

the scientific revolution of the sixteenth and seventeenth centuries, glances briefly at Darwin's work, and ends with a study of modern scientific cosmology. At each stage he explains man's view of science and the factors tending to change that view.

In his final chapter W. considers the secularization of modern man. A secularized monastery is a monastery handed over to the control of civil society. The building remains a monastery, but its uses are no longer religious. The structure of modern society, W. asserts, similarly comes from Christianity, but the Christian spirit no longer animates it. Modern society is the child of Christianity, but children can experience the death of their parents. The way out for Christianity is to recognize the world in which it lives, to realize that it must speak a language this age understands, to accept with humility the great discovery of science that every intellectual field is imperfect and must undergo a constant process of self-correction. (Theologians would say not "self-correction" but "development.")

W. closes with the remark that a study of the rise of scientism is incomplete in itself. It must be followed by a detailed analysis of the nature and validity of scientific thought, which W. promises to give us in a later volume of Gifford lectures.

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### SHORTER NOTICES

**THE CITY OF THE GODS: A STUDY IN MYTH AND MORTALITY.** By John S. Dunne, C.S.C. New York: Macmillan, 1965. Pp. lx + 243. \$5.95. Fr. Dunne has addressed himself to a difficult, magnitudinous task: to trace the mythic resolutions of the problem of immortality from the Gilgamesh Epic to modern man. With the figure of Gilgamesh himself as a kind of archetypal paradigm, D. wanders through the history, culture, and works of Mesopotamia, Egypt, archaic and classical Greece, Rome, the medieval cosmos and the modern world, represented by Hegel, Kant, Nietzsche, and Heidegger, in his attempt to treat the life-death problem in its mythico-cultural representations. Not surprisingly, the numerous solutions vary from the coalescence of life and death to their total disjunction with all the various shades and nuances possible—the shared experience of life and death, the appropriation of the dead by the living, immortal fame and the immortal past, the uniformity of life, immortal status, autonomous life and autonomous death. D. claims for himself a perspective that is influenced by Heidegger; his methodology, however, particularly in the first eight chapters, supports

Whitehead's view that the philosopher as abstraction-critic should consult the poets, so that his abstract formulations might be tempered by their more concrete intuitions. Although D. evidences the intrinsic shortcomings of man's solutions (witnessed by the endless process of the repudiation of earlier myths by new mythographers), he is optimistic about even these faltering efforts: partial insights are better than no insights at all. The kaleidoscopic nature of the work forbids a detailed analysis of the contents, but some criticisms would not be out of place. A chapter on the Hebraic solution of the *OT* might have strengthened the argument; D. treats the Genesis story of the tree of life, but leaves a whole later mythic structure untouched. The important and significant attitudes of Aeschylus, Sophocles, and Euripides receive scant attention, and the reader must make for himself the nexus between the Homeric view (and a somewhat controversial one it is) and the Socratic-Platonic. D.'s point on the fixity of medieval hierarchial society is well taken, but the argument based on Shakespeare's place, degree, and form is a bit thin. Chap. 9, on the mysticism of the hidden God of the sixteenth and seventeenth centuries and the dead God of the eighteenth and nineteenth, is seminal and therefore somewhat underdeveloped. A book of this type invites detailed criticism rather than these few generic ones; this is, in the present instance, a virtue, not a vice. D.'s work is provocative and deserves a careful reading; admiration is the only attitude in the face of the breadth of his knowledge and skill. Whether the reader will agree or disagree with individual points of analysis, the force of the total work cannot fail to impress. D. has more than demonstrated that man, like the lord whose oracle is in Delphi, "neither speaks out nor conceals, but gives a sign," and man's sign for immortality is myth.

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INTERPRETING THE OLD TESTAMENT. By Walter Harrelson. New York: Holt, Rinehart and Winston, 1964. Pp. xiv + 529. \$7.50. H. has directed his book to the person who wishes to read about the *OT* rather than to teachers and students; it is not intended to be a textbook, although its use as a textbook is very likely. He wishes to give the serious reader a comprehensive view of the criticism, history, and theological interpretation of the *OT*—a large order, but filled to satisfaction. H.'s method is that of a running commentary; he does not attempt to treat the entire text, but selects those portions which are most significant. The commentary is not written verse by verse—which is usually one of the most unreadable forms of commentary—but a study of particular passages as literary wholes. The results are generally felicitous. The books are treated in an order that is generally

chronological, but the threefold division of the *OT* into Law, the former and the latter Prophets, and the Writings is retained. The bibliography both in the text and in the separate Appendix is extensive and will be of use to scholars as well as to the serious reader to whom the work is directed. The book is a compendium of most of contemporary scholarship, judiciously assembled and criticized, and is guaranteed a wide use.

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**APOPHORETA: FESTSCHRIFT FÜR ERNST HAENCHEN ZU SEINEM SIEBZIGSTEN GEBURTSTAG AM 10. DEZEMBER 1964.** Edited by W. Eltester and F. H. Kettler. *Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft* 30. Berlin: Töpelmann, 1964. Pp. viii + 299. DM 58.— It is a rare *Festschrift* that brings together such an array of *NT* scholars and essays. In general, the articles are of high quality and range over a vast area. In describing them, I shall group them somewhat. First, articles of a general nature: G. Bornkamm deserts the *NT* domain proper, to contribute an interesting discussion of *OT* prayer forms, "Praise, Confession, and Offering"; R. Bultmann continues his *Auseinandersetzung* with E. Käsemann, in denying the latter's thesis that "apocalyptic" is the mother of Christian theology, and substituting for it "eschatology"; W. Marxsen proposes an approach for solving some of the problems which the conflicting *NT* data on baptism present; and M. Black contributes exegetical and critical notes on Heb 11:11, Jude 5, Jas 1:27. In a volume honoring Haenchen, known for his monumental commentary on the Acts of the Apostles, there are surprisingly few contributions on Acts: C. K. Barrett studies the meaning of Stephen's words in 7:56, which depict Jesus as "the Son of Man" (using the title which otherwise occurs only in the Gospels) and as "standing at God's right hand"; P.-H. Menoud shows that the verb *porthein*, used in Acts 9:21 and Gal 1:13, 23 of Paul's "ruining" the Church, was chosen designedly to express the violence of his theological persecution of it. Four Pauline studies have been contributed by G. Delling ("The Death of Jesus in Paul's Preaching"), E. Käsemann ("The Liturgical Cry for Freedom" [Rom 8]), E. Lohse ("Christology and Ethics in the Letter to the Colossians"), and W. Foerster ("The Date of Composition and Purpose of Galatians"). In the realm of Johannine studies three contributions will be of interest: K. Aland makes some telling remarks on the problem of glosses, interpolation, redaction, and composition in this Gospel from the standpoint of textual criticism; one of the editors, W. Eltester, critically examines recent discussions of the Johannine prologue in "The Logos and His Prophet"; N. A. Dahl studies the related phrases of Polycarp, "the firstborn of Satan" (7:1), and John, "the

father of the devil" (8:44). Two articles are devoted to Lucan questions: J. Dupont seeks the specific meaning of the Lucan version of the parable of the Sower, and W. Michaelis investigates "Luke and the Beginnings of Infant Baptism." In the area of the Dead Sea Scrolls and the *NT* Apocrypha: an important contribution comes from James M. Robinson ("The Hodayot-Formula in the Prayer and Hymns of Early Christianity"), in which the influence of the Qumrân Thanksgiving Psalms is assessed; W. Schneemelcher studies the relationship between Acts and the *Acta Pauli*; W. Schrage compares the Gospel quotations in the Oxyrhynchus *Logoi* and the Coptic *Gospel of Thomas*; the "opened heavens" in the revelation of the *Apokryphon of John* is explained by W. C. van Unnik; and P. Vielhauer tries to determine the meaning of *anapausis* in the *Gospel of Thomas*. The essays are preceded by a six-page bibliography of Haenchen's writings.

