

BOOK REVIEWS

STUDIEN ZUR GESCHICHTE DES OPFERS IM ALTEN ISRAEL. By Rolf Rendtorff. *Wissenschaftliche Monographien zum alten und neuen Testament* 24. Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsverein, 1967. Pp. vi + 277. DM 34.80.

This thorough reworking of Rendtorff's 1953 Göttingen inaugural dissertation incorporates the fruit of his continued research and publication on this subject. The work is thus expanded to almost three times its original size. Rather than being a mere warming over of an old recipe, the work actually makes available an indispensable and, till now, almost completely neglected piece of groundwork without which a critical understanding of *OT* sacrifice is hardly possible. The work is a methodical analysis of all the *OT* texts on sacrifice according to the principles of source criticism and the history of traditions (*Traditionsgeschichte*).

Wellhausen and his school began work in this direction, but were forced to stop short of a unified and detailed history of sacrifice because of the impossibility of harmonizing the different levels of tradition. The subsequent attempt to discover the dominant fundamental *idea* of sacrifice, with significant assistance from Semitic history-of-religions research, led to conflicting conclusions, as we can see from summaries provided by H. H. Rowley, in "The Meaning of Sacrifice in the OT," *From Moses to Qumran* (London, 1963) 67-107, and in *Worship in Ancient Israel* (London, 1967). As a reaction, it became popular to investigate the basic idea and historical development of a particular type of sacrifice. Modern examples of this are N. Fuglister, *Die Heilsbedeutung des Pascha* (Munich, 1963) and R. Schmid, *Das Bundesopfer in Israel* (Munich, 1964). These works, however, have hardly been able to surmount the initial difficulty that the *OT* actually says distressingly little about the meaning or idea of sacrifice. Revivals of the historical *status quaestionis*, e.g., by R. Dussaud, *Les origines cananéennes du sacrifice israélite* (Paris, 1921; 2nd ed., 1941), and more recently, in a far more sophisticated fashion, by R. de Vaux, *Studies in Old Testament Sacrifice* (Cardiff, 1964), still suffer from a failure to come to terms with the multiple sources and intertwining levels of tradition. It is to this task that R. has set himself.

The book is divided into five parts. Part 1 (pp. 6-73) is a text inventory which arranges the sacrifice texts according to their sources and traditions. The pages which classify the priestly texts (pp. 7-37) are perhaps the most interesting and valuable of the book. It is by now universally accepted among scholars that P is the most recent of the Pentateuch sources; but that the priestly codex is itself a largely in-harmonious, imperfectly edited conglomeration of ritual, history, and

editorial remarks from different priestly traditions and from different historical levels of these traditions is something that has been ignored or neglected more often than not. The burnt-offering ritual in Lv 1 is a good illustration: in vv. 3-10 the subject of the verb is, vv. 3-6 "he" (the layman making the offering), v. 7 "the sons of Aaron the priest," v. 8 "Aaron's sons the priests," v. 9 "he" (the layman?) and then "the priest." The stylistic awkwardness of the Hebrew reveals that many of these verb subjects have been editorially inserted, apparently under the influence of the priestly tendency to transfer cultic actions from the laymen to the priests. Seen under this aspect, many of the once soporific priestly prescriptions begin to come alive as vibrant witnesses to Israel's continuing struggle for religious purity. Hardly less interesting is the inventory of the nonpriestly texts; for most of them have come to us through the heavy hands of later priestly editors, who fortunately used chiefly the method of adding to the text or of harmonizing different traditions. This enables us—in a surprising number of cases, as R. shows us—to unravel the threads of different traditions or levels of traditions.

With this achieved, R. then studies the major sacrifices according to type: Part 2, the *ōlā* 74-118; Part 3, *zebah* and *šlāmim* 119-68; Part 4, *min'hā* and *neseq* 169-98; Part 5, *ḥaṭṭā't* and *ʾāšām* 199-234. The sacrifices are intentionally referred to only by their Hebrew names, because the different meanings they can take on in different parts of the OT make accurate translation impossible in many cases. A conclusion (pp. 235-60) brings together the results of the work.

A Scripture index, a detailed table of contents, and frequent summaries in the course of the work make the book easy to use. The printing is appealing and executed with remarkably few errors. R. has largely prescind from the extensive secondary literature, and he repeatedly contents himself with merely stating his judgments and evaluations. But that is a two-edged criticism; any other course would have blown the book up to beyond convenient size—and we must also keep in mind that R. has earned considerable respect for his judgment by reputable publications in this specialized field extending over the last fifteen years.

Würzburg

ROBERT J. DALY, S.J.

THE RELEVANCE OF THE NEW TESTAMENT. By Heinrich Schlier. Translated by W. J. O'Hara. New York: Herder and Herder, 1968. Pp. x + 258. \$6.50.

This translation from the German presents fourteen essays by Schlier on NT subjects, taken from a total of twenty-six written by him since 1957 and published as a collection in 1964 under the title

Exegetische Aufsätze und Vorträge 2: Besinnung auf das NT. (Vol. 1, *Die Zeit der Kirche*, which first appeared in 1955 and included essays written since 1932, has not been translated into English.) A foreword by Raymond Brown includes a brief biographical sketch of S. and reflections on his significance for Catholic NT exegesis. Unfortunately, S.'s own *Nachwort* and the indications of when and where the original articles first appeared have been omitted from the translation. The translator has done his work carefully and well, although the result, in the earlier essays particularly, is sometimes difficult reading. At least twenty printing mistakes mar the work. The first three essays treat of general topics: NT theology, biblical and dogmatic theology, and the interpretation of Scripture. The remaining essays treat of specific topics within the area of NT theology, and may thus be considered as practical examples of S.'s own principles as explained in the first three chapters. The topics: myth, man in Gnosticism, man in the earliest Christian preaching, Christian existence, hope, the world and man in John's Gospel, angels, the unity of the Church, and two homiletic treatments: the baptism of Jesus in the Gospels, and the call of God (parable of the marriage feast in Mt). Some of the essays are considerably more demanding on the reader than others, but all are well worth the required effort. Among the more accessible for the general reader are those on Christian existence, hope, and the two homiletic treatments. These would make excellent "retreat reading." Perhaps the most characteristic feature of all of these essays is the strong stamp of reflection, meditation, *Besinnung* on the text of the NT. This personal impress is not surprising, in view of S.'s conviction that in NT theology "the personal history of him who practises it is involved," since it is "a science in whose exercise the practitioner must let his own history, his 'existence,' be determined and moulded by that which is disclosed in the course of interpretation" (pp. 8 f.). These words take on added significance in the light of the author's own conversion to Catholicism in 1953, implementing the insights into the Church which had come to him from NT exegesis.

As a somewhat random sampling of the more distinctive results of S.'s reflections on the NT text, the following may be mentioned, at the risk of distortion by omission of context: There is no "historical" Jesus as such; "from the very start and by his nature Jesus only exists for us through and throughout the gospels, that is, in the voice of the Church, which alone renders his reality as it is" (p. 12). "Dogma does not mean the end of reflection, but the elevation of what has been thought out to the rank of what is incontestably and permanently

worthy of thought" (p. 35). On interpretation: "the revelation-event . . . from the start . . . only finds expression in the interpretation of those whom it encounters In other words . . . from the start the voice of the Church is also heard" (p. 51). On myth: "The prophetic myth of the Son of Man [from Jewish apocalyptic] is, therefore, demythologized and critically interpreted [by the *NT*], and so becomes a suggestive statement of truths acknowledged by faith in Jesus" (p. 89). In Gnosticism "man clearly and decisively addressed himself as God" (p. 112). The state, according to the *NT*, has a limited mission from God. But when it submits to the domination of the world (after the manner of Pilate), it tends to pervert itself "into the totalitarian, anti-Christian and anti-God contrary of the state" (p. 238).

As the essays in *Die Zeit der Kirche* tended to clarify S.'s decision to enter the Catholic Church, so the present essays tend to clarify his situation within it. The role of the Church in his *NT* theology is significant and well integrated. There are those who say that since his entering the Catholic Church S. is less creative, productive, and free than before. Judging from the present essays, this reviewer believes that the unquestioned exegetical competence of S. has matured into a distinctive and personal but nonetheless genuine Christian wisdom.

Tübingen

THOMAS W. LEAHY, S.J.

JOHN THE BAPTIST IN THE GOSPEL TRADITION. By Walter Wink. *Society for New Testament Studies Monograph Series* 7. Cambridge: University Press, 1968. Pp. xii + 132. \$5.00.

This is a modified version of a dissertation originally written for the doctorate at Union Theological Seminary, N. Y. C., where the author is now Assistant Professor of *NT*. While there have been modern studies reconstructing the historical career of John the Baptist (henceforth JBap), W.'s book is unique as an effort of *Redaktionsgeschichte*: he is asking what theological importance JBap had for each Evangelist. Many critics have assumed that JBap's inclusion in the Gospels was part of an apologetic against his unconverted followers; for by making JBap a precursor of Jesus, the Gospel writers were implicitly arguing that his followers should also acknowledge Jesus. However, W. shows that only in John is there an explicit polemic against JBap's followers.

The presentation of JBap in the Q source is important: there JBap initiates the messianic crisis as a preacher of judgment and repentance who has thrown open the kingdom to the spiritually disinherited. W. does not think that the Church would have spontaneously given such an important role to JBap, and so this tradition probably lies close to

the truth: namely, it was through the mediation of JBap that Jesus perceived the nearness of the kingdom and His own relation to its coming. Jesus held JBap in the highest esteem (so high that the Church subsequently modified some of Jesus' more enthusiastic sayings, e.g., by the addition of Mt 11:11b: "yet he who is least in the kingdom of heaven is greater than John"); and even though JBap never identified Jesus as the Messiah, most of JBap's followers quite rightly recognized that in Jesus and in the Church JBap's movement had its natural heir. They brought with them into the Church authentic traditions about JBap. If these were preserved, it was not merely through a love of history. Rather, the Church saw that, as JBap had *de facto* prepared the way for Jesus, he could be used typologically to set forth the conception of the Church's role in preparing the way of the Lord. Each Evangelist adapted this motif in his own way, according to the life situation of his community. Mark portrays JBap as Elijah incognito whose sufferings are part of God's plan for salvation, serving as an example for the persecuted Christians at Rome. For Matthew, JBap is Elijah; he stands together with Jesus as a champion of the kingdom against the portion of Israel that has rejected God's plan. In the Lucan infancy narrative (which does not depend on a separate Baptist literature) JBap is the eschatological prophet while Jesus is the Messiah. Luke does not identify JBap as Elijah, but JBap still inaugurates the central period of the history of redemption, a period preceded by the law and the prophets, and followed by the history of the Church. For John, JBap is almost a Christian evangelist whose principal role is to bear witness to Jesus.

The author is to be commended for the careful exegesis and balanced judgment that has gone into this important work. It is refreshing to see a willingness to question critical theories that have become sacrosanct. The reviewer was particularly happy to see a detailed refutation of Conzelmann's incredible thesis that Luke placed JBap in the preparatory period of the law and the prophets rather than in the "middle" period of salvation exemplified by Jesus' ministry, a view based on a dubious interpretation of Lk 16:16, but really irreconcilable with Acts 1:22.

Naturally there are some points where the reviewer would differ from the author. He would place less credence than W. in Laurentin's reconstruction of the Hebrew original of the Lucan infancy narrative. Moreover, he doubts that the Evangelists would have been able to differentiate as sharply as does W. between being Elijah redivivus and being like Elijah—Matthew identified JBap as Elijah, but did he really think that JBap was Elijah come back to life? On the whole,

however, W.'s approach is admirably solid, and he has given us a very impressive first book.

St. Mary's Seminary, Baltimore

RAYMOND E. BROWN, S.S.

JÉSUS SEIGNEUR ET L'ESCHATOLOGIE: EXÉGÈSE DE TEXTES PRÉPAULIENS. By Paul-Emile Langevin, S.J. Bruges: Desclée de Brouwer, 1967. Pp. 392. \$9.90.

The topic of the present work is of considerable interest to NT scholars and theologians in general, who in our times are particularly concerned to trace the development of Christian faith before the actual writing of the NT documents. The author selects for his study five texts: 1 Th 1:10; 5:2; 1 Cor 16:22; Ap 22:20; *Didache* 10, 6. All these passages deal with the Lordship of Jesus Christ: they either apply the title *kyrios* to Him or use equivalent terms. L.'s aim is to relate this presentation of the Lord with the eschatological beliefs of the early Church before the writing of Paul's letters.

The method employed is logical and systematic. After a general survey of the subject, a discussion of the criteria for discovering pre-Pauline texts ensues. Not every point in this discussion is equally valid. For example, one may question to what degree Paul's fidelity to early Christian tradition is guaranteed by the influence on him of non-Pauline churches taught by the Twelve (p. 39). While the role of tradition in Paul's writings is important, one must not push too far a text such as Gal 2:2: it does not seem probable that Paul was ready to modify his "gospel" to suit the church at Jerusalem.

In the body of the work each text is examined in great detail. In each case L. is concerned to show the early origin of the passage, utilizing the criteria presented in the introduction. Literary arguments are usually a delicate affair, open to subjective interpretations. Here, despite the clear division of matter and the order of arrangement, there is, on occasion, some lack of clarity in the argument. For example, on p. 58 L. states simply that "le verbe *epistrephein* n'est pas paulinien." It is only found twice in Paul's letters, apart from 1 Th 1:10, both times in the technical sense of religious conversion (on one occasion a reversal to paganism). The verb is used often in Acts with this meaning. It is hard to see that we have here any evidence for the pre-Pauline origin of 1 Th 1:10. Again, it is *possible* that this use in the NT of *epistrephein* could have derived from Is 6:8-10, as maintained by the author; it is not clear that this is actually the case. Given the more general usage of the verb with this meaning, including nonbiblical texts, it is not easy to see how the evidence adds up to a real argument.

Even in a cumulative argument, each stage must present real evidence.

After the treatment of each text, there is a discussion of its Christology and, in particular, the eschatological implications of the Lordship attributed to Jesus.

The section on 1 Cor 16:22 is of special interest. After a thorough treatment of the linguistic interpretation of *maran atha*, L. opts for the imperative. He gives a good survey of the relevant Aramaic literature bearing on *mara*: it is never used of God in speech addressed to Him; its dominant usage refers to a person with judicial authority (p. 177). Here L. is able to complement the work of Jackson and Lake, Cerfaux and Cullmann. He establishes a liturgical and Eucharistic context where Jesus is addressed as *mara*: He is bidden to come not only as eschatological Lord, but to come in the Eucharistic rite itself. These two comings are intimately connected.

The treatment of the one nonbiblical text, *Didache* 10, 6, begins with an introduction based generally on the work of Audet, which supports a very early date for this work, between 50 and 70 A.D. Here the argument depends heavily on this dating; but it would seem that competent scholars are coming more and more to accept an early date. In particular, the section 9-10 is borrowed from an earlier tradition, Jewish-Christian in origin, incorporated at this point by the final redactor. Hence we have a very helpful background from which to interpret 10, 6, and its concluding *maranatha* addressed to Jesus, "the Servant of God." His coming in the Eucharist and in eschatological fulfilment is the object of the liturgical petition of the Christian community.

The work ends with a useful summary outlining the characteristics of the Lord Jesus as presented in pre-Pauline tradition. Here we have a surprisingly rich Christology, which gives full meaning to the early description of Christians as "those who call upon the name of the Lord."

This book is worthy of close study. Whatever reservations may be felt on details of interpretation, it should be seen as a valuable contribution to an important field of NT studies.

Canisius College, Sydney

WILLIAM J. DALTON, S.J.

THE SOURCES OF REVELATION. By Henri de Lubac. Translated by Luke O'Neill. New York: Herder and Herder, 1968. Pp. xii + 244. \$6.50.

Published in France under a rather different and certainly more adequate title (*L'Ecriture dans la tradition*), this volume will not tell

anything new to those who have read the previous works of Henri de Lubac. It is a compilation of already published material, hitherto available in two major studies: L.'s epoch-making study of Origen (*Histoire et esprit*, 1950) and his exhaustive investigation of medieval exegesis (*L'Exégèse médiévale*, 4 vols., 1959-64). The long conclusion of *Histoire et esprit* forms chap. 1 of the present book. Chap. 5 of Part 1 of *L'Exégèse médiévale* becomes chap. 2. Chap. 3 is made of five pieces excerpted from the following passages: n. 1 from Part 1, chap. 8, n. 3; n. 2 from Part 2, chap. 2, n. 3; n. 3 from Part 2, chap. 2, n. 5; n. 4 from Part 2, chap. 7, n. 5; n. 5 from Part 1, chap. 10, n. 3. This identification is not made in L.'s foreword. As a number of passages have suffered in the process of translation, I have made it in order to enable discerning readers to compare them with the original. An appendix contains the substance of two letters from Hughes Vincent, O.P., of the Ecole Biblique of Jerusalem, expressing his satisfaction with the book of 1950, *Histoire et esprit*.

As L. notes in his foreword, the abridgement of his longer publications is not intended to supersede them. It will make available to a wider audience the central ideas of his longer works, but those who have the time and the capacity should go to the full studies rather than to these excerpts. And only there (*my* remark) will L.'s genius be perceived, with his extensive acquaintance with patristic and medieval literature, and his remarkable gift of selecting this old material in a way that shows its relevancy to modern problems. The topic of the book is Christian exegesis, rather than what is usually conveyed by the expression "sources of revelation." The scientific approach to the Scriptures as historical material providing documentation seems widely divergent from what was the universal Christian method of reading Scripture before the modern age. Scripture was food for the soul; it was read in the light of the Christian liturgical and spiritual experience; and it was used theologically in its spiritual senses as well as (and at times much more than) in its literal meaning. L.'s chief purpose is to explain in what these spiritual senses consisted. He does so with a good deal of criticism of the recent definitions of the spiritual sense of the Bible as typological or as a "fuller" sense (*sensus plenior*). Typology does not exhaust the spiritual interpretations practiced by the Christian tradition; and the hermeneutics of the *sensus plenior* remains too much within the narrow circle of the scientific method to do justice to the full meaning of Scripture. As explained at length in L.'s works, this meaning (or, in medieval parlance, this "quadruple" meaning) is to be sought in the relation-

ships between the two Testaments, and of both to Christ and to the Church. To deny the spiritual interpretation of the Bible amounts to denying that the Spirit can be His own exegete.

The Sources of Revelation may then be read as a powerful plea for a return to the spiritual interpretation. Admittedly, Catholic thought should not abandon the legitimate demands of scientific method, but it should be aware of the narrow limits of this method. It goes without saying that such a plea runs against the dominant trends of our times: contemporary Catholic thought, especially that which tries to be "progressive" at any cost, is far too indebted to Bultmannian and post-Bultmannian exegetes to appreciate the return to the past which L. calls for. Yet, as the foreword notes, meditation on these themes will greatly assist those who wish to understand the scope of the Vatican Council's Constitution *Dei verbum*.

The unity of the volume is quite remarkable when we remember that it is formed of pages culled from longer studies. Unfortunately, the translator has made a number of mistakes. E.g., the French word *acceptions* (= meanings, senses) has become "acceptations" (p. 25); the phrase "a darkening of social and eschatological perspective" (p. 52) does not convey the sense of "un obscurcissement de la perspective sociale et eschatologique"; p. 127, a poet, Eckardt, is said to have described some scenes "with fidelity, it was thought," whereas the point is that "Eckardt is believed, with some likelihood to have described scenes... then painted on the walls of the Cathedral of Mainz"; p. 148, the translator refers to "the two formulas which divide the triple from the quadruple sense," whereas the triple and the quadruple sense are only two expressions for the same thing, and the formulas in question "apply to the triple or quadruple sense," being two emphases, the one on the interior principle of spiritual exegesis, which is the Spirit, the other on its essential object, which is Christ.

These and other occasional lapses may leave the reader bewildered or mistaken; yet the text is fairly readable, and enough should be learnt from most of the translation to make the perusal of this book eminently worth while.

Pennsylvania State University

GEORGE H. TAVARD

KERYGMA AND DOGMA. By Karl Rahner and Karl Lehmann. New York: Herder and Herder, 1969. Pp. 105. \$4.50.

