
The purpose of this book is to furnish college students and the general educated reader with an informative study in some detail on the leading religions of the world which are still currently practiced. Fr. Hardon, Associate Professor of Comparative Religion at Western Michigan University, is already favorably known by his The Protestant Churches of America (1956) and by numerous other publications in the field of religion.

The book contains seventeen chapters, which fall into three groups. Group 1 covers comparative religion and primitive religion (chaps. 1–2). Group 2, Oriental Religions, deals with Hinduism, Buddhism, Jainism, Confucianism, Taoism, Zoroastrianism, Shinto, and Sikhism (chaps. 3–10). Group 3, Religions of Judaic Origin, is devoted to Judaism, Early Christianity, Roman Catholicism, Islam, Eastern Orthodoxy, Protestantism, and Old Catholic Churches (chaps. 11–17). Following the main text, there is a list of quoted references, a select annotated bibliography (pp. 487–505), and a good index (pp. 507–39).

The author set himself a formidable task, but on the whole he has produced a good book, not only informative but also very readable. A few constructive criticisms are offered with the hope that it can be made a better book in a second edition that will undoubtedly be called for. On p. 10, Zarathustra is dated two hundred years too early. On p. 11, an unbroken continuity is implied for primitive revelation, but this view is no longer tenable. Celsus was a Greek writer, not a Roman (p. 12). The chapter on primitive religion needs some revision, as H. tends to rely a little too heavily on the ideas of the late Fr. W. Schmidt regarding the monotheism of the primitives. These ideas have subsequently been modified even by members of his own school. The treatment of the difficult subject of Zoroastrianism (chap. 8) could profit in places from a perusal of the latest and best book in the field, J. Duchesne-Guillemin’s La religion de l’Iran ancien (Paris, 1962). Somewhere in chap. 13 it would have been well to indicate how the term “Roman” came to be attached to Catholicism. The designations “The Catholic Church,” “Church of Rome,” and “Roman Church” are old, but, as Herbert Thurston, S.J., demonstrated in the first years of the present century, the term “Roman Catholic” was first used in a derogatory sense by the early English Protestants to describe those who remained faithful to the Church of Rome.
In view of our special concern with Vietnam, a paragraph on the strange syncretistic religion, Caodaism, which is flourishing in that area, would be desirable. In his bibliography H. has committed himself to English titles only. In the reviewer’s opinion this is a mistake, since a number of the best and latest studies, especially by Catholic scholars, are available only in French and German.

All in all, H. has written a very useful book, which can be warmly recommended to the readers for whom it is primarily intended.

Catholic University of America

MARTIN R. P. MCGUIRE


What transpires when the amateur and earnest reader approaches the Bible to find light for his mind and hope for his heart? How does the trained and experienced exegete proceed to discover textual meaning? On what basis does the Bible continually relate itself to the people called together by the great and mighty acts of God? To a generation more than slightly interested in self-awareness and in the more general problem of interpretation, M. limns the historical axis and mental sky in which current hermeneutics revolves.

Obviously, hermeneutics is not specifically a religious problem nor a Christian art. Aristotle had sought the meaning of traditional myths and especially the significance of the Homeric writings. From the rules of grammar, rhetoric, and poetry the Stoics moved on to the moralizing interpretation through allegory, a sort of comfortable observation of the text at second hand. With the coming of a Word of God in the Old Testament and the action of God in Christ, interpretation definitively ceased to be exclusively a matter for the speculative intelligence and became more clearly a question of existence. Thus the early Christians, for example, lived before they thematized interpretation. If the Alexandrians mediated the sometimes tranquilizing thalidomide of allegory and the Antiochenes transmitted the more permanent literal interpretation to the later Church, the Reformation developed two new interpretative principles: scriptura sola and the law-gospel contrast. These interpretative vehicles were but a step away from the critical approach introduced by Richard Simon in 1689 and perfected in and through the critical studies of Weisse, Wilke, and their German confreres. The interpretative mosaic was completed by the addition of the historical criticism begun in the nineteenth century and developed into
modern times. The demanding application of the critical-historical method has centered more and more on hermeneutics as procedure. Schleiermacher and Dilthey developed principles of hermeneutics. More recently Heidegger conceived the phenomenology of Dasein itself as a hermeneutic.