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**THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT 2: A-H.** Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, Mich: Eerdmans, 1965. Pp. viii + 955. \$20.50. With remarkable rapidity the translation of the second volume of Kittel has followed on the heels of the first, which appeared less than a year ago (see *THEOLOGICAL STUDIES* 26 [1964] 424-27). The bulk of the second volume is greater; unhappily the introductory list of abbreviations has not been repeated. Once again the editor and the publishers of the English version have achieved the noteworthy feat of retaining the pagination of the original German edition except for a slight fluctuation of about two pages; so the customary references to *TWNT* 2 will not be hard to track down in *TDNT* 2. The articles in this volume that will interest most readers deal with the various forms of *didaskō* ("teach"), *dikaïosynē* ("uprightness"), *doxa* ("glory"), *doulos* ("servant"), *egō* ("I"), *eikōn* ("image"), *eirēnē* ("peace"), *eleutheros* ("free"), *elpis* ("hope"), *episkopos* ("overseer"), *euaggelizomai* ("preach the Gospel"), *zōē* ("life"), and *hēmera* ("day"). Of these the following have already appeared in an English form in the *Bible Key Words* series: *Righteousness* (London, 1951) and *Hope* (London, 1963). But once again there is no comparison between the full text of the articles now available in *TDNT* and such condensations. One need only compare the treatment of *dikaïosynē* in Josephus' writings in *TDNT* 2, 193-94 with that in *BKW* 4, 27-28. The specified points of minor importance which we singled out for negative criticism in Vol. 1 are continued in this volume—but then how could we expect the translator to change in midstream? We have once again checked many passages in this volume with the original and are impressed with the accuracy

of the translation. It is faithful even to the point of reproducing the not infrequent verbosity of the German text. One minor slip might be indicated: Is "in the inter-test. period" (p. 931) the correct translation of "in nach-neutestamentlicher Zeit" (p. 933)? If it is, then footnote 13 on the same page makes little sense. Users of the second volume of *TDNT* should recall that it was finished in 1935 and that in some instances recourse must be had to newer material, especially to what the Dead Sea Scrolls have brought to light. E.g., the article on *Elias* (pp. 928-41) now needs some revision. Modification is also in order for the article on *dikaïosynē* (cf. S. Schulz, *Zeitschrift für Theologie und Kirche* 56 [1959] 155-85, for Qumrān material on this subject), on *exousia* in 1 Cor 11:10 (see *New Testament Studies* 4 [1957-58] 48-58), on *ergon* (especially for Paul's phrase "deeds of the law," cf. 4QFlor 1:7 in *Journal of Biblical Literature* 77 [1958] 352), etc.

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NEUTESTAMENTLICHE ZEITGESCHICHTE. By Bo Reicke. Berlin: Töpelmann, 1964. Pp. viii + 257. DM 28.— Reicke is Professor of New Testament at the University of Basel, Switzerland. In this present work he outlines the profane history which formed the background and the environment of the primitive Church. Judaism, Hellenism, and the Roman Empire were the forces with which the Church came into contact. Since the return from the Babylonian exile marks the origin of Judaism, R. begins his history with the year 539 B.C. and extends it to 100 A.D. Although his chief interest centers around the political, social, and economic conditions of that period, yet throughout his work he has to face questions of direct interest for the theologian and the exegete. With regard to Ezra and Nehemiah, he defends the traditional order of their appearance in Jerusalem. He favors the year 4 B.C. as the year of Christ's birth. He feels it necessary to mention that Christ was of purely Jewish descent and that no Aryan blood flowed in his veins. The paragraphs concerning the Jewish administration in the days of Christ, concerning the priests, the Pharisees, the Sadducees, the Essenes, and Qumrān are especially crammed with information. Christ and His apostles celebrated the Last Supper on Thursday, but they ate no lamb. The modern discussion about who killed Christ is for him anachronistic, since the Israeli is as distinct from the Jew of the Bible as is the Italian from the Roman. He recognizes the natural beauty of Gordon's Garden Tomb, but considers the traditional Holy Sepulcher as the authentic site. The Epistles of James, 2 Peter, and Jude he assigns to the early part of Domitian's reign. In the Anchor Bible Commentary on *The Epistles of James, Peter and Jude*

(Garden City, N.Y., 1964) he defends the same position. A good bibliography, a fairly complete index of names and subjects, and five clear maps make the work an easy and rich source of information.

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**THE FRAMEWORK OF THE NEW TESTAMENT STORIES.** By Arnold Ehrhardt. Harvard Univ. Press, 1964. Pp. ix + 336. \$7.00. A collection of articles published over the last twenty years by the late Prof. Ehrhardt of Manchester University. They cover a wide range of subjects: biblical history, *NT* theology, biblical criticism, early Christian documents, early rabbinic history, etc. In the Introduction E. says that these articles were used as points of departure for discussion in *NT* seminars. They would suit this purpose admirably, for they are provocative and reflect a questioning mind. In almost every article E.'s solution to the problem is too unusual to gain unqualified support, but the reader will go away from this book less certain of many points that he had thought could be accepted without question. E.'s erudition is impressive, although his somewhat facile assumption of a controversial and often minority view on certain *NT* writings is disconcerting, e.g., on Hebrews as a message of consolation from the Church of Rome to Christians in the Holy Land after the fall of Jerusalem (p. 109), and on the second-century dating of the Pastorals. We can only sample the articles. In "The Birth of the Synagogue and R. Akiba," E. claims that Akiba was responsible for the emergence of the synagogue as an institution, for it was Akiba who made the law the life-center of the Jewish nation. Thus, Origen was correct in calling the synagogue the little sister of the Church, for the synagogue is more recent than the Church. In "Jewish and Christian Ordination," E. questions Lohse's thesis that Christian ordination was modeled on rabbinic ordination by imposition of hands. According to E., the earliest form of rabbinic ordination was elevation to a vacant chair, and before 70 this elevation was to a chair in the Jerusalem Sanhedrin. In both Judaism and Christianity, ordination by imposition of hands was of second-century origin, arising from the earlier custom of laying on hands to communicate the Spirit. In "Christianity before the Apostles' Creed," E. takes a view much like that of W. Bauer, namely, that there was no normative Christianity before the end of the second century, when the creed became the touchstone of orthodoxy. In the early years Catholic, Gnostic, and Marcionite Christianity flourished, each with a certain predominance in a specific region of the Church. Only gradually did Catholic Christianity gain for itself acceptance as orthodoxy, thus rendering the other forms of Christianity

heterodox. Other articles worth attention touch on the Muratorian Fragment, the formula *creatio ex nihilo*, and the relation between baptism and Roman law.

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FOUNDATIONS OF BIBLICAL SPIRITUALITY. Translated by Joseph A. Grisipino, S.M. New York: Alba House, 1965. Pp. 142. A translation of seven essays on biblical spirituality by contemporary French scholars: Lefevre, Salet, Lochet, Lyonnet, and others. Lochet discusses love and the Trinitarian life; Ghysens writes an interesting essay on peace; Lyonnet explains once again (and it is worth repeating) his teaching on Christian freedom in St. Paul. The last article is the best, in style and in new penetration. Prolific Sister Jeanne d'Arc shows her grasp of Scripture, theology, and philosophy in a refreshing study of poverty and detachment, a study quite free of the tottering thinking too often undergirding discussions of this subject. The book is slightly marred by several mechanical errors (pp. 13, 21, 47, 67) and statements one may question: "clearly, then, faith is humility" (p. 111), and the citation of Phil 2:13 to illustrate God's suggesting of beneficial thoughts to a man (*ibid.*). More important, we would wish Scripture writers on the spiritual life to follow papal example (Salet does it effectively) and enrich their analyses of biblical spirituality from the vast mine of still valid patristic thought. The value of this slim volume suggests a need for a more extensive anthology of biblical spirituality that would include, together with outstanding contemporary studies issuing from many nations, well-selected excerpts from the unsurpassed masterpieces of the great patristic commentators.

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THE ANCIENT POPES. By E. G. Weltin. *The Popes through History* 2. Westminster, Md.: Newman, 1964. Pp. xv + 369. \$4.50. In 1961 *Eugenius IV*, by Joseph Gill, appeared as Vol. 1 in a new series, *The Popes through History*, edited by Raymond Schmandt. The real beginning of this important enterprise is W.'s volume. It contains just about all that is reliably known about the first forty-four successors of St. Peter to A.D. 440, stopping short of Leo the Great. The popes before Leo have not left any extensive record of their activities or policies. In fact, the record is so meager that it is quite impossible to write a biography of any single one. It becomes necessary to treat them as representatives of an institution rather than as personalities in their own right. W. sketches the civil and ecclesiastical background of each age, follows the extant papal letters and fragments very

carefully, and squeezes the most he can out of the remaining sources. His material is arranged in nine chapters, with catchy titles, e.g., "Blessed Are the Meek" and "Solomon in All His Glory" (referring to Pope Damasus). His analysis owes something to the methods of modern sociology and even of political commentators. Many of his emphases reflect the interests awakened by Vatican II, especially on the collegiality of the episcopal office. He disavows any intention to write for specialists, but his general bibliography and the notes at the end of each chapter are sufficient pointers to the best in modern research. His conclusion sounds a little bit like a journalist writing from Rome during the sessions of Vatican II: "The papacy . . . deliberately embraced such Roman attitudes as intellectual simplicity, conservatism, institutionalism, legalism, common sense discipline, and practical justice. Pope after Pope, as we have seen, showed in his conduct of his office how these values could be combined with the Christian theological objectivity, ethical security, and basic human equality."