The present work is a translation of one section of the German *Mysterium salutis*. The first section, on kerygma (which in *Mysterium*

salutis follows immediately on a discussion of liturgy as a theological source), is largely a dialogue with Bultmann and the post-Bultmannians on kerygma as the actualization of revelation itself. This is followed by a discussion of the manner in which liturgical proclamation is an event in which God's own word is not only stated but made effectively present and active. The whole presentation stresses also the social and ecclesial character of all Christian proclamation, insofar as it is necessarily linked with "office" in the Church and is meant to create a Eucharistic community.

The second part deals with the Catholic understanding of dogma and also with the shift in categories involved in the transition from scriptural kerygma to doctrinal formulation. It begins with a survey of the various meanings which have attached to dogma since the Middle Ages. Although this survey does not add anything very new, it does make clear that the predominantly juridical meaning given to "dogma" since Vatican I represents an understandable but nonetheless partial and rather narrow conception of the place of dogma within the movement of faith. In justifying the Catholic move from Scripture to dogma, the authors begin by stressing the process of interpretation which occurs within the *NT* itself (e.g., the interpretation of pre-paschal statements in the light of faith in the risen Jesus) and also deal at length with Käsemann's claim that the canon of the *NT* cannot possibly ground the unity of the Church. They concede rather quickly that it is in fact impossible to "harmonize" the theologies contained in the *NT*, but rather than look for a dubious "canon within the canon" insist on the necessity of carrying forward the theological reflection which begins within the *NT* itself. This insistence on the legitimacy and necessity of continuing interpretation allows them to maintain the truly normative character of Scripture without falling into the difficulties which even Protestants have found in the *sola scriptura*.

As the German original notes, the last section is a reworking of Rahner's article "What Is a Dogmatic Statement?" Although the present work follows the basic outline of that article, it gives even more attention to the sense in which dogma, for all its inevitable inadequacy, is nonetheless meant to be a true statement about reality and not merely an expression of one's subjective religious consciousness. The present work also adds a brief paragraph on the eschatological, and therefore provisional, character of every dogma. Finally, following through on Rahner's basic insistence that every statement of revelation, whether scriptural or dogmatic, necessarily includes a his-

torically contingent element of human reflection, this section makes clear that the "deposit of faith" cannot be simply identified with a collection of "fixed formulas and objectivist statements." Rahner is sympathetic towards H. Schlette's description of the *depositum fidei* as an "event" but, conscious of the ambiguity of that word, insists on the necessity of working back to the event through thought-forms and language which have become foreign to us.

Taken together, these essays may be described as a serious attempt to avoid both the historical naïvete of the fundamentalists and the premature, ultimately defeatist solutions of the Modernists. (Loisy is both highly praised and severely criticized.) The sections dealing with kerygma and the *sola scriptura* are excellent but, written as they are against the background of a lively dialogue with Ebeling and Käsemann, presuppose a more confessional starting point than is likely to be granted to contemporary American theologians. The sections on dogma come closer to the present concerns of the whole Church. As is often true of Rahner's work, nothing very startling is said here. Seemingly traditional material is, however, rearranged in such a way that dogma once again becomes a "beginning rather than an end" of Christian thought.

Kerygma and Dogma is not easy reading, and the translation is at times misleading. But the book does raise, at least obliquely, all the right questions and points towards an answer in Catholic theology's present attempt to maintain a real availability of God's word despite the contingency of all its historical expressions.

Woodstock College

JOHN W. HEALEY, S.J.

DIVINE SCIENCE AND SCIENCE OF GOD. By Victor Preller. Princeton: Princeton Univ. Press, 1967. Pp. xi + 281. \$8.50.

Taking Thomas Aquinas' theology of God as a model of religious language, Preller brings to bear upon it his own attitudes towards what religious language has been and might be, and the insights and general perspective of today's philosophers of language and meaning. P. limits himself to Aquinas' use of language in theological terms applied to God, in the proof for the existence of God, in the establishment of words referable and/or actually referring to God, and in the analogy of being. In the final chapter P. goes further, and with an often judicious use of more sections of the *Summa theologiae* and other works considers the problem of the precisely theological, i.e., Christian, revelatory sources for any possible knowledge of God, and also a treatment of the relationship of faith in this epistemological process.

P.'s employment of the perspective language is more sophisticated than simply bringing blocks of twentieth-century Anglo-Saxon philosophers and comparing them with Aquinas. He attempts to view again what are—especially for Roman Catholics—almost exhausted terrain: the early questions of the great *Summa*. No doubt many students of Aquinas might approach such a work with skepticism. It could even turn out to be a kind of essentialist Thomism in modern garb, for one of the great suicidal acts of Thomism was its tendency to divorce itself from history. Immersed in history as we claim to be today, we may hesitate to view texts and ideas of Aquinas (which must be inserted in a kind of *analogia theologiae*, interpreted by the entire corpus) as easily disclosing their meaning. Still, in general P. not only does well in understanding Aquinas, but explains some long and hotly debated issues with lucidity. For instance, he points out that analogy is not an establishment of being able to speak of God, but rather an attempt to explain how words which are being affirmed of God can be so employed. He points out something long neglected: to say that God “exists” is to say nothing about God’s “existence.” P. is also able to see some lacunae (from our later view) in Aquinas’ treatise on God and theological language. For instance, Aquinas quite casually talks about accepting truths on the “authority of God” and about the “science,” “word,” “will” of God. For us, Aquinas too facilely overlooks the very complicated levels of meaning, establishment, authority, and verification which intertwine in a work like the *Summa theologiae*. He can *appear* to identify divine truth with theology, our knowledge of God with God’s knowledge of His revelation to us. Surely, this very lack of consideration of language (meant as no recrimination against the giant of medieval thought) helps explain some of the difficulties in the Catholic Church today. The dikes against which the powerful waves of change continue to break protect those who can see Catholicism only as a monolith, imbued with the same authority from conciliar decree through every Vatican statement to a traditionalist catechism. In short, the problem is not with authority or anarchy, not with God or man—but with everything in-between. P.’s book is a refreshing and interesting view of Aquinas through contemporary eyes. It neither obscures the problems of his language nor neglects the meaning of his genius.

Aquinas Institute of Theology
Dubuque

THOMAS F. O’MEARA, O.P.

DOGMA 1: GOD IN REVELATION. By Michael Schmaus. New York: Sheed and Ward, 1968. Pp. xvi + 303. \$3.95 (paper).

The first thing to note is that the new theological series projected by Schmaus is not a translation in abridged form of his multivolumed *Katholische Dogmatik*. It is an entirely fresh presentation of systematic theology that aims at incorporating all significant developments since the Second Vatican Council.

Six volumes will make up the set, which is to be divided into the following parts: God in Revelation, God and Creation, Jesus Christ, The Church, Christian Anthropology, The Ultimate Realities. Although this listing has a familiar ring, S. insists that his work departs considerably from the customary arrangements of textbooks of dogmatic theology.

S. anticipates that readers of the book will be mostly priests and students of theology, both clerical and lay. But he has designed his work to fan out into wider circles, including teachers of theology, who need all the help they can get to perform their difficult task competently in view of the needs of the day. An ecumenical spirit pervades the discussions. Points of agreement with Protestant theology, with non-Christian religions, and even with atheistic humanism are emphasized, although any suspicion of fainthearted compromise is avoided.

A presupposition underlies the purpose of the book: the mind of modern man operates with ideas, convictions, and attitudes that differ from the mentality of former ages. In consequence, an attempt is made to propose and interpret Catholic faith and theology in a way that is intelligible to men of the present time. If this changing situation is not taken into consideration, our exposition of theology will be ineffective. The faith must not be distorted, and nothing may be added to it; yet it must be offered to contemporary man in a fashion that is accessible and beneficial to him. Theology has to take cognizance of current trends not only for the sake of the unbeliever but also to assist the believer.

Conformably with this objective, S. undertakes to work out an anthropological theology that will be existential, dynamic, and eschatological. At the same time, he holds that ontological aspects may not be eliminated in favor of a purely functional theology. Although Scripture stresses the actions of God and of Christ, the human mind must, to be true to its own structure, ask who God is, who Christ is, what grace is, what the sacraments are, and so on.

The first volume of the new series successfully responds to S.'s ambition of interpreting divine truth primarily not in its essence but

in its relationship to man. Since God manifests His saving approach to man by actions and words that unfold in history, the initial question in theology concerns revelation. In the divine plan, Jesus Christ is the summit of all that is to be communicated to man by God. Christ is the center, the meaning, and the climax of the cosmos and of history; everything else is either the way to Him or a sequel to Him. Creation reaches its goal in the Lord's resurrection, the supreme event that will transform the universe.

Under the unobtrusive influence of this theme, the fourteen chapters succeed one another in well-arranged progression. S. writes understandingly of salvation history and is quite aware of modern ideas concerning the salvation of non-Christians. This perception does not prevent him from being very decisive about the necessity of continuing missionary activity, without which the Church founded by Christ would be a contradiction. A similar realism marks his attitude toward the ecclesial aspect of revelation, which has been entrusted to a structured and hierarchical Church. His discussions of the canon of the sacred books, the inspiration and inerrancy of the Bible, and the relationship between Scripture and tradition reflect the best thinking of recent scholarship. An exposition of the concept and development of dogma leads to a consideration of the nature of dogmatic theology, and so serves as an immediate introduction to subsequent volumes of the series.

Because of its clarity, freshness of approach, and theological sanity, the book is recommended, at least on a trial basis, as a text for courses on the university level.

Marquette University

CYRIL VOLLERT, S.J.

THE FUNCTION OF THEOLOGY. By Martin Thornton. New York: Seabury, 1968. Pp. 184. \$3.95.

Thornton's book is the first volume in a series that Seabury will publish under the general rubric *The Library of Practical Theology*. The announced aim of the series is to evaluate current theological trends in terms of Christian practice; hence the orientation is pastoral.

This particular volume does not treat the function of theology from a speculative or historical point of view (in the manner, say, of Congar's article in the *DTC*) but in terms of the relationship of theology to prayer and to the total believing experience of the Christian. T. sees theology as having five distinct functions: revelational (disclosure of revealed truth), practical (elucidation of obvious implications of revelational data), pastoral (application of implications for Christian living), applied (the ascetic function), and negative (a guard against

error and deception). These distinctions admit of some overlapping in practice but are drawn for the purpose of clarification. Hence, while there seems to be little real distinction between the two, pastoral theology is oriented toward the congregation while applied theology is more directed toward the individual.

Successive chapters attempt to examine the five functions of theology in terms of developing a contemporary spirituality. T. sees a close relation between theology and prayer, indicating that theology divorced from contemplation runs the risk of formalism: "Robinson and van Buren disturb those who are content to 'hold' dogmatic statements but not, I think, those whose Christian lives are ruled by an Anselmic struggle, quest, or faith-venture into the mysteries of God by prayer" (p. 71). Precisely because theology is the product of the struggle of men who have tried to articulate their belief, the tradition of theology is the surest place to look when trying to formulate a modern spirituality. To cite one example: since modern man seems ill-disposed to accept a totally transcendent God (witness the demise of Barthian categories and the rise of the secular theologians), then one could profitably turn to the old tradition that runs from Hugh of St. Victor (prayer as contemplation of the natural world) through Aquinas (analogy of being) and Francis (nature mysticism) to such modern figures as Martin Buber in order to develop the practice of contemplation based on the observation of this world.

In a day when theology is increasingly more revisionist and self-doubting, it is rather refreshing, if not totally convincing, to read a book such as this. T. makes a straightforward plea to root ourselves in the traditional spirituality of the Christian theological tradition. He sees the fundamentals of this spirituality in the vocal praise of a modified Divine Office, a serious effort at private contemplative prayer, and the absolute centrality of the Eucharist. He links these forms of devotion to everyday life by borrowing the Rahnerian theme of the Mass of Life. There will be those who will find this approach, and indeed the whole book, too traditional for our fast-paced and faster-changing theological scene. Yet this reviewer found T.'s approach rather interesting in that he finds the traditional modes of Christian spirituality not only viable possibilities but imperative ones. T. is convinced that the now modish styles of "religionless Christianity" and the "secular gospel" are really last-ditch efforts of old-fashioned evangelism trying to get everyone under the Christian umbrella. Whether T.'s approach is more satisfactory and lasting, only time will tell. One thing does seem certain: this book betrays no disquietude about the ambiguities of Christian living in contemporary society.

This placidly traditional tone is, at the same time, the most praiseworthy and damning thing that can be detected about the work: praiseworthy because it is written from the stance of unshakable faith, damning because it betrays something close to naïveté about the crisis of faith in the modern Church.

Florida State Univ., Tallahassee

LAWRENCE CUNNINGHAM

ST. AUGUSTINE'S EARLY THEORY OF MAN, A.D. 386-391. By Robert J. O'Connell, S.J. Cambridge, Mass.: Belknap Press of Harvard Univ. Press, 1968. Pp. xviii + 301. \$10.00.

O'Connell's monograph is the latest in a long and impressive series of works dealing with what might be called the riddle of the early Augustine. The terms in which the problem is posed are basically those of O.'s predecessors (Bouillet, Alfarc, Theiler, Henry, Courcelle, *et al.*) but the reader soon discovers that in reopening the debate O. has enlarged it to a considerable degree. Without minimizing the role of Porphyry, the essay reverts to the older thesis according to which Plotinus rather than his disciple represents the decisive philosophic influence on Augustine's intellectual development. For O., the proper way to understand Augustine, then, is to read him against the background of the *Enneads*. The method employed to establish that thesis consists not only in tracking down textual or doctrinal parallels between the two authors but in analyzing closely the subtle structure of overlapping images in which Augustine's thought is more often than not imbricated. Particular importance is attached to Plotinus' treatise on omnipresence (*Enn.* 6, 4-5), which would have removed the last great intellectual impediment to Augustine's acceptance of the Christian faith.

O. is not only an able philosopher; he is a master sleuth who excels at uncovering larcenies where none was suspected and who is capable of solving complex literary mysteries on the basis of the most tenuous (but nevertheless unmistakable) evidence. Parts of his book read like a genuine maigret. O. knows better than anyone else that he is dealing with a clever crook. Augustine is anything but a boggling schoolboy who simply pirates or slavishly apes his pagan models. O. sees him as an incipient and groping genius with an uncanny ability to assimilate, transmute, and hence conceal his sources. One would never have guessed, e.g., that Augustine's biblical metaphor *fovisti caput nescientis* ("You soothed my head, unknown to me") was overlaid in his mind with the pagan image of Athena forcefully turning or twisting the head of the budding philosopher toward the light of truth. Nor would anyone have thought that St. John's "triple concupiscence" had been transformed by Augustine into the familiar triad of pride, curiosity,

and bodily desire only with an assist from Plotinus and his doctrine of the restlessness or curiosity of the fallen soul.

There is no denying that O.'s inquiry greatly expands the sphere of recognized Plotinian influence on Augustine. O. is no Alfáric, however. He is not about to raise doubts concerning Augustine's conversion to Christianity. What is at stake is not the sincerity of that conversion but the content of Augustine's beliefs at that early date. Augustine could very well have adhered unflinchingly to the faith of the *Catholica* without being fully aware of all its implications or without seeing incompatibility of its basic tenets with some of the Plotinian doctrines that he had recently and so avidly embraced. After all, did he not confess to having once held that Christ was a mere teacher whose work carried no more than an exemplary value?

Still, it is difficult to ward off the impression that O. is a more severe judge of the young Augustine than was the later Augustine himself. For all its enormous persuasiveness, his study confronts us with an inescapable paradox: if the Christianity of the dialogues is as undeveloped as O. apparently thinks it is, why did Augustine bother to re-edit or "revise" these works for posterity instead of simply denouncing or withdrawing them? By so doing, was he not enshrining for future generations the falsehoods that he himself had come to recognize and repudiate during his own lifetime? At this point it becomes advisable not only to enlarge but to transcend the limited perspective within which the polemic has thus far tended to move. A possible clue as to how this might be accomplished is furnished indirectly by O. himself in the epilogue, which raises the interesting issue of Augustine's relevance to our time. Like Dietrich Ritschl (*Memory and Hope*, 1967), with whom he seems to concur implicitly, O. all but blames Western Christianity's addiction to Augustinianism for the woes that have lately beset the house of theology. Specifically, he reproaches Augustine with showing little concern for the political or secular aspects of human life. The statement is astonishing in view of the fact that Augustine is ostensibly the only Latin Father to present us with anything like a sophisticated political theology. It is true, of course, that the political dimension, so conspicuous in Plato, is largely absent from the metaphysical and mystical Platonism of Plotinus, that *Plato dimidiatus*, as he has been called. But Augustine had access to Plato's political teaching through other sources and notably through Cicero, who in a different way was as much his master as Plotinus. One fears that in this respect O.'s Augustine is himself an *Augustinus dimidiatus*.

There is more to that story. Augustine's thought is political in an even deeper sense, being wholly imbedded as it were in a decidedly

political context; for Augustine had learned from both Plotinus and Cicero that the quest for the highest truth can never be divorced from a prudent reserve in the expression of that truth. The Protean disguises (to use his own image) in which he often appears in the dialogues do not easily lend themselves to the kind of analysis favored and made possible by the tools of modern historical research. Until the zetetic quality of these dialogues is fully appreciated and explored, it is doubtful whether the mystery that they pose can be resolved in a completely satisfactory manner.

Having said this much, the reviewer readily "confesses" that O.'s book is a first-rate study which fully deserves a place alongside those of Alfarić and Courcelle as a milestone in Augustinian scholarship.

Assumption College, Worcester, Mass.

ERNEST L. FORTIN

L'INTELLIGENCE DE LA FOI EN LA TRINITÉ SELON SAINT AUGUSTIN: GENÈSE DE SA THÉOLOGIE TRINITAIRE JUSQU'EN 391. By Olivier du Roy. Paris: Etudes Augustiniennes, 1966. Pp. 543.

This is a comprehensive study of the evolution of Augustine's Trinitarian theology to the year 391, focusing on the subtle relationship between faith and understanding in the Augustinian vision. Beginning his analysis with Book 3 of the *Confessions*, R. moves into a detailed study of Book 7, then takes up the writings at Cassiciacum, and gives special attention to *De libero arbitrio* and *De vera religione*. Although a complete unit in itself, the present work is the first of a proposed two-volume study of Augustine's Trinitarian theology. While limiting his intensive study to Augustine's early period, R. sketches the main lines of his later Trinitarian theology and indicates the significance of the early period for understanding his thought in *De trinitate*.

This is a work of great scope and depth, executed with impressive control of material. R. does a minute analysis of texts in chronological order, drawing out their major themes and structures. He searches out the sources of Augustine's thought and situates his own analyses within the body of Augustinian scholarship. On all of these levels the volume is especially rich. Of special significance is his method, which itself manifests a trinitarian pattern. R. describes his method as phenomenological, structural, and genetic. It is phenomenological in that it seeks to grasp the intuition that underlies Augustine's thought, particularly in the conversion experiences described in the *Confessions*, in which Augustine discovered his own interiority and the transcendence of God. It is structural in that it attempts to study the structure of Augustine's thought as it is expressed in particular works: in the structure of phrases, paragraphs, sections, and entire works. The key to Augustine's

meaning lies not in his words, but in the structures in which his words are expressed. While the terminology is fluid, the structures remain relatively stable. Hence, by determining the meaning from the structure, we can avoid the problem of interpreting a term in one work by its meaning in another. Finally, the method is genetic, taking into account the evolution of Augustine's thought, since in a very special way Augustine's thought is developmental and historical.

R.'s use of the method is very fruitful, especially in the structural and genetic aspects of the enterprise. Although the phenomenological phase yields much clarification, we believe that it has not been used to its full potential. Perhaps some of the problems that arise from the diverse structures in Augustine's theology could be resolved by deeper phenomenological analysis of the religious and philosophical experience that underlies these structures.