Both philosophers and theologians concern themselves with interpretation because of the extremely close bond between the object of will and intellect and the motion of these faculties toward their objects. Barth and Bultmann made early and clear marks on the scroll of hermeneutics. Readers of this journal are well aware of Barth's searchlight operation, which focused on Scripture as its own interpreter because of the absolute primacy and transcendence of God's Word. M. feels that the modern Continental problem of hermeneutics is ultimately traceable to Bultmann's dissatisfaction with the Barthian hermeneutic. N. A. Dahl indicates that Barth begins with the preacher of the Word, whereas Bultmann commences with the hearer of the Word. Thus there must be hermeneutic differences. Still, Bultmann performed exegesis before he explicitly reflected on its nature. Then one finds in Jesus (1926) hints and traces of the elements to appear more explicitly in Bultmann's three influential essays on hermeneutics.

M. rightly notes that the insights of Gerhard Ebeling are the most original and profound in the now well-charted lanes of the so-called post-Bultmann existential hermeneutic. Returning to Luther and profiting from modern phenomenology, Ebeling has developed the reality of Wort and Antwort, Word of God arousing the Word of faith, Word as more than simply objective communication but the terrain where existence becomes human. By the Word man takes a position in the total cosmos and before God. Thus is his existence called into question. The Word, therefore, is not simply an object of intelligence but is itself a principle and source of light. (Similarities to the Thomistic concept of faith appear; cf. de la Potterie's article “L'ontion du chrétien par la foi,” Biblica 40 [1959] 12-69.) Thus faith is a participation in the light which illuminates personal existence and consequently all other reality. Hence systematic hermeneutics must take cognizance of and illuminate the endless orchestration of Word and man.

Ebeling considers the homogeneous contributions of Heidegger and Bultmann to be the primary modern milestones deepening the scope and dimensions of hermeneutics. Their forward thrust lay in noting that interpretation took place even before the formal effort. Thus the primary phenomenon in comprehension is not in the understanding of the language but rather the understanding by and through language.

M. concludes by relating the problem of hermeneutics to Catholic theol-
ogy in the time of the Modernist crisis, by pointing out the more precise relation of hermeneutics and tradition, and by briefly indicating the speculative problem of the relation of exegesis to dogma.

In form and content compressed and controlled, M. programs the historic problematic of interpretation in the light of the preoccupations of Barth, Bultmann, Heidegger, Ebeling, and Fuchs.

Bellarmine School of Theology


The return to fundamental issues characterizes modern theology. One thinks of the concern with revelation, belief, and more lately with the problem of interpretation or the stance of man before a document of authoritative relevance. Here Schleiermacher, Dilthey, Heidegger, Barth, Bultmann, and Gadamer are the spokesmen. The editors of this second volume of a transatlantic dialogue have assembled focal essays by the prophets of the new hermeneutic: Gerhard Ebeling of Zurich and Ernst Fuchs of Marburg. John Dillenberger, Robert W. Funk, and Amos N. Wilder analyze the focal essays. John B. Cobb offers a reappraisal and Ernst Fuchs concludes with an apparently hastily written "Response to the American Discussion."