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**GREAT HERESIES AND CHURCH COUNCILS.** By Jean Guitton. Translated by F. D. Wieck. New York: Harper & Row, 1965. Pp. 101. \$4.00. It is unfortunate that the original title of this work, *Le Christ écartelé: Crises et conciles dans l'église*, has not been preserved in the more prosaic English, which misleads to the degree that a history of heresy might be expected. Obviously, historical facts cannot be avoided, but the book itself is a thesis work, approaching the various Church crises in a highly personal fashion. This is not to say that the work is subjective, but rather to suggest that it is interpretative. Its form might best be described in musical terms: theme with seven variations. The theme, Augustinian in its roots, suggests that man's intellect can only develop a limited number of solutions to any problem; heresies are the solutions or choices as regards the central mysteries of Christianity—particularly the mystery of Christ as *ichthus*. These choices, each a partial dismemberment of Christ, have two aspects: the obviously negative one of secession (succinctly summarized by an anathema) and the less clearly visible positive one of incision (an obscure promise of a movement towards reintegration). G. strongly suggests that the affirmations of the choices, once detached from the negations, form a series of converging lines capable of joining in an ultimately richer unity. The seven variations presented on this theme are: Judaism, Gnosticism, Arianism, Mohammedanism, Catharism, Protestantism, and Atheistic Humanism. (Obviously, G. is using "heresy" in an analogical way, indicating doctrinal crisis.) History



strikes G. as a spiral, and he carefully develops these doctrinal crises in terms of this historical view. The results are gratifying in that the inner meaning of each heresy is encompassed while its relation to present problems is illuminated. History treated in this spiral fashion produces some interesting results: the attitude towards being of Gide and Sartre as rooted in Basilides and Valentinus; Caesaropapism as a consequence of Arianism; the Pure Ones of Catharism as ideological consorts of the perfect Party Member of Communism. Perhaps the most significant element of this work is to be found in the masterful way that G. has seized the core of each of these doctrinal crises; history becomes the servant, not the master, and yet the historical is in no way violated. It requires, for example, sheer genius to cut through the morass of Gnostic phenomenology and to decipher that Gnosticism, stripped of its cosmogonic emanations, is still very much a theme of our times. All these doctrinal variations play on this same theme, so that G.'s methodology makes a fugue of our present status; the seven theme-variations are the basis of the polyphony of this period, and G. has provided us with the contrapuntal rules governing the development. G.'s own non-polemic spirit marks the composition *andante moderato*; in appreciation, the reviewer can only suggest that the work be played *da capo al fine*.

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PATROLOGIAE CURSUS COMPLETUS, SERIES LATINA: SUPPLEMENTUM 3, fasc. 1-3. Edited by Adalbert Hamman, O.F.M. Paris: Garnier, 1963-64. Cols. 1108.

Hamman's Supplement to *PL* 1-96 (Tertullian to Bede), projected for four volumes (cf. *TS* 21 [1960] 64-65; 24 [1963] 448-49), has for its twin purpose (1) to render more useful what is already in Migne by adding the latest results of scholarly criticism, and (2) to complete and enrich *PL* by presenting the text of patristic works which were forgotten by the original editors or were discovered later, and are now scattered in periodicals or scientific tomes not always easy of access. *PLS* 3 (= *PL* 49-65, Cassian to Fulgentius of Ruspe) now has three of its four fascicles in print. Some of the more significant texts published in these fascicles are: Hilary of Arles, *Expositio in epistolas catholicas*; Peter Chrysologus, a number of sermons, some spurious; an anonymous (Arnobius?) *Liber ad Gregoriam in palatio constitutam*; Quodvultdeus, sermons *De accedentibus ad gratiam* and *De tempore barbarico*; three doubtful sermons of Leo the Great: two *De Macchabaeis*, one *De ascensione*; the *Liber testimoniorum fidei* connected with the name of Faustus of Riez, his *Epistola ad Benedictum Paulinum*, and several sermons and a *Tractatus de symbolo* doubtfully his; the large collection of sermons known as *Collectio Eusebii Gallicani*, ascribed by some scholars to

Faustus, by others to a number of different homilists; Gelasius I, *Tractatus de duobus naturis adversus Eutychen et Nestorium*; Epiphanius (Latinus), *Interpretatio evangeliorum*; Dracontius, *Romulea* and *Orestis tragoedia*. Important, too, is the wealth of information (e.g., on authorship of disputed works) which Hamman has extracted from patristic research and presented in splendidly concise and usable fashion.

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LES CONDITIONS POSITIVES DE L'ACCESSION AUX ORDRES DANS LA PREMIÈRE LÉGISLATION ECCLÉSIASTIQUE (300-492). By Paul-Henri Lafontaine, O.M.I. Ottawa: Ottawa Univ. Press, 1963. Pp. 392.

Before the period covered in this book (from the Council of Elvira, ca. 300, to the election of Pope Gelasius I), there had been canons established for orders by earlier councils and popes, but such action was sporadic and in response to particular circumstances. Once Christianity acquired state recognition, councils became frequent and legislation more or less universal; by the end of the fifth century the fundamentals of Church law on access to orders were fixed. L. considers masculine sex, baptism, freedom of commitment (conditions of validity), age, purity of life, knowledge, proper progression through the stages to higher orders (conditions of liceity). Juridical sources are primary (conciliar canons, papal decretals, imperial constitutions), but L. sets them in the historical context which reveals the origin and point of the laws. For example, chap. 1 on masculine sex as a requirement: L. points out that this legislation was an answer to the encroachment by women in the domain of clerical functions and to their resistances and claims to be justified on doctrinal grounds (especially in heretical sects); L. goes on to explain the quasi-clerical institution of deaconesses which was accepted by the Church. Thus the legislation comes to life as its historical roots are revealed. These same historical conditions have now disappeared for the most part, and thus the claim can be made that today the question of masculine sex as a requirement for orders ought to be re-examined. L. is not in a position, nor does he attempt, to show that the requirements are immutable; what he does show is that they were not arbitrarily introduced.

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MARIA NELLA SCRITTURA E NELLA TRADIZIONE DELLA CHIESA PRIMITIVA 2: STUDI E PROBLEMI 1. By Fr. Spedalieri, S.J. Messina: Editrice "La Sicilia," 1964. Pp. 131. L. 900.

The first of five fascicles that will make up Vol. 2 of studies on Mary in Scripture and tradition (for Vol. 1, see THEOLOGICAL STUDIES 23 [1962] 471-72), in which S. promises to treat

problems that could not be given adequate treatment in Vol. 1 because of its plan. In this first fascicle, chap. 1 is an exegetical study on the Marian content of Ap 12. S. devotes a number of pages to the structure of the Apocalypse, because too often exegetes relegate Mary to a secondary role from a false apriorism in determining the general theme of the book. The woman of Ap 12 is neither Sion of the *OT* nor the Church, but Mary, the mother of Christ and of Christians. Contrary to S., the reviewer feels that the Church of the *OT* and of the *NT* cannot be excluded altogether from the image of the woman. But, though one does not always agree with S.'s conclusions, one can only gain a better insight from examining his argumentation. In chap. 2, S. carefully analyzes the documents of the early Church till the end of the fourth century relative to Mary's spiritual motherhood. He rightly rejects the view of some modern scholars who claim that the early churchmen argued from the Church's spiritual motherhood to Mary's, and he correctly rejects the exaggerated and inexact notions of some outstanding scholars that Mary's spiritual motherhood has little basis in the writings of the early Christians. In chap. 3, S. gives a picture of Mary according to Leo the Great, showing how pregnant with Marian thought are the often concise statements of this great doctor of the Incarnation.

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**SACRAMENTS: THE GESTURES OF CHRIST.** Edited by Denis O'Callaghan. New York: Sheed & Ward, 1964. Pp. xii + 194. \$4.00. Ten essays, delivered at the Maynooth Union Summer School in 1963, on the more recent orientations in sacramental theology which are linked with such authors as Casel, de Lubac, Semmelroth, Rahner, and Schillebeeckx. The general theme: the saving work of Yahweh for the Hebrew nation (sacrament of the divine Presence) foreshadowed the saving work of Christ (sacrament of God), which is re-presented for the benefit of mankind through the Church (sacrament of Christ) in her essential activity (word and sacramental rites). This approach alone can do justice to the religious significance of the seven sacraments and satisfies contemporary demands. All the essays are interesting and informative, if not equally penetrating. The contributions of D. O'Callaghan ("Christ, Sacrament of God"), C. Ernst ("Acts of Christ: Signs of Faith"), K. McNamara ("The Church, Sacrament of Christ"), and S. Fagan ("Sacramental Spirituality") are particularly good examples of the current theological endeavor to show the relationship between the various aspects of this sacramental economy of salvation. There is also a good summary, by T. Marsh, of the historical development of the theology of the sacramental character. One small point: three times the text of St.