By applying his threefold method to Augustine's writings, R. discerns two major perspectives, which he calls anagogic and ontological. The anagogic flows from Augustine's discovery of interiority described in the *Confessions*. Having found his own inner depths and the light of truth above the soul, Augustine follows the divine light and mounts to its source, where he encounters the creative Trinity (*trinitas creatrix*). This brings us to the ontological perspective. In creating the universe, the Trinity has left its stamp on the ontological structure of all creatures; hence it is possible to discern a variety of triadic structures throughout the universe, such as unity, form, and order. Although in many respects different, these two perspectives are not ultimately in conflict and can be brought into harmony from several points of view.

R.'s research provides an important background for the study of Augustine's later Trinitarian thought, especially the psychological theory developed in *De trinitate*. R. states that "we wish to show that the 'psychological theory' can be understood only as based on a Trinitarian anagogy and a Trinitarian metaphysics, both of which characterize the early Trinitarian thought of Augustine" (p. 21). There is a problem in interpreting Augustine's psychological theory, since at the time of the writing of *De trinitate* he had moved from a dynamic view of the Trinity to a more static presentation of the unity of the divine nature and the relations of the persons. There is a danger of reading the psychological theory solely in the latter context. While R. believes that the psychological theory should be read in the ontological perspective, he believes that this reading should be balanced by the anagogic perspective.

R. has made a penetrating study of Augustine's thought, using a method that is not only fruitful in his present application but sugges-

tive of further possibilities. The clarification resulting from his study has significance beyond Augustinian studies, for it throws light upon many aspects of the history of the dogma of the Trinity. It has special bearing on the theology of Anselm, Bonaventure, and Thomas; for it casts light upon Augustinian themes that formed the understructure of Western theology for centuries.

Fordham University

EWERT COUSINS

THE TRUE PRIEST: THE PRIESTHOOD AS PREACHED AND PRACTISED BY SAINT AUGUSTINE. By Michele Pellegrino. Translated by Arthur Gibson. New York: Philosophical Library, 1968. Pp. 184.

This book consists of eight articles published by Michele Cardinal Pellegrino, Archbishop of Turin, between 1962 and 1965. It is translated from the Italian in a literary style designed "to make Augustine's thoughts powerful today" (p. 10). The author's purpose in publishing this collection was to "make available to a great number of fellow-priests the doctrine and example of St. Augustine, for their enlightenment and encouragement." P. is convinced that "Saint Augustine's thought and writings have not lost their power or their topicality. The priest of the twentieth century can draw valuable guidance and instruction from Augustine" (p. 13). Written for the purpose of edification, the book contains a number of quotations from Augustine woven skilfully together. Since Augustine never composed a specific treatise on the priesthood, as did Chrysostom and Gregory of Nazianzus, the task of discovering and selecting references scattered in diverse literary productions and of grouping them together under thematic headings imposed itself upon the author. In this he may have been aided by J. Pintard's thorough study *Le sacerdoce selon Augustin* (Paris, 1960).

The discussion begins with a description of Augustine's own calling to the priesthood both in its historical aspect and in his personal response as known from two sermons, *De moribus clericorum* and *De vita et moribus clericorum suorum*. There emerges the patristic vision of the priesthood as "a social office, consecrating its holder to the service of the church" (p. 23), viewed objectively as a superhuman dignity which pushes the human personality into the background. Next, *Letter 21*, to Valerius, is used to show how Augustine viewed the priesthood neither as a career to satisfy personal ambitions nor as an unmitigated burden, but as a "gift, that can make any man happy who exercises it in line with God's plan" (p. 29). Preparation for such a ministry is twofold: prayer and study of Scripture. There follows a brief review of the actual daily activities of Augustine as priest and bishop,

including liturgical functions, preaching, writing (especially the great polemical writings against the Donatists and Pelagians) study, prayer, and secular business.

P. then seeks to determine the unifying spirit of the disparate activities, which occupied Augustine for almost forty years. He discovers this dominant trait in the rendering of service to the Church. Motives impelling the service are obedience, unselfishness, humility, and Christian love. For Augustine, the two essential aspects of his ministry are the liturgy and the word of God. P. addresses himself to the second of these, preaching. Numerous statements are offered where Augustine dwells on the value and efficacy of God's word. Preaching is compared to the building of the temple of God. The preacher is a human instrument for communicating God's word to man, "that in mortal form we might know the immortal Word and might even ourselves become immortal by the participation of that same Word." On the divine element in the destiny of the priest, P. concurs with Pintard, that the visible priesthood is a sacramental sign of the invisible priest or, practically speaking, that the priest should be conformed to the image of the Great Shepherd. The final chapter is entitled "The True Priest," holy, humble, glowing with Christian love, pleasing to Love Himself.

Bayside, N. Y.

MARGARET A. SCHATKIN

A THEOLOGY OF PROCLAMATION. By Hugo Rahner, S.J. New York: Herder and Herder, 1968. Pp. 216. \$5.95.

This volume is a rich and rewarding reflection upon the dogmatic foundation of our priestly ministry by a gifted historian and theologian. The single most enduring task of the Church is to preach the word of God, and in large part this task falls formally upon priests. It is the priest who spends years studying theology in all its dogmatic, pastoral, and mysterious nuances, and who is then sent to proclaim the "good news" to the People of God. But it is precisely at this point that the difficulty has arisen: there has been a wide gap in recent times between the concepts and theses brought from theology and the immediate work of the pastor. "School theology" gave the appearance of being a purely scientific study having little practical value. The result was that priests frequently began their ministry with the feeling that theology was an unavoidable obstacle on the way to ordination and pastoral work and had no organic connection with the latter.

R. deals with this perennial problem and feels strongly that it is only through a kind of God-centered immersion in the events of salvation that the priest can communicate what God has bid him preach. In an attempt to structure a theology of preaching or kerygma, R. presents

the major truths of faith in the context of the divine-human economy of salvation.

The structure of kerygma is seen along two lines: (1) the spiritual and invisible line (Trinity, elevation of the creature to union with the Trinity, original sin, hypostatic union, Mystical Body, the sanctifying grace of Christ, beatific vision of the Trinity), and (2) the spatio-temporal, historically visible line (life of Christ, visible Church, visible priesthood, sacraments, resurrection of the flesh, the new earth). These two lines are never separated nor do they develop side by side with one another. Rather, they interpenetrate as in the inimitable prototype of the hypostatic union, where divine and human nature unite in a single person.

In chaps. 3 through 6, R. treats the revealed truths characterized as the invisible line, i.e., those truths forming the soul of revelation. In discussing the Trinity, he notes that this most Christian of all Christian realities has yielded its central place in our preaching, and that priests must now work at becoming more familiar with the divine kerygma of the Trinity as found in Scripture and tradition. The mystery of the Trinity must be preached. To exclude it from the kerygma as mere scientific speculation would be to act rashly. Secondly, the dogmas of the supernatural and of original sin must be incorporated fully and forcefully into the preaching of priests. The battle of the spirit, waged from the days of Gnosticism through Pelagius and down to the rational dialecticians of the Early Middle Ages, and from them down to Baius and the superficiality of the Enlightenment, is still being waged in our time, when there is an inclination to level the supernatural down to a new happiness of human culture. As the soul of our kerygma, the supernatural must be brought into the lives of the faithful with clarity and ardor. Only in this way is Christianity clearly understood to be fundamentally the totally other, the unique, and therefore that which raises a claim to be heard with overpowering insistence. Moreover, preaching on Paradise must begin not by drawing foolish and distorted pictures of Paradise, but with a description of the spiritual, supernatural splendor of sanctifying grace. There is need that the mystery of the sin of the angels be preached and that the kerygma of Satan be developed, for without these the drama of the redemption is incomprehensible.

The center of all preaching is the mystery of the incarnation of God. R. suggests that preachers attempt to experience the early Christian enthusiasm for the mystery of God in Jesus in its entirety by familiarizing themselves with the content of patristic Christology. When preaching on the Church, there is the pressing problem of determining how

and in what theological context teaching about the Church is to be fashioned. R. contends that if one is to preach the nature of the Church, then he must become aware that the redemptive work of Christ was not fully completed until Pentecost and that everything in the redemptive work of Christ pointed to that day. The Church must be seen in its eschatological dimensions. It is never merely a leisurely do-it-yourself institution, never merely a form of religion helping us over the difficulties of our lives on earth and administering to us the comforts of religion. The Church must be presented in its Trinitarian necessity and its relation with the Logos, who with the Father breathes forth the Spirit, and as incarnate pours out this Spirit in order to draw all things to the Father. R. urges that preachers present the total teaching of Christian life in the light of the *eschaton*. Preaching about last things keeps alive in the faithful the living knowledge that Christianity and Church are in truth a drama, a historical process shaped by a tremendous inner dynamism, a conflict between Spirit and Anti-Spirit, between Pneuma and Satan. It is especially important at this time in history that the faithful become aware that Christianity does not exist primarily to solve social problems, or better, it is crucial that they learn that the Church is the only power on earth which solves such problems because it is the only power which has the courage to say that there are problems ultimately unsolvable here on earth. With only a Christianity of social progress we limit ourselves to the level of attempting solutions which are purely "this-worldly." We put aside the eschatological concept of man's life until it almost disappears in a "this-worldly" idea. This is not to attack the social ideals and works found in our contemporary society; on the contrary, it is to say something which gives this whole movement inner significance and which truly consoles us when much of this work seems to be in vain.

In chaps. 7 through 12, R. presents in basic outline a theology of the "visible line." The life of Jesus in Palestine, as the basis of our life of grace, must become for us the epiphany of the divine splendor and not an edifying narrative of the God-man events. Only in this way will we become men who live the invisible because of our recognition of God in His visibility. R. then relates the visibility of the Church to the mystery of her invisible nature as he appeals to the modern preacher to avoid both excessive speculation on the concept of the Church and exaggerated emphasis on visibility. We cannot love Christ without loving the Church—all the unfathomable mysteries of the invisible can be comprehended only in unity with the visible Church. R. refers to this stance as "thinking with the Church," and recalls that it has been characteristic of all the great men in Church history. Thinking with the

Church is obedience out of a sense of mystery; it is enthusiastic, patient, mature, calm, and yet an ardently durable love for the visible. Important for a contemporary consideration is the realization that this mode of thought presupposes simple, genuine, and sound criticism. Genuine thinking with the Church must never shy away from historical investigation or from diagnosis of present human weaknesses within the Church.

R. goes on to point out the need to impart to the faithful a concept of sacraments which is not only dogmatically correct but also meaningful. The priesthood must be linked with the visible priesthood of the God-man; the faithful must be provided with a solid understanding of the essence of the priesthood that is both dogmatically correct and pious; and kerygma must preserve the balance between a piously exaggerated authoritarianism and exaggerated de-emphasis on the difference between priests and laity. At the same time, the laity must be instructed in their own kingly priesthood. Finally, R. observes that our kerygma must be thoroughly worked out from the ultimate meaning of all theology of the visible, and must extend this theology to the mystery-filled truths about the "new world," about the "reformation of the world," and the "new earth and new heaven."

This book is a provocative attempt to show how both the spiritual, invisible line of kerygma and the spatio-temporal visual line can be presented so as to make revelation a complete and powerful drama of the divinization of man through the incarnation of God.

College of the Holy Cross
Worcester, Mass.

JOHN E. BROOKS, S.J.

THE EUCHARIST. By Edward Schillebeeckx, O.P. Translated by N. D. Smith. New York: Sheed and Ward, 1968. Pp. 160. \$3.95.

In this volume Schillebeeckx brings together in a revised version two articles which appeared in *Tijdschrift voor Theologie* 5 (1965) 136-73; 6 (1966) 359-94. The first chapter of this book (first article) contains a discussion of the first two canons of Trent's decree on the Eucharist, which deal with Real Presence and transubstantiation (*DS* 1651, 1652). The second chapter (second article) deals with the present state of the question of transubstantiation through a survey of literature and concludes with S.'s own understanding of the problem. A lengthy summary of the original articles will be found in J. M. Powers, S.J., *Eucharistic Theology* (New York, 1967) 139-53. Hence, there is no need to present a detailed report here. Some remarks, nevertheless, might well be made concerning S.'s interpretation of the two canons mentioned above.

In the section "Some Hermeneutical Afterthoughts," S. treats of the

three levels of the Tridentine dogma of the Eucharistic presence. He describes these three levels as (1) affirmation of a specific and distinctive Eucharistic presence, (2) expression of the presence on the basis of a change of substance of bread and wine, (3) declaration of the appropriateness of the term transubstantiation. S. sees the first two levels as reductively the same: the affirmation of the Real Presence is so connected with the affirmation of the substantial change that a denial of the latter is a denial of the former. But he adds that the affirmation of the change was done on two levels: Trent sanctioned Aristotelian philosophy in terms of which the change was stated. However, it did not make this philosophy of nature the only acceptable thought form for Catholic faith. This particular philosophy of nature was involved in the actual vision of the change but is not necessarily involved in the ontological fact of the change.

Attention is called to the fact that S. sees canon 2 "only as a different formulation of what had already been said in the first canon" (p. 46). Thus he is able to say: "In other words, the canon dealing with transubstantiation added nothing new, as far as content was concerned, to the canon dealing with the specifically and distinctively real presence in the Eucharist. Eucharistic 'real presence' and 'transubstantiation' were, in the minds of the fathers of the Council, identical as affirmations" (*ibid.*).

This reviewer would question the statement that the fathers at Trent, as a whole, did not think that canon 2 added anything new to canon 1. Undoubtedly some of the fathers held that the *unica via ad praesentiam realem* was transubstantiation, and they stated as much when they observed that canon 2 was contained in canon 1. However, important theologians throughout the fourteenth and fifteenth centuries had proposed the theory that the Real Presence could have been produced in another way by God's absolute power. This theory was acceptable in the sixteenth century to such influential theologians as Albert Pighi of Utrecht, who was referred to in this matter in the discussions of 1547 (CT 5, 946). Seen from this point of view, canon 2 affirms that God brings about the Real Presence by a substantial change and not by any other way that He could have chosen. For those who sided with this view at Trent, there would be something new in the affirmation of canon 2: the agreement with a specific datum of tradition which calls for a substantial change and which, in fact, explains the distinctive presence of Christ. Canon 2 also expresses the change in terms of the Aristotelian-Scholastic conception of the composition of material being. Because of the absolute predominance of Scholasticism, this was the only way open to the fathers to express the change in

a scientific theological way. On the level of Scholastic thought of that period, transubstantiation is the correct formulation of the Eucharistic change and Luther's formulation is not, because, using the Aristotelian-Scholastic philosophy of nature as point of departure, his view does not account for the change which tradition demands. But the Tridentine formulation is temporally conditioned and new possibilities are open to the modern theologian. S. has performed a great service in pointing this out and in offering his own contribution to the effort to make the Eucharistic mystery more understandable to modern man.

Weston College

EDWARD J. KILMARTIN, S.J.

HISTORY OF ETHICS: A COMPREHENSIVE SURVEY OF THE HISTORY OF ETHICS FROM THE EARLY GREEKS TO THE PRESENT TIME. By Vernon J. Bourke. Garden City, N.Y.: Doubleday, 1968. Pp. 432. \$6.95.

Prof. Bourke divides the history of western ethics into five periods: Greco-Roman, patristic and medieval, early modern (1450-1750), modern, and contemporary. Each period is studied in terms of the leading schools of thought rather than in a strictly chronological fashion. This enables B. to make some attempt at giving a synthesis rather than a mere catalogue of opinions. The work contains a 106-page bibliography and an index which includes the titles of major works. The concept index, however, is rather skimpy.

Several features of the content deserve special mention, since they are rarely found in English treatments of the history of ethics. The chapters on medieval Jewish and Moslem ethics, modern Franco-Latin Spiritist ethics, and European societal ethics should enlarge American appreciation of schools of thought that have been largely neglected in this country. In addition, B.'s attempt to at least mention thinkers and moral theologians who are not strictly ethicists but who have influenced ethical thought helps to enlarge the reader's idea of how Western thinking on ethics really developed. The chapter on medieval right-reason theories should also help to dispel widespread misconceptions about Scholastic natural-law theories.

Although this book is possibly the best short comprehensive history of ethics in the English language, it suffers from the usual defects of such works. The effort to be comprehensive forces B. to abbreviate his treatment of major thinkers in order to include mention of many minor ones. This results in a scatter-gun pattern which occasionally obscures the underlying movement of ethical theory. The absence of extended chapter summaries often leaves the reader with diffuse impressions rather than a real grasp of the matter.

Since this is a descriptive and not a critical history of ethics, B. writes dispassionately and without any but the briefest comments on the defects of the various systems. For this reason, the dialectic implicit in the history of ethics does not emerge clearly. In addition, because the ethical thought presented is not put in a general historical context, the reader will not see how the emphases in ethical theory are, to a considerable degree, the result of a thinker's effort to answer the questions of his contemporaries.

The reviewer's possible biases with regard to the nature of the history of ethics should not obscure the fact that this is a clear, incisive book which should be studied as well as read by teachers of ethics, moral theology, and political philosophy. Without a doubt, this is *the* book which the reviewer would hand to any educated layman who asked for an introduction to the subject.

University of Scranton

THOMAS M. GARRETT

CHRIST AND THE MORAL LIFE. James M. Gustafson. New York: Harper & Row, 1968. Pp. xi + 275. \$8.00.

Prof. Gustafson invites his readers to engage with him "in a process of theological ethical analysis and reflection" (p. x). He has structured his book upon three questions basic to all ethical inquiry: the nature and locus of "the good," the character of the moral self, the criteria for ethical decision. In relation to each of these he asks: "What claims for the significance of Christ for the moral life do theologians explicitly make or apparently assume?" (p. 1).

Some (e.g., Barth, F. D. Maurice) center their answer to the first question upon Christ's Lordship as Creator-Redeemer. As the key themes emerge, G. proves his point that faith in this Lordship greatly influences one's basic disposition as over against those who do not share this faith or whose concept of Christ and His role is otherwise.

Turning to his second question, G. deals first with writers (particularly Wesley, Schleiermacher, Barth, Aquinas) who "press from the freedom given in faith in God's grace to the formation of the life that is thus graced" (p. 118). There are others who are not so concerned about spelling out the empirical moral consequences of faith but rather accent the freedom given in faith. Here (e.g., in Luther, Bultmann, Reinhold Niebuhr) the stress is on "Christ for me" rather than on "Christ in me," on Christ as a hope rather than on Christ as a possession.

Yet we need objective criteria and norms for our Christian living. Much of the Christian tradition affirms that they are found in Christ's

person and teaching. Jesus is Himself the pattern, although this means different things for different thinkers (a "moral ideal" for Sheldon and Smyth, "example" for Kierkegaard and Bonhoeffer, "the shape or form of God's action" for Wingren and Sittler). Moreover, Christ's teachings are in some sense normative. For Marshall and Bultmann they evoke an attitude. For others they go beyond this to show a basic way, a direction (cf. Barth's "prominent lines"). Are they more still? Do they constitute "the new law" (Aquinas, Calvin, Brunner, Windisch), a moral ideal (Smyth, Rauschenbusch, Manson), a moral norm (Ramsey, Bennett, Reinhold Niebuhr)?

The bulk of the material analyzed here is Protestant. One reason for this is surely the poverty of authentic or profound ethical reflection in the Catholic tradition. We are still a long way from "the perfecting of moral theology" for which Vatican II called. Anyone confronting that task squarely realizes that the fullest exploitation must be made of writings such as those dealt with by G. His book forms an excellent introduction to them, but even those who know them well will find their understanding sharpened and enhanced by this fruitful grouping of themes. What may well seem at first sight a welter of conflicting viewpoints is clarified by a searching analysis that underscores the points of confluence and the subtle nuances as well as the wider divergences.

"The direction of my own thinking," writes G., "is disclosed in the ways in which I analyze the thought of others, and in my own reflections upon the significance of their thought" (p. x). Unfortunately, this is not always true. In fact, it is not true often enough. The book is far more exposition and interpretation than evaluation. The personal "constructive statement" that constitutes the final chapter, wherein above all one would expect to find the fruits of all this reflection and analysis, proves to be somewhat of a disappointment. It would be unfair to call it an anticlimax, but it does fail to capture the wealth of Christian inspiration and insight of the earlier pages.