In each of the new-frontier volumes James M. Robinson has contributed the opening essays, which have been splendid summaries of the issues. Nobody would question R.'s grasp of the question and his at times overpowering acquaintance with the literature—a benefit that alone would make the volumes worth while. R. first analyzes hermeneia—speech, translation, commentary. He then advances to hermeneutics in its historical origin and development as a study of the textual language, of the historical setting, of the stylistic figures and literary form. At the turn of the century hermeneutics turned from explanation (erklären) to understanding (verstehen), a move that was really the first step toward the new hermeneutic. Theologians are familiar with the contribution of Barth and Jonas and the reversal of the subject-object schema to a climate in which the object—or better, the subject matter—classes the subject into question. Using the Heideggerian terminology, Bultmann wanted to know if man was asking the right questions. A further question was whether man chooses to understand his existence as the text in question understands existence. But whereas Bultmann sought the understanding prior to language, both Ebeling and Fuchs have focused on the understanding in and through the language.
Thus the new hermeneutic assumes that language rather than the man speaks. Heidegger had indicated that the interpreter must search for what is expressed beyond the conscious intent of the author. What shines forth in the language discloses the self. Because language is located at the center of man's nature, and man is being's spokesman, language's speaking is the condition of man's speaking, that is, language speaks only in man's speaking. In this light Fuchs can observe that interpretation is less understanding than language, which is primarily "a showing or a letting be seen." Hence R. is able to say that the characteristic of the new hermeneutic is, in Fuchs's words, that it is "faith's doctrine of language." Therefore, the hermeneutical discussion in Germany has shifted from the dialectic between mythological language and existential self-understanding to the dialectic between language and its subject matter.

No adequate critique of the new hermeneutic is yet possible, any more than one could accurately assess a football team after one or two games. But it seems evident that the new hermeneutic operates from a base large enough to be of benefit to philosophy, exegesis, and theology. Certainly, the new hermeneutic has already brought attention to all dimensions of human communication, but in particular has centered on the urgency of genuine communication in the case of authoritative literature. The new hermeneutic shows a commendable concern with the problem of understanding—both that which is prior to rules of interpretation and that found in and through language. Vol. 2 warns of what has elsewhere been called a Denzinger teaching of Sacred Scripture, which occurs when there is the commendable and necessary stress on grammatical and historical comprehension and thorough references to competent commentators and their expert opinions, but without reflection on the hermeneutical problem with all its epistemological presuppositions.

If there are obscurities in this book, it would be a serious mistake to dismiss either the book or the new hermeneutic because it is sometimes random and sometimes unclear. The main thrust is clear. Many readers will be puzzled by Fuchs and will agree with Dillenberger, who claims that the German terminology is entirely too far from the realm of normal language. One might also sense that the concern of Fuchs for the new hermeneutic is not without the very strong influence of the years following the events of 1933. This is perhaps inevitable. But it might be observed, as Jonas last year warned, that theologians must always take care lest events such as the crucifixion be turned exclusively into language events. Fuchs notes that "the American culture perhaps senses the language event less as a problem than we do because your culture stands nearer to love, as was shown when
Americans helped the Germans to an existence shared with America.” Whatever truth there be in the statement might well make Continental contributors pay heed to Amos N. Wilder and his essay on “The Word as Address and the Word as Meaning,” which preserves a balance between the intersubjective and the objective and represents quite well a consideration of man in the concrete as opposed to man in the abstract. Some observers (e.g., Bruckberger) have found in precisely this point the difference between America and its ancestral cultures. Whether or not the reader choose to push the analysis, he will find in Ebeling’s contribution quite an excellent beginning for a theology of the word. Ebeling possesses a depth of understanding and an accuracy of presentation that should urge one to pursue his other writings. Though the New Frontiers volumes are complete and worth-while in themselves, perhaps their particular merit lies in the fact that they may either introduce or complement the broad spectrum of modern hermeneutical literature.

Bellarmine School of Theology

P. Joseph Cahill, S.J.


At a time when many Catholics are seeking to advance beyond the rather wooden concepts of inspiration and legalistic views of biblical authority which have been prevalent in recent centuries, it is most welcome to have a full and enlightened discussion of these questions by a prominent Protestant. The theologian scion of a theological clan, Markus Barth is close enough to orthodoxy to escape all taint of rationalism and sufficiently open to modern critical thinking to be dissatisfied with merely repeating dogmatic formulas. He writes in a fluent and engaging style, even though he at times falls into vagueness and verbosity. Whatever he lacks in systematic rigor is offset by his vivid and imaginative prose. And there is substance to his book. B. commands a wide familiarity with biblical lore and with the confessional literature of the various Christian bodies.