Augustine's *Epist.* 187, 34 (*PL* 38, 845) is quoted (pp. 25, 76, 157). It should read: "Non est enim aliud Dei mysterium, nisi Christus, in quo oporteat vivificari mortuos in Adam." However, twice *sacramentum* is substituted for *mysterium*. This misquotation, very popular in the last few years, is, I believe, traceable to the first Dutch edition of Schillebeeckx' *De Christus-ontmoeting als sakrament van de Godsonthoening* (1957), where it is given a prominent place on the first page of the first chapter. This error was corrected in the French, German, and English translations by the simple expedient of omitting the quotation altogether (I was not able to check the later Dutch editions). Nowhere in his writings does Augustine refer to Christ precisely as *sacramentum*.

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Edward J. Kilmartin, S.J.

YEARBOOK OF LITURGICAL STUDIES 5 (1964). Edited by John H. Miller, C.S.C. Collegeville, Minn.: Liturgical Press, 1965. Pp. 195. \$4.50; \$2.50 paper. Taking the Liturgy Constitution as subject, *YLS* 5 offers commentary on some aspects of it. After a short essay by Lewis H. Briner, of McCormick Theological Seminary, on his reactions to the Constitution (singling out the emphasis on Scripture, on worship as a community activity, and on the vernacular), three studies take up "Preaching and the Constitution on the Liturgy" (W. Toohey, C.S.C.), "Bible Devotions" (T. Kelly, C.S.S.R.), and "Distribution of Liturgical Roles according to the Constitution" (J. H. Miller, C.S.C.). This series of articles is disappointing, not in what it says, but in what it does not say. Perhaps the editors felt that the more doctrinal sections of the Constitution have been adequately covered in other commentaries and in books on liturgical theology in recent decades. There has certainly been a great deal written; but "covering" often does not mean coming to grips with basic questions. The commentaries I have seen avoid, e.g., saying anything helpful about the presence of Christ in His word when the Scriptures are read (Constitution, n. 7). Doubtless this is a difficult subject, but the point is important, especially since this presence is often quickly extended to the sermon or homily. Thus, Fr. Toohey cites paragraph 33 of the Constitution about the liturgy being instruction as well as worship, for "in the liturgy God speaks to His people and Christ is still proclaiming His gospel," and then goes on to say: "The instruction, explanation, exposition is, then, not mere religious information *about* God—it is God's own announcement and communication to His people. . . . The homily must be an actual instance of Christ announcing the gospel in the present moment" (p. 22). Whether these statements about the homily are true or not—I am not sure even of what they mean—it is not evident that the

Constitution is speaking of the homily at all here. Current Catholic enthusiasm for "the word," laudable and necessary though it is, has produced a tremendous crop of clichés (I am not alluding now to Fr. Toohey's generally fine and instructive essay), and the Constitution has, if anything, increased the yield. In this atmosphere, perhaps we need to be reminded that the liturgy decree merits the same remarks as Fr. Charles Davis recently made about the Constitution on the Church: "The method adopted here [chap. 1], and retained as far as possible elsewhere, is to set forth the biblical and traditional data. This approach has its advantages and its limitations. Its advantages are to present an exceedingly rich doctrine and to do so in a way that corresponds to the liturgical and catechetical needs of our time. . . . The limitations may be summed up by saying that the contribution of an organizing theological understanding is slight. The data are intelligently arranged, but little more is achieved. The work of genuine synthesis, unifying the data from one or several higher and more general viewpoints, still remains to be accomplished" (*Clergy Review* 50 [April, 1965] 281-82). It is not enough to quote the Liturgy Constitution as though it were what it is not; that would be simply to engage in the conciliar fundamentalism that has plagued us far more than "Scholastic" theology. The "Survey of Liturgical Literature" is marked by the effort to give at least a brief résumé of the contents of as many items as possible, where the title itself does not already indicate the scope.

Woodstock College

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

LITURGISCHES JAHRBUCH 13 (1963), 14 (1964). Münster: Aschendorff, 1963, 1964. Pp. 256, 292. DM 22.— each. Among the articles of more than local German interest in the 1963 volume, the following may be noted: John Hennig, in "Haeretica pravitas" (pp. 9-21), traces the history and meaning of this formula; in determining the meaning, he is helped by the fact that the phrase was removed from the new baptismal ritual for adults, but not from the seventh *oratio fidelium* on Good Friday; this latter prayer has now been totally rewritten, but this does not affect the validity of H.'s analysis. H. also contributes an interesting essay on methodology, "Zur soziologischen Betrachtung der heiligen Messe" (pp. 202-12). Another primarily historical article is Philipp Hofmeister's "Der Handgang in der Kirche" (pp. 238-49); it traces the custom of a cleric, consecrated virgin, etc., placing their hands in the hands of the bishop or other superior as a gesture of dedication and submission: its origin, use, disappearance in many cases (leaving behind various *in manus* formulas, e.g., "emissio votorum in manus"). Two articles suggest cycles of readings for Mass: Otto Stevens suggests a four-year cycle, one year for each Gospel; Heinrich Kahlefeld

likewise proposes a four-year cycle (for the first reading as well as for the Gospel), but all the readings would also be done in a single year by putting them on Sunday, Wednesday, Friday, Saturday; in the second year the Wednesday reading would move to Sunday, and the former Sunday to Saturday and so on—this so that the faithful who would usually attend Mass only on Sunday may hear the whole cycle in four years. Two other articles also concern divisions of Scripture: Joseph Pascher on the distribution of the Psalms in the breviary, and Rolf Zerfass on the function of *lectiones* in the breviary. Attention should be paid to the critical review of the German edition of J. Daniélou's *Bible and Liturgy* by Alfons Kirchgässner (pp. 250-52). The 1964 volume prints the Constitution on the Liturgy in German and Latin, along with other important documents from the Holy See, the Congregation of Rites, and the German hierarchy. The translation of the Constitution is accompanied by several articles of commentary: Emil Lengeling on the principles and historical significance of the document, Ferdinand Kolbe on the practical measures taken, Franziskus Lock on the introduction of the vernacular, and Joseph Pascher on the ecclesiology of the document. Two noteworthy articles outside the series of commentaries are Franz Mussner's "'Cultic' Aspects of the Johannine Picture of Christ" and John Hennig's interesting "Man and Woman in the Liturgy."

Woodstock College

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

THE CHURCH AND THE LITURGY. Edited by Johannes Wagner. Glen Rock, N.J.: Paulist Press, 1965. Pp. viii + 191. \$4.50. The second volume in the *Concilium* series, with a view to putting "some of the ecclesial aspects of this [Liturgy] Constitution in focus" (p. 3), concentrates in its articles on the role of the bishop: "The Bishop and the Liturgy" (C. Vagaggini, synthesizing the data of the Constitution); "Relation between Bishop and Priests according to the Liturgy Constitution" (J. Pascher, on relation between presbyter celebrating liturgy and his bishop); "The Juridical Power of the Bishop in the Constitution on the Sacred Liturgy" (F. R. McManus); "Liturgy, Devotions and the Bishop" (J. A. Jungmann). There are two other articles: a short one on "The Role of Sacred Music" (J. Gelineau) and an excellent long one on "The Place of Liturgical Worship" (G. Diekmann); three bibliographical surveys: on church music, concelebration, and Communion under both kinds; a documentation on an odd subject for such a volume: "Evolution of the Concept of Economic Expansion" (R. Scarpati); and a short chronicle on "The International Congress on Education for the Priesthood in Western Europe."

Woodstock College

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

**RELEVANT LITURGY.** By Leslie W. Brown. New York: Oxford Univ. Press, 1965. Pp. vii + 87. \$1.50 paper. B. is Anglican Archbishop of Uganda and Rwanda-Urundi and has been active in drawing up new forms of Eucharistic liturgy for the Church of South India and later for the Anglican provinces of Africa. It is out of this practical background that he speaks of what is needed to make Christian worship relevant to contemporary man, i.e., intelligible and capable of evoking the response proper to an alive liturgy. For appropriate comments on the nature of Christian liturgy, B. quotes frequently from the Report on the Prayer Book of the 1958 Lambeth Conference, the Report on Worship of the Fourth Faith and Order Conference at Montreal, 1963, and the Constitution on Liturgy of Vatican II. These he rightly sees as converging in a remarkable way (if we consider past centuries) and as aware of common, fundamental problems. The informed reader will find nothing new on the nature of Christian liturgy here, but B. does not pretend to novelty or to special insight. His contribution is to increase our awareness of the practical problems of making ancient liturgies speak to our contemporaries while remaining true to their nature and function. Even here B. deals almost exclusively with the liturgy in non-Western cultures, although he is aware that the problem there is quickly becoming the problem of Western culture, viz., that all traditional culture is being swallowed up by the technological culture of an urbanized society. He offers no theoretical solutions to the problem, but does present a pragmatic one: the "Liturgy for Africa" drafted in 1963 and to be used experimentally for a few years. It has many attractive elements in it and could well be meditated by those in the Roman Church who may be engaged in revision of the liturgy.

