast modeled upon the Babylonian new year's festival; this fact is still controverted, as H. Cazelles demonstrates in an excellent article "Nouvel an (fête du)," in *DBS* 6 (Paris, 1960) 598 ff. Anyone acquainted with the Psalm studies of Gunkel, Mo-winkel, Weiser, and especially Kraus will discover little new in this book;

but he will profit from G.'s rich, clear synthesis and his perceptive remarks about many difficult aspects of the Psalms, i.e., curse Psalms, "monotheism," prophet, wiseman, and cult.

Rome

Carroll Stuhlmueller, C.P.

THEOLOGY OF THE OLD TESTAMENT 1: GOD. By Paul van Imschoot. Translated by Kathryn Sullivan, R.S.C.J., and Fidelis Buck, S.J. New York: Desclee, 1966. Pp. 300. \$6.75. The original French edition of this first part of Canon van Imschoot's *Theology of the Old Testament* was published a dozen years ago. Some who reviewed the work then questioned whether the logical, even Scholastic categorization of the concepts of God, His attributes, and His dealings with Israel really succeeded in highlighting the unity of the revelation to the chosen people "without doing violence to Israelite thought," according to the disclaimer made by the author in his introduction. In the meantime Gerhard von Rad's *Old Testament Theology* has appeared with its strikingly different methodology, which necessarily implies a criticism of the type of theological synthesis which van Imschoot's work represents. For von Rad maintains that a theology which attempts to grasp the content of the *OT* under the heading of various doctrines (the doctrine of God, the doctrine of man, and so forth) cannot do justice to the basic credal statements of Israel's faith, which are completely tied up with history, or to the grounding of Israel's faith upon a few acts of salvation worked by Yahweh and an effort to gain an ever-new understanding of them. Even within the limits of his methodology the author's discussion of the covenant is inadequate. This is all the more true now, since the original edition of the volume under review was written before the considerable literature occasioned by Mendenhall's pioneer study of the significance of the Near Eastern suzerainty treaties for an understanding of the *OT* covenant was published. Some attempt to remedy this shortcoming has been made by the inclusion of seven books and articles dealing with the covenant in the two pages of additional bibliography appended to the English translation. Otherwise there has been no updating of the original edition. The translation is faithful to the point of reproducing French spelling conventions (e.g., "Echmounazar," p. 40, n. 1) and erroneous citations of personal names (e.g., "F. W. Albright," p. 212, n. 19; "Foot-More," p. 213, n. 2) found in the original.

Woodstock College

James D. Shenkel

THE GREEK NEW TESTAMENT. Edited by K. Aland, M. Black, B. M. Metzger, and A. Wikgren. New York: American Bible Society, 1966. Pp.

lvi + 920. \$1.95; morocco \$4.50. This is the latest addition to the many editions of the Greek *NT* in manual form, and it is a very welcome one from many standpoints. For some time now it has been recognized that our standard editions of Nestle and Merk have been in need of a thorough revision. This has been promised for several years in the case of Nestle and is apparently being prepared for Merk. In the meantime it has been achieved by a different project, sponsored by various Bible Societies in Europe and America. It is a beautifully printed, handsomely arranged edition of the Greek text of the *NT*, "specially adapted to the requirements of Bible translators throughout the world." The critical apparatus to the text is produced in a new form with these features: (1) it is restricted to variants significant for translators or necessary for the establishing of the text; (2) it indicates the relative degree of certainty for variants adopted; (3) it cites representative evidence for the variants selected. Its purpose, then, is not as ambitious as those of other manual editions. But the text can be heartily recommended to students of the *NT*. For those who are interested in the problems of textual criticism it will also be of great help, but they above all will know that no one edition is ever going to have all the answers, no matter how ingeniously the critical apparatus is worked out. This text will be used for a long time to come.

Woodstock College

Joseph A. Fitzmyer, S.J.

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT 3: Θ-K. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, Mich.: Eerdmans, 1966. Pp. xii + 1104. \$22.50. Once again we can only admire the rapidity and care with which the English translation of Kittel is being produced (see *THEOLOGICAL STUDIES* 25 [1964] 424-27; 26 [1965] 509-10). The present third volume continues the same characteristics that have been noted of the first two. The third volume is still stouter than either of the first two, and the price has unfortunately, but understandably, increased. The articles in this volume that will interest most readers deal with the various forms of *thanatos* ("death"), *theos* ("god"), *hieros* ("holy"), *hilasmos* ("expiation"), *kaleō* ("call", including *ekklesia*, "church"), *kauchaomai* ("boast"), *klēros* ("lot, inheritance"), *krinō* ("judge"), and *kyrios* ("lord"). Of these the following have appeared in an abbreviated form in the *Bible Key Word* series: *The Church* (London, 1951), *Lord* (London, 1958), *Life and Death* (London, 1965). Yet once again there is no comparison between the full text of the articles on these subjects now available in *TDNT* 3 and such condensations. The reference to the latter in the Editor's Preface, which is the same in all three volumes, has been

defective and uncorrected. Again it is good to remember that the articles in this third volume were all composed before 1938 and that they have to be supplemented by more recent material, especially by data available to us from the Qumran scrolls, the Gnostic texts of Chenoboskion, and other discoveries. For instance, the article on *korban* (pp. 860-66) needs to be supplemented by the inscription on an ossuary lid found at Jebel Ḥallet eṭ-Ṭūri (see J. T. Milik, *Studi biblici franciscani liber annuus* 7 [1956-57] 232-39; also *Journal of Biblical Literature* 78 [1959] 60-65). But in any case, we are again indebted to both translator and publisher for making a further volume of Kittel available in English with such speed and competence. A check of the translation in many places has shown that it is still being continued on the same high level of fidelity to the original which characterized the earlier volumes. As a result, the English Kittel is now becoming the indispensable and monumental work in *NT* studies that the German original has always been for those who could handle the language. May both translator and publisher see their way to the successful completion of this great work.

Woodstock College

Joseph A. Fitzmyer, S.J.

THE ESCHATOLOGY OF PAUL IN THE LIGHT OF MODERN SCHOLARSHIP. By Henry M. Shires. Philadelphia: Westminster, 1966. Pp. 287. \$6.95. As the first full-length treatment of Pauline eschatology to appear in English in over a half century, S.'s book will be greeted with considerable hope, especially since there have been of late numerous articles and small monographs on this or that aspect of Paul's thought within his eschatological perspective, all of which have paved the way for a serious treatment in depth of his eschatology in its totality. It must be said at the outset, however, that S.'s volume is mainly derivative. It does provide a moderate synthesis of various strains in the Pauline eschatology, but one is at times undone by the all-too-frequent citation of contemporary writers. This is not really to condemn the book; for the fact remains that it is an adequate synthesis in which S. provides a series of handy reference points for further discussion. He commences with a quick *mise en scène* (Bultmann and Dodd) and then moves directly into the characteristics and development of Paul's ideas of the last things. He finds a substructure of key ideas, sometimes presupposed by Paul, which he reduces to eight basic propositions concerning time, *mysterion*, teleology, chronological progression, etc. With these principles firmly in hand, S. goes on to treat at length a series of central Pauline ideas: parousia, spiritual body, day of judgment, the unredeemed world of Satan, meaning of the present, initiation into the new life (sacraments), and

maturing in Christ. The concluding chapter attempts to translate this total picture into terms of contemporary relevance. Objections will be raised to certain minor points of his treatment and even to some of his major presuppositions (e.g., Pauline authorship of Colossians and Ephesians), but the work will remain as a valuable synthesis of an increasingly important area of Pauline research.