More than half this volume is concerned with the inspiration and authority of the Bible. The standard approaches, B. finds, fall into three patterns: the theological, the anthropological, and the Christological. The theological approach, attributed to official Catholicism and to Fundamentalist Protestantism, takes very literally the idea that the Bible is the word of God, but cannot satisfactorily account for the human elements. The anthropological approach, on the other hand, reacts by saying that the Bible is the word of man—a stand which runs the risk of implying that the God of the Bible is a
projection of man's religious experience. The Christological approach attempts to reconcile both positions by maintaining that the Bible is a sort of prolongation of the hypostatic union or a quasi incarnation of the Holy Spirit. These latter analogies, B. finds, lead to a superstitious cult of the Bible not far removed from idolatry. As an alternative to all three approaches, B. proposes a doctrine intended to be both reverent and humble. He sees the Bible as a record, fallible but sufficiently exact, of that loving dialogue between God and man which sustained the history of ancient Israel and of the nascent Church. On this view, the unique authority of the Bible remains intact, for there is no other book which can take its place; yet there is no need for rational apologetics or an authoritative appeal to verbal inspiration. "The criterion and reward for recognizing the Bible's authority are the discernment of God's will, the renewal of man, and the joyful readiness to fulfill the commission given by God" (p. 183). It is the *magna charta* of man's liberty under God.

One valuable element in B.'s approach is his emphasis on the necessity of hearing, behind the book, the living voices of the men who in various ways, according to their proper individualities and circumstances, bear witness to God. B. freely admits that some propositions in the Bible, taken in abstraction, are false. But this does not bother him, because he finds the essential truth of the Bible to consist in the testimony which it bears to God's loving encounter with man. There might be room here for a *rapprochement* with some Catholic theologians, such as Père Benoit, who have insisted on the dynamic and interpersonal quality of the biblical view of truth. But the Catholic would not press this point so far as to exclude all doctrinal affirmations from the sacred page—an exaggeration to which some Protestants are prone.

For all his acute observations, B. does not seem to give a clear answer to the question whether the Bible is, after all, the word of God. He is content to affirm that the word of God comes to us everywhere in the Bible (p. 296). But if the Bible is something more than *Menschenlehre*, there must be room for a doctrine of divine inspiration and authority which deserves to be called theological, Christological, and, perhaps best, ecclesiological. It is unfortunate that B., instead of bringing out the ecclesiological dimensions of Karl Rahner's view of inspiration, forces it rather artificially into his second category, the anthropological.

The last hundred pages of the volume deal with the very actual question of biblical interpretation. First comes a chapter on the principles of exegesis used in Hebrews. B. defends the author of Hebrews against the charge of using arbitrary rabbinic methods, and praises his exegesis as "essentially
dialogical, Christological, and pastoral." While bound to the Scriptures, as all exegesis should be, Hebrews is at the same time imaginative and practical. B. then goes on to evaluate modern scientific exegesis, which makes use of the tools afforded by archeology, philology, literary criticism, and academic history. Without questioning the legitimacy of these techniques, B. is far too "Barthian" to give them decisive weight. Modern critical history, he finds, has been too much dominated by the nonbiblical presuppositions that "miracles don't happen" and that God does not actually speak through His servants, the prophets. Bultmann's demythologizing program, according to B., drives such a wedge between the contents and significance of the Bible that it has produced a twentieth-century form of allegorization. The new hermeneutic of the post-Bultmannians comes in for no greater praise.

After noting the relative sterility of all these methods, B. pleads for a return to the ancient position that "a doctrine of the Bible and its interpretation must necessarily be built upon the operation of the Spirit" (p. 294). Exegesis must, moreover, be pointed toward actual life. B.'s recognition that legitimate interpretation should not restrict itself to the \textit{intention primigenii auctoris} leads him to a very sympathetic appraisal of recent Catholic studies on the \textit{sensus plenior}.