*Woodstock College*

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

**EINHEIT UND GLAUBE: JOHANN ADAM MÖHLERS LEHRE VON DER EINHEIT DER KIRCHE UND IHRE BEDEUTUNG FÜR DIE GLAUBENSBEGRÜNDUNG.** By Paul-Werner Scheele. Paderborn: Schöningh, 1964. Pp. viii + 352. DM 26.—

Unity of the Church and faith are correlative realities for Möhler, as they are for Christ in Jn 17, which is the central biblical inspiration of M.'s theology. The two realities are again at the center of religious thought in the ecumenical age: the consciousness of unity both as largely given and as a goal to be striven for, and of faith as a necessary foundation of and way to full unity. S.'s concern is to show the significance of M.'s doctrine for the genesis and being of faith, i.e., for *Glaubensbegründung* in an extended sense: "Zu ihr wird nicht nur das rationale Element gezählt, das zum Glaubwürdigkeitsurteil durch die Vernunft führt, sondern alles, was das

Werden und den Vollzug des Glaubens wie seine Konkretgestalt begründet" (p. 8). To this discussion, which forms the bulk of the work (pp. 127-339), S. prefixes an analysis of M.'s doctrine on the unity of the Church. This provides him with the points of reference for the main part of the book. The manifold facets of unity developed by M. are set forth most fully in the last section, on the significance of the Church's unity for the life of faith, with an aspect of faith as vital activity corresponding to each aspect of unity: Trinitarian origin of the Church, faith as personal communion with the triune God; the unity of the Church in truth, faith as act of knowing; the unity of the Church in its sacramental life, faith as a sacramentally determined event and process; unity in love, faith productive in love; unity in hierarchy, faith as a social act; the unity of the Church in history, faith as a historical act. These headings alone indicate the wealth of ideas which S. draws from M. and relates to present-day concerns.

*Woodstock College*

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

**THE HEART OF REFORMATION FAITH: THE FUNDAMENTAL AXIOMS OF EVANGELICAL BELIEF.** By Heinrich Bornkamm. Translated by John W. Doberstein. New York: Harper & Row, 1965. Pp. 126. \$3.00. Heidelberg's distinguished professor of Church history undertakes to summarize the major themes of the Reformation faith. He expounds the fundamental axioms ("by faith alone," "by grace alone," "Christ alone," and "Scripture alone") and presents some salient points of Luther's theology: theology of the Cross, ecclesiology, views of God and man. In a key chapter B. sets forth what he regards as "the abiding validity of the Reformation." In general he states the issues between Protestantism and Roman Catholicism very sharply. In his view the breach is absolute, since Catholicism demands faith in the Church's possession of the truth, while Protestantism arrives at truth through an unauthoritative interpretation of Scripture. In his rejection of the natural knowability of God and of any normative tradition, B. is adamant. Further, he maintains that it is impossible for the Catholic Church to accept the ecumenical movement—a position Catholic readers will find surprising. The translator states that this book, "without a trace of polemics or apologetics," will be helpful to those engaged in ecumenical dialogue, both Protestant and Catholic. But B. would seem to have written for the benefit of Protestants, and more specifically for conservative Lutherans. Catholic readers will regret that he does not show more appreciation of the ecumenical developments in Catholic theology during the past few decades and that he fails to situate Luther within the Augustinian tradition. In the absence of this context, the reader gets the impression that Luther was expressing orig-



inal insights even when he was simply repeating commonplaces of medieval theology.

*Woodstock College*

*Avery Dulles, S.J.*

ROME AND REUNION. By Frederick C. Grant. New York: Oxford Univ. Press, 1965. Pp. v + 196. \$5.00. A welcome addition to the small but growing shelf of works addressed primarily across the Roman Catholic and non-Roman Catholic divide. The papacy is a delicate subject to discuss across this divide, since, whatever the situation in other controversial loci, the ecumenical movement has thus far found it difficult to do anything but register disagreement about the papacy. G. makes the papacy the central topic of his book, and for that all should be grateful. It is his contention that the basic source of Roman-non-Roman disagreement is not the papacy itself but the highhanded and historically naive way in which the claims of the modern papacy are "found" in the *NT* and in the Christian literature of the early centuries. It is his further contention that, if and when the papacy exercises Christian leadership of such nature that non-Roman Christians can recognize the presence of the Holy Spirit in that leadership, the papacy will no longer be the divisive factor it has been for so long. The scriptural and historical arguments will not be decisive, if for no other reason than that they fail, according to G., to establish a papacy of divine right. What will be decisive will be the pragmatic test. G. raises many issues, though owing to the brevity and informality of his book these are sometimes not analyzed in what would seem the necessary detail. Most important, it is not always clear just what is meant by "the papacy." Or rather, the question is not quite focused whether "the papacy" shorn of its *NT* trappings and justification remains "the papacy" in a sense meaningful to Roman Catholics. It is an important service of G.'s book to focus attention on the need, within Roman Catholicism, for a confrontation between history and dogma with regard to the papacy. G.'s charge that the Roman Catholic interpretation of the *NT* and the early history of the Church has been tendentious cannot be gainsaid, whatever one's disagreements might be with the details of G.'s own interpretation. As this tendentiousness is reduced, the situation in the Church will doubtless change, though at present it seems most unlikely that the change will be of precisely the sort for which G. is calling.

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*James J. McCue*

THEOLOGIE ALS ÖKUMENISCHER DIALOG. By Paulus Wacker, Paderborn: Schöningh, 1965. Pp. xv + 571. DM 49.— Josef Hasenfuss (Würzburg) has himself written or, as here, inspired others to write numerous books

on Hermann Schell, original and wide-ranging theologian (1850–1906) whose work, once put on the Index, has been rediscovered and its genius appreciated. W.'s subtitle, *Hermann Schell und die ökumenische Situation der Gegenwart*, indicates the direction of his book. He is intent on showing the wealth of Schell's ideas in major areas (idea of God, Christology, Mariology, soteriology, justification, ecclesiology, revelation, the Church's catholicity, unity, and reform), situating them in relation to the mainstream of Evangelical-Lutheran doctrine as it has developed since Reformation times, and showing how Schell's work can promote the ecumenical purpose. Each section, rich in details, comparisons with other theologians, and insights into the ecumenical theological situation, ends with a set of "theses" that are intended simply to focus the main points of Schell's doctrine, whether it be corrective of Reformation ideas or a genial penetration of Catholic dogma or a happy widening of Catholic theology to show points where the separation between the confessions can be narrowed. All in all, a valuable book.

Woodstock College

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

SCRIPTURE AND ECUMENISM: PROTESTANT, CATHOLIC, ORTHODOX AND JEWISH. Edited by Leonard J. Swidler. Pittsburgh: Duquesne Univ. Press, 1965. Pp. vii + 197. \$4.95. The nine articles in this volume, originally read as seminar papers at Duquesne, do not deal with any single problem, though six of them, as the editor points out in his introduction, are primarily focused on the relationship between Scripture, tradition, and magisterium. Albert C. Outler notes the improvements in the revised schema *De revelatione*, but comments that even in its new form it is not worthy of being promulgated as a dogmatic constitution. Robert McAfee Brown gives a clear summary of Karl Barth's doctrine on Scripture and tradition. John Meyendorff maintains that since the living truth is its own criterion, no juridical norms (such as papal approval) can be finally decisive. George Tavard argues that all revelation is in Scripture, but only according to its "spiritual sense," which is unveiled by the Holy Spirit, eluding all methods and techniques. Markus Barth, protesting against a legalistic and idolatrous use of the formula "sola Scriptura," holds that the Bible's authority is always subordinate to the Holy Spirit, who gives understanding and life. Roland E. Murphy, O.Carm., notes the increasing agreements between Protestants and Catholics in OT exegesis and biblical theology. Rabbi Steven S. Schwarzschild contends that the Christian's acceptance of the Jewish Scriptures cannot provide a basis for common understanding unless the Talmud is also accepted. David Noel Freedman surveys the accomplishments and hopes of the movement toward a common Bible. Anthony A. Stephenson, S.J., closes with a weighty

inquiry into the respective strengths and weaknesses of biblical and Scholastic theology. Rarely does a symposium achieve such a consistently high level of scholarship, theological acumen, and articulateness. If some of the contributors have been forced to write too compactly, this is an almost inevitable result of the format of the book. But as it stands, this collection gives an excellent conspectus of the tensions between letter and spirit as currently felt in the various religious families which honor the Bible as the word of God.

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Avery Dulles, S.J.