Christ and the Moral Life remains, nevertheless, one of the most serious and valuable contributions to Christian ethical analysis to appear in recent years.

St. Joseph's Retreat
Hobart, Tasmania, Australia

NICHOLAS CROTTY, C.P.

SEXUALITY AND MORAL RESPONSIBILITY. By Robert P. O'Neil and Michael A. Donovan. Washington: Corpus, 1968. Pp. vii + 154. \$4.95.

This book is a combination of many excellent points and a few too many regrettable features. O.-D. believe that "an almost total restruc-

turing of moral teaching is necessary in order to achieve a theologically and psychologically valid approach to human moral development." Their reflections fall into two general categories: morality and sin, human sexuality. With regard to the former, it is their conviction that preadolescent children are simply incapable of committing sin, whether mortal or venial, and they offer a good deal of evidence to support this. They reject the idea that a single act can, by itself, result in man's separation from God. A single act which is mortally sinful is for them a psychological impossibility. Upon this basis they construct a notion of sin which sees it above all as an orientation, "a cluster of personality variables which militate against an individual's loving God and others in any meaningful way" (p. 40).

O.-D.'s assessment of the moral relevance of sexual fantasies is very realistic. Their discussion of masturbation strikes this reviewer as both very helpful and very sound. The treatment of premarital intimacies, and specifically of the engagement period, is in general superb. The book deserves reading for these unquestionable values.

But the bothersome features just will not go away. For instance, there are two basic assertions uncritically accepted and insufficiently demonstrated. The first is the Schoonenberg thesis about a final option and the consequent indecisiveness of serious moral lapses before this option. In this connection one can wish that O.-D. had been familiar with the considerable objections raised by B. Schüller, S.J. ("Todsünde: Sünde zum Tod?" *Theologie und Philosophie* 42 [1967] 321-40). Secondly, there is the general assertion that "a man does not—indeed cannot—commit himself totally to a given orientation, goal, or course of action in any single, specific act." This means for the authors that no single act deserves, of itself, to be called a mortal sin. O.-D. are, of course, primarily concerned with the area of sexual activity. One would like to see what they would have to say about a single act of premeditated murder, a single act of well-planned and gross financial injustice, a single act of obliteration bombing. Furthermore, the authors themselves are inconsistent in this matter. After reiterating the statement that man cannot commit himself totally and decisively in any single act, they state (of masturbation) that "it is conceivable that a single act can be so intense or uniquely representative of one's inner spiritual orientation that it can be called a mortal sin" (p. 115). There is also an implied inconsistency in their statement that "an engaged couple who have intercourse because they went too far in expressing affection, without setting up the situation or deliberately planning it, are not guilty of serious sin" (p. 143). Presumably those who "set up the situ-

ation" are quite capable of mortal sin. Otherwise why the distinction? And if they are, what has happened to the single-act assertion?

Perhaps this inconsistency is attributable to the almost frenetic fear of an act-analysis which pervades the book. O.-D. rightly wish to avoid an abstract, excessively act-oriented morality and to give proper weight, especially in pastoral practice, to growth and orientation. So far so good. But this leads them to an overpolarization of acts and orientation. A more balanced view would insist that a sound act-analysis is possible only if one grasps the importance of orientation and growth in the moral life.

There are further evidences of haste in the work. For example, the distinction between conscience formation and conscience decision remains hazy. Similarly, after criticizing the notion of intrinsic evil (p. 122), the authors state that "every act of sexual intercourse means precisely that—a giving of the whole self" (p. 133). If this is the inherent meaning of sexual intercourse—in its external concreteness, independently of the feelings and intentions which accompany it—one can retain a modicum of sympathy for those theological ethicists who at least hesitate about abandoning the category of intrinsic evil. Whether the category is pastorally useful is one thing; whether it is ethically viable is quite another. Finally, in discussing a particular moral stance or conclusion in the area of sexual ethics, it is O.-D.'s intention to "show the real good fostered or the real harm done to the human person." This is a very useful, even necessary approach, and it may be the only pastorally persuasive one. But if one elevates it to the status of a methodology, he has collapsed the whole contemporary question of norms and the meaning of human activity into a consideration of consequence-empiricism. This risks excluding other morally relevant factors, a point Paul Ramsey has recently made (*Norm and Context in Christian Ethics*, pp. 57-135).

One wishes that O.-D. had been somewhat more resolute in resisting the temptation to berate past moral conclusions and formulations. Not only is this annoying, but it betrays some insensitivity to the cultural phenomena so heavily responsible for many traditional attitudes. It also leads to inaccuracies. Item: O.-D. suggest that it is the moralists who are responsible for the label "compulsive masturbation." A quick paging of standard references such as Oliven's *Sexual Hygiene and Pathology* and Caprio's *Sexual Deviations* would suggest other sources for this terminology.

This is a book that can do a great deal of good. The over-all attitudes and emphases presented are sound and helpful, and the practical sug-

gestions are frequently excellent. It is all the more unfortunate, therefore, that these qualities are too often blunted by overreaction, imprecision, inconsistency, and occasional caricatures.

Bellarmino School of Theology
North Aurora, Ill.

RICHARD A. McCORMICK, S.J.

THE SPIRIT AND FORMS OF LOVE. By Daniel Day Williams. New York: Harper & Row, 1968. Pp. ix + 306. \$6.50.

Books about love are best written by poets and great novelists. The subject invariably eludes learned prose. Williams is no poet, but he measures up well to the complexity and moment of his subject. His book is gracious, a substantial theological contribution, thoroughly catholic in reference and range, solidly competent and continually perceptive. The publisher announces the book as the first full-scale interpretation of love based on the new process theology. The scale is assuredly full and accounts for the book's interest and importance. Notably absent from process-theology literature in the past have been comprehensive studies that locate themselves squarely at the nub of the perennial Christian anthropological problematic and undertake extensive dialogue with the tradition's classical precedents. W.'s study goes some distance in filling this gap. He is no fatherless new frontiersman. His selective recurrence to the tradition gives added point and purpose to his theological reconstruction. Moreover, the focus upon love shifts the process perspective from the often religiously neutral terrain of natural theology, where it has long tarried, and inserts its elucidatory power directly at the heart of the Christian matter, where the issue can be joined with that secular humanism (in us all) which finds the love of God either inhibiting or outright vacuous. This is not, however, a book that proposes to provide technical justification for process metaphysics; it is rather a working application of the process idea, clearly aimed at getting the divine *agapē* in intimate and productive relation to human *erōs*, and in the doing exhibiting the process perspective's aptness for articulating the meaning of biblical love, as well as its hospitality to complement from seemingly divergent viewpoints such as the idealist and existentialist.

W.'s study falls into four sections, the first two mainly historico-critical, the latter two constructive. The first consists of an exposition of the roots of Western culture's understanding of love in the OT and NT. W. here makes use of the resources of modern biblical scholarship. The second advances the unexceptionable thesis that love takes form in and shapes history. To illustrate love's historical character, W. examines three prominent Western types, the Augus-

tinian, the Franciscan, and the evangelical of Luther and Calvin. Lest these types be deemed fossils, W. analyzes a contemporary existentializing exponent of each, Martin D'Arcy for the Augustinian position, Albert Schweitzer for the Franciscan, and Reinhold Niebuhr for the evangelical. W.'s rehearsal of this history is at once deeply appreciative and critical; it allows him simultaneously to establish continuity with tradition, make clear that tradition's continued vitality today, and yet expose the serious warrants for reassessment and alternative reconstruction.

W. thus gradually elaborates the central question with which his process reconstruction will deal, hopefully, in more satisfactory fashion than any of its traditional predecessors: What is the relationship between God's love and human loves, and what meaning does each have for the other? W. rejects the thesis of Anders Nygren that *erōs* and *agapē* are in ineluctable conflict—a negation of manifest ecumenical significance. Contrary to Nygren, W. refuses to reckon Augustine's synthesis of *erōs* and *agapē* a mistake; he locates the critical flaw in Augustine's impassible, atemporal conception of deity with its inevitable tendency to put love beyond tension in history and its consequent devaluation of human loves. This criticism initiates the third phase of his study, a reinterpretation in process terms of the God-man relation, the Incarnation, and atonement. Marked by a studied post-Bultmannian reserve, W.'s articulation of these doctrines is genuinely meaningful. This reviewer regrets, however, that W. did not take to heart Whitehead's eulogy of the Greek Fathers as the only thinkers who really improved upon Plato. Had the love derivative from Eastern theology been included in W.'s typology, the Teilhardian cast of this much-neglected stream of tradition might have been exhibited as remarkably kin to the process perspective—and, of course, as a strain on anyone raised on *simul justus et peccator*. The final section of the book—a rich mine of material drawn from literature, from psychology, and notably from Josiah Royce's philosophy of loyalty—applies the process meaning of love to the areas of self-sacrifice, sexuality and love, social justice, and intellectual life. Whatever one's verdict on the ultimate adequacy of process metaphysics as heuristic for Christian symbol, the seriousness with which it must be taken is nowhere more evident than in the practical application of this last section.

This book will stir no iconoclastic passions; it is simply a fine piece of theology.

Southern Methodist University

D. S. TOOLAN, S.J.

THEOLOGY OF RENEWAL 1: RENEWAL OF RELIGIOUS THOUGHT; 2: RENEWAL OF RELIGIOUS STRUCTURES. Edited by L. K. Shook, C.S.B. New York: Herder and Herder, 1968. Pp. 380, 480. \$17.50.

These volumes embody the proceedings of the Congress on the Theology of the Renewal of the Church held in Toronto, Canada, in the summer of 1967. In his inaugural address to the Congress, which serves as the introductory paper to the first volume of these essays, Paul-Emile Cardinal Léger says that "the Church can never be satisfied with its attempt to be ever more like Christ and to follow his Gospel given to mankind. To be truly faithful the Church must continually renew itself. Those who refuse to accept the renewal because they believe themselves to be faithful to the Church could endanger its real faithfulness." Admittedly, the Cardinal adds, it is not easy to define renewal. "Not all change is renewal: a thing can change for better or for worse; one can even, in changing, alter the essentials or damage forms which have an abiding usefulness, which are, indeed, indispensable. Renewal demands that we respect what is unalterable and that we co-operate in the unfolding of the true tradition. Nonetheless, renewal is not simply a return to forms and customs of the past. It is rather what in French we call a *ressourcement*, a return to the sources in the sense that the life which gave birth to the Church must spring up ever more vigorously without endangering her own proper and unalterable nature."

This balanced and mature conception of renewal characterizes, by and large, the papers included in this collection. The sheer number of contributions—seventeen in the first volume, twenty-four in the second—rather effectively prevent anything like a comprehensive review of the many profound and challenging ideas here made available to a wider public than could have been present at the meeting itself. We can only attempt to point out some of the treasures to be found within the two volumes. Under *Renewal of Religious Thought* we come first upon the contribution of Bernard Lonergan, "Theology in Its New Context," where, speaking of a new understanding of theology, of its functions and its methodology, we are told that "theology today is locked in an encounter with its age. Whether it will grow and triumph, or whether it will wither into insignificance, in no small measure depends on the clarity and the accuracy of its grasp of the external cultural factors that...challenge it to new endeavors." Where theology was for all too long deductive, with its theses viewed as conclusions to be proven from the premises discoverable in Scripture and tradition, it has today "become an empirical science in the

sense that Scripture and tradition now supply not premises, but data. This has to be viewed in its historical perspective. It has to be interpreted in the light of contemporary techniques and procedures. Where before the step from premises to conclusions was brief, simple, and certain, today the steps from data to interpretation are long, arduous, and, at best, probable." Thus we have a development in this paper of what readers of Lonergan long have seen put in practice by him. Some of the other contributors to Vol. 1 are Rabbi Abraham Heschel on "The Jewish Notion of God and Christian Renewal," Karl Rahner discussing the problem of secularization (a subject also brought under scrutiny by E. L. Mascall), Henri de Lubac examining the place of Teilhard de Chardin in the context of renewal. Among other contributors we note Yves Congar, Max Thurian, Edward Schillebeeckx, and Etienne Gilson.

The second volume, *Renewal of Religious Structures*, is introduced by a twelve-page study of coresponsibility as the dominating idea of Vatican II, by Léon-Joseph Cardinal Suenens. This is followed by a great variety of papers: Jaroslav Pelikan writes on "Renewal of Structure versus Renewal by the Spirit"; there is a study of "Institution and Charismata" by Christopher Butler; Roderick A. Mackenzie examines the "Function of Scholars in Forming the Judgment of the Church." Further, on the subject of religious life in the Church and the possibilities of renewal in this field, there are two articles, one by J. M. R. Tillard, the other by Soeur Jeanne-d'Arc, while Gabriel Cardinal Garrone draws a picture of the "Priest of Tomorrow." "The Ever-Recurring Problem of Language in the Church," by Christine Mohrmann, has much light to shed that should be of help perhaps especially to liturgists on an important distinction between two functions of language by no means always recognized. "Language is not only a means of communication, but also a medium of expression. Expression can have various aims: to establish contact between one person and another on a sensitive level, of man with himself and also of man with God, with the world of the divine. Prayer considered from a linguistic point of view, particularly the official liturgical prayer of the Church, usually lies more in the field of expression than in that of communication. This it has in common with poetry." Little else is offered on the subject of the liturgy other than Godfrey Diekmann's splendid article simply entitled "Worship." Some of the many other contributions are Franz Cardinal Koenig's "Theology of Communications and the Renewal of the Church," François Houtart's "The Church and the Developing Nations: Some Questions for the Theologians," Bernard

Häring's valuable study of the relationships between the family and the world, and Roberto Tucci's "Political and Civil Aspects of the Church in Renewal."

This summary gives at least some idea of the value of the volumes for an understanding of most of the trends of development leading to a necessary and sound renewal of Christian thought, spirit, and method of functioning effectively in the world of today. No one will, of course, be able to agree with everything suggested by the wide variety of authors who speak to us in this collection. But no one will cavil with the earnestness, scholarly objectivity, and zealous seeking for truth manifested throughout. Few libraries can afford to omit *Theology of Renewal* from their lists.

Woodstock College

JOHN F. SWEENEY, S.J.

THE CHURCH AGAINST ITSELF. By Rosemary Ruether. New York: Herder and Herder, 1967. Pp. xii + 245. \$5.50.

This book of essays is intended to be an assessment of the Church's cultural, theological, and, to be quite specific, ecclesiological situation following Vatican II. R. begins with a point of view for ecclesiology, goes into comparative ecclesiology (Catholic, Reformed, and radical concepts), the Jesus of history and the Christ of faith, the Church as history and eschatology, continuity and discontinuity in the tradition of faith, apostolicity as related to teaching authority and Church polity, ecumenism beyond interchurch dialog, the Church as happening, ministry as encounter, ecclesiological implications of the death-of-God theology, and image-making and image-breaking. A bibliography concludes the work.

R.'s general approach in writing is to address herself not so much to the matter at hand as to the observations of someone else on the matter at hand. Her book, then, is basically re-reflection on ecclesiological material with which she has come into contact. This material, indicated in the footnotes and bibliography, is in part scholarly (e.g., the twelve volumes of the late E. R. Goodenough on Jewish symbols) and in part journalistic and ephemeral (e.g., a brief item from a religious review). But the bibliography is neither comprehensive nor focused, and so in general one may conclude that her contact with the ecclesiological material has been spotty as distinguished from selective. None of H. de Lubac's work is mentioned nor for that matter are the documents of Vatican II, indispensable, one may safely judge, for an understanding of contemporary ecclesiology. These are mere examples. Evidently not in possession of any systematic background in ecclesiology, R. bravely essays to think creatively about it, using

at appropriate intervals some phrase, preferably in a foreign language, of the professional theologians. In her treatment, absolutely universal statements crowd upon one another, jostled only by a host of oversimplifications dressed either in jargon or invention. As might have been expected, the book does not succeed, although some readers may be touched by the sincerity of R.'s homiletic style.

Possibly led on by the style itself, R. is often poetic, often prophetic, losing in the process a theological precision that would help to make up for the book's other deficiencies. This style also (but not necessarily) entails a fascinating use of baffling, rapidly mixed metaphor and near-metaphor. Thus she says: "The Church . . . recapitulates the primal estrangement, falling, not above [*sic*], but below creation into self-enclosure. It thus reveals . . . but [*is*] now doubly impenetrable to grace because the estrangement itself is wrapped in the flag of grace" (pp. 12-13).

R. is emotionally committed to the destruction of the Church as an institution. It is her main theme. When she is in this area of her presentation, her language becomes most intemperate and, in fact, a vehicle for caricaturing the elements in the Church she prefers to eliminate, including some defined dogmas. But there are so many counts on which this book can be faulted that to do it would take a large space and give it an importance it does not deserve.

Corpus Instrumentorum, Inc.
Washington, D.C.

EARL A. WEIS, S.J.

TRUTHFULNESS: THE FUTURE OF THE CHURCH. By Hans Küng. New York: Sheed and Ward, 1968. Pp. 185. \$4.50.

This book is essentially a reworking of two lectures. The first, "Truthfulness in the Church," was given in Rome towards the end of the Council to bishops and other interested persons. In its English version it was delivered to many colleges and universities both in this country and abroad. The latter, "Realization of Truthfulness," was based on conferences given at Tübingen and later at Union Theological in New York where K. was visiting professor in 1967-68. As with many books born from lecture notes, this work shows its auditorium origins: clipped paragraphs, a tendency to generalize, a disproportionate number of exclamation points and numbered lists, a certain declamatory air, and some inevitable repetition.

K.'s main thesis is that the Church must generate and maintain a passion for truthfulness far beyond a stance of mere honesty; it must be a basic attitude "through which individual or communities, in spite of difficulties, remain true to themselves without dissimula-

tion and without losing their integrity: a genuine candor with oneself, with one's fellows, and with God, a genuine candor in thought, word, and deed" (pp. 20-21). It is K.'s contention that truthfulness has not been prized enough in the Church. In the long, tortuous development of moral theology, the lie, when not uttered in extraordinary circumstances, is considered *leve peccatum* in the manuals. This imbalance must be righted, because a rigorous and unflinching respect for the truth is a *sine qua non* of genuine Church renewal. Only in the context of respect for the truth can the Church examine and correct its ills. Yet, with all his emphasis on veracity, K. is careful to point out that truth must be pursued in the context of community. Private truth, singlemindedly pursued, is often fanaticism, or worse, to use Bonhoeffer's phrase, "Satanic truth." If dissimulation has been the scourge of Catholicism, the ruthless pursuit of individual truth has been the cross of the Reform. Truth must always interact in community without ever becoming falsity "for the common good."

As one would expect from K., abundant space is devoted to practical instances where truthfulness could be well applied to the current situation in the Church. The areas that K. treats are fairly predictable and old hat to anyone who even glances at the *National Catholic Reporter*: reorganize the Curia; get down to some basic changes in matrimonial procedures; rescue the revision of canon law from the canonists; face up to the seemingly untouchable question of celibacy; democratize the Church from parish to curial level with greater participation by all the People of God; etc. Yet, in all these pages of suggestions, two things struck this reader as being rather noteworthy.

In the first place, it seems that K.'s discussion of ecumenism lacks a certain breadth. From the time of his early work, *The Council, Reform, and Reunion* (1961), down to the present work, K. writes of a Protestantism that may be described as Continental, mainline, and in direct descent from the classic Reformers. He writes, in short, of a Protestantism that is highly observable in Germany, Switzerland, and parts of this country. Because of this somewhat parochial viewpoint, a certain air of optimism pervades his thought. He gives little attention to broad forces in the world that seem to show little inclination toward the ecumenical enterprise. What the Catholic Church must work out is some sort of ecumenical rationale that will provide a context for exchange between the Church and such diverse forces as the rapidly expanding Christian sects of South America and the pervading secular humanism of our urban areas. It is, of course, K.'s right to restrict the focus of his attention in the field of ecumenism, but it is necessary to realize just how restricted the focus is, for such

a realization forestalls unwanted complacency on the part of those who are in "the ecumenical bag."