After reading this stimulating and inspiring work, the Catholic reader will feel compelled to register dissent at various points. Perhaps two main areas of disagreement stand out. In the first place, B.'s distrust of systematic philosophy leads him into various strange positions. For instance, he rejects all attempts to define the authority of the Bible, on the ground that "to define is to limit" (p. 194). Further, he denies the quasi-sacramental efficacy of the biblical word, because he suspects that the doctrine "may well be Platonic in origin" (p. 165). Finally, the new hermeneutic displeases him, because it "manifests features which may one day form a complete philosophic system" (p. 279). An added dose of systematic philosophy would have done much to clarify and deepen some of B.'s own positions.

The second area of disagreement stems from B.'s disregard of the Church. Nowhere, I believe, does he state that the Bible is the book of the Church, written in the Church or primarily for the Church. He constructs his theory of inspiration without regard to ecclesiastical directives. The canon of the biblical books, he holds, is "as commendable and fallible as any other careful interpretation made by the church or by individuals" (p. 297). And the Church has no special authority to interpret the Bible. The doctrine, "ecclesiæ est iudicæ," impresses B. as a dictatorial restriction on the
liberty of the individual exegete, who is evidently presumed to have the Spirit in greater abundance than the Church itself.

Nevertheless, B. evinces a high esteem for Catholic biblical scholarship and has many words of praise for theologians such as Rahner, Tavard, de Lubac, Spicq, and R. E. Brown, though he does not seem to be acquainted with the views of Benoit and Levie on the questions which he treats. The many interpretations of the Bible in the various denominational traditions, B. maintains, are a help to the student to become "an ecumenical, brotherly, humble Christian" (p. 298). The present work will surely do much to foster these virtues in readers of all communions. B.'s reverent and candid approach to the Bible makes it a pleasure to converse with him, even about those matters on which we cannot fully agree.

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AVERY DULLES, S.J.


With these two works the Revue biblique begins the publication of a series of supplementary volumes comparable to the Beihefte of ZAW and the Supplements of VT. The two volumes are an auspicious beginning, and it is to be hoped that the editors of RB will find the material and the time to continue the series at more or less regular intervals. De Vaux's monograph admirably meets the need for an up-to-date synthesis of the material on Israelite sacrifice. Of particular interest are the chapters on the Passover sacrifice and human sacrifice in Israel. This reviewer has long hesitated to include the Passover meal among the sacrificial rites, and the hesitation is not entirely removed by de V.'s treatment. Even if it is called a sacrifice, it falls into none of the accepted classifications of sacrifice. This question I would wish to see discussed at greater length. De V. accepts a complex historical development of the Passover ritual, with elements both from nomadic and from agricultural feasts. The historical significance of the feast, with most moderns, he accepts as superimposed upon an existing feast; in particular, the apotropaic rite of the blood which protests against "the Destroyer" was in use before the feast was associated with the exodus from Egypt. De V. accepts the late origin of the literature concerning the Passover, but he affirms the antiquity of the festival, adducing some interesting and less well-known parallels from Arabian sacrificial rites.

The problem of human sacrifice in Israel and in the whole ancient Near
East remains obscure. De V. believes that the practice can never have been more than exceptional and eccentric in Israel. The evidence for the practice in Carthage he finds more convincing; and the OT itself is the chief witness for the practice in the cities of Phoenicia. It is from Phoenicia, de V. believes, that the practice entered Israel, where it appeared for a limited period during the monarchy and only in the neighborhood of Jerusalem.