**THE OTHER DIALOGUE.** By Joseph Gremillion. Garden City, N.Y.: Doubleday, 1965. Pp. 308. \$4.95. The "other dialogue" to which Msgr. Gremillion refers in his title is not the *aggiornamento* discussion within the Church provoked by Pope John, nor the consequent dialogue among Christians, but the dialogue which Pope Paul "explicitly commits the Church to continue, and to expand and deepen . . . with these 'profound voices of the modern world . . . beyond the frontiers of Christianity'" (p. 10). G. attempts to show the overriding necessity for such a dialogue in today's world and to stimulate all members of the Catholic Church not only to take part in it but to do so intelligently. He takes as his starting point the fact that social relationships have indeed multiplied in the modern world, reviews briefly the rise of the first "great civilizations" to show that it was only through the multiplication of social relationships in city life that what we call civilization was possible, and then shows how Pope John dealt with the modern multiplication which he called socialization (pp. 23-57). G. then deals with the revolutions of the West under the rubrics of "conflict and renewal," "Christian universalism," and "world westernization" in thirty thought-provoking pages. Next he turns to the substance of his book, "The Great Issues," i.e., the problems of race and nationalism (where he shows insight and personal concern), of property and work, of the relationships between the developed and the less developed countries, of the reforming and revolutionary ideologies in Latin America, Sub-Saharan Africa, and Asia and North Africa, and finally of population growth. In dealing with these problems, G.'s point of view is the effort being made by the Church to discuss these problems with all men and to bring all her resources to bear on their solution. At times he tends to overwhelm the reader with listings of ameliorative agencies, but he makes the necessity for broadly based institutional help on the international level overwhelmingly clear, and his own Christian concern is an ideal exemplar of the spirit which must suffuse such institutional aid if its goal is to be attained. His ten-page treatment of the population problem is blunt and

effective, although no new insights are offered. G.'s book is for the hopefully ubiquitous "general reader," to whom it can demonstrate the Church's practical concern for the people of the world and in whom it may well spark intelligent Christian concern for world-wide problems.

*Fordham University*

*Robert J. McNamara, S.J.*

**CATHOLICS AND BIRTH CONTROL: CONTEMPORARY VIEWS ON DOCTRINE.** By Dorothy Dunbar Bromley. New York: Devin-Adair, 1965. Pp. xv + 207. \$4.95. In the face of the slowly erupting phenomenon of the mass media of communication, the theologian is confronted with at once the capability and the need for dialogue, not only with other theologians but also with the whole people of God and their contemporaries. But with the rapid occurrence of theologically relevant facts and countless opinions, e.g., in the birth-control controversy, there is need for a new genre of theological writing. B.'s work is further evidence that such a genre has arrived in book form. It may be called the genre of "theological reportage." Her work illustrates the qualities that such reportage must contain: it will have to be responsible, honest, courageous, dispassionate, unslanted, unbiased, factual, thoroughly informed, and well documented. These qualities, as B.'s chap. 8 explicitly points out, are ones in which theologians too might well seek renewal. Also, theological reportage will have to be informative rather than didactic. And to the extent that personal opinions, summaries, and conclusions are sometimes necessary, they must be clearly distinguishable as such. B.'s failure is rather that of not presenting any summaries or conclusions at all, thus leaving the reader with a thirst for a greater sense of continuity and direction. Closer collaboration with theologians and other specialists might minimize such a liability. And in B.'s work it would also have prevented her from omitting the important contributions (made before the fall of 1964) of Bishop J. M. Reuss and Frs. Alfons Auer, L. Weber, and R. T. Francoeur, as well as the key points made by L. Dupré and Frs. W. van der Marck and M. O'Leary. Since keeping up with the opinions of these and countless others has been a rather full-time hobby, especially in the bumper-crop year of 1965, it is hoped that B. will write another book continuing where she left off in the fall of 1964. The work of this non-Catholic author provides an example of what excellent service can be given by theological reportage.

*Conception Abbey, Mo.*

*Roderick Hindery, O.S.B.*

**DIE PHILOSOPHISCHEN WURZELN DER THEOLOGIE ALBRECHT RITSCHLS.** By Paul Wrzcionko. Berlin: Töpelmann, 1964. Pp. 264. DM 36.— This monograph responds to a recent tendency in German theology to find

a pattern of similarity between the dominant theological positions of the present time and those of the last century, thus raising a hope that progress can be made beyond the present. The contrast between the revelational stress in Barth and the anthropological stress in Bultmann and Gogarten resembles the contrast, in the 1840's, between the Hegelian theologians and Schleiermacher. But Albrecht Ritschl found a way out of that dilemma, and perhaps his example will provide encouragement for creative work today. Not only in his main work on justification but also in a separate treatise on theology and metaphysics, Ritschl turned to philosophy for liberation. The present work examines the two philosophical roots of his conception of theology: the methodological-epistemological and the ethical-religious. In both cases he went back to Kant for guidance, and it has been generally assumed that Ritschl brought out the religious virtualities in the Kantian philosophy and established its firm claim to be the philosophical transcription of the spirit of Protestantism. But W. shows that this is too simple an account of the relationship between Kant and Ritschl; by bringing out some complicating factors, he does a service to both. On the epistemological side, Ritschl did not study the first *Critique* directly but always through the eyes of the Neo-Kantians and Lotze. While reproving Lotze for having a hypothetical ontology, R. borrowed from him the basic doctrine of the reciprocal relationship of subject and object. This furnished a formal rule of their inseparability, which affected Ritschl's interpretation of every historical event in Scripture. As for the ethico-religious root, W. is specially severe upon Ritschl for misreading Kant. It is Ritschl, not Kant, who absolutizes the ethical law and submits all religious meanings to the criterion of man's ethical self-understanding. It is to Ritschl himself, not to Kant, that must be traced the "identifying transposition" of practical reason with the will and actions of God. One might conclude that Ritschl cannot therefore preserve the independence of revelation in Scripture; but he does permit the man of faith to treat the transposition from a scriptural basis, using it to resolve the Kantian antinomies about God and man. W. helps us to keep Kant himself distinct from the Ritschlian interpretation of him, thus suggesting that there may be other ways of reading Kant which will lead beyond the perpetual exegesis of Barth's and Bultmann's writings.

*Saint Louis University*

*James Collins*

THE FUTURE OF MAN. By Pierre Teilhard de Chardin. Translated by Norman Denny. New York: Harper & Row, 1964. Pp. 319. \$5.00. The twenty-two papers here gathered under a common title are variations on one great central theme, Teilhard's vision of the future. Most of the articles were

published in French periodicals; six have not previously appeared in print. Since the greater number were written from 1945 on, after *The Phenomenon of Man* and *The Divine Milieu*, they convey the author's mature thought. The perspective is consistently evolutionist. T. never wearies of repeating that the universe is not static; the cosmos is a cosmogenesis. Man himself is immersed in an evolutionary process; mankind is an anthropogenesis. The race is heading toward ultrahuman unification. In reaction to the pressures of population growth, human society will increasingly organize itself. Individuals are initially compelled, and eventually desire, to arrange their communal lives more efficiently, first to preserve and later to enhance their freedom of action. Closer association will reveal and release forces of attraction between men that are as powerful in their way as nuclear energy. At the present time a grave problem confronts Christianity. Religion has traditionally sought to perfect man by directing him upward toward God, and has been little concerned with purely human progress. But men are now convinced that they can complete themselves by moving forward, and find little to interest them in the Church. The vital question is whether human salvation is to be found by looking above or by looking ahead. T. insists that no such choice is imposed; the two movements must be combined. The supernaturalizing Christian Upward must be incorporated into the human Forward. And so faith in God will recover all its power to attract and convert. In Christ, who carries anthropogenesis forward and upward to its final goal, we can believe wholly in God and in the world.

*St. Mary's College, Kansas*

*Cyril Vollert, S.J.*

**HYMN OF THE UNIVERSE.** By Pierre Teilhard de Chardin. Translated by Simon Bartholomew. New York: Harper & Row, 1965. Pp. 158. \$3.00. Not Teilhard the scientist but Teilhard the mystic addresses us in this collection of short works. Most notable among them is "The Mass on the World," written during a scientific expedition in China's Gobi desert. Lacking the bread and wine needed for celebrating the Holy Sacrifice, T. endeavored to fulfil his priestly office as best he could by offering the entire world to God. He was able to do this the more readily since he had for years appreciated the cosmic function and planetary dimensions of his daily Mass. The second part, "Christ in the World of Matter," consists of three brief stories composed in the style of Robert Hugh Benson, whom T. greatly admired. In varying ways these mystical tales bring out Christ's power of permeating all reality. The next item, "The Spiritual Power of Matter," is also cast in narrative form. It extols the utility and nobility of matter for the construction and well-being of man. The hero "felt pity for those who take

fright at the span of a century or whose love is bounded by the frontiers of a nation." Opposed to such pettiness is the truth that universal matter and immeasurable time "by overflowing and dissolving our narrow standards of measurement reveal to us the dimensions of God." A final section, "Pensées," is a compilation of excerpts from many of the author's published and unpublished writings. Some of the passages, illuminated by memorable sentences, clarify his basic insight that the focal point of the evolutionary process is the Man on the Cross, unifying center of the world. T. once expressed his desire to be the apostle and evangelist of Christ in the universe. This book contributes evidence of the extent to which he realized that ambition.