LaFarge House, Cambridge, Mass.

Simon E. Smith, S.J.

SACRAMENTS IN SCRIPTURE. Edited by T. Worden. Springfield, Ill.: Templegate, 1966. Pp. 280. \$4.95. Much of today's theological writing on the sacraments is an emphasis on the liturgical and ecclesial aspects of the Christian sacraments, but rarely do we find an adequate treatment of their scriptural foundations. The present volume helps to fill this need. Its fourteen chapters by nine authors were originally published in the English quarterly *Scripture*, whose editor is the book's editor as well. The contributors are primarily Scripture scholars, and so the reader should not expect the book to be a theology of the sacraments; rather we have here a critical investigation into the *OT* and *NT* background and teaching apropos of our sacramental rites. The essays on "Old Testament Signs" and "The Spirit of God" serve to introduce the volume. The sole essay on *NT* baptismal theology is by D. Stanley, S.J.; while confirmation lacks a spokesman, the Eucharist has three, viz., the literary formation of the "Bread of Life" discourse (E. Kilmartin, S.J.), the Johannine theology of the Eucharist (T. Worden), and an essay on the date of the Last Supper (L. Johnston). Penance is given adequate coverage in the biblical meaning of sin (T. Worden), the meaning of repentance (L. Johnston), and the various modes in which Scripture speaks of the remission of sin, whether it be through Christ, baptism, penitential practices, or penance (T. Worden). All three are exceptionally well done. Another excellent contribution is that of Kevin Condon, C.M., on the exegesis of Jas 5:14-15 and the anointing of the sick. Orders is, unfortunately, only indirectly treated in C. Spicq's essay "Priestly Virtues of the New Testament." Finally, marriage is discussed from three aspects, i.e., its meaning in the *OT* (J.-P. Audet, O.P.), its meaning as "mystery" for Paul in Eph 5:22 (L. Johnston), and Christ's teaching on divorce (H. J. Richards). Even though this volume may lack some scriptural texts we would like to have seen treated, it remains an excellent collection (in fact, the only available collection in English) on the scriptural foundations for our sacramental economy.

Woodstock College

Joseph N. Tylenda, S.J.

JESUS CHRIST. By Yves Congar, O.P. Translated by Luke O'Neill. New York: Herder and Herder, 1966. Pp. 223. \$4.95. C., well known as theologian of the Church and as one of the architects of Vatican II's Constitution on the Church, appears here in another role, as a theologian of the Incarnation. But is it so much another role as another aspect of the same? For C., the Church is an extension of Christ. The book has three parts. The first, and shortest, describes the significance of God becoming man, not just as a mouthpiece of God but as the instrument of our salvation. The second part discusses Christ's knowledge (and here I would say that C. has not said his last word), God's self-revelation in poverty (a subject near C.'s heart), Christ's prayer and preaching (here he deals with the parables). In the third part, by far the longest, C. enters the subject that is specially his own: the relationship between Christ and the Church. The section on Christ as Leader of the Church is particularly interesting, as C. is concerned with the guidance of the Church by the Spirit of Christ. He warns that, while there is a certain identity between the Church and Christ, there is also tension because of men's frailty. It is the idea of Jesus as Lord that dominates the last third of the book: Lord over the natural world and over the world of grace, Lord *in* the Church but also *over* the Church. Christ's Lordship is seen not only as a form of ruling but also as a prophetic role in which the Church has an important part to play. This is a discursive book, with only a broad unity of subject; but this has its advantages, because we are made to see our Lord in new lights and from new angles, much in the way our Protestant brethren have been meditating on Him for a long time.

Saint Louis Priory
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Columba Cary-Elwes, O.S.B.

EASTER FAITH AND HISTORY. By Daniel P. Fuller. Grand Rapids, Mich.: Eerdmans, 1965. Pp. xii + 279. \$4.95. The large question of the intellectual justification of Christianity must somehow or other concern itself with the relation of faith to history, particularly the relation of the Easter faith to history. A variety of answers has been proposed. F. narrates approaches from Lessing on and through nineteenth-century Liberalism, dialectical theology, the New Quest of the historical Jesus, and the more recent responses of Barth, Grass, Campenhausen, Koch, and Niebuhr. In this excellent presentation there is a kaleidoscopic view of the Resurrection as explained through the centuries. This alone would make the book worth reading. F.'s own answer to the relation of history and faith is based on an analysis of Luke and Acts. His basic point seems to be that Luke proves the Resurrection from the Gentile mission, which is an empirical fact that

can only be explained by the factuality of the risen Christ. Thus, those a generation or two removed from the Resurrection can believe in Christ arisen from the observable phenomenon of the spread of Christianity. The argument, as I understand it, is from observable fact to a necessary cause. The influence of both Reicke and Cullmann is quite evident. Reicke, according to the Preface, suggested that this work of hermeneutics center on a very definite biblical text. The emphasis on the importance of redemptive history is a familiar Cullmann theme. Whether because of these influences or not, there is at times a slight antipathy to what we might call the philosophical approach evident in the New Quest. For all of the complications involved in the New Quest, it must be said that modern participants in the quest do raise the serious question of how one is to approach an event portrayed in the light of faith. Combined with Pannenberg's approach, future discussions will assuredly seek to come to terms with the causes of belief, the occasion of belief, the possibility of belief, as well as the relation of the Church to belief. These questions necessarily raise philosophical issues. In providing his own answer to the relation of history and Easter faith, F. deserves commendation. In addition to a thoughtful answer, he has provided the material from which future questions will most certainly arise.

Bellarmino School of Theology

P. Joseph Cahill, S.J.

DE LA SCIENCE À LA THÉOLOGIE: ESSAI SUR TEILHARD DE CHARDIN. By Georges Crespy. *Cahiers théologiques* 54. Neuchâtel: Delachaux et Niestlé, 1965. Pp. 124. Lectures which C. gave as visiting professor in winter 1965 at the Chicago Theological Seminary. This and the fact that C. has already published a more substantial volume on the theology of Teilhard (*La pensée théologique de Teilhard de Chardin*, Paris, 1961) explain here the absence of proper references and documentation. The title chosen for the lectures is justified mainly by the final chapter, in which C. correctly states that Teilhard's thought does not originate only from the scientific world in which he lived and worked, but also and even more from his faith. Teilhard tries to harmonize Christian theology with the modern scientific evolutionary world view. C., however, does not go any deeper into the intriguing problem: Does Teilhard perform an integration of the evolutionary world view into theology, or does he rather adjust our theological thinking to this new modern system of reference? I would prefer the latter alternative. Faith is certainly not a product of scientific query, but the human understanding, the reflex, scientific conceptualization of faith, must be dependent on the human scientific progress. By right C. is very critical in regard to Teilhard's position on the problem of evil. I would agree with him that Teilhard's

attempts in this matter are rather unsatisfactory. However, when C. refers to Berdyaev as the one who discovered that evil is a nonentity, I must insist that this point has been very clearly elaborated by the old Scholastics (evil as privation); what we have to do is only to transfer this insight from a fixist into a dynamic evolutionary system. In regard to Teilhard's Christology in its cosmic dimensions, C. does not clarify how the divine milieu (which is Christological and not just divine) is related to the famous Omega Point in which the pleroma of Christ is achieved.