Renaud's monograph is a complex presentation of the evidence for a late date of Mi 4–5, "Deutero-Micah." He finds a chiastic structure in the two chapters which, if his observations are valid, makes it impossible to treat the chapters as a collection of detached sayings. The arguments for a post-exilic date roughly contemporary with Za 9–14 depend less on vocabulary than on the literary associations of the passage and the degree of development of the themes of the Messiah, Zion, and the nations. The argument from literary associations is the most involved section of the monograph, and many readers, like this reviewer, will at times feel that the associations have become tenuous. Deutero-Micah, in R.'s explanation, is to be attributed, like Deutero-Za and other later additions to the prophetic books, to the work of the priestly scribes of Jerusalem. The vocabulary and the development of the themes in the later passages of Is, Jer, Ez, and some of the Minor Prophets show the work of a single scribal school, as R. explains them. He traces the "rereading" of the prophets through a large portion of the prophetic canon.

Some such opinion as this has long been current in the interpretation of the prophets. R. has done much to put the opinion on a solid foundation in the texts and to show at the same time some of the things which were involved in the production of the literature of the OT.

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John L. McKenzie, S.J.


The Deuteronomic historian is an OT literary figure whose importance is matched by his elusiveness. Scarcely any interpreter doubts the existence of "Dt" and his work on the historical books from Joshua to Kings. But the date of his work and the extent to which he has altered the materials which he found are wide-open questions. Carlson has studied "the D-work" and "the D-group" in 2 Samuel, a book in which Dt has left few obvious traces.
C. introduces his thesis with a brief essay on the principles and method of traditio-historical criticism. He obviously does not think that the method is very well understood outside of Scandinavian scholarship, and in this he is at least partly correct. Most of the literature of the school is written in the Scandinavian languages, with which few OT scholars are familiar. This is particularly and unfortunately true of the work of C.'s teacher, the late Ivan Engnell. C.'s essay is a valuable contribution to the subject. It is impossible to render a judgment on the method as a whole. Compositional and stylistic criteria certainly have their value, and more interest is being shown in them by other than Scandinavian scholars. The method can be pressed too hard, of course. In a study of C.'s work larger than a normal review I should like to raise a number of questions concerning conclusions based almost entirely on verbal criteria.

C.'s thesis diverges from the common critical theories concerning 2 S, but critical opinion on this book shows no firm consensus. However, it is just at some points where most critics agree that C. adopts an original position. His thesis, stated perhaps too simply, is that the D-work did not preserve intact the David complex of traditions, but rewrote it. The thesis is sustained by a detailed analysis of the book, using traditio-historical criteria. The arrangement of "David under the blessing" (2 S 1–7) and "David under the curse" (2 S 9–24) reflects the Deuteronomic theology of sin and punishment. Here C. thinks that the present arrangement of the book shows the revision of the D-group done in order to fit the pattern. 2 S 24, he proposes, was originally associated with 2 S 6 as a part of the story of the Temple, and both of them formed a part of the successions traditions which appear in 2 S 9–20 + 1 K 1–2. This part of the thesis is supported by appeals to verbal patterns and catchwords which this reviewer does not find entirely convincing. It was noticed by a commentator so early that his name escapes me that the three evils offered to David in 2 S 24:13 all befall him in 2 S. Whether this supports C.'s thesis or not I cannot say; C. thinks it does, for he says the oracle of God is clearly Deuteronomic. But this does not solve the problem of the relation between the triple choice and the fact that the two evils of famine and flight do occur in the life of David.

The oracle of Nathan C. calls Deuteronomic, and the introduction to the oracle (2 S 7:1–11a) even more clearly Deuteronomic. Here, I believe, C. should have gone more deeply into the relations between 2 S 7 and Ps 89. That the oracle in 2 S can be alleged as Deuteronomic in style—and it can—does not touch the relations of the two versions of the oracle. If the oracle
of Nathan is the work of the D-group as it stands in 2 S 7, with what materials did the D-group work?

C.'s treatment of 2 S 9–20 abandons the fairly common view that these chapters form a block of contemporary narrative only slightly altered by the editors. C. believes that 21–24 are appendixes, but that they were inserted by the D-group precisely in order to fill out the theme of David under the curse. He calls the section a Deuteronomic commentary on the latter half of the Davidic epoch. 2 S 10–12 in particular he defines as a Deuteronomic ingress to 2 S 13 ff. These chapters, of course, contain the story of the crimes of David which initiate the whole series of events. If I read C. correctly, he means that the anecdotes of Bathsheba and Uriah existed independently of the stories of Amnon and Absalom, and that the junction was made by the D-group to set forth its thesis. The obvious consistency of the various parts and the cross references to various episodes, then, are due to the extensive rewriting of the passage by the D-group.