If K.'s vision of the ecumenical enterprise seems a bit narrow, his suggestions for the future of theology are not. In the controversy over *Humanae vitae*, he says, the "liberals" evade the issue in insisting that *Casti connubii* was not infallible, therefore is open to reform. K. rightly points out (as Ford and Kelly have done for years) that while the Encyclical may not have been infallible, the teaching of the Church on contraception *ex magisterio ordinario* fits traditional criteria for infallibility. K. says that the liberals must be honest, admit this, and see if the whole notion of infallibility must not be rethought in the light of such a truthful admission. K. himself has indicated some lines of thought on this revision both in *The Structures of the Church* (1964) and *The Church* (1968).

In summary: while there is a certain feeling of *déjà vu* about this work, it is a provocative and innovative example of K. the ecclesiologist taking a hard critical look at the object of his studies. What the book lacks in style and precision is compensated for in its passion and candor.

Florida State University

LAWRENCE CUNNINGHAM

SCIENCE AND CHRIST. By Pierre Teilhard de Chardin, S.J. Translated by René Hague. New York: Harper & Row, 1968. Pp. 230. \$5.00.

In a changing world of men the word of God must continually be brought to new expression, must be adapted and readapted to new generations. This does not mean that God's word should be distorted to suit the hearers. It means simply that His word must be addressed to men. The bringing to expression of the word of God so that it can be proclaimed to men of a particular time and culture is the task of the theologian and the purpose of all of Teilhard de Chardin's religious writings.

This most recent collection of Teilhard's essays to be published in English ranks in theological importance with *The Divine Milieu* and *The Future of Man*. Most of these essays are theological, and the ones that are not do shed light on T.'s theology. Ultimately, all the essays have as their purpose a better understanding of the relation of man, and through man of the world, to the risen Christ, who is the focal center of a world in progress. The organizing theme of the collection is the relationship between science and Catholicism, between scientific knowledge and knowledge in Catholic faith, between the scientific value of human activity and the religious value of that activity.

T.'s theological effort here is, as always, to present Catholic truth in terms of the experience of contemporary man, to rethink and reformulate the truths of Christian tradition in the categories of man's experience today. His criticism of much past theology is that it has not been effectively ordered to the proclamation of God's word to men in our century. His effort, then, is to so order the truths of divine revelation that they may be addressed to modern men. Since modern culture and civilization is strongly scientific, the problem of the relation between science and religion is extremely important. In particular, scientific facts, concepts, and frameworks can and should be used theologically, used to bring to contemporary expression the word of God. It is just this that T. does in these essays.

The articles are of diverse scope and of widely differing particular subjects. They vary greatly in style, length, and audiences aimed at. But almost all of them contribute something important to T.'s religious thought. The long essay "My Universe" (pp. 37-85) presents clearly and beautifully T.'s whole vision at the point to which it had developed in 1924, just before he wrote *The Divine Milieu*. "My Universe" presents the theological underpinning of the spirituality of *The Divine Milieu*. A briefer essay written twenty years later, "Super-Humanity, Super-Christ, Super-Charity" (pp. 151-73), clumsy title notwithstanding, is a brilliant exposition of much of the material of "My Universe," but refined, condensed, tightened up, and with new material. This should give some idea of the way in which this collection helps to a better understanding of T.'s theology.

Many of the essays anticipate current theology and even go beyond it. The note on "Ecumenism" (pp. 197-98) contains a whole ecumenical theology of convergence in and toward Christ risen; it contains principles that we can see incarnate in today's ecumenical movement and that could help toward solutions of present difficulties both theoretical and practical. Theology of secularity is prefigured in many ways in several essays (e.g., "Modern Unbelief" and "Some Reflections on the Conversion of the World"), as is political theology (especially in "Christianity in the World").

Catholic University of America

ROBERT L. FARICY, S.J.

THE BURNING HEART: JOHN WESLEY, EVANGELIST. By A. Skevington Wood. Grand Rapids: Eerdmans, 1967. Pp. 302. \$4.95.

Dr. Wood, minister of Southlands Methodist Church, York, England, and noted evangelist, seeks to fill a lacuna in the vast Wesley bibliography. His purpose is not only to analyze Wesley's evangelism but also

to "make some small contribution to the contemporary ecumenical dialogue." First and foremost, for Wood, Wesley was an evangelist. Quoting liberally from Wesley's correspondence, journal, and works, and from other contemporary sources, the author delineates with admirable detail the making, mission, and message of an evangelist. The reader has a complete picture of the evangelist in action: the character and challenge of his audiences, his pulpits, the unceasing travels, his enemies, his pioneer work of follow-up in the form of the class meeting and the Methodist societies.

Considerable attention is given to Wesley's message and doctrine. The only standard of truth for him was the Bible, and so he was a biblical preacher par excellence. Although he acknowledged that men differed in interpreting biblical passages, he recognized no single authority and no man as infallible. Hence, Wesley objected to the claims of the Roman Catholic Church, which he thought had no right to require anyone to believe what she taught on her sole authority. In every instance, the Church was to be judged by Scripture, and not the latter by the Church. Wesley was "Protestant" too in his insistence on justification by faith alone and his repudiation of the "unscriptural fallacy of works-righteousness." Wood presents a strong case against the theory that Wesley's theology represented a necessary synthesis of the Protestant ethic of grace with the Catholic ethic of holiness (Wesley lodged his doctrine clearly within the Protestant categories of justification by faith and not within the Roman framework of faith and works). This reviewer did not find the argument completely convincing.

Wood sees the figure of Wesley cast in heroic proportions, so that the evangelist at times scarcely appears human. This leads him to offer what this reviewer considers uncritical judgments. Thus: "If Wesley's comments now and then tended towards acidity, it was because he was jealous for the work of God. His impatience with inefficient arrangements was a reflection of his concern to ensure that only the best was offered in the Master's service." The author's admiration of Wesley's great achievements also colors his assessment of the Church of England in the early eighteenth century and the moral condition of Britain, which was "enmeshed in the twin snares of drink and gambling." He quotes Wesley in 1750: "A few years ago Great Britain and Ireland were covered with vice from sea to sea. . . . Out of this darkness God commanded light to shine. In a short space He called thousands of sinners to repentance." Wesley's achievement as an evangelist was impressive indeed.

John Wesley has not fared well at the hands of certain reformers

who maintained that he prevented the amelioration of the common man by holding out to him the prospect of heaven and therefore rendered him docile. It is true that Wesley could not be sympathetic to the contention that man was a victim of society. Rather, he insisted that reform must begin with the individual. The paramount consideration was salvation. There would be no salvation without holiness. Wood underscores the extensive social work that Wesley and the Methodists did for their followers and their keeping alive hope for the poor in a miserable age. Wesley, for Wood, was the St. Francis of the eighteenth century.

Wesley's career is a source of inspiration to modern evangelists who must reach the common people with Christ's message. "To have been reminded of one who bridged the gap in a bygone century should confirm the conviction that it can still be done today." W.'s fine volume furnishes the evangelist with a reason for optimism and an example to emulate.

St. John's University
Jamaica, N.Y.

GAETANO L. VINCITORIO

JONATHAN EDWARDS AND THE VISIBILITY OF GOD. By James Carse. New York: Scribner's, 1967. Pp. 191. \$4.50.

Prof. Carse of New York University has added an interpretive essay, stylistically stimulating, to the increasingly difficult literature on Jonathan Edwards. C.'s interest in Edwards is frankly present-minded. Within this point of view, he maintains a balance between new eighteenth-century influences on Edwards and his heritage in the Protestant Reformation, particularly in relation to John Calvin (pp. 115 f.). Edwards, he tells us, sits for an intellectual portrait, and, judging from C.'s solid knowledge of the sources, that portrait is closer to the technique of Thomas Eakins than to that of the Hudson River School.

The thesis of the book is Edwards' "rejection" of idealism, his belief that "appearances are all there are," that when we speak of God, no one has direct, private knowledge and relationship—in short, that Edwards for reasons known to few of his contemporaries emphasized the visible, historical, communal, psychological results of God's immediate activity. In these alone was God to be seen, tasted, sensed. It was Edwards' insight, according to C., that God "comes to us not out of the sublime machinations of an unseeable and eternal universe, but out of the confused, unfinished histories of persons we know by name and sight and touch" (p. 44). There is only a community of belief and agreement; that is all we have.

The book is divided into ten chapters: Edwards' background in Puritanism, the influence of John Locke upon his thinking, doctrine of man, will and sin, God, Christ, faith, Church, ethics, afterlife and history. One wants to list these, for the often clever, ingenious chapter titles merely hint at the contents: e.g., "Mr. Locke's Magic Onions and an Unboxed Beetle for Young Jonathan." This is a portrait.

This is a portrait, and C. tells us that without intention to deceive, he wishes "to bring Edwards as far forward as I can" (p. 12). Like Perry Miller, C. is an artist for whom contemporary form holds priority over content. He would reject both simple and not-so-simple realism on the one hand, and capricious relativism on the other. But unlike his intellectual mentor Miller, C. does not seek a "harder relativism," to use David Hollinger's phrase, so much as a champion for the new Christian humanism of the activists of our own time who demand correspondence between oral profession and deeds in American civilization. Good! With unabashed eagerness C. writes: "I have not come to teach my song, but to teach the hero I sing. And why is he a hero? He is a hero because the subject matter of which his life is a portrait has profoundly to do with the making of history two centuries down from his death" (p. 13). It is senseless to carp at C. There is a place for such a volume, and by now it should be clear to the history-minded that Edwards himself, with one foot in the world of the Protestant Reformation and the Calvinism of the seventeenth century (John E. Smith, Conrad Cherry, William S. Morris, *et al.*) and the other foot in the new world of eighteenth-century psychology and physics (Miller and Douglas J. Elwood), positively invites such interpretation. Indeed, as Robert C. Whittemore has suggested, Edwards ought to be to Neo-Orthodoxy what Aquinas is to Neo-Thomism. If Elwood could believe that Edwards is already that, then why should not C. speak for the new creationists?

There may, of course, be many reasons why not, not the least the need to show the changes in Edwards' thinking, his "new departures," to use C. C. Goen's term, in their own context. While some historians will no doubt continue to paint portraits of Edwards, others will not rest easily with C.'s sure knowledge "that there is, after all, no such thing as the real Edwards" (p. 11). One notes with fascination, as perhaps with few other figures in history, the fact of both types of intellectual history. That in itself is a profound tribute to Edwards' remarkable ingenuity and originality. But is C. content with historical impressionism? Indeed it would seem not. He cannot leave well enough alone and tells us that Edwards' stern aloofness, his elegance, direct-

ness, and reasonableness in his essays were qualities contradicted in his moral judgments, which were often "petty and womanish." If we are to assay the real Edwards, then, it had better be on the basis of what his age found petty and womanish and on that alone, or else not attempt the task at all. Upon what basis can C. claim that Edwards' love of beauty and order be discovered in the fact that he was the only man-child among ten girls? This sounds suspiciously like an attempt to discern the "real" Edwards. In other places, C.'s present-mindedness actually illumines both the real Edwards and the real meaning behind the hoary language of eighteenth-century New England. He writes: "When we hear Edwards insist, as he so frequently does, that "*every man is born into the world in a state of moral pollution,*" it is a mistake to cast him in the role of a bitter misanthrope cruelly inveighing against even helpless babies for their wretchedness. We should rather hear him crying out, in the names of all men, against the savage limitations and vicissitudes of human existence. Infant mortality is not a proof of the odiousness of infants, but a poignant reminder that it is man's portion, *as man*, to die" (p. 79). With such words do historians of one generation try to overcome the prejudices of previous generations, and, one might suggest, in the name of something closer to the real thing.

The conclusion to this monograph is a joy to read with its rejection of "dull and lifeless wouldings." The book contains minimum notes, no bibliography; it has a short index. A small correction: John Taylor was not "an American contemporary" of Edwards but an Englishman, a Lancashire Presbyterian (p. 78).

Episcopal Theological Seminary
Alexandria, Va.

JOHN F. WOOLVERTON

A COMMENTARY ON THE CONFESSION OF 1967 AND AN INTRODUCTION TO THE "BOOK OF CONFESSIONS." By Edward A. Dowey, Jr. Philadelphia: Westminster, 1968. Pp. 275. \$2.65 (paper).

No one is more capable than Princeton Theological's Edward Dowey to author a commentary on the 1967 changes in the doctrinal constitution of the United Presbyterian Church in the United States of America. D. chaired the Planning Committee of Fifteen who persevered to the end in their struggles against the Presbyterians United for Biblical Christianity, who were resisting the new Confession. The struggle eventuated in a compromise statement, especially on biblical authority, between the initial proposal and the traditional Westminster doctrine.

Significantly, D.'s commentary is divided into two parts: the Confession of 1967 and the "Book of Confessions." The new Confession had been long awaited. The closest the Presbyterian Church in the United States had come was in the unofficial "Brief Statement" composed in 1902. The new Confession takes up the task begun by Henry van Dyke in 1902 and completes it. Like its predecessor, and like the Barmen Confession of 1934, the 1967 Confession accentuates a Christocentricity which had been lost in the bibliocentricity of Westminster. Under the motif of reconciliation, the Confession enucleates the heart of the gospel in two movements: God to man and man to God—God's reconciling work in Jesus Christ and the mission of reconciliation to which He has called His Church.

The significance of the "Book of Confessions" lies in the fact that it represents the first time in 320 years that the unique doctrinal sway of the Westminster standards (1647) has yielded to a broader base of tradition. The inclusion of the Nicene and Apostles' Creeds, the Scots, Heidelberg, and Second Helvetic Confessions from the Reformation period, and the Barmen and 1967 Confessions from contemporary history, affords a needed base for comparative symbolics. The Bible-centered Westminster Confession is now balanced by the broader revelation-theology of the Heidelberg, the Scots, and the Second Helvetic Confession. The Barmen and the 1967 Confessions solidify the Christocentricity of the "Book of Confessions."

The key ecumenical question remains that of confessional authority: What part does a confession of faith play in the theology of revelation and the epistemology of faith? D.'s response remains loyal to the Reformed tradition—no infallibility. He does, however, speak of a "faith expressed in the Confessions" (p. 30), and the Confessions as bearing "marks both of transience and permanence" (p. 32). The power of the Spirit is recognized in the "event" and "moment" of preaching, teaching, and confessing, but there is the Neo-Orthodox reluctance to attribute any irreformability or permanent truth-value to confessional statements. The freedom from the excessive bibliocentricity of Westminster, the broadening of the tradition base due to the new "Book of Confessions," and the new theology of revelation implied throughout, give impetus to a new search into the correlate epistemology of faith and doctrinal-development problems. Here the problems of irreformability and infallibility must quickly arise.

Monroe, New York

GEORGE DRISCOLL, S.J.

SHORTER NOTICES

THE TARGUMS OF ONKELOS AND JONATHAN BEN UZZIEL ON THE PENTATEUCH WITH THE FRAGMENTS OF THE JERUSALEM TARGUM: FROM THE CHALDEE. By J. W. Etheridge. 2 vols., bound in 1. New York: Ktav, 1968. Pp. viii + 580 + 688. \$19.95.

Under the editorship of H. M. Orlinsky, the Ktav Publishing House has been rendering the theological world a great service in reprinting valuable out-of-print books on the Bible and related materials. Other volumes of this reprint service have already been reviewed in *TS* (e.g., 28 [1967] 405; 29 [1968] 521; 30 [1969] 116-17). The present reprint offers the English translation of the classic Aramaic Targums of the Pentateuch (Onkelos, Pseudo-Jonathan or Yerushalmi I, and the Fragmentary Targum or Yerushalmi II), first published in 1862 and 1865. The study of the Targums has advanced far beyond that period, especially with the publication of fragments of a Palestinian Targum found in the Genizah of the Old Cairo Synagogue and the more recent discovery of a complete text of a Palestinian Targum in the Vatican Library, Codex Neofiti I. But anyone who wrestles with the text of the Targums knows the intricate problems they raise in reading and interpretation alone, not to mention their bearing on the Hebrew text of the Pentateuch itself. For this reason it is an advantage to have an English translation of the Targums. E.'s translation is, of course, old, but not useless. His version of Onkelos must now be controlled against A. Sperber's critical edition of the text (*The Bible in Aramaic* 1). As yet, no modern translation of Onkelos exists based on this critical text. For the other Targums there is not even a critical text. E.'s introduction to his translation is naturally out of date; in particular, his

dating of the various Targums needs correction. Lastly, E. writes as a Wesleyan minister toward the end of his life. The modern reader of his introduction will realize that his attitude toward the Jewish people whose Targums he has done into English is as quaint as his subtitle "From the Chaldee."

Joseph A. Fitzmyer, S.J.

A SKETCHBOOK OF BIBLICAL THEOLOGY. By Joseph Blenkinsopp. New York: Herder and Herder, 1968. Pp. viii + 148. \$3.95.

B. has collected a number of articles which have appeared in various journals. These pieces cover such topics as the nature of biblical theology, revelation, creation, original sin, the Pentateuch, liturgy, priesthood, Mary, the Ascension, and the coming of Christ. No one theme binds all together, but one can find a functional unity: the testing of our own theological outlook against a clear and articulate presentation of some views which emerge from contemporary biblical research. B. has a knack of opening up new aspects to questions some might have thought settled; he provides, e.g., excellent and provocative insights into matters like revelation, law, sin, community, and the future life, as we confront these realities through the witness of the *OT*. In a period of change and re-examination of older positions a book like this, instructive and challenging, meets a real need and should provide useful, stimulating material for group discussions and study clubs. To read it in conjunction with Vatican II's Constitution on Divine Revelation would be profitable. One leaves the book with two impressions uppermost: (1) the importance of recognizing the historical limitations of revelation, i.e., the word of God in both *OT* and

NT is not a series of absolute propositions but a partial, culture-conditioned disclosure of a God whom we can never fully comprehend; (2) the dynamic unity between *OT* and *NT*, the unfolding of a human but graced effort to accept and respond to God's generous self-bestowal.

Frederick L. Moriarty, *S.J.*

REBELLION IN THE WILDERNESS. By George W. Coats. Nashville: Abingdon, 1968. Pp. 288. \$6.50. In Martin Noth's important *Überlieferungsgeschichte des Pentateuch* and in subsequent studies on the tradition history of the themes of the Pentateuch, the wilderness wanderings have received the least attention of scholars. C.'s study is a detailed exegetical and tradition-history study of the murmuring motif which characterizes the wilderness episodes. By careful analysis of the narratives in Exodus and Numbers, and of the non-narrative texts of Dt 1:20-46, Dt 9:7-10:11, Pss 78 and 106, Ez 20, and Neh 9, C. seeks to trace the development of the murmuring motif and the interrelation between positive and negative evaluations of the wilderness period as found in Israel's sacred traditions. From a form critical analysis C. concludes that the murmuring motif belongs to the prejudicial stage of the *rib* or controversy, and is found in different contexts. In the food and spring narratives of Exodus and Numbers the murmuring is a complaint against the bringing out from Egypt and represents a later tradition imposed on the earlier tradition of Yahweh's miraculous aid in the wilderness, but not a development of this tradition. The starting point for the development of the murmuring tradition is the revolt of Dathan and Abiram in Nm 16-17. The content of the complaint is not the bringing out from Egypt, but the extension of the

Mosaic authority so that the rebellion is an old tribal saga of Reubenite origin. In form, however, it is like the other murmuring episodes, so that this incident provides the tradition-historical point of departure for the development and spread of the murmuring tradition. The next important stage is found in Ps 78, where the murmuring tradition functions as a polemic against the Northern cult and their claims to election. In effect, the recitation of the murmuring in the Jerusalem cult says that the Northern rights to election were forfeited when their forefathers rebelled in the desert and now are taken over by the Davidic dynasty. The cultic setting for the murmuring episodes is the Jerusalem temple at the Feast of Tabernacles. The final stage in the tradition history of the murmuring motif comes in the exilic and post-exilic period, when the polemic wanes and the murmurers become the prototype of all those who lack faith in Yahweh, and its cultic setting the national days of repentance. The final form of the narratives in Exodus and Numbers evidences a mixture of various levels of the tradition, with P attempting to smooth out the traditions and the Deuteronomist extending the rebelliousness to the generations of the Exodus and the conquest. C. supports his conclusions by careful exegetical studies, and his summaries are clearly and cogently written. At times his view of the Pentateuchal sources is a bit wooden and too literary and his view of the cultic setting of the murmuring tradition too cursory. This significant work makes up admirably for past lacunae in the study of the wilderness narratives and at the same time points the way toward continued research. The book is well documented with good indices and an extensive bibliography.