Loyola College, Montreal

Charles C. Henkey

DE GRATIA CHRISTI. By Thomas Muldoon. *Theologiae dogmaticae praelectiones* 5. Rome: Catholic Book Agency, 1965. Pp. xiv + 370. \$5.00. M., formerly professor of dogmatic theology and dean of the theological faculty in the diocesan seminary of Sydney, Australia, and at present auxiliary bishop of Sydney, has produced a competent and useful treatise on grace. His bibliography, while by no means exhaustive, is up to date and fairly adequate. Notable omissions include the rich article "Grâce" by Bonnetain in *DBS*, outstanding monographs on the biblical theology of grace such as F. Mussner's *ZOE: Die Anschauung vom Leben im vierten Evangelium*, and the monumental works of A. M. Landgraf (*Dogmengeschichte der Frühscholastik*), J. Auer (*Die Entwicklung der Gnadenlehre in der Hochscholastik*), and O. Lottin (*Psychologie et morale aux XII^e et XIII^e siècles*). M. begins with a brief history of the development of grace as influenced by historical errors and by the intervention of the magisterium; this section should have been preceded by an adequate survey of the development of grace in revelation, especially in the Johannine and Pauline writings. In his exposition M. follows the general line initiated by H. Lange and adopted by K. Rahner in their manual treatises, namely a historico-dogmatic development focused on the evolving awareness of the magisterium, occasioned in large part by heresies. The modern trend toward unfolding the entire treatise from the indwelling of the Holy Spirit and the new creation is much more comprehensive because less unilateral; it is much more universal because less Occidental; it is much more fruitful, from both speculative and pastoral viewpoints, because the starting point is the fulness of revelation concerning grace and its relation to Trinitarian life, to the redemptive work of Christ, and to man's concrete situation. In the Lange-Rahner development followed by M., the Christological aspects of grace tend to be neglected. M. disagrees vigorously with de la Taille's theory on created actuation by uncreated act. It is difficult, however, to accept his conclusion that the *consortium divinae naturae* is not the formal effect of grace, but that grace itself

is the *consortium* (p. 185). This statement does not accord with M.'s assertions (p. 179) against the nominalist tradition that adoptive sonship is truly a formal effect of grace, and that adoptive sonship is constituted radically by the *consortium*, as a true regeneration of the just man by grace. M.'s work manifests a thorough and sure mastery of the theology of grace; it makes available to students of theology that basic intelligence of a most difficult treatise which is indispensable before one can assume the role of a "master in Israel." The necessity of treatises of this kind was impressed forcefully on all who heard him when Karl Rahner answered two questions proposed by two seminarians: "What is the most fundamentally important and necessary work we should accomplish during our undergraduate course in theology, in view of modern world crises and the crying needs of souls?" Rahner: "Nihil est magis necessarium et fundamentale ad salutem animarum quam ut manualibus theologiae dogmaticae laboriose studeatis antequam remedia exquisita morbis mundi applicare conemini." "Do you not think, Fr. Rahner, in view of the modern mentality, the irrelevance of metaphysics and of speculative theology to modern men, that our theology should be exclusively biblical?" Rahner: "Theologia quae esset exclusive biblica esset non tantum immatura, sed etiam fidei valde periculosa."

Weston College

Philip J. Donnelly, S.J.

LA IGLESIA Y SUS ESPERANZAS: ALGUNAS OPINIONES MODERNAS ACERCA DEL PORVENIR DE LA IGLESIA. By Antonio Matabosch Soler. *Colectanea San Paciano, Serie teológica* 12. Barcelona: Seminario Conciliar, 1965. Pp. 234. M.'s work, a dissertation whose topic was suggested by Maurizio Flick and written under his guidance, studies the opinion that Christ's Church is meant to enter upon a future golden age when Christian life and holiness will flourish throughout the earth, when the Church will exercise a universal influence and know a time of "notable triumph in the world." (M. is at pains to distinguish this position from millennialism, which would mean "a visible rule of Christ on earth before the end of the world.") What this glorious epoch implies is suggested by a passage in Pius IX's *Ineffabilis Deus* which seems to have made a considerable impression on some Catholic writers in the latter part of the nineteenth century; in it Pio Nono expressed great hopes that a new age of truth and freedom, of justice and peace, was about to dawn for mankind and the Church. M. investigates this theme in some forty rather heterogeneous authors, among them the Oratorian A. Gratry and the Jesuit Henri Ramière. It is Ramière's *Les espérances de l'église* (Lyons, 1861) which M. most closely studies and whose argument he most fully analyzes. The principal reasons adduced for these hopes are

taken up in turn: the direction of the laws of Providence; developments in contemporary society which are seen as leading toward the constitution of a truly Christian world; indications in the Scriptures (especially regarding the conversion of Israel), in private revelations, and in pronouncements of the Roman pontiffs. M.'s conclusion is that the "proofs" as given do not prove: there may be no arguments which definitively rule out the possible coming of a future golden age for even the pilgrim Church on earth, but the reasons given by those who propose such an expectation do not constitute solid argument that this hoped-for period will come. The topic itself is of undeniable interest and (as M. indicates) has its relevance for a theology of history, the study of the Church's relationship to human progress and culture, the current rethinking on missions, etc.

Loyola House of Studies
Quezon City, Philippines

C. G. Arévalo, S.J.

NIKOLAUS VON DINKELSBÜHL, *LEBEN UND SCHRIFTEN: EIN BETRAG ZUR THEOLOGISCHEN LITERATURGESCHICHTE*. By Alois Madre. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters* 40/4. Münster: Aschendorff, 1965. Pp. xvi + 430. Nicholas of Dinkelsbühl (1360–1433) was one of the most significant figures of the early period of the University of Vienna. He is important as theologian and preacher, as influential participant in the Council of Constance, and initiator of the Melk reform movement. The extent of his literary production and the significance of the events in which he took part have long merited the attention of historians. Now, on the occasion of the sixth centenary of the Vienna University, M. presents us with a biobibliographical study of this influential figure. The first part of the work (pp. 7–43) concerns Nicholas' life. *Magister artium* in 1389, Nicholas served first in the Vienna arts faculty, often in such important posts as dean, rector, and emissary of the University. From 1409 to 1414 he was professor in the theological faculty, and from 1414 to 1418 at the Council of Constance as delegate of the Archduke Albrecht of Austria. There he took part in the conclave which elected Martin V. From 1418 to 1428 he was again in the Vienna theological faculty. The second part of the work (pp. 45–337) is a critical catalogue of Nicholas' works arranged according to literary genres: commentaries on Scripture (Pss, Mt, 2 Cor, Gal, Eph); on the Sentences (*Quaestiones communes*, *Quaestiones magistrales*, *Lectura Mellicensis*); sermons; treatises on contemporary problems (communion under two species, Huss, monastic reform, the council, etc.); doubtful and spurious works. Very extensive indexes complete the work (pp. 342–430). For each work are given incipit and explicit, a list of headings

or questions, manuscripts and editions, date of composition and authenticity. A masterpiece of clarity based on patient and detailed study, the work is a model for the type of literary historical treatment of Late Scholastic authors which is necessary before an adequate history of the theological movements of the closing Middle Ages can be written.