C. thinks that 2 S 21:1–14 was originally united to chap. 24; this proposition again is supported by verbal criteria. The D-group united them with the intervening material. The argument, I confess, escapes me. How 2 S 22–23 contributes to the theme of David under the curse is not clear. C. compares the psalm in 22 and "the last words of David" (23:1–7) with the poetic insertions in Dt 32–33 and attempts to show that the same pattern exists in both. A brief concluding section affirms that the D-work in 2 S is messianic in character and purpose, expressing the belief that a restored Israel must have a Davidic dynasty.

Speaking only in general, it seems that a "Deuteronomic style" which can be traced through most of 2 S becomes so broad that it ceases to be a distinct phenomenon. 2 S 9–20 are almost universally judged to have a style and character of their own as classic Hebrew narrative, and a fine consistency. They simply do not exhibit those traits which are called Deuteronomic. The pattern of sin-guilt-punishment was not invented by the D-group; it runs through the whole of the OT. Most readers of 2 S have found that the expression of this pattern is far more subtle and far more convincing in the narrative of David's fall than it is in the heavy theologizing of the Deuteronomic school. The recurrence of key words and catchwords, most of which are among the more common words in the OT vocabulary, does not describe the whole style of 2 S 9–20.

The merit of C.'s dissertation, in the judgment of this reviewer, lies rather in points of detail than in the thesis and its subheads as a whole. I am not convinced that 2 S 9–20 is the work of the D-group; but C. compels one to study it closely. There are signs of revision which most critics have not
noticed. There are small inconsistencies of detail which forbid us to take it simply as the work of one hand. These will help to reach a better understanding of the section as a whole. Classical literary criticism must be supplemented by tradition history and the use of compositional and stylistic criteria; but neither the one method nor the other by itself can solve all the critical problems of the OT.

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JOHN L. MCKENZIE, S.J.


Ancient Semitic culture attached great importance to names, for a name was believed to represent and express what it designated. The Bible presents numerous figures as having received their names from God. Popular etymology attributed to the names of the persons their respective roles in the history of the chosen people, e.g., Eve ("mother of all the living"), Abraham ("father of a multitude"), and Moses ("drawn out" of the waters). Indeed, the Semitic concept of the name is probably nowhere better illustrated than in the stories dealing with the revelation of God's own name (Gn 35:11; Ex 3:14).

In the Introduction to Les noms, S. points out that the same principle of name = person = role holds true in the NT. Hence he sets out to examine the NT appellations of Jesus formed and preserved in the primitive Christian community. He aims at showing how these appellations had their roots in the OT and how each name or title of Jesus is a facet of the mystery of the Saviour.

S. is at pains to explain that he is not offering either a complete exegesis of principal texts or an exhaustive compilation of texts pertinent to any one name or title. What he offers, therefore, is a survey; and it is not directed at a scholarly audience: his treatment eschews technical analyses that would interest only the erudite. It looks to an educated public, wishing to deepen its faith and its knowledge of NT Christology.

The subtitle "Thèmes de théologie biblique" is another important indication of the intended limitations of the book's scope. It makes immediately clear that S. will not treat Scholastic terminology or that of the councils. Rather, his is an effort at synthesis within the biblical framework.

S. divides his systematic presentation into five parts, the first of which deals with the "names" of Jesus, while the remaining four sections consider the "titles" of Jesus. He admits that the question of classification of names
and titles is a difficult one, but feels that his distinctions “obéit à une certaine logique, quelquefois indiquée.”