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*Cyril Vollert, S.J.*

CHRÉTIENS DE TOUS LES TEMPS: TEXTES DU I<sup>er</sup> AU XX<sup>e</sup> SIÈCLE. Paris: Editions du Cerf.

*Kierkegaard: La difficulté d'être chrétien* (1964; pp. 310; 12 fr.), edited and introduced by Jacques Colette, O.P., is, as the title hints, not a general introduction to K.'s thought, but a selection of texts to show what K. meant by "becoming a Christian." The texts are given under three main headings: "Autobiographie," "Un itinéraire existentiel: De l'ignorance à la révélation," "Un itinéraire existentiel: De l'angoisse à l'amour." There is little annotation, but this is compensated for by the second part of the Introduction (pp. 35-88), which analyzes in detail K.'s progress "from ignorance to the hearing of the Word which saves, from *Angst* to love." There is a helpful chronological table (events correlated with the writings) and a detailed analytic *Guide de lecture* to French-language translations of K. and literature about him. *Cardinal Suhard: Vers une église en état de mission* (1965; pp. 368; 14.40 fr.) contains a wealth of texts and an introduction by Olivier de la Brosse, O.P. The editor has been able to draw not only upon S.'s published writings but upon the many unpublished materials collected by his confrere, H. Bouëssé, O.P., for a biography. The Introduction (pp. 9-43) sketches the development of S.'s career and thought. Added are two chronological tables whose value to the general reader will extend far beyond the present book; the first correlates public events in France with events in Church life from 1870 to 1927; the second, far more detailed, correlates, for 1928-49, events in S.'s life (made bishop of Bayeux and Lisieux in 1927, died in 1949), in the Church at large, in French public life, and in French Catholic intellectual life. In *Saint Thomas d'Aquin: L'Homme chrétien* (1965; pp. 263; 12 fr.), A.-I. Mennessier, O.P., presents texts to show the specifically Christian thought of St. Thomas, which for many readers remains hidden behind the Aristotelian framework and the Scholastic apparatus. More particularly, M. apparently wants to bring out the salvation-history movement

which others have recently been at pains to show is present in Thomas' thinking. After an introductory series of texts on "Christianisme et religion," there are three main sections: "L'Ombre des biens à venir" (on OT sacred history, the law, the old covenant), "La réalité chrétienne" (grace, Christ, sacraments), and "Liberté du chrétien." In addition to a short general introduction to St. Thomas' work, M. provides an introduction to each main section of texts and even to the subsections, a glossary of technical terms, and a brief *Guide de lecture* to French books on Thomas. It would obviously be too much to say, without qualification, that "St. Thomas is (salvation-) history-minded," and M. would presumably accept Y. Congar's judgment to which M.-D. Chenu alludes in his brief *Postface* to this volume. But as Chenu points out and as M.'s texts show, there is no need to choose between Thomas and a salvation-history theology (whatever this last might mean), except possibly on the level of elementary theological instruction, nor to cultivate a theological schizophrenia by keeping the two in separate compartments. There is need, indeed, of a synthesis of the two, but is such a synthesis actually possible at present?

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MITTEILUNGEN DES GRABMANN-INSTITUTS DER UNIVERSITÄT MÜNCHEN 7-9. Munich: Hueber. Hermann Kunisch's *Meister Eckhart: Offenbarung und Gehorsam* (1962; pp. 37; DM 5.80) is an essay reprinted from *Meister Eckhart als Prediger: Festschrift zum Eckhart-Gedenkjahr* (Freiburg, 1960) and is an interpretation of Eckhart's mystical experience in the terms indicated in the title; K.'s expertise is in medieval philology and he has written a number of essays on the medieval mystics as well as edited an anthology of Eckhart, Tauler, and Seuse. Ludwig Hödl's *Die neuen Quästionen der Gnadentheologie des Johannes von Rupella OM (+1245) in Cod. lat. Paris. 14726* (1964; pp. 91; DM 15.—) is an edition of three questions on grace by John of La Rochelle, which H. discovered in the National Library, Paris. John handled the same questions, but in treatise form, in the already-known but unpublished Vatican ms.; H. edits the pertinent section of the *Tractatus* after each of the three Paris *quaestiones*. The long Introduction (pp. 7-49) deals with the Vatican and Paris mss., with Scholastic method and the question as a literary genre, and with the distinctive orientation of thirteenth-century theology of grace, as seen in John's second and third questions (Is grace created or uncreated? Is grace distinct from the virtues?). As an appendix, H. edits the *Tractatus de gratia* from Philip the Chancellor's *Summa de bono*, for Philip was the source of John's ideas. This is a valuable contribution to the growing library of medieval theological texts. So, in its own



much more limited way, is Richard Heinzmann's *Die "Compilatio quaestionum theologiae secundum Magistrum Martinum"* (1964; pp. 44; DM 8.80). The *Compilatio* belongs, in H.'s opinion, among those works which are not worth the effort and cost of printing, yet which ought to be made known, in the form of a table of contents, to scholars interested in the origin and development of theological problems and in the theological concerns of a period. The identity of Master Martin is not certain, but the *Compilatio* can be dated *ca.* 1190-1200.

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ENCICLOPEDIA DE ORIENTACIÓN BIBLIOGRÁFICA 1: INTRODUCCIÓN GENERAL; CIENCIAS RELIGIOSAS; 2: CIENCIAS RELIGIOSAS (CONTINUACIÓN); CIENCIAS HUMANAS (FILOSOFÍA). Edited by Tomás Zamarriego, S.J. Barcelona: Juan Flors, 1964. Pp. lviii + 829; xlv + 793. A Spanish-language bibliographical encyclopedia, intended to indicate within each area of organized knowledge (with major emphasis on the religious and human sciences) the recognized basic books and other more specific standard books and articles (written in Spanish, French, English, Italian, German, Portuguese, Latin, the only translations noted being those into Spanish) and to inform the student of their orientation, content, and scientific value. A tool, therefore, for students (envisaged are postbaccalaureate students), teachers, and librarians. More than six hundred specialists from twenty-nine countries have been called on to do the choosing, summarizing, and judging. The individual entries are not numbered, but each subheading is. Thus, under Scripture, New Testament, General Question, n. 215 = Textual Criticism, Codices, Families, and contains three items (Lagrange's two-volume introduction, V. Taylor's *Text of the New Testament*, and L. Vaganay's *Initiation à la critique textuelle néotestamentaire*). Under Dogmatic Theology, Chapter 3: Grace, Virtues, Sacraments, Article 3: Sacraments, Section 4: Eucharist, n. 457 lists works on the Real Presence; the five items given are Karl Rahner's article on word and sacrament, R. Masi's Italian book on the Suarezian theory of the Real Presence, E. Nuñez Goenaga's Spanish book on St. Thomas' doctrine, and two articles (by C. Colombo and F. Selvaggi) from the recent physics-transubstantiation discussion. The selection could be bettered. But even though one may dissent from the selection given under any heading, the *Enciclopedia* will certainly be very useful. One unfortunate editorial policy has been to list only the Spanish translation, where it exists, instead of the original; thus much of K. Rahner's writing, e.g., is given only in the form of its Spanish translation and under the date of the latter.

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**SOCIAL PRINCIPLES AND ECONOMIC LIFE.** By John F. Cronin, S.S. Milwaukee: Bruce, 1964. Pp. xxiii + 429. \$6.50. Not a retread, no warmed-over version of C.'s *Catholic Social Principles*. This new work includes the latest papal writings on social morality as well as data and examples from the current American scene. Though excellent, indeed without peer, the work has limitations. When C. deals with sociological in contrast to economic theory, these limitations appear. The terminology of the "lonely crowd" is misapplied to law instead of public opinion: other-directness is a concern with the opinion of other men, not the legal code. Again, the basic sociological concepts of custom and institution are treated in a casual manner. The gigantic problem of population pressures is oversimplified. John XXIII saw what others did not: the developing nations desire not bread alone, but a higher standard of living. In *Social Principles*, cultural differences are lightly dismissed. Even in the food we eat, culture plays an important role. True, the cultural aspects can be changed, but change comes about slowly in a tradition-oriented society. And the cultures of the developing nations are traditionalist, with a frequent overlay of sensitive nationalism. The treatment of racial discrimination is thorough and balanced; here the impact of civil law on public morality is succinctly but adequately discussed. One hopes that C.'s plea for teaching the social morality of the encyclicals in colleges will soon be heeded. The value of this book is enhanced by an annotated bibliography. Indispensable for courses in moral philosophy and theology and for confessional practice.