John R. Donahue, *S.J.*

THE CONCEPT OF MAN IN THE BIBLE.

By Albert Gelin, S.S. Translated by David M. Murphy. Staten Island: Alba, 1968. Pp. 165. \$3.95.

The last item of the rich legacy of inspiring popular writings on Scripture bequeathed by the French Sulpician biblical scholar Abbé Gelin, who died in 1960 at fifty-eight. The book contains the notes used by G. for a series of nine lectures delivered during an Institute conducted by the Christian Brothers. G. began to prepare the notes for publication while the Institute was still in progress. He went over the text for the last time just a few days before his death. Eight short chapters trace the divine plan for man from his creation to the image of God, through the covenant with Israel to the new covenant, in which he is incorporated into the "New Man," the Risen Christ who is the "New Adam." The first chapter is an introduction which describes briefly the ancient Hebrew concept of man's nature and the development and modifications of that concept as we can trace it from Genesis to Wisdom. The chapters on "The Human Couple in the Light of the Bible," on "Man under the Covenant: Individual-Community Tension," on "Faith," and on "Prayer" contain many of those rich insights into the relevance of the Bible for Christian living today which we had come to expect from G. A useful lexicon explains the Hebrew and Greek terms employed in the lectures because of their theological significance. A list of suggested readings is appended to each chapter. Had the translator taken more trouble, he could have found more English titles and have eliminated the French references, out of place in a book addressed to the general reading public. The publishers have gone to an extreme to lengthen this little work into a hard-covered book; it should have

been published as an inexpensive paper booklet.

Richard Kugelman, C.P.

PAUL AND QUMRAN: STUDIES IN NEW TESTAMENT EXEGESIS. Edited by Jerome Murphy-O'Connor, O.P. Chicago: Priory, 1968. Pp. x + 254. \$5.95.

The editor has gathered together nine previously published articles on Paul and Qumran by various authors (including one of his own), written between 1957 and 1965, all save one being translated from French or German. It is the editor's claim that "if the articles presented here are added to those which have already appeared in *The Scrolls and the New Testament* (edited by Krister Stendahl, New York, 1957), practically all the noteworthy contributions that have been made in this domain [of contacts between the Pauline writings and the Qumran documents] are now available in English" (pp. ix-x). In the lead article, "Qumran and the New Testament," P. Benoit proposes norms for discerning direct influence of Qumran on the NT. In applying these norms, he finds such influence, not in the earliest stages of Christian structures and doctrine, but at a relatively later period, and particularly in the theologies of Paul and John. The remaining articles may be considered as further specific applications of B.'s norms to certain specific texts, concepts, or problems in Paul (including the Captivity and Pastoral Epistles but excluding Hebrews). Thus, J. Fitzmyer considers a single phrase in 1 Cor 11:10; J. Gnifka, the paragraph 2 Cor 6:14-7:1; M. Delcor, the courts of the Church of Corinth (1 Cor 6:1 ff.); W. Grundmann, justification by faith; K. G. Kuhn and F. Mussner both consider aspects of Ephesians; J. Coppens, the vocabulary of "mystery"; and the editor, in his own article, considers "truth."

These articles confirm Benoit's claim of extensive Qumran influence upon the Pauline writings, together with profound differences, especially in the area of Christology. A particular value of this collection lies in the considerable quantity of Pauline exegesis contained, and made readily accessible through indexing. The editor has performed a valuable service by making this important material more widely available.

Thomas W. Leahy, S.J.

VIelfalt der Kirche in der Vielfalt der Jünger, Zeugen und Diener. By Patrick V. Dias. Ökumenische Forschungen 2. Freiburg: Herder, 1968. Pp. 407.

This fine study, originally a Tübingen dissertation directed by Hans Küng, analyzes the diverse functions represented in the primitive Church and reflects on the ecclesiological significance of such diversity. The bulk of the book consists of a careful examination of the *NT* evidence for functional diversity in the Christian community. In the light of this evidence, D. concludes that the Church is indeed a unified community of disciples, witnesses, and servants of the Lord, but that functional diversity among the members of this community is an essential element in its structure. Church officials are necessary for a historically viable community, but a monolithic ecclesiastical organization is incompatible with the *NT* understanding of the Church. All the members of the Christian community, not only its officials, have an essential role to play in the life of the Church. Church officials have the responsibility of fostering the diverse ministries bestowed by the Spirit on individual members of the community, but these same officials distort the essential structural diversity of the Church if they attempt to dominate all aspects of its life or to monopolize its charismatic activities.

Service of the one Lord is the ultimate criterion for judging the contributions both of church officials and of the diverse groups who comprise the total Christian community. Authentic Christian unity will be achieved only if this criterion of service is taken seriously, but the essential diversity of gifts and ministries in the unified community of believers must be taken with equal seriousness.

Patrick J. Burns, S.J.

PASTORAL IMPLICATIONS OF BIBLICAL THEOLOGY: TRUTHS THAT COMPELLED. By Stewart Lawton. New York: Seabury, 1968. Pp. 189. \$3.95.

A readable survey of the doctrinal teaching of both Testaments—richness of content in a small amount of print. L. rightly allows for the autonomy of the *OT*; yet he also finds significance in it for today's Christian. His understanding of the *NT* is dominated by the views of the synthetic approach, which emphasizes the inner unity found in the various works, as opposed to the extremes of the analytical school, which at its worst finds opposition where it can be found only with great difficulty. Yet he rightly stresses some of the positive contributions of Form Criticism, just as he rightly stresses the legitimacy of Bultmann's motivation in treating the *NT* as he did. Most perceptive is L.'s view of the modern death-of-God school and the extreme immanentist school as a return to paganism. The chapter on miracles is the weakest marked by some evasion of rather important questions; but admittedly, many prior ways of treating the question of miracles were either overly conditioned by the scientific views of the later Middle Ages or ignored the literary nature of some apparently factual biblical accounts. This book can serve at least two good purposes: to move Chris-

tians to look further for the richness of biblical teaching, and to show pastors how in comprehensible language important aspects of that teaching can be presented to others.

John J. O'Rourke

RUDOLF BULTMANN IN CATHOLIC THOUGHT. Edited by Thomas F. O'Meara, O.P., and Donald M. Weisser, O.P., New York: Herder and Herder, 1968. Pp. 26 + 254. \$5.95. The thinker with generative insights has always provoked commentaries. This is true of Bultmann perhaps more than of any other modern *NT* scholar. This assembly of essays discusses the hermeneutical, exegetical, sacramental, and philosophical dimensions of B.'s thought. Among the contributors are Fries, Daniélou, Schnackenburg, Marlé, McKenzie, and Peukert. Fries and Daniélou both discuss demythologizing. Schnackenburg has a very concise essay on Form Criticism and the benefits that have accrued from its use in studying the formation of the Gospels. Marlé, in his essay on B. and the *OT*, comes to quite the same conclusion that most scholars have reached: B.'s attitude toward the *OT* is too negative to be acceptable to most Christians. The subject, of course, has been argued more fully in Anderson's collection, which comprises an entire book. It is interesting to observe that, despite the criticisms of all the contributors, there is a general agreement that no one during the past half century has influenced *NT* study more than B. Those who are thoroughly acquainted with B.'s work will find the observations collected in this book common to most Bultmannian critics. While many of the criticisms center on points of oversimplification, most of the critical remarks focus on aspects of the Christian faith which have for generations remained almost impervi-

ous to rational scrutiny. In its own way this is a tribute to Bultmann.

P. Joseph Cahill, S.J.

HOLY BOOK AND HOLY TRADITION: INTERNATIONAL COLLOQUIUM HELD IN THE FACULTY OF THEOLOGY, UNIVERSITY OF MANCHESTER. Edited by F. F. Bruce and E. G. Rupp. Grand Rapids: Eerdmans, 1968. Pp. viii + 244. \$5.95. The various papers presented in this volume were read in 1966. Eight treat various aspects of the relationship of the Bible to tradition in Christianity and Judaism; the other four treat the relationship of religious art to religious thought (S. Brandon), tradition and scriptures in ancient Egypt (C. Bleeker), tradition and the religious writings of Iran and of the Koran and Moslem tradition (G. Widengren). The papers are not parallel approaches to the questions; thus, F. F. Bruce treats the role of tradition during the lifetime of Jesus and of the nascent Church, while E. Flesseman-Van Leer treats "Present-day Frontiers in the Discussion about Tradition" and includes the Catholic argument, and M. Bévenot considers "Scripture and Tradition in Catholic Theology"; H. Cunliffe-Jones really gives the views of certain Orthodox theologians of the tenth and nineteenth centuries, and B. Drewery makes comments upon the conversations between Methodists and Anglicans in the United Kingdom. The disparate nature of the papers renders a comparison quite difficult; generally, the trenchant remarks of the authors are worthy of note. A few remarks must suffice here. Certainly the view of tradition's role held by the *NT* authors must be weighed, as Bruce notes, in any theological discussion of the relationship of Scripture and tradition. His conservative but critical approach, will please many but displease others who hold more radically Bultmannian

opinions. Is Flesseman-Van Leer correct in stating that Vatican II decided for Catholics the question of the relationship between Scripture and tradition after admitting that the bishops did not want to settle the question? Some of the other authors in the collection would not agree with her that the question is no longer important. For those interested in comparative religion, exegesis, history of dogma, and ecumenics this collection can be recommended.

John J. O'Rourke

I BELIEVE: THE CHRISTIAN'S CREED. By Helmut Thielicke. Translated by John W. Doberstein and H. George Anderson. Philadelphia: Fortress, 1968. Pp. xvi + 256. \$2.50. According to T., "preaching precedes theology," and thus he presents here a series of sermons delivered in St. Michael's Church in Hamburg on the various doctrinal statements of the Apostles' Creed. Preoccupied with, and aware of, the daily living of his audience, varying from professors to dock workers, T. gives a balanced, matter-of-fact, partially demythologized exposé of the basic tenets of the Creed, and consequently we find constant concretization of the implications and applications of this credal statement. A bit wordy at times, but profound and theologically well versed, T. can proclaim abstruse doctrines with felicitous simplicity. One reservation: Is it advisable to translate a series of sermons? Though T.'s thoughts and experiences are not necessarily peculiar to a non-American audience, sermons generally are transitory expressions and reactions of a living community, and as such are the products of indigenous thought and experience. We in the U.S. have preachers equally theologically versed whose works are readily available, and because of their American slant are of

greater significance to readers and students of sermons.

Anthony B. Brzaska, S.J.

THE REVELATION OF GOD. By Yves Congar, O.P. Translated by A. Manson and L. C. Sheppard. New York: Herder and Herder, 1968. Pp. viii + 199. \$5.95. This is not a treatise in fundamental theology on the possibility and nature of God's manifesting Himself to man. The title of the book is an umbrella to cover fourteen articles, radio addresses, conferences, and extended book reviews on a variety of topics which C. presented from 1937 to 1962. The first four essays are about Scripture, a vehicle of God's revelation, and the remaining essays are about certain mysteries revealed by God: the divine mercy, the Incarnation, Jesus' second coming, the Holy Spirit, and the Eucharist. A few of the essays are more notable for their simple clarity or their piety, rather than their theological depth. Other essays are typical of C.'s theologizing: carefully reasoned, penetrating, full of historical awareness, and obviously the fruit of a deep love of God. At the same time, his style of theologizing seems, by contemporary standards, rather oblivious of the actual problems of the world. These essays do not contain C.'s greatest contributions to theology in our century, but here and there the reader will find insights which are striking either because they throw light on familiar themes or because they anticipate themes which decades later have become familiar. This review has been general because the value of the book depends considerably on the interests of the reader. This work cannot compare in importance to C.'s major works, such as *Lay People in the Church* or *The Mystery of the Temple*.

Christopher Kiesling, O.P.

THE GENERAL DOCTRINE OF CREATION IN THE 13TH CENTURY. By Zachary Hayes, O.F.M. Munich: Schönningh, 1964. Pp. 133. DM 8.— This comparative study of the Scholastic doctrines on creation in general at the time of High Scholasticism was accepted as a doctoral dissertation by the Theological Faculty of Bonn. H. centers his research on three main questions. Under "the hierarchy of being" he explains our knowledge of the First Principle of being, the relation of creatures to God, and the question of dualism together with the problem of evil. On the nature of the creative act, H. studies what creation *ex nihilo* is, its answer to the problem of the one and the many, and the Scholastic answer to whether creation is a divine prerogative. His third question concerns the Creator: the Trinity creates, and remains unchanged by creating, yet creates "in time" by an eternal act (the problem of the beginning). In each of these sections the teachings of the great Scholastics are reviewed: Alexander of Hales, Bonaventure, Scotus, Albert, Thomas, etc., with special emphasis on Matthew of Aquasparta. H. draws attention to a fact sometimes overlooked: Augustinianism and Aristotelianism distinguish the Franciscan from the Thomist schools, but the difference is one of emphasis on trends rather than of exclusive adoption. H.'s preference is the Augustinianism of the Franciscan school, but he is fair in giving the views of the other schools as well. H.'s research throws much light on the fact of creation "that stands as the foundation for all true religion."

P. De Letter, S.J.

THE THEOLOGY OF CHRIST: SOURCES. By Vincent Zamoyta. Milwaukee: Bruce, 1967. Pp. xx + 223. Part 1 of this college textbook deals with the patristic period from Ignatius to

Leontius of Jerusalem, with some heterodox writers included. The selections vary in length and each is preceded by a short introduction. Part 2 contains excerpts from the great early Councils, and Part 3 has selections from medieval, Reformation, modern Protestant, and modern Catholic Christology. In general, the selections are well chosen, and the introductions are adequate. Some things, inevitably, are out of date, notably the selection from Adam's *The Christ of Faith*. The general introduction contains several oversimplifications: e.g., "The Gospel gives us the facts about Jesus of Nazareth, but does not go into any explanation of the facts" (p. x), and "Jesus [for Reformation theology] becomes too human at the expense of his divinity" (p. xi). The volume has a bibliography and an index.

James Carmody, S.J.

ALEXANDER OF HALES' THEOLOGY OF THE HYPOSTATIC UNION. By Walter H. Principe, C.S.B. Toronto: Pontifical Institute of Mediaeval Studies, 1967. Pp. 254. The first volume of this work dealt with William of Auxerre (cf. *TS* 26 [1965] 167). This second volume shows how Alexander of Hales (+ 1245) continued and elaborated William's teaching in function of a more developed ontology and of a better knowledge of both the patristic and the new philosophical literature. The key to the understanding of Alexander's position is to be found in his distinction of a *triplex esse: naturale, rationale, and morale*, corresponding to the Platonic division of the sciences into cosmology, dialectic (metaphysics), and ethics. Under *esse naturale* Alexander ranges the concept of *natura* as subject in a composition. Under *esse rationale* he includes the concepts of *essentia* and *hypostasis*. Here again Alexander's Platonic background (Porphyry and Boethius) comes clearly to

the fore. Genus (*animal*) and difference (*rationale*) make up the essence of a thing; as determined by properties (*mortale*) the essence is a hypostasis; and as further determined by accidents, it is an individual (*iste homo*). Under *esse morale* Alexander includes the concept of person. Not every individual hypostasis is a person, but only such as is distinguished by a special *proprietas dignitatis*.

The Trinitarian application of this theory is apparent. Alexander is concerned to explain how there can be in God one nature and one essence, but three hypostases, distinct by their personal properties. But this ontology also enables Alexander to develop William's understanding of the hypostatic union. William had held that the Son assumed a singular human nature lacking only a distinction of dignity, but regarded the human nature as *accidentally* related to the Word. Alexander maintains that the union is not in nature but in person. For him, it is the *property* of dignity which distinguishes a person that is supplied to the concrete individual human nature of Christ by the Son. With regard to the three classical Christological opinions, Alexander views the *habitus* theory as strictly incorrect. This position, taking (in his opinion) its departure from the *esse rationale*, maintains that the Son assumed only the humanity (i.e., the essence and not the human nature) and that therefore the humanity would have come to the divine person before it was *aliquid hominis*. The other two opinions correctly maintain that Christ as man is *aliquid*. The *assumptus homo* theory views Christ from the standpoint of His *esse naturale*, and it can be correctly understood, since Christ is of two natures. The subsistence theory views Christ from the standpoint of His *esse morale*. It is this position that Alexander espouses, maintaining that, though as man He is

aliquid, Christ is nevertheless one, because the property of dignity comes to Him from the person of the Word.

Charles H. Lohr, S.J.

ECUMENICAL STUDIES: BAPTISM AND MARRIAGE. Edited by Michael Hurley. Dublin: Gill and Son, 1968. Pp. 240. 21s.

Some very valuable papers on baptism and marriage from the theological perspectives of Roman Catholicism, Anglicanism, Methodism, and Presbyterianism, originally delivered at two ecumenical conferences in Ireland in 1966-67. The essays on baptism comprise about two thirds of the book and can roughly be described as "position papers" by representatives of the four participating churches. But only roughly, for the paper by the Roman Catholic Michael Hurley—in my opinion, the most informative and insightful paper of the entire section—is much more than a simple statement of the Roman Catholic position. It is an excellent synthesis of the major problems faced by all the Christian churches in understanding the meaning and consequences of Christian baptism and in addressing such questions as Christian unity, church union, and church mission in an increasingly secular society. The papers on marriage are briefer and more restricted, but again unusually informative. Two major presentations, one on "Christian Marriage" delivered by an Anglican and commented on by representatives of the three other churches present, the other on the Roman Catholic position on divorce, make up this section. The comments on the first are very incisive, lending support to the statement by the Presbyterian participant that "there is no such thing as Christian marriage in any uniform sense. There are 'Christian' views of marriage. We are hearing several of them today." Those familiar with contemporary studies, especially Roman

Catholic ones, on the problem of divorce will probably be disappointed by Hurley's "state of the question" in the Roman Catholic Church at present with regard to divorce." He summarizes well the "traditional" position, but leaves completely untouched some promising probings into the biblical basis for the Church's "law" of indissolubility, into the *ipso facto* sacramentality of every marriage validly contracted by those who are baptized, and into the possibility of understanding "consummation" as involving something more than the first act of sexual intercourse after marriage.

Ronald F. King, C.M.

HIS PRESENCE IN THE WORLD: A STUDY OF EUCHARISTIC WORSHIP AND THEOLOGY. By Nicholas Lash. Dayton: Pflaum, 1968. Pp. 214. \$5.25. A book about the Eucharist, but much more: a book about the meaning of faith, of theology, of Christian living—all centered around the Eucharist celebrated in the Church. Perhaps L.'s central statement would be this: "in the celebration of the Eucharist we become articulate to each other, in God, not simply in the gesture of our sharing, our eating and drinking, but also in the words of the Eucharistic prayer in which is specified and declared the meaning of our brotherhood in relation to God's mighty works for men, in particular the death and resurrection of His Son." The book is neither easy to read nor to understand. Perhaps the difficulty is caused by both the book's strength and its weakness: L. presents his readers with a goodly number of fresh insights on several issues of current theology, but the number of areas touched upon does not leave room for sufficient presentation to make them really intelligible. To his credit, however, he acknowledges this limitation. On several of the issues discussed, L. would meet

real opposition from other contemporary theologians—e.g., for his failure to be specific enough on the special manner of Christ's presence in the Eucharist, and, in his discussion of an authentic ministry in the separated churches, for his practical handling of validity as a purely juridical concept. The over-all impression the reader will get is that L. is an informed, well-balanced, ecumenically alert theologian who perceptively addresses himself to some very pressing problems of contemporary Christian living.

Ronald F. King, C.M.