Under the “names” of Jesus, S. discusses “Jesus,” “son of Joseph, son of Mary,” and “Rabbi” or “Master.” Here it becomes apparent that a systematic treatment of names and titles surely has to be somewhat arbitrary. The logic that classifies “Master” as a “name” and not a “title” simply escapes this reviewer, but perhaps the point is not too important. Under “titles,” S. first distinguishes what he calls “simple Messianic titles,” e.g., “the Christ,” “the Davidic King,” “the Prophet,” etc. Next he treats community “Messianic titles,” e.g., “the Good Shepherd,” “the Light of the World,” “the Head of the Body,” etc. The fourth section considers “soteriological titles” such as “Saviour,” “Redeemer,” “Servant,” “Lamb,” etc. The fifth and final part deals with titles “properly Christological”: “Son of Man,” “Lord,” “Logos,” “Image of the Invisible God,” etc.

S. readily acknowledges a debt to other scholars who have treated the same subject, notably Vincent Taylor and Oscar Cullmann. At the same time he insists that his own work is essentially original. While it is undoubtedly true that S.’s work is “pour l’essentiel, original,” it is impossible to escape the conclusion that the originality of Les noms lies in its being a handy, inexpensive, systematic, popular survey. So far as this reviewer has been able to discover, there is no distinctive contribution that is not already in the author’s well-known Rédemption sacrifielle (Bruges, 1961).

Thus it is truly difficult to know whether a work such as this ought to have been published at all. On the one hand, there are any number of encyclopedias which can serve the same readers just as well (e.g., Dictionnaire de la Bible: Supplément; Haag’s Bibel-Lexikon), not to mention Taylor et al. On the other hand, perhaps the Roman Catholic public is asking for a systematic, popular survey of this kind, though if there is such a demand, it has arisen very imperceptibly. If we are dealing here with another instance of the anxious publisher helping flood the market with biblical popularizations, we can only regret that S. has not seen fit to object to becoming a part of it.

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This monograph studies a concept that lies at the very center of Paul’s
BOOK REVIEWS

doctrinal and moral teaching. It is concerned with the Apostle’s teaching on
the role of the Spirit in the Christian life, not with his teaching on the rela­
tion of the Spirit to the divine nature. To ask whether the Spirit is a distinct
divine hypostasis is to employ phraseology foreign to Paul’s thought. Life in
the Spirit is a Pauline expression that embraces all the supernatural realities
comprised in our theological concepts of sanctifying and actual grace, the
gifts of the Spirit, the charismata, and the divine indwelling. This life in the
Spirit is life in Christ. En pneuma is synonymous with en Christo.

P. studies in four chapters the principal texts of the Epistles pertinent to
his subject. Chap. 1 is a searching exegesis of 1 Th 4:1–8 and 1 Cor 6:11–20,
which treat of the Spirit’s role in the Christian’s sanctification. The Spirit
is a divine power by which, in baptism, the Christian is brought into vital
contact with Christ’s redemptive act. This Spirit cleanses the baptized from
sin, makes him just, consecrates him to the worship of the Father, and en­
tables and obliges him to lead a life in harmony with the holiness conferred
on him. Through the presence and action of the divine Spirit the baptized is
constituted a temple of God and obliged to offer himself to God as his spiritual
worship. P. sees this teaching rooted in the Jewish eschatological hope
that God in the “end time” will build for Himself a perfect temple. In 1 Cor
6:19 f. the Apostle distinguishes between the work of Christ and that of the
Spirit. The presence and activity in us of the divine Spirit follows upon our
“belonging to God,” and this in turn is the consequence of our redemption
through Christ.

Chap. 2 is titled “The Spirit and Life.” According to the OT, the source of
all life is the ruah, the spirit of God. Ez 37:5–7 points to a “new,” a “higher”
life to be imparted by the divine spirit in the new Israel. Christ becomes in
His resurrection a “life-giving spirit,” so that all those baptized in Him be­
come “one spirit with Him.” P. studies Rom 8:1–11 as the pericope which
expresses best the Apostle’s teaching on the Spirit and life. Life in