Freiburg im Breisgau

C. H. Lohr, S.J.

JOHN CALVIN: A COLLECTION OF ESSAYS. Edited by Gervase E. Duffield. Grand Rapids, Mich.: Eerdmans, 1966. Pp. xii + 228. \$5.95. No single volume of essays can give adequate portrayal to the many facets of Calvin's life and work; nevertheless, these eleven essays by nine distinguished scholars do succeed in giving a line drawing of Calvin in his roles of humanist, pastor, biblical expositor, and theologian. Basil Hall's two essays, "The Calvin Legend" and "Calvin against the Calvinists," easily serve as an introduction, since his task is of an "apologetic" nature, to dissipate the legends which have surrounded the Reformer and then to lay the many distortions of Calvin's thought at the door of his successor Theodore Beza, e.g., presbyterianism and limited atonement, doctrines which Hall insists cannot be found in Calvin but must be attributed to Beza and the Calvinists. The humanist element in Calvin is studied in an essay of high scholarship by Ford Lewis Battles, "The Sources of Calvin's Seneca Commentary." Jean-Daniel Benoit of Strasbourg has contributed two worthy essays: in "Calvin the Letter-Writer" he catches the Reformer's rich personality, inasmuch as it is in his letters that Calvin gave of himself more than in any other of his writings; and in "The History and Development of the *Institutio*" he relates its growth from the pocket edition of six chapters to the eighty in folio. G. Walker's offering is a compact but competent presentation of "The Lord's Supper in the Theology and Practice of Calvin," and that of J. I. Packer views "Calvin the Theologian," who, in the words of Beza, "never set before the church one dogma about which he needed to alter his mind" (p. 152). In "Calvin the Biblical Expositor," T. H. L. Parker claims and attempts to prove that the Reformer saw himself primarily not as a systematic but as a biblical theologian. There is one emphasis in all these essays: to know and to evaluate the authentic Calvin, he himself must be read. There is no substitute.

Woodstock College

Joseph N. Tylanda, S.J.

L'UOMO, LA DONNA E IL MATRIMONIO NELLA TEOLOGIA DI MATTHIAS JOSEPH SCHEEBEN. By Mariano Valković. Rome: Gregorian Univ., 1965. Pp. xii + 201. \$5.00; L. 3000. If Scheeben had not died before com-

posing the sacramental section of his *Handbuch der katholischen Dogmatik*, it would be much easier to synthesize his teaching about marriage. As it is, we are dependent on his rather brief but explicit treatment of the subject in *Die Mysterien des Christentums* and on the passing and oftentimes indirect remarks about it in his other books and numerous articles. Utilizing all this material, V. offers in this paper-bound volume five chapters which deal in order with S.'s theological anthropology, his theology of woman, the relationship of matrimony, sexuality, and generation to the plan of creation, the intrinsic nature of marriage's "two in unity," and finally the sacrament itself. Although intended to emphasize those aspects of matrimony that are beneficial for moral theology, the book, owing to S.'s speculative mentality and the nature itself of his writings, is by necessity largely dogmatic. Its originality consists, not only in its study of all available sources and in its manner of presentation, but also in the personal, though modest, judgments rendered upon disputed points about S.'s views (e.g., whether the conjugal act, performed for the first time or also in its subsequent repetitions, is sacramental). The résumés concluding each chapter (except chap. 3), as well as the general summary of the entire work, are very helpful. The bibliography is adequate, the typography excellent. The book is a solid contribution to an understanding of S.'s matrimonial teaching.

St. Mary's College, Kansas

C. McAuliffe, S.J.

THE INDWELLING SPIRIT. By Robert W. Gleason, S.J. Staten Island, N.Y.: Alba House, 1966. Pp. 119. \$3.95. In a previous work, *Grace* (New York, 1962), G. treated the mystery of the divine indwelling in a wider context. Here his attention is focused on the indwelling as such and its theological explanation in terms of quasi-formal causality. Elements of biblical theology and of the Greek Fathers serve as a point of departure and context for situating this theory. The explanations of Suarez and Vasquez, of Gardeil and Galtier, are examined and criticized. Finally, those of Scheeben, whom G. regards as a precursor of de la Taille, and of de la Taille himself are explained and defended as theologically consistent, best designed to account for all the data of revelation, and particularly pertinent to the contemporary scene. While G. hardly intended this series of essays as exhaustive, the reviewer missed any significant consideration of such doctors as Thomas and Bonaventure, whose reflections on the mystery of the indwelling have hardly been exhausted by modern presentations, as well as a number of contemporary theologians, e.g., K. Rahner and H. Mühlen, who have made important contributions to this problem. Both professional theologian

and general reader will find much to appreciate in these distillations of G.'s long years of study of so central a mystery.

St. Anthony-on-Hudson
Rensselaer, N.Y.

Peter D. Fehlner, O.F.M.Conv.

CHURCH AND EUCHARIST. Edited by Michael Hurley, S.J. Dublin: Gill, 1966. Pp. 298. 21s. This book is the fruit of ecumenical studies of which the first meeting was held at Glenstal in June 1965, the second at Greenhills in January 1966. It contains in addition one paper from the 1964 Glenstal Ecumenical Conference. The participants included Methodists, Presbyterians, Anglicans, and Roman Catholics; they discussed the Eucharist and the Church from various points of view. The pattern of the discussion was this: one member explained his position on a subject, then two members of the group commented on the exposition. The book preserves this pattern in its presentation of the matter, a point which adds to its vigour and vivacity. It is an effort at practical ecumenism, an attempt to answer the question "How do I help and encourage my brother, how carry out my ecumenical duties towards him?" by proceeding to "help him renew and reform his Church-life according to the recommendations of his world confessional organization." It contains, besides, seven appendixes which deal with the nature of Christian worship and give the present-day Eucharistic liturgies of the Church of Ireland, of Scotland, of South India, and of Rome. The interest of the book lies not merely in its doctrinal and historical content, but much more in its revelation of longing and desire to reassess in order to repossess in its fullness and integrity God's gift in Christ of Church and Eucharist. While each group is anxious to understand more fully and to preserve its own particular heritage, it is also eager to learn of, to evaluate, and in the light of truth under the guidance of the Holy Spirit to accept from others what it has overlooked or neglected in the divine teaching.

Regis College, Willowdale, Ont.

Michael J. Lapierre, S.J.

LE DIMANCHE. By Dom Botte *et al.* *Lex orandi* 39. Paris: Editions du Cerf, 1965. Pp. 184. 16.20 fr. During the Liturgical Study Week of 1960 at the Orthodox Seminary of St. Serge in Paris, the annual convention of Catholic, Orthodox, and Protestant theologians to discuss topics of common interest, the participants expressed the desire to publish the material presented on these occasions for the benefit of those not able to attend. The present volume contains the ten principal lectures of the ninth Study Week on the theme "The Sunday." In its first article Dom Botte explains

why the term "the Lord's Day" should be considered the specific Christian name among the three traditional expressions. A.-M. Dubarle, O.P., in a study of "The Religious Significance of the Sabbath in the Bible," shows that on the Sunday the Christian should live more fully his vocation as child of God, while J. Daniélou, S.J., clarifies from early Christian sources the concept of the "Eighth Day." Two theologians of the Reformed Church offer interesting considerations on the ethical significance of the Sunday and on the relationship between worship and abstinence from work that are not very different from those found in recent Catholic publications. Of particular value for a complete and balanced view of the subject are the contributions of Bishop Cassien and E. Theodorou, who unveil the rich eschatological and mystical dimensions of the Sunday in Orthodox tradition. Three articles on the first Sunday after Easter, the Sunday observance in England, and the Sunday in Christian art complete the volume. All these articles are of high quality and make a worth-while contribution to the material already available on the subject of "The Sunday." The particular charm and merit of these truly international and ecumenical Study Weeks at St. Serge are, however, to be found not so much in the lectures, but rather in the subsequent frank and charitable discussions which help to extend already existing areas of agreement and to further clarify disputed questions. The failure to publish, along with the lectures, at least a summary of these discussions diminishes the value of this volume for all but the most perceptive reader.

Humacao, Puerto Rico

Agustín Cornides, O.S.B.

THIS TIME OF SALVATION. By Bernard Häring, C.S.S.R. Translated by Arlene Swidler. New York: Herder and Herder, 1966. Pp. 252. \$5.50. Nineteen pieces are presented under five "Times": of Love, Renewal, Worship, Unbelief, Conversion. "Is the Moral Theology of St. Alphonsus Relevant?" enlarges to twenty pages a public lecture of 1960; the three pages of "How Shall the Foolish become Wise?" appears to be a homily opening a Pentecost novena; otherwise neither audience nor origin nor date of the pieces is revealed, though H.'s pages on the sociology of knowledge remind us that we must know the context to understand an author. The date given for the German is 1964. "The Salvation Teaching of Collectivism" is an interesting portrayal of Marxism as a religion with its own revelation, original sin, redemption, suffering servant, and final salvation. "The Encounter with the *Zeitgeist*" is a balanced analysis of the current tensions and needs of moral theology. I would describe the other chapters as proclamations rather than as "studies." These include sweeping generalizations,

loaded adjectives, false contrasts. H. often uses a biblical word to evoke the immensities of doctrine, and there is a danger that readers may seek salvation in slogans; some of the words are needlessly given in Greek—and provide the only misprints which I noticed. H.'s familiar messages are emphasized: primacy of God's initiative, priority of attitudes and intentions over individual acts, sterility of legalism, impotence of minimalism and of law, power of environment and need for new social structures, dynamism of responsive love. Taken in separate instalments, these pieces could be invigorating for the religious life of any educated Christian interested in theology, clerics included.

Milltown Park, Dublin

James Healy, S.J.

THE LIBERTY OF THE CHILDREN OF GOD. By Bernard Häring, C.S.S.R. Translated by Patrick O'Shaughnessy, O.S.B. Staten Island, N.Y.: Alba House, 1965. Pp. 135. \$2.95. The value of this readable book is that it confronts some of the practical problems about liberty and law, especially ecclesiastical law, in the light of Christ. "As the Father has sent me, so I send you" (Jn 20:21) means that ecclesiastical authority must see and exercise itself as a gift of God's love to men. If the end of laws is a freer and more interior love of Christ, then authority is bound to concern itself with the growth of interior liberty and responsibility in the subject. There are two major practical conclusions: (1) authority must strive to present its commands in the light of the values to which they lead; (2) even for the immature, multiplicity of laws must be avoided as much as possible, so that the spirit of responsibility may be given more room for growth. From the viewpoint of the subject, there is the obligation to obey not blindly but with the heart and therefore, as much as possible, with the head. True obedience cannot be separated from reverence and love, because it cannot be separated from the freedom with which Christ has made us free, His own freedom; for the liberty of the sons of God is but a participation in God's liberty. While full and mature obedience strives to see the value in a command, it knows that not every command, even if it is not against the law of God and nature, will necessarily be just, insofar as its human source is fallible. The free Christian knows that Christ chooses to work through human instruments who will not always be able to avoid unnecessary laws which burden the growth of human liberty. Therefore, it will accept such laws in the light of the Cross to the extent that they are necessary for the sake of good order, the rights of others, and the reverence due for Christ's authority in the Church. In doubt, ecclesiastical authority is presumed to be right. H. could have shown more clearly (1) the criteria by which a law

is judged to be unnecessary and too burdensome, e.g., those which try to prevent normal conflicts of liberties which should be solved by the initiative of give-and-take; (2) how much of the apparent tension of law and liberty is actually between conflicting liberties.

Conception Abbey, Mo.

Roderick Hindery, O.S.B.

FREEDOM TODAY: THEOLOGICAL MEDITATIONS. By Hans Küng. Translated by C. Hastings. New York: Sheed & Ward, 1965. Pp. xiii + 176. \$3.95. In traditional theology much has been written on authority and on obedience, but relatively little on freedom. Scholastic theologians have always defended the freedom of the human will, though not always in up-to-date terms. Very little attention has been paid to the existential aspects of human self-determination, especially in Church matters. Any claim for more freedom has been regarded suspiciously, almost as a rebellion leading to anarchy and endangering the unity and structure of the Church. Karl Rahner's famous essay *Free Speech in the Church* and other similar writings were hailed as courageous beginnings. They not only started genuine theological thinking on freedom, but were also crowned by the prevailing spirit in the documents of Vatican II. K.'s book is postconciliar. One still senses in it the reverberation of the great debates. However, these meditations, which do not pretend to be a doctrinal exposition with the necessary documentations, and are more kerygmatic than systematic, have reached the calmness of the deep waters. Thomas More and John XXIII are proposed as examples for the real freedom of the individual Christian, be he layman or pope. K.'s experiences in this country inspire the chapter on the freedom of the Church. Theologically, the finest are the chapters on the freedom of theology under the titles "The Theologian and the Church" and "The Freedom of Religions." The latter is a brilliant discussion of the old problem "no salvation outside the Church," but in the new setting, where the Church explicitly acknowledges truth and holiness in the non-Christian religions. From the first I wish to quote: ". . . in theology the center is concerned above all for unity and continuity, the periphery for life and progress. The center's love is for measure, rule, harmony and strict order, the periphery's for movement, multiplicity, discussion and vital development. The center concentrates on proclaiming general principles; it sanctions what is new and provides for safety. The periphery demands the application of principles to the concrete situation; it discovers new things, and calls for daring. The center must not harden into vain, unecclesial arrogance and a reactionary state of mind; into centralism and a superfluity of authoritative interventions; into the demand for a formalist,

legalist sacrificium intellectus. Conversely, the periphery must not dissolve into self-assured, unecclesial presumption and a revolutionary state of mind; into decentralism and a superfluity of unbridled discussion; into the demand for a false freedom which is mere arbitrariness."

Loyola College, Montreal

Charles C. Henkey

FUNDAMENTALS AND PROGRAMS OF A NEW CATECHESIS. By the Higher Institute of Catechetics of Nijmegen, Holland. Pittsburgh: Duquesne Univ. Press, 1966. Pp. 312. \$6.95. This summary report of the experiences of the Dutch catechetical research center has something to say about practically every aspect of the new thrusts in catechetics on the primary and secondary level. Much of it will not be new to those who have been close to the catechetical enterprise this past decade. The report sees the content of catechetics as truth in terms of encounter rather than propositions communicated from mind to mind. There are illuminating passages about the development of man's image of himself from the preliterate Middle Ages through the Industrial Revolution to our own time of new social arrangements and a renegotiation of relationships. The report urges catechists to assume a personal, dynamic, and existential approach to religious education. It searches for a way to stabilize the present polarities between curriculum and need. Some curriculum is needed for the sake of direction and positive conceptual growth. On the other hand, catechists should become attentive listeners to their students in order to discover their real needs. Curriculum plans, more or less explicit, are offered for the primary and early secondary levels. Some are quite interesting, but I think their use for the American school system is mainly paradigmatic. As models they are evocative and so provide a creative lead for the American catechist. This book has more to say to a beginning catechist than to a veteran. At most, it could have an occasional new idea for an experienced catechist who has kept up on his reading.

St. Norbert Abbey, De Pere, Wis.

Alfred McBride, O.Praem.

PASTORAL THEOLOGY. By Michael Pfliegler. Translated from the German by John Drury. Westminster, Md.: Newman, 1966. Pp. x + 311. \$6.95. There is room for a good modern book on pastoral theology, but this does not fill the gap. It is an almost senseless gathering of random notes on all sorts of things vaguely connected with pastors or pastoral work, poorly translated, confused and confusing in many matters, pastorally useless for the most part, erroneous in some statements, questionable in others, and useful in so little as not to be worth the price. One can blame the translator

or editor for the statement that the word "pastor" is derived from the Greek *parvikos* (p. 45), as well as for such infelicitous expressions as the "excretion of gonads" (p. 239). Confusing and confused is the consistent use of *voluntarium* as synonymous with *instinct* and distinct from *liberum* (pp. 240, 244, 245, 250, 253), and *eros* as referring to a pure love of anyone or anything without sexual component (pp. 33, 248, 249). At least questionable are such unqualified statements as that the pastor "before anyone else can spot the seeds of a vocation" (p. 55), or that "if a candidate were to reject a valid call from God, it would be a sin against charity" (p. 15). Erroneous through some mix-up is a statement that stipends received "on other than holydays of obligation . . . must be set aside for the use of the diocese" (p. 50). An example of pastorally useless statements is that "the pastor must keep the parish archives" with no further comment on what, how, or why (p. 56). The little which may be helpful includes some pages on the assessment of subjective guilt in serious matters against purity, although even here appears the curious confusion of *voluntarium* for *instinct* (pp. 250-56). It is disappointing to see Newman Press publish such a book.

Alma College

Joseph J. Farragher, S.J.

PASTORAL COUNSELING. By Raymond Hostie, S.J. Translated from the first French edition (1963) by Gilbert Barth, T.O.R. New York: Sheed & Ward, 1966. Pp. xii + 243. \$5.00. A book on the art of pastoral dialogue, defined by the author as "the interpersonal relationship which is established when an individual approaches a priest to talk to him about his uneasiness, his confusion, or his distress so that some remedy may be found." In Part 1, H. situates the priest precisely in his role of spiritual counselor, and then prepares the reader for Part 2, which provides a thorough analysis of the principal stages of the pastoral dialogue in terms of the client-centered therapy expounded by Carl Rogers and his collaborators. Part 3 complements the study by reconsidering the same counseling process from the point of view of its progress and its success or failure. In his final chapter, H. briefly indicates the need for further studies on such related topics as spiritual direction and the "themes" or conflict-situations that provide the occasion for counseling. The work concludes with a basic, annotated bibliography. Although H. writes primarily for priests, Parts 2 and 3 will be of equal validity for all who are in any way engaged in counseling. The book is a serious, practical treatment of nondirective counseling in the context of the pastoral ministry. A cursory reading may satisfy the curious, but otherwise will be of little use. Rather, this is a work that must be studied in the light of one's own counseling experience, tested through further

counseling, and restudied, if its full value is to be realized. For this reason it is somewhat unfortunate that H. did not include an index. The absence, too, of an explicit treatment of the problem of transference might be cited as a defect. The defects, however, detract only a little from an otherwise excellent book.

Woodstock College

Sigmund J. Laschenski, S.J.

BELIEF IN GOD AND MENTAL HEALTH. By Georg Siegmund. Translated by Isabel and Florence McHugh. New York: Desclee, 1965. Pp. 210. \$4.50. In this readable little book S. shows the historical development that has led to modern man's attitude toward religion. Biographical instances (Hegel, Feuerbach, Nietzsche, Freud, and Jung) illustrate his thesis that philosophers and psychologists during the past 150 years have insisted that religious faith is an illusion invented by man to compensate for his weakness. In modern times the doctor has taken the place of the priest, and the search for God has been replaced by the existential quest for authenticity. After this historical introduction, S. gives examples from life and from literature to show that man cannot be content with authentic living, but in the end always has to reach out to something beyond himself. These examples lead to the conclusion that so far from being a neurotic weakness, "genuine belief in God is a sign and an expression of a healthy personal attitude" (p. 210) and that "loss of belief, and unbelief appeared as factors disturbing to the mental health" (p. 203). Thus far S.'s thesis is unobjectionable. But he goes on to insist that there is no neurosis or psychosis without some defect in a man's personal life or religious conviction. For instance, that Strindberg's mind never fully recovered from his psychosis is, he thinks, "very largely due to the fact that he had never fully deliberately decided to play his complete human role" (p. 158). There are many people who do not play a fully human role—one need only think of the perpetrators of brutalities in wartime or out of it—yet most of these men are neither neurotic nor psychotic. Conversely, religious faith does not protect from psychosis. Surely the fallacy of equating religious faith with illusion or neurosis can be shown up for the special pleading it is without making lack of religious faith the scapegoat for all mental disturbances.

Loyola University, Chicago

Magda B. Arnold

THE SOCIAL GOSPEL IN AMERICA: GLADDEN, ELY AND RAUSCHENBUSCH. Edited by Robert T. Handy. New York: Oxford Univ. Press, 1966. Pp. xii + 398. \$7.00. In an age when the Catholic Church in America is taking up the social gospel, it is well to examine the history of the social

gospel among American Protestant theologians. This volume purports to do this with passages from the writings of the fathers of the social gospel: Washington Gladden, Walter Rauschenbusch, and Richard T. Ely. Gladden (1836–1918) was an outspoken proponent of the social dimensions of Christianity. In his negative evaluations of rugged individualism, he spoke against the political machinations of the Tweed gang and against the acceptance of “tainted money” even for missionary activities. On the positive side, he preached and wrote to promote the solution of the capital-labor conflict by an infusion of Christian love and brotherhood. The social gospel, for Gladden, was grounded on liberal Protestant theology and an organic view of human society. Ely (1854–1943) was a professor of economics and provided much of the intellectual base for the social gospel. Reared in the environment of the German universities, he was sympathetic to a socialism limited to natural monopolies. For a public generally ignorant of American labor unionism, he wrote a history of the movement in which he urged that American labor-management relations, indeed all social and economic relations, be rooted in Christian morality. In an essay on social solidarity, Ely found the basis of the brotherhood of man in Adam and original sin. His big plea was for sacrifice for one’s fellows—the social law of service. Doubtless, the impetus given the social gospel by Ely was greatest in the academic sphere. Rauschenbusch (1861–1918) was the best known of the social-gospel exponents with his *Christianity and the Social Crisis*. He espoused a practical, evolutionary socialism which today is generally acceptable to most Americans but in its day was surprising, even scandalous to many. Materialistic and revolutionary socialism he denounced, urging a Christian sense of social responsibility. His social-gospel doctrine was wedded to liberal Protestant theology, and when the latter was rejected, the former died too. Those who are promoting the social gospel under Catholic auspices have much to learn from this volume.

Loyola College, Baltimore

James J. Conlin, S.J.

THE MARK OF CAIN. By Stuart Barton Babbage. Grand Rapids, Mich.: Eerdmans, 1966. Pp. 157. \$1.95. An attempt to examine in a most elemental fashion certain areas of contemporary literature as they are related to several recurrent themes (e.g., the Last Things, grace and the role of the will, modes of arriving at a knowledge of God) in the theology of the Christian faith. In a rather unpleasant and hackneyed style that mirrors a disappointingly fuzzy grasp of possible correlations between theology and literature, B. somewhat wearily recharacterizes modern literature as a literature of anxiety which occupies itself solely with the gloomy themes

of guilt, alienation, and death. According to B., this portrayal of man as a lonely, wretched creature who is unable to communicate—not only with God and his fellow man, but also with himself—represents an accurate but incomplete picture. Again according to B., the unhappy characters we encounter in the pages of Dostoevsky, Sartre, Hemingway, and Golding are incomplete because they too often fail “to appropriate the benefits of an accomplished redemption to end alienation and to win acceptance.” B. regrets that this is so, and regrets further that the Roman Catholic Church has so frequently obfuscated the possibilities of Christian artistic expression by foisting criminal and sanguinary doctrines on mankind. However, despite his wide acquaintance with “modern” authors from Sam Johnson to Oliver Quick, and an (in some respects) impressive dexterity with biblical texts, B.’s book must itself be considered rather regrettable by sensitive interpreters both of the Christian faith and of modern literature.

Woodstock College

Joseph L. Quinn, S.J.

THE NEXT CHRISTIAN EPOCH. By Arthur A. Vogel. New York: Harper & Row, 1966. Pp. xii + 111. \$3.50. V. presents a spirited answer to contemporary “secular” theology. He identifies with the new theologians of secularity in so far as he accepts that our present time has witnessed a scientific break-through and consequently a new world view. But, for V., even this new world view is itself derivative, “sustained and found within another world prior to and more complete than it” (p. 9). It is this fundamental assertion of transcendence that V. begins with and maintains throughout. In a few pages he presents with considerable accuracy the thought of the school of linguistic analysis, in particular the weight of such thinking as it has emerged in the work of Paul van Buren. If such contemporary theological attempts are provoked by a transcendentalism that minimizes the real concerns of this world, V. could not be more than sympathetic. But when the secularist empties Christian theology of its cognitive aspect and attempts to reduce it to mere consistent ethical action in the world, V. affirms the transcendent reference of man as necessary and important. He insists on the intentionality of human consciousness, the awareness of the self as person and not merely function, and being itself as quest for meaning. The very plurality of language systems affirmed by van Buren is the result of man’s unique abilities. Thus, the basis for the challenge of the language analyzers is the transcendence that makes for person: “only because we as persons can transcend a given point of view and adopt another, can there be different functional uses of words for analysts to investigate” (p. 43). For V., the crisis in contemporary morals is a crisis in

identity: the place, the task, and the significance of the human person. The question of God's existence is to be located only in the awareness of God through the transcendence of the self. Because few understand what it means to be a human person, Christian life in the world has become difficult. Solutions for modern man and the contemporary Christian dilemma are to be sought in the mystery of the Incarnation, for it is there that we come to see that man's loving service of God must be in and through the world and not apart from it. There is throughout this book a significant dependence on the existential tradition, and an explicit awareness of the best in contemporary Catholic thought. The book will be of value to college teachers of theology and might profitably serve as a point of departure for discussions.

St. Joseph's Seminary, Yonkers, N.Y.

James M. Connolly

THE FOURTH SESSION: THE DEBATES AND DECREES OF VATICAN COUNCIL II, SEPTEMBER 14 TO DECEMBER 8, 1965. By Xavier Rynne. New York: Farrar, Strauss and Giroux, 1966. Pp. xiv + 368. \$5.50. Xavier Rynne's four volumes on the activities surrounding, in, and behind the four sessions of Vatican II are most interesting and informative. The authors state what they saw and heard, calling knaves knaves and praising heroes when they thought honesty required. Their first volume cut away the wraps from many undisclosed activities of Session 1 and earned for them an A-plus in theological journalism. But the increasing openness of subsequent sessions reduced the activity still available for Rynnian disclosure. Consequently *The Fourth Session* is somewhat less exciting reading, though the cutting edge of R.'s "honesty" is still journalistically honed: Ottaviani's "revelation" (p. 18); Antoniutti's setting "a fine example of insubordination" (p. 179); "the abysmal ignorance" of "a select group of bishops" (p. 234). Technically *The Fourth Session* is quite well done. As previously, the authors supply numerous appendixes: eleven major papal statements made during the fourth session and three conciliar documents of R.'s particular liking: relation of Church to non-Christian religions, divine revelation, and religious freedom. There are detailed voting records and a meticulously complete index of proper names. Though the last chapter is entitled "Toward Vatican Council III," it highlights rather the nature of Vatican II's groundwork "for more extensive long-range changes than the prophets even dreamed of in 1959." No prophecies are ventured, but further volumes by R., journalizing the postconciliar *rinnovamento* as seen by those who obviously have a thorough knowledge of Western European languages (Latin included) as well as of theology, Scripture, and their way around Rome,

would be a most interesting and informative (perhaps even charismatic) *diakonia*.

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Thoralf T. Thielen

A DICTIONARY OF SCHOLASTIC PHILOSOPHY. By Bernard Wuellner, S.J. 2nd ed.; Milwaukee: Bruce, 1966. Pp. xviii + 339. \$8.50. W. sets out to provide a comprehensive lexicon of all the common terms and phrases in the whole gamut of Scholastic philosophy. In commendable degree he succeeds. Nevertheless, this is a distressing book. To put no fine point on it, it is distressing that such a book could have been written in the first place, let alone reach a second edition. That a need for this sort of thing should be felt, and that the philosophies involved should be capable of stratification and categorization to such an nth degree as this book features, all speak ill for the status of Scholastic philosophy. The publisher's blurb proclaims the book's value for everyone connected with philosophy: the college undergraduate, the interested adult "anxious to grapple with questions of fundamental importance," and the busy teacher seeking to whet his students' appetite for truth. The book would probably be of value to the busy teacher; the college graduate, the interested adult, and anyone at all seeking to whet his own appetite for truth would throw up their hands in despair after the first two pages. The book contains a good number of well-executed charts that might be helpful. As a concession to postmedieval thought, a three-page appendix on modern logical notation is included.

Woodstock College

Martin D. O'Keefe, S.J.

SELECTED SERMONS OF ST. AUGUSTINE. Translated and edited by Quincy Howe, Jr. New York: Holt, Rinehart and Winston, 1966. Pp. xiii + 243. \$6.00. Of the five hundred (genuine or attributed) sermons of Augustine, H. has translated the thirty which he considers most representative of the Bishop's thought and revelatory of his pastoral love for his flock. Whether the Bishop's words instruct, admonish, or inspire, the reader meets the same warm Augustine he came to know in the *Confessions*. In this collection H. has included homilies preached on various liturgical feasts, instructions on pagans and heretics, and sermons treating the love of God, love of man, and the Christian religion.

THE WORK OF THOMAS CRANMER. Edited by Gervase E. Duffield. Philadelphia: Fortress Press, 1965. Pp. xlv + 370. \$6.25. With this varied selection of Cranmer's letters, speeches, and theological writings, D. has

edited a volume which will undoubtedly bring joy to the student of the English Reformation, principally because D. has made Cranmer available once more. The most recent editions of the Archbishop's works were those of the Parker Society in 1844 and the Jenkyns edition of 1833, both of which are somewhat rare today. D.'s volume has some excellent features: it contains the complete text of "Defence of the True and Catholic Doctrine of the Sacrament" on the Lord's Supper, and includes the thirteen letters that Cranmer sent to the Continental Reformers. An essay by James I. Packer on the theological development of Cranmer's thought introduces the volume, and D. concludes the same by reproducing the very interesting catalog of books and manuscripts which once found a home in Cranmer's library.

THE SACRAMENTS OF LIFE AND WORSHIP. By John B. Schanz. Milwaukee: Bruce, 1966. Pp. xxiii + 310. \$4.75. A textbook unlike (therefore, superior to) its predecessors in the area of sacramental theology and interpreting the sacraments of initiation. A companion volume, soon to be published, will treat the remaining sacraments. S. commences his presentation by establishing the basic framework of sacramental worship, and in so doing he introduces the student to the sacraments as necessarily related to and dependent upon Christ and His paschal mystery. There follows an explanation of the sign aspect of the sacraments (value and function) and how the seven signs are the saving acts of Christ and His Church. In this first part S. follows the leads given by Rahner and Schillebeeckx. The second portion of the book treats baptism, confirmation, and the Eucharist; the presentation of the first two of these is basically a biblico-liturgico-historical analysis. When he begins to treat the theology of these sacraments, S. is somewhat brief; this brevity, however, may be advantageous, since it is a clear invitation to the professor to go forth on his own. Half the volume is devoted to the Eucharist, and again the work is rich in background, biblical theology, and exegetical understanding of the texts of institution. The theology of the Eucharist as (a) sacrifice, (b) meal, and (c) presence is explained at length, with references to modern Catholic and Protestant scholars. This text is not a new cloak covering an old manual; rather it is a clear post-Vatican II presentation of the sacraments, receiving its direction from the Constitution on the Liturgy, with the aim of making sacramental worship a dynamic participation in and communion with Christ and His saving acts made present in these signs of the new covenant.

THE DEEDS OF FAITH. By Stefan Cardinal Wyszynski. Selected and translated by Alexander T. Jordan. New York: Harper & Row, 1966. Pp.

xii + 187. \$5.95. Excerpts from the Cardinal's recent sermons and addresses, wherein he fearlessly speaks out against the religious discrimination and persecution of the Church in Poland, and indefatigably defends the dignity of the human person, insisting on a people's right to freedom of conscience, religion, and public worship. This is the first time the Cardinal's writings have appeared in English.

MYTH AND SYMBOL. Ed. by F. W. Dillistone. *Theological Collections* 7. London: Society for Promoting Christian Knowledge, 1966. Pp. viii + 112. 16s 6d. This volume, following the basic format of the S.P.C.K. series, contains a number of reprints selected by D. He has done an excellent job, and the various essays by Tillich, Eliade, Cox, Bridge, Ramsey, Stancliffe, and D. himself are representative of the authors and illuminative of the subject area. With the realization that both image and symbol have enjoyed a long history in religious contexts, the purpose of the essays is a search for significant links between theology and culture in the contemporary world. The general background is sketched by Dillistone, Tillich, and Eliade, while Cox deals with psychology and symbolism, Bridge with the life and death of symbols in art, and Ramsey with the biblical models and the modern world. There is also a rather interesting Christmas sermon by Stancliffe which is a kind of *ad hoc* example of the theory. This slim volume would serve as a perfect introduction to this important and difficult area.

"THE BIBLE ON . . ." Series. De Pere, Wis.: St. Norbert Abbey, 1966. \$.95 each. A series of twenty-four monographs on biblical subjects translated from the Dutch and directed towards the nonprofessional who desires a deeper understanding and an enriched appreciation of the Bible. Among the subjects included in the series: "Marriage," "Preaching of the Word," "Christian Unity," "Sexuality," "Revelation," "Love," "Miracles," "The Ascension," "The Final Coming," and "Paradise."

"THE LIVING WORD" Series. Baltimore: Helicon, 1966. \$1.25 each. A new series translated from the French and edited for American readers by Gerard Sloyan, introducing the general reader to the basic themes of Scripture. The authors trace particular themes through the books of the *OT* into those of the *NT*. Six volumes have appeared: "The Message of Moses"; "The Temple of Yahweh"; "The Paschal Feast in the Bible"; "Salvation of the Gentiles and the Prophets"; "The Living Temple"; "The Spirit of God in Scripture."

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Jean Daniélou, S.J., *The Work of John the Baptist* (tr. by Joseph A. Horn; Baltimore: Helicon, 1966. Pp. 150; \$3.95. Cf. *TS* 27 [1966] 153). Jean Frisque, *Oscar Cullmann: Una teología de la historia de la salvación* (tr. from French by José Pombo; Barcelona: Editorial Estela, 1966. Pp. 350. Cf. *TS* 22 [1961] 130-31). William Lynch, S.J., *Images of Hope* (New York: New American Library, 1966. Pp. 278; \$.75. Cf. *TS* 27 [1966] 149-52). John L. McKenzie, S.J., *The Two-Edged Sword: An Interpretation of the Old Testament* (Garden City, N.Y.: Doubleday, 1966. Pp. 350; \$1.25. Cf. *TS* 18 [1957] 102-4). Alois Müller, *Obedience in the Church* (tr. by Hilda Graef; Westminster, Md.: Newman, 1966. Pp. 191; \$4.50. Cf. *TS* 27 [1966] 507-8). Raymond J. Nogar, O.P., *The Wisdom of Evolution* (New York: New American Library, 1966. Pp. 368; \$.95. Cf. *TS* 25 [1964] 141-42). *Objections to Roman Catholicism*, ed. by Michael de la Bedoyere (New York: New American Library, 1966. Pp. 172; \$.75. Cf. *TS* 26 [1965] 328-30). George H. Tavard, *The Church Tomorrow* (Garden City, N.Y.: Doubleday, 1966. Pp. 152; \$.85. Cf. *TS* 26 [1965] 480-82). René Voillaume, *Brothers of Men: Letters to the Petits Frères* (tr. by A. Manson; ed. by Lancelot Sheppard; Baltimore: Helicon, 1966. Pp. 222; \$1.95 paper. Cf. *TS* 22 [1961] 161-62).

BOOKS RECEIVED

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

Scriptural Studies

- Allison, C. F. *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter*. New York: Seabury, 1966. Pp. xii + 250. \$9.00.
- Barr, James. *Old and New in Interpretation: A Study of the Two Testaments*. New York: Harper & Row, 1966. Pp. 215. \$5.50.
- Barth, Christoph. *Introduction to the Psalms*. Tr. by R. A. Wilson. New York: Scribner's, 1966. Pp. 87. \$2.95.
- Bouttier, Michel. *Christianity according to Paul*. Tr. by Frank Clark. Naperville, Ill.: Allenson, 1966. Pp. 124. \$3.95.
- Caird, G. B. *The Revelation of St. John the Divine*. New York: Harper & Row, 1966. Pp. 315. \$6.50.
- Calderone, Philip J., S.J. *Dynastic Oracle and Suzerainty Treaty*. Manila: Ateneo de Manila, 1966. Pp. 80. \$1.00.
- Carrez, M. *Grammaire grecque du Nouveau Testament*. Neuchâtel: Delachaux & Niestlé, 1966. Pp. 168.
- Carrez, M. *Lexique grec-français des mots usuels du Nouveau Testament*. Neuchâtel: Delachaux & Niestlé, 1966. Pp. 181.
- Cullmann, Oscar. *Le Nouveau Testament*. Paris: Presses Universitaires de France, 1966. Pp. 128.