LE PRÊTRE SELON SAINT AMBROISE. By Roger Gryson. Louvain: Edition Orientaliste, 1968. Pp. 354. 480 fr. The title is carefully and accurately chosen. G. did not entitle his work *Le sacerdoce selon saint Ambroise*, because it is not altogether clear that the Bishop of Milan had a reflex theology of priesthood. Priesthood was not, in general, the object of theological controversy in the ancient Church; the scholar must reconstruct the living priest that Ambrose was in order to glean from his priestly life his "theology" of priesthood. The book becomes, then, periodically a biography, and the reader finds himself embroiled in the classical scholarly debates about the role Ambrose played in the Synod of Rome (378) and his relationship with Pope Damasus. Implicit in such concrete events and situations, in Ambrose's sermons, letters, and treatises, and in his reaction to his startling election to the leadership of the church at Milan, G. discovers an understanding of priestly life that centers on the propitiatory work of Christ on earth, which will continue in heaven until Israel and the nations accept the kingdom of God. The people of God are, indeed, a priestly people, who are to embody their sacerdotal dignity in the sacrifice of a holy life. This priesthood

is, however, in no way to be confused with that of the bishop and presbyter. Ambrose is a strong clericalist: the layman's place is at the feet of the teaching hierarch. He is scrupulously careful that his autonomy as bishop be not infringed upon by the bishop of Rome. G. feels that Ambrose's attitude toward Rome is adequately expressed in his succinct "primaute de foi, non de rang." G.'s work is careful, well documented, embodying the kind of quality work we expect from Louvain.

William H. Dodd, S.J.

JOHN HUS: A BIOGRAPHY. By Matthew Spinka. Princeton: Princeton Univ. Press. 1968. Pp. 344. \$10.00. S. has again distinguished himself with this biography, which makes a notable contribution to his area of special interest and effectively completes the thrust of his earlier works: *John Hus and Czech Reform* (1941), *John Hus at the Council of Constance* (1965), *John Hus' Concept of the Church* (1966), as well as other minor studies. The topical concentration of his scholarship provides the reader with a large measure of assurance in the reliability of the rich material that S. brings to his account. He projects a positive image of the Czech reformer, intimating that vindication from the numerous misinterpretations of the past should be considered an accomplished fact. Toward this end, he has skillfully organized his selected source material and scholarly text, and has generally avoided controversial and opposing views. He considers as "critical" even the well-substantiated theses of the Czech Catholic scholar Jan Sedláč, while he leans heavily on the positive views of such Czech scholars as Novotný and Bartoš, the Benedictine Paul de Vooght, and others who support his synthesis. Although there is nothing especially revelatory in his work, S. does succeed in bringing a faithful and comprehen-

sive sampling of the works of many Czech scholars to the international forum. He elucidates, interprets, synthesizes, and summarizes, and as a result is able to present a comprehensive portrait of his subject. Interesting and readable as the substance of the problem is, the absence of certain critical details is obvious to the historian and the more discerning general reader. More precision appears necessary in the treatment of Hus's predecessors in reform, and in the biography proper. The Council of Constance demands a more careful and complete elaboration and the epilogue, instead of providing a summary of the problem itself, tends more to emphasize Hus's heritage and influence in the Czech nations and elsewhere. The work is well annotated, has an extensive index and a discerning bibliography, and is recommended as a handbook for students of history and for the general reader.

Ludvik Nemec

SPIRIT VERSUS STRUCTURE: LUTHER AND THE INSTITUTIONS OF THE CHURCH. By Jaroslav Pelikan. Edited by J. H. Hexter. New York: Harper & Row, 1968. Pp. x + 149. \$4.95. An unexpectedly poor book, especially if judged by the standard of its author's abilities. It is not that the book is factually in error or wrongheaded in its over-all thesis. The problem is rather that there seems to be no good reason why the book should exist. I at least would suppose that no one would be likely to read a book about *Luther and the Institutions of the Church* who would not already have some elementary interest in and knowledge of the three capitalized words; but the book is so bland, so simply and straightforwardly a description of a few works by Luther (and one by Melancthon) on a few structures, that I cannot imagine that it will provide many surprises for those who actually read it. Its thesis—

that Luther valued Spirit over structures, yet insisted that these latter too had importance—is characteristic: it is undeniably true, but it hardly qualifies as news; nor does P. develop this thesis in any surprising or particularly new ways. I do not wish to appear any more jaded than the next person in my desire for novelties, but it does seem legitimate to ask whether there is any satisfactory *raison d'être* for another book that says familiar things in familiar ways about a familiar figure. Another difficulty (or the same difficulty in different guise) is that the book is rather a collection of already published essays than a unified entity. The fifth chapter, for example, is actually an analysis of Philip Melancthon's Apology for the Augsburg Confession. The self-effacing Melancthon's name is mentioned but once in the entire chapter. For the rest, P. employs a variety of stylistic devices to avoid reminding the reader that we are dealing with someone other than Luther. In summary: with the essence of this book I have no particular quarrel; my problem is with its existence.

James F. McCue

ZWINGLI'S THEOCRACY. By Robert C. Walton. Toronto: Univ. of Toronto Press, 1967. Pp. xxiii + 258. \$7.50. Zwingli's Zurich was a theocracy, but was it a government dominated by the clergy, as commonly supposed, and as the word "theocracy" is commonly interpreted? This opinion now receives an overpowering challenge from W.'s scholarly monograph on Zwingli's political theory. Zurich, as a *corpus christianum*, had a God-oriented aim; but what manner of relationship existed between the magistracy and the clergy? The answer is W.'s thesis. By studying Zwingli's education and early career, investigating the past political traditions of Zurich, and analyzing

Zwingli's reform-activity and writings, W. concludes (and convincingly so) that the theocracy achieved by 1523 was one in which the city, as a Christian society, was totally committed to the gospel. If the Church be unwilling or unable to reform itself in accordance with the gospel, then the magistracy has the right to supervise the Church's reformation. Hence, Zwingli's theocracy was not a city under the control of the clergy, but one in which the rule of God was realized under the direction of the Christian civil magistracy in full control in its rightful domain, while the clergy devoted themselves to the things of the spirit. Zwingli felt that the rule of God could only be attained when such a balance between magistrate and pastor was had. Such is W.'s understanding of Zwingli's theocracy.

Joseph N. Tylenda, S.J.

CHRISTIAN SPIRITUALITY: EAST AND WEST. By Jordan Aumann, Thomas Hopko, and Donald Bloesch. Chicago: Priority, 1968. Pp. 203. \$5.95. Ecumenical lectures given at the Institute of Spirituality in 1967. The Catholic, Jordan Aumann, director of the Institute, after trying to define spirituality, gives a brief survey of its history in the Western Church, unfortunately repeating some of the commonplace generalities not founded on solid scholarship. He then sums up the contemporary emerging lines: incarnational, secular, horizontal, social, communal, apostolic, active, Christ-centered, spontaneous, authentic. Nothing new here, but standing in striking contrast to what we find in the second section of the book, where Thomas Hopko traces the great lines of Orthodox spirituality. Here the emphasis is on a spirituality closely linked with theology and centered in an experience of the Divine. God is transcendent and man seeks to contact Him from within

the liturgical, sacramental life of the Church. Prayer is very important, and some of the traditional methods for beginners are well presented. The third section, presenting Evangelical spirituality, again stands in contrast to this, though it does not neglect the role of prayer as fully as did the Catholic section. Rather, it starts from a different premise. For the Protestant, man has been corrupted, there is a pronounced discontinuity between God and man, in striking contrast to Irenaeus' "Man is defined as body, soul, and the Holy Spirit." Where for the Evangelical Bloesch grace is much God's doing, though man must respond with faith (confidence), love, and obedience to a salvation gratuitously received, for the Orthodox grace and free will become intimately one in working out man's divinization. The last section gives a good insight into a Protestant approach to the spiritual life, the Orthodox section is by far the most fruitful in the book. The Catholic section unfortunately, is the least inspiring.

M. Basil Pennington, O.C.S.O.

GRUNDLAGEN DER KATHOLISCHEN SEXUALETHIK. By Michael Müller. Regensburg: Pustet, 1968. Pp. 195. DM 16.80. The object of this worth-while study is to provide the prolegomena to the study of sexual ethics, a systematic exposition of the values involved in human sexuality, upon which the solution of various ethical problems must be based. It combines in a very satisfying fashion the history of Christian and non-Christian attitudes to sex and marriage, the psychology of sexuality, the social problems connected with it, and the data of divine revelation. M. discusses first the bases of the various false attitudes to sexuality with which we have to contend—materialistic and dualistic in particular—with some very sound observations on the sexual edu-

cation of the young. He treats of the basis for a sound theological treatment of sexuality, proceeding from Genesis and developing its ideas in the framework of a personalist philosophy after the style of Vatican II. Noteworthy in this chapter is his insistence on the importance of a religious basis for a theology of sexuality: that the triad, God-unity of persons-child, must be sustained at all three points. After considering the Manichean thread running through Christian theology, he relates the lamentable history of the attitude to women, both inside and outside the Christian tradition. M. goes at some length into the psychological differences between male and female, and one is tempted to cry caricature; but he himself is aware that he has drawn the distinction in strong terms and warns that in the individual the picture is far more complex. He has a fine chapter on the various forms of attraction between the sexes—the purely sexual, the erotic, friendship, and *agapē*—and how these are represented in married love. In this chapter M. draws considerably on his earlier studies of St Francis de Sales. Finally, there is a treatment of the sense of shame and its significance for man and woman.

The main strength of this book would seem to lie in the history of the theology of sexuality and marriage, in which M. is a veteran. If any criticism were to be made of his use of scriptural sources, it would be that he restricts himself too much to the creation narrative of Genesis, but in view of the scope of the book this can hardly be a severe criticism. If the book has a weakness, it would lie in its limited use of anthropological data, which ought to be a salutary reminder of the extreme relativity of our attitudes to sex, however advanced these may be on those of our forefathers. But in sum,

this is an excellent work and one looks forward to the further treatment of the ethical problems of marriage and celibacy which M. promises us.

William Daniel, S.J.

THE RESTLESS RELIGIOUS. By Robert W. Gleason, S.J. Dayton: Pflaum, 1968. Pp. xi + 251. \$5.95. A happy-unhappy mélange of insightful reflections into current problems in the religious life and an amazing number of alleged defects in it. The former are useful and fruitful; the latter are now old hat and too often presented in an exaggerated way. At this stage of renewal and the lack of it one may question the helpfulness of explaining defects already so often written about: lack of dialogue and corporate effort, religious bureaucracy, abuses of authority, tension, and lack of love. G. is at his best in the chapter on poverty; here he is positive, insightful. Chap. 8, on God's fidelity, is likewise well done, but it is unlike the rest of the book in content—it seems to be an extraneously added essay. G.'s thinking is progressive. Though the volume abounds in criticisms, he follows his own advice that "a loyal critique should manifest no *Schadenfreude* or malicious joy" (p. 56). Unfortunately, the text seems to have been written two or three years ago. G. supposes there are 180,000 sisters in the U.S. (p. 115), and he seems to accept as the present situation defects that we find remedied in most congregations. He is sometimes too harsh: "the malice or stupidity of previous Superiors" (p. 210). His discussion of the existence of temporary vocations (pp. 47-49) leaves something to be desired. This reviewer does not share his affirmative position or his reasoning behind it.

Thomas Dubay, S.M.

DICTIONARY OF THE COUNCIL. Edited by J. Deretz and A. Nocent, O.S.B. Washington: Corpus, 1969. Pp. 506.

\$12.50.

A slightly abridged version of *Synopse des textes conciliaires* published by Editions Universitaires in Paris three years ago. Almost five hundred central themes, such as war, reconciliation, pope, people of God, faith, education, and man, are traced in the texts of Vatican II and the pertinent passages quoted in full. The text used is the familiar translation of the documents edited by Walter M. Abbott, S.J. The book is beautifully cross-referenced and contains a handy index of headings. For the professor searching for the exact wording of a familiar passage, for the student seeking a way into the maze of the Council documents, or for the general reader wanting a ready reference to Vatican II's approach to a problem, this book is simply a necessity. Corpus Books is to be congratulated on making available to the English-reading public an invaluable research aid.

Herbert J. Ryan, S.J.

THE INNER PRESENCE: RECOLLECTIONS OF MY SPIRITUAL LIFE. By François Mauriac. Translated by Herma Briffault. Indianapolis: Bobbs-Merrill, 1968. Pp. 168. \$6.00. Mauriac, now eighty-three, has written a testimony to Christian faith in this second volume of reflections. His musings reveal that Christianity is the "inner presence" by which he lived. The child's holidays, the young boy's visits to country relatives, the young man's experience with death, his brush with alcohol and drugs, the successful novelist's debates with agnostic contemporaries, the Nobel Prize winner's judgments on other litterateurs, all of these elements of his personal history refract and are refracted through a deep and abiding piety. M. admits that he had a bourgeois upbringing, but he is proud of it, because from his earliest years he was privileged to live in an atmosphere of strong faith. The letters he receives from people who admit having been helped spiritually

by his writings always surprise him, yet he has constantly attempted to live his faith and to express it in his novels and reviews. These recollections reveal not only the faith attitude of a lifetime; they also picture the very warm, human qualities of a man growing old with Christian serenity. He now enjoys time for its own sake; books, music, the things that once charmed him, hold little interest for him now. His greatest consolation is the Mass, and his own early walks to the parish church remind him of the joy of the elderly women he would see as a boy making their way to Mass through the early morning Bordeaux fog. There is nostalgia and detail in the writing, but there is also a rich amount of Christian optimism. This one passage is indicative. Unlike Proust, who found awakening an anguish, Mauriac says: "For me on the contrary, to awake is to be reassured, it is the return to a friendly world which I believe I can control. . . . This relief felt by the Christian upon awakening lies in the fear that sleep chains the guardian which in life is Grace" (p. 17). The mood of the book is that of musing and sharing with others in a soft voice. "Old people who no longer have anyone left with whom to talk are prone to talk to themselves" (p. 132). If they talk with such charm, poetry, and meaning, there will always be someone to listen.

Raymond P. Bertrand, S.J.

YVES CONGAR: THEOLOGY IN THE SERVICE OF GOD'S PEOPLE. By Jean-Pierre Jossua, O.P. Translated by Sister Mary Jocelyn, O.P. Chicago: Priory, 1968. Pp. 241. \$5.95. A survey of the accomplishments Congar has achieved in his role as theologian in the Church. A brief biography introduces the volume, followed by an appreciation of his contributions in ecumenism, ecclesiology, and anthropology and his service to Vatican II. Of special value to theologians is

Pietro Quattrocchi's bibliography of C.'s literary works: 958 items, from March 1924 to February 1967.

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. Yves Congar, O.P., *Faith and Spiritual Life* (tr. by A. Manson and L. C. Sheppard; New York: Herder and Herder, 1968. Pp. 214; \$5.95. Cf. TS 24 [1963] 347-48). William Kuhns, *In Pursuit of Dietrich Bonhoeffer* (Garden City, N.Y.: Doubleday, 1969. Pp. 314; \$1.35. Cf. TS 29 [1968] 560-61). Harry J. McSorley, C.S.P., *Luther: Right or Wrong?* (New York and Minneapolis: Newman and Augsburg, 1969. Pp. 398; \$9.95. Cf. TS 29 [1968] 542-44). Johannes B. Metz, *Theology of the World* (tr. by William Glen-Doepel; New York: Herder and Herder, 1969. Pp. 155; \$4.95. Cf. TS 29 [1968] 805-7). Bruce Vawter, C.M., *The Four Gospels: An Introduction* (Garden City, N.Y.: Doubleday, 1969. Pp. 316, 320; \$1.25 each volume. Cf. TS 29 [1968] 318-20).

BOOKS RECEIVED

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

SCRIPTURAL STUDIES

- Armstrong, Edward A. *The Gospel Parables*. New York: Sheed and Ward, 1969. Pp. 219. \$4.50.
- Bruce, F. F., and E. G. Rupp. *Holy Book and Holy Tradition*. Grand Rapids: Eerdmans, 1968. Pp. 244. \$5.95.
- Brueggemann, Walter. *Tradition for Crisis: A Study in Hosea*. Richmond: Knox, 1969. Pp. 164. \$4.95.
- Cerfaux, Lucien. *The Treasures of the Parables*. De Pere: St. Norbert Abbey Press, 1968. Pp. 143. \$2.95.
- Corbon, Jean. *Path to Freedom: Christian Experiences and the Bible*. New York: Sheed and Ward, 1969. Pp. 246. \$5.00.

- Deissler, Alphonse. *Le livre des Psaumes 2: (76-150)*. Paris: Beauchesne, 1968. Pp. 320.
- Dodd, C. H. *More New Testament Studies*. Grand Rapids: Eerdmans, 1968. Pp. 157. \$4.50.
- Dubarle, A. M. *Love and Fruitfulness in the Bible*. De Pere: St. Norbert Abbey Press, 1968. Pp. 82. \$2.95.
- Ehrlich, Arnold. *Mikra Ki-Pshuto: The Bible according to its Literal Meaning*. 3 vols. New York: Ktav, 1969. Pp. 384, 470, 518. \$25.00.
- Etheridge, J. W. *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch with the Fragments of the Jerusalem Targum*. New York: Ktav, 1969 [1862]. Pp. 580, 688. \$19.95.
- Fraine, J. de. *Women of the Old Testament*. De Pere: St. Norbert Abbey Press, 1968. Pp. 92. \$2.95.
- Fretheim, Terence E. *Creation, Fall and Flood*. Minneapolis: Augsburg, 1969. Pp. 127. \$1.75.
- Goodenough, Erwin R. *Jewish Symbols in the Greco-Roman Period 13: Indexes and Maps*. Princeton: Univ. of Princeton, 1969. Pp. 240. \$8.50.
- Gutzke, Manford G. *Plain Talk on John*. Grand Rapids: Zondervan, 1968. Pp. 213. \$3.95.
- Interpreting the Prophetic Tradition*. Ed. by Harry M. Orlinsky. New York: Ktav, 1969. Pp. 343. \$10.00.
- Lohse, Eduard. *Die Briefe an die Kolosser und an Philemon*. Göttingen: Vandenhoeck & Ruprecht, 1968. Pp. 288. DM 19.80.
- Meye, Robert P. *Jesus and the Twelve*. Grand Rapids: Eerdmans, 1969. Pp. 257. \$4.95.
- Minear, Paul S. *I Saw a New Earth: An Introduction to the Visions of the Apocalypse*. Washington: Corpus, 1969. Pp. 384. \$10.00.
- Newman, Barclay M. *Rediscovering the Book of Revelation*. Valley Forge: Judson, 1968. Pp. 127. \$3.95.
- Power, Edmond. *Palestinian Customs Illustrating the Bible*. De Pere: St. Norbert Abbey Press, 1968. Pp. 136. \$2.95.
- Preus, James Samuel. *From Shadow to Promise: Old Testament Interpretation from Augustine to the Young Luther*. Cambridge, Mass.: Belknap, 1969. Pp. 301. \$7.50.
- Reynolds, Ruth Sutton. *The Old Testament Revisited*. New York: Exposition, 1969. Pp. 150. \$5.00.
- La Sagrada Escritura 2: Conquista de Canaán y monarquía*. BAC 281. Madrid: Editorial Católica, 1968. Pp. xxvi + 955. Ptas. 190.
- Sanders, J. N. *The Gospel according to St. John*. New York: Harper & Row, 1969. Pp. 480. \$10.00.
- Studies in Torah Judaism*. Edited by Leon D. Stitskin. New York: Yeshiva Univ. Press/Ktav, 1969. Pp. 587. \$12.50.
- Tenney, Merrill C. *The Bible: The Living Word of Revelation*. Grand Rapids: Zondervan, 1968. Pp. 228. \$5.95.
- Thils, G., and R. E. Brown. *Exégèse et théologie: Les saintes écritures et leur interprétation théologique*. Gembloux: Duculot, 1968. Pp. 326. 550 fr.
- Touilleux, Paul. *L'Eglise dans les écritures: Préparation et naissance*. Paris: Lethielleux, 1968. Pp. 176. 12.90 fr.
- Vincentian Studies 1: Sacred Scripture*. Ed. Joseph I. Dirvin, C.M., and Bruce Vawter, C.M. New York: St. John's Univ. Press, 1968. Pp. 92. \$6.00.
- Winward, Stephen. *A Guide to the Prophets*. Richmond: Knox, 1969. Pp. 255. \$5.00.