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*James J. Conlin, S.J.*

**THE UNIVERSITY IN PROCESS.** By John O. Riedl. Milwaukee: Marquette Univ. Press, 1965. Pp. 96. \$2.50. In this 1965 Aquinas Lecture, R., professor of philosophy at Marquette, examines the problems of the contemporary university, citing in particular the difficulties observed in the advancement of learning (with its concomitant problems of the place of research and the need for freedom), the role of theology, and the demands of professional education. In each area he is careful to delineate the historical factors which have shaped the present situation, thereby underscoring the crucial part played by extraneous forces in the development of formalized higher education. Although the wealth of material cited by R. in his presentation indicates commendable familiarity with the literature of the field, reliance upon it as corroborative evidence has apparently prevented him, within the limited confines of a single lecture, from offering anything particularly original or incisive. The germ of such an idea is found when he speaks of the university as autonomous in deciding its own end, but this

potentially exciting line of thought is left undeveloped. A plethora of problems faces higher education today, and R. has mentioned or alluded to almost all of them. The scope of the lecture is too wide for a significant contribution to the field. One would have hoped that the Aquinas lecture might provide a forum for the much-needed philosophical analysis of the contemporary university; R. has not utilized the opportunity as he might have done.

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Michael P. Sheridan, S.J.

PRAEPOSITINI CANCELLARI DE SACRAMENTIS ET DE NOVISSIMIS. Edited by Daniel Edward Pilarczyk. *Collectio Urbaniana* 3/7. Rome: Editiones Urbanianae, 1964. Pp. [42] + 121. For a better understanding of the theological atmosphere in which the thirteenth-century masters wrote, some knowledge of the twelfth-century Scholastics is a necessity. For St. Thomas, Praepositinus is an *auctoritas*, one of the few he cites by name, yet his work is almost entirely unedited. Fr. Pilarczyk here supplies a critical edition of the fourth part of P.'s *Summa theologiae*, on the sacraments ("The Old Law: Its Efficacy and Reward"; "From the Old Law to the New"; the seven sacraments) and eschatology (only two questions: Do the Church's suffrages help the damned? and eternal beatitude). An introduction gives the few facts known about P.'s life, catalogues his works, and examines the mss. of the *Summa*. A modest but valuable book.

DEUX CONGRÉGATIONS ET EXPOSITION DU CATÉCHISME. By John Calvin. Edited by Rodolphe Peter. *Cahiers de la Revue d'histoire et de philosophie religieuses* 38. Paris: Presses Universitaires de France, 1964. Pp. xxxiii + 49. 8 fr. The *Deux congrégations* (two conferences on Gal 2:11-21) and the *Exposition du catéchisme* (Calvin's explanation of part of his own catechism) were published together in 1563 and reprinted in 1564. All copies seem later to have disappeared. P. found one and here reprints the text with brief notes on literary and other allusions and with an introduction chiefly on the literary genres of the two works.

BIBLIOTECA DE AUTORES CRISTIANOS. Madrid: Editorial Católica. Volumes in this series since the last notice (*TS* 24 [1963] 737-38) cover many areas: Bible, Fathers, apologetics, ascetical theology, and history. In a class by itself is *Obras selectas de Mons. Angel Herrera Oria* (*BAC* 233; ed. by J. M. Sánchez de Muniáin and J. L. Gutiérrez García. 1963; xxxix + 894; ptas. 125). Bishop Herrera of Malaga has long been one of the most influential figures in the Spanish hierarchy; the writings gathered here, selected by the Bishop himself, are divided into six parts, which show the range of the

Bishop's interests: political thought, the press, historical sketches, social doctrine, apostolate of the laity, and spirituality and pastoral activity. The book is graced by an introduction, summarizing H.'s thought, from the pen of the Apostolic Nuncio, Archb. Antonio Riberi, and, like all the books in this series, is fully indexed. Nos. 234 and 240, along with 225, complete the *Comentarios al Código de derecho canónico* and will be reviewed together in a later issue (on Vol. 1 cf. *TS* 25 [1964] 466-67). No. 236, *Azar, ley, milagro: Introducción científica al estudio del milagro*, by José Ma. Ríaza Morales, S.J. (1964; pp. xx + 375; ptas. 95), is what its title claims: a study of chance and its laws, law in science and how it is reached, and natural laws, leading up to the question of miracles; there are three appendixes: the text of three discourses of Pius XII; the miracles of Lourdes; miracles in beatification and canonization processes. *Isabel la Católica: Estudio crítico de su vida y su reinado*, by Tarsicio de Azcona, O.F.M.Cap. (no. 237; 1964; pp. xl + 774; ptas. 130), relies heavily on unedited materials; the author refers throughout the book to an appendix giving the texts he is using, but unfortunately the appendix had to be cut down considerably when the time for publication came and it now contains only a sampling of the documents. The full documentation would have increased immensely the value of the book. Nos. 239 and 243 are Vols. 5 and 6 of the *Biblia comentada* (both 1964) by professors of the University of Salamanca. No. 239 contains the commentary on the Gospels by Manuel de Tuya, O.P. (pp. viii + 1329; ptas. 150), and no. 243 the commentary on the letters of St. Paul (Hebrews is included) by Lorenzo Turrado (pp. xi + 790; ptas. 125). The final volume will contain the rest of the *NT* and indexes to the whole series. The two volumes of patristic writings are bilingual editions, an advantage which the *BAC* has over many other modern collections of the Fathers. No. 235 is *Obras de San Agustín 19: Enarraciones sobre los Salmos 1*, edited by Balbino Martín Pérez, O.S.A. (1964; pp. 83\* + 780; ptas. 125), and contains a long introduction by José Morán, O.S.A., and the *Enarraciones* on Psalms 1-40; the indexes will appear in the final volume. No. 241 is a complete *Obras de San Cipriano*, edited by Julio Campos (1964; pp. 744; ptas. 125). The editor's introduction (pp. 1-75) deals with the life, works, theology, and influence of Cyprian; the text of the letters is Bayard's, of the treatises Hartel's. The last volume to be noticed here is *La vida religiosa* by Antonio Royo Marín, O.P., who has already contributed six volumes to the *BAC* (1965; pp. xi + 664; ptas. 115). The present volume deals with religious life under three headings: the canonical, the theological, and the ascetico-mystical, the last being also the lengthiest section, and the theological being concerned chiefly with the nature of the religious state.

TRANSLATIONS AND REPRINTS of books previously reviewed or noticed. *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*, ed. by G. Ernest Wright (Garden City, N.Y.: Doubleday, 1965. Pp. x + 542; \$1.95. Cf. *TS* 22 [1961] 661-63). André Feuillet, *The Apocalypse* (tr. by Thomas E. Crane; Staten Island, N.Y.: Alba House, 1965. Pp. 143; \$3.95. Cf. *TS* 25 [1964] 82-85). *Theology Today 1: Renewal in Dogma*, ed. by Johannes Feiner, Josef Trütsch, and Franz Böckle (tr. by Peter White and Raymond H. Kelly; Milwaukee: Bruce, 1965. Pp. v + 282; \$5.00. Cf. *TS* 24 [1963] 154-55).

### BOOKS RECEIVED

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

#### *Scriptural Studies*

- Barrosse, Thomas, C.S.C. *Christianity, Mystery of Love: An Essay in Biblical Theology*. Notre Dame, Ind.: Fides, 1964. Pp. 99. \$2.95.
- Beegle, Dewey M. *God's Word into English*. Grand Rapids: Eerdmans, [1960] 1965. Pp. x + 230. \$2.25 paper.
- Benoit, Pierre, O.P. *Aspects of Biblical Inspiration*. Tr. by J. Murphy-O'Connor, O.P., and S. K. Ashe, O.P. Chicago: Priory Press, 1965. Pp. 127. \$2.45 paper.
- The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*. Ed. by G. Ernest Wright. Garden City, N.Y.: Doubleday, [1964] 1965. Pp. x + 542. \$1.95 paper.
- Feuillet, André. *The Apocalypse*. Tr. by Thomas E. Crane. New York: Alba House, 1965. Pp. 143. \$3.95.
- Kilmartin, Edward J., S.J. *The Eucharist in the Primitive Church*. Englewood Cliffs, N.J.: Prentice-Hall, 1965. Pp. x + 181. \$5.50.
- Lohfink, Norbert, S.J. *Das Siegeslied am Schilfmeer: Christliche Auseinandersetzungen mit dem Alten Testament*. Frankfurt: Knecht, 1965. Pp. 273. DM 16.80.
- McKenzie, John L., S.J. *The Power and the Wisdom: An Interpretation of the New Testament*. Milwaukee: Bruce, 1965. Pp. xvi + 300. \$4.95.
- Morris, Leon. *The Cross in the New Testament*. Grand Rapids: Eerdmans, 1965. Pp. 454. \$6.95.
- Rusche, Helga. *Femmes de la Bible: Témoins de la foi*. Trad. de l'allemand par Roger Tandonnet, S.J. Paris: Editions de l'Orante, 1965. Pp. 175.
- Schelkle, Karl Hermann. *Discipleship and Priesthood*. Tr. by Joseph Disselhorst. New York: Herder and Herder, 1965. Pp. 142. \$3.50.