DOCTRINAL THEOLOGY

- Allen, Diogenes. *The Reasonableness of Faith*. Washington: Corpus, 1969. Pp. 140. \$4.95.
- Arsène-Henry, Yolande. *Les plus beaux*

- textes sur le Saint-Esprit*. Paris: Lethielleux, 1968. Pp. 376. 17.10 fr.
- Benko, Stephen. *Protestants, Catholics, and Mary*. Valley Forge: Judson, 1969. Pp. 160. \$5.75.
- Bianchi, Eugene C. *Reconciliation: The Function of the Church*. New York: Sheed and Ward, 1969. Pp. 210. \$5.50.
- The Birth of the Church*. Ed. by Jean Gible. Staten Island: Alba, 1969. Pp. 255. \$5.95.
- Blaiklock, E. M. and D. A. *Is It—Or Isn't It? Why We Believe in the Existence of God*. Grand Rapids: Zondervan, 1968. Pp. 83. \$2.95.
- Bouwman, Gilbert. *The Truth Will Liberate You*. De Pere: St. Norbert Abbey Press, 1968. Pp. 116. \$2.95.
- Brandon, S. G. F. *The Judgment of the Dead*. New York: Scribner's, 1969. Pp. 300. \$6.95.
- The Church As Sign*. Ed. by William J. Richardson, M.M. Maryknoll, N.Y.: Maryknoll Publications, 1969. Pp. 170. \$5.95.
- Congar, Yves, O.P. *L'Ecclésiologie du haut moyen-âge*. Paris: Editions du Cerf, 1968. Pp. 420. 42 fr.
- Congar, Yves, O.P. *Faith and Spiritual Life*. New York: Herder and Herder, 1968. Pp. 214. \$5.95.
- Congar, Yves, O.P. *Vraie et fausse ré-forme dans l'église*. Unam sanctam 72. Paris: Editions du Cerf, 1969. Pp. 572. 48 fr.
- Dawe, Donald G. *No Orthodoxy but the Truth*. Philadelphia: Westminster, 1969. Pp. 185. \$5.95.
- Day, Peter. *Tomorrow's Church: Catholic Evangelical Reformed*. New York: Seabury, 1969. Pp. 192. \$2.95 paper.
- Dictionary of the Council*. Ed. by J. Deretz and A. Nocent, O.S.B. Washington: Corpus, 1969. Pp. 506. \$12.50.
- Donner, Andre. *The Christian and the Nations*. Grand Rapids: Eerdmans, 1968. Pp. 72. \$3.95.
- The Empirical Theology of Henry Nelson Wieman*. Ed. by Robert W. Bretall. Carbondale, Ill.: Southern Illinois Univ. Press, 1969. Pp. 423. \$3.45 paper.
- Forde, Gerhard O. *The Law-Gospel Debate*. Minneapolis: Augsburg, 1969. Pp. xv + 248. \$5.95.
- Gatch, Milton McC. *Death: Meaning and Mortality in Christian Thought and Contemporary Culture*. New York: Seabury, 1969. Pp. 216. \$5.95.
- Groff, Warren F., and Donald E. Miller. *The Shaping of Modern Christian Thought*. Cleveland: World, 1968. Pp. 489. \$10.00.
- Haag, Herbert. *Is Original Sin in Scripture?* New York: Sheed and Ward, 1969. Pp. 127. \$3.95.
- Hamilton, Kenneth. *Life in One's Stride: A Short Study in Dietrich Bonhoeffer*. Grand Rapids: Eerdmans, 1969. Pp. 91. \$1.45.
- Harrison, Everett F. *A Short Life of Christ*. Grand Rapids: Eerdmans, 1968. Pp. 288. \$5.95.
- Haubst, Rudolf. *Vom Sinn der Menschwerdung: Cur Deus homo*. Munich: Hueber, 1969. Pp. 216. DM 16.80.
- Hazelton, Roger. *Knowing the Living God*. Valley Forge: Judson, 1969. Pp. 126. \$1.50.
- Hofmeier, Johann. *Grundriss des christlichen Glaubens*. Regensburg: Pustet, 1968. Pp. 204. DM 16.80.
- Hromadka, J. *Pour quoi je vis*. Paris: Editions du Cerf, 1968. Pp. 136. 13 fr.
- Indices verborum et locutionum decretorum Concilii Vaticani II 3: Lumen gentium; 5: Unitatis redintegratio*. Florence: Vallecchi, 1968. Pp. 243; 73.
- Jossua, Jean-Pierre, O.P. *Yves Congar: Theology in the Service of God's People*. Chicago: Priory, 1969. Pp. 241. \$5.95.
- Kaufman, Gordon D. *Systematic Theology: A Historical Perspective*.

- New York: Scribner's 1969. Pp. 543. \$8.50; \$5.95 paper.
- Kuhns, William. *Environmental Man*. New York: Harper & Row, 1969. Pp. 156. \$4.95.
- Küng, Hans. *Truthfulness: The Future of the Church*. New York: Sheed and Ward, 1968. Pp. 185. \$4.50.
- Littell, Franklin H. *The Church and the Body Politic*. New York: Seabury, 1969. Pp. 175. \$5.95.
- McBrien, Richard P. *Do We Need the Church?* New York: Harper & Row, 1969. Pp. 255. \$6.50.
- Marriage in the Light of Vatican II*. Ed. by James T. McHugh. Washington: Family Life Bureau, 1969. Pp. 144. \$1.25.
- Metz, Johannes B. *Theology of the World*. New York: Herder and Herder, 1969. Pp. 155. \$4.95.
- Mohler, James A., S.J. *Dimensions of Faith: Yesterday and Today*. Chicago: Loyola Univ. Press, 1969. Pp. 213. \$2.80 paper.
- Mulligan, James J. *The Pope and the Theologians: The Humanae vitae Controversy*. Emmitsburg: Mt. St. Mary's Seminary Press, 1968. Pp. 109. \$1.95.
- Ochs, Robert, S.J. *The Death in Every Now*. New York: Sheed and Ward, 1969. Pp. 159. \$4.25.
- The Paradox of Religious Secularity*. Ed. by Katharine T. Hargrove, R.S.C.J. Englewood Cliffs: Prentice-Hall, 1968. Pp. 203. \$4.50 paper.
- Pelikan, Jaroslav. *Development of Christian Doctrine*. New Haven: Yale Univ. Press, 1969. 149. \$6.00.
- Pittenger, Norman. *Process Thought and Christian Faith*. New York: Macmillan, 1968. Pp. 99. \$3.95.
- Poling, David. *The Last Years of the Church*. Garden City, N.Y.: Doubleday, 1969. Pp. 153. \$4.95.
- The Presence and Absence of God*. Ed. by Christopher F. Mooney, S.J. New York: Fordham Univ. Press, 1969. Pp. 178. \$6.00.
- Problèmes actuels de la connaissance de Dieu*. Ed. N. A. Luyten, O.P. Fribourg: Editions Universitaires, 1968. Pp. 131. 11.45 fr.
- Rahner, Karl. *Hearers of the Word*. New York: Herder and Herder, 1969. Pp. 180. \$6.50.
- Rahner, Karl, S.J., and Karl Lehmann. *Kerygma and Dogma*. New York: Herder and Herder, 1969. Pp. 105. \$4.50.
- Ramm, Bernard. *Protestant Christian Evidences*. Chicago: Moody, 1967 [1953]. Pp. 252. \$2.25 paper.
- Royo Marin, Antonio, O. P. *La Virgen María*. BAC 278. Madrid: Editorial Católica, 1968. Pp. 517. Ptas. 150.
- Rouquette, Robert. *Une nouvelle chrétienté*. Unam sanctam 71. Paris: Editions du Cerf, 1968. Pp. 208. 20 fr.
- Smart, Ninian. *The Religious Experience of Mankind*. New York: Scribner's, 1969. Pp. 576. \$10.00; \$4.95 paper.
- Sontag, Frederick. *The Crisis of Faith*. Garden City, N.Y.: Doubleday, 1969. Pp. 285. \$5.95.
- Spectrum of Catholic Attitudes*. Ed. by Robert Campbell, O. P. Milwaukee: Bruce, 1969. Pp. 191. \$4.95.
- Thomas Aquinas [Saint]. *Summa theologiae* 12: *Human Intelligence* (la. 84-89). Text, tr., introd., notes, append., and glossary by Paul T. Durbin. New York: McGraw-Hill, 1968. Pp. xxii + 201. \$7.50.
- Thomas Aquinas [Saint]. *Summa theologiae* 40: *Superstition and Irreverence* (2a2ae. 92-100). Text, tr., introd., notes, append., and glossary by Thomas F. O'Meara, O.P., and Michael J. Duffy, O.P. New York: McGraw-Hill, 1968. Pp. xxii + 169. \$6.75.
- Thomas Aquinas [Saint]. *Somme théologique, Suppl. 34-40*. Trad. par M. J. Gerlaud, O.P., et J. Lécuyer, C.S.Sp.; notes et appendices par J. Lécuyer, C.S.Sp. Paris: Editions du Cerf, 1968. Pp. 248. 12 fr.

Thurian, Max. *The One Bread*. New York: Sheed and Ward, 1969. Pp. 159. \$4.50.

Waldenfels, Hans. *Offenbarung*. Munich: Hueber, 1969. Pp. 328. DM 29.80.

Wicks, Jared, S.J. *Man Yearning for Grace: Luther's Early Spiritual Teaching*. Washington: Corpus, 1969. Pp. 410. \$12.50.

MORAL, LAW, LITURGY

Barr, O. Sydney. *The Christian New Morality*. New York: Oxford Univ. Press, 1969. Pp. 118. \$4.00.

David, J. *Loi naturelle et autorité de l'église*. Paris: Editions du Cerf, 1968. Pp. 118. 12 fr.

Debuyst, Frédéric. *Modern Architecture and Christian Celebration*. Richmond: Knox, 1969. Pp. 80. \$1.95 paper.

Jonsen, Albert, S.J. *Responsibility in Modern Religious Ethics*. Washington: Corpus, 1969. Pp. 249. \$6.95.

Valsecchi, Ambrogio. *Controversy: The Birth Control Debate, 1958-1968*. Washington: Corpus, 1969. Pp. 235. \$5.95.

PASTORAL AND ASCETICAL

Bunnik, Ruud J. *Priests for Tomorrow*. New York: Holt, Rinehart and Winston, 1969. Pp. 224. \$5.95.

Carter, Edward, S.J. *Response in Christ*. Dayton: Pflaum, 1969. Pp. 274. \$6.95.

Curran, Charles A. *Religious Values in Counseling and Psychotherapy*. New York: Sheed and Ward, 1969. Pp. 398. \$7.50.

Edna Mary, Sister. *The Religious Life*. Baltimore: Penguin, 1969. Pp. 250. \$1.45.

Los ejercicios de San Ignacio a la luz del Vaticano II. Ed. por Clemente Espinosa, S.I. BAC 280. Madrid: La Editorial Católica, 1968. Pp. 842. Ptas. 175.

Gertrude d'Helfta. *Oeuvres spirituelles*

3: *Le Héraut* 3. Texte latin, introd., trad. et notes par Pierre Doyère. Sources chrétiennes 143. Paris: Editions du Cerf, 1969. Pp. 378.

Harkx, Peter, *The Fathers on Celibacy*. De Pere: St. Norbert Abbey Press, 1968. Pp. 91.

Hausherr, I. *La perfection du chrétien*. Paris: Lethielleux, 1968. Pp. 252. 18.70 fr.

Lugon, Clovis. *Les religieux en question*. Paris: Editions du Cerf, 1968. Pp. 232. 20 fr.

McMahon, Edwin, and Peter Campbell. *The In-Between: Evolution in Christian Faith*. New York: Sheed and Ward, 1969. Pp. 189. \$4.95.

Mönchtum—Argernis oder Botschaft? Ed. by Theodor Bogler, O.S.B. Maria Laach: Ars Liturgica, 1968. Pp. 176.

Ruiz Salvador, Federico, O.C.D. *Introducción a San Juan de la Cruz*. BAC 279. Madrid: Editorial Católica, 1968. Pp. 684. Ptas. 150.

Uleyn, Arnold. *Is It I, Lord? Pastoral Psychology and the Recognition of Guilt*. New York: Holt, Rinehart and Winston, 1969. Pp. 240. \$5.95.

HISTORY AND PATRISTICS

Beato, Luca, O. H. *Teologia della malattia in S. Ambrogio*. Turin: Marietti, 1968. Pp. 224. L. 2300.

Brannen, Noah A. *Sōka Gakkai: Japan's Militant Buddhists*. Richmond: Knox, 1969. Pp. 181. \$5.50.

Chudoba, Bohdan. *Early History and Christ*. Staten Island: Alba, 1969. Pp. 276. \$4.95.

The First Desert Hero: St. Jerome's Vita Pauli. Ed. by Ignatius S. Kozik. Mount Vernon, N.Y.: (private), 1968. Pp. 67. \$2.25.

Hauggaard, William P. *Elizabeth and the English Reformation*. Cambridge: University Press, 1968. Pp. 391. \$12.50.

Indicopleustès, Cosmas. *Topographie chrétienne* 1 (1-4). Introd., texte crit., illus., trad. et notes par Wanda

- Wolska-Conus. Sources chrétiennes 141. Paris: Editions du Cerf, 1968. Pp. 570. 74 fr.
- Lortz, Joseph. *The Reformation in Germany*. 2 vols. New York: Herder and Herder, 1968. Pp. 488; 414. \$22.50.
- McSorley, Harry J., C.S.P. *Luther: Right or Wrong?* Minneapolis: Augsburg, 1969. Pp. 398. \$9.95.
- Nevermann, Hans, Ernest A. Worms, and Helmut Petri. *Die Religionen der Südsee und Australiens*. Stuttgart: Kohlhammer, 1968. Pp. 329.
- O'Connell, Robert J., S.J. *St. Augustine's Confessions: The Odyssey of Soul*. Cambridge, Mass.: Harvard, 1969. Pp. 200. \$6.50.
- Patterson, Webster T. *Newman: Pioneer for the Layman*. Washington: Corpus, 1969. Pp. 189. \$7.50.
- Roberts, Phyllis Barzillay. *Studies in the Sermons of Stephen Langton*. Studies and Texts 16. Toronto: Pont. Inst. of Mediaeval Studies, 1968. Pp. 271. \$9.00.
- Rouschause, Jean. *Erasmus and Fisher: Their Correspondence 1511-1524*. Paris: Vrin, 1968. Pp. 108.
- Smulders, P., S.J. *The Fathers on Christology*. De Pere: St. Norbert Abbey Press, 1968. Pp. 160.
- Spinka, Matthew. *John Hus: A Biography*. Princeton, N.J.: Univ. Princeton Press, 1968. Pp. 344. \$10.00.
- Walker, G. S. M. *The Churchmanship of St. Cyprian*. Richmond: Knox, 1969. Pp. 105. \$1.95 paper.
- PHILOSOPHICAL QUESTIONS**
- Blandino, Giovanni, S.J. *Theories on the Nature of Life*. New York: Philosophical Library, 1969. Pp. 374. \$6.00.
- Colette, J. *Kierkegaard, chrétien incognito*. Paris: Editions du Cerf, 1968. Pp. 71. 9 fr.
- Current Issues in Modern Philosophy*. Ed. by George F. McLean, O.M.I. Washington: Catholic Univ. Press, 1969. Pp. 186. \$7.95 paper.
- Iohannis Scotti Eriugenae Periphyseon (De diuisione naturae)* 1. Ed. by I. P. Sheldon-Williams. Scriptores Latini Hiberniae 7. Dublin: Institute for Advanced Studies, 1968. x + 269. 50s.
- Maritain, Jacques. *Integral Humanism*. New York: Scribner's, 1969. Pp. 308. \$7.95.
- Scotus Speaks Today 1266-1966: Seventh Centenary Symposium*. Southfield, Mich.: Duns Scotus College, 1968. Pp. 321. \$4.00.
- Studies in Philosophy and the History of Philosophy* 4. Ed. by John K. Ryan. Washington: Catholic Univ. of America Press, 1969. Pp. 232. \$7.50.
- SPECIAL QUESTIONS**
- Bianchi, Eugene, C. *John XXIII and American Protestants*. Washington: Corpus, 1968. Pp. 287. \$6.95.
- Catholic Almanac 1969*. Ed. by Felician Foy, O.F.M. Garden City, N.Y.: Doubleday, 1969. Pp. 696. \$3.95.
- China Today*. Ed. by William J. Richardson, M.M. New York: Maryknoll-Friendship, 1969. Pp. 316. \$6.50.
- Cohen, Abraham. *The Teachings of Maimonides*. New York: Ktav, 1969 [1927]. Pp. xliii + 339. \$8.95.
- Freehof, Solomon B. *Current Reform Responsa*. New York: Hebrew Union College Press, 1969. Pp. 259. \$7.50.
- Johnson, Paul G. *Buried Alive*. Richmond: Knox, 1968. Pp. 171. \$5.00.
- McCluskey, Neil G., S.J. *Catholic Education Faces Its Future*. Garden City, N.Y.: Doubleday, 1969. Pp. 311. \$5.95.
- McCorry, Vincent, S.J. *The Gospel of Now*. New York: Herder and Herder, 1969. Pp. 159. \$4.50.
- Marty, Martin E. *The Search for a*

- Usable Future*. New York: Harper & Row, 1969. Pp. 157. \$4.95.
- Message et mission: Recueil commémoratif du X^e Anniversaire de la Faculté de Théologie de l'Université Lovanium de Kinshasa*. Louvain: Editions Nauwelaerts, 1968. Pp. 284. 480 fr.
- Oosthuizen, G. C. *Post-Christianity in Africa*. Grand Rapids: Eerdmans, 1969. Pp. 273. \$7.95.
- Pinto de Oliveira, C.-J., O.P. *Information et propagande: Responsabilités chrétiennes*. Paris: Editions du Cerf, 1968. Pp. 416. 25 fr.
- Protest and Politics: Christianity and Contemporary Affairs*. Ed. by Robert G. Clouse. Greenwood, S.C.: Attic, 1969. Pp. 271. \$5.95.
- Reinhardt, Kurt F. *The Theological Novel of Modern Europe*. New York: Ungar, 1969. Pp. 258. \$7.00.
- Russell, Stephen. *A Man in the Middle*. Dayton: Pflaum, 1969. Pp. 130. \$3.95.
- Target, G. W. *We, the Crucifiers*. Grand Rapids: Eerdmans, 1969. Pp. 159. \$1.95.
- Torbet, Robert G. *Ecumenism: Free Church Dilemma*. Valley Forge: Judson, 1968. Pp. 127. \$3.95.
- The Wisdom of Tolstoi*. New York: Philosophical Library, 1968. Pp. 128. \$3.00.
- Yeh, Theodore T. Y. *Confucianism, Christianity and China*. New York: Philosophical Library, 1969. Pp. 249. \$6.50.
- York, Raymond, S.J. *Pentecost Comes to Central Park*. New York: Herder and Herder, 1969. Pp. 160. \$4.95.
- Image Books*. Garden City, N.Y.: Doubleday, 1969. Andrew M. Greeley, *The Catholic Experience* (pp. 314; \$1.25). John A. Hardon, S.J., *The Protestant Churches of America* (pp. 439; \$1.45). William Kuhns, *In Pursuit of Dietrich Bonhoeffer* (pp. 314; \$1.35). John l'Heureux, S.J., *Picnic in Babylon* (pp. 315; \$1.25). Thomas Merton, *The Sign of Jonas* (pp. 352; \$1.35). *Prayers and Devotions from Pope John XXIII* (ed. by John Donnelly; pp. 360; \$1.25). Adrian van Kaam, *Existential Foundations of Psychology* (pp. 396; \$1.45). Bruce Vawter, C.M., *The Four Gospels: An Introduction* (2 vols.; pp. 316, 320; \$1.25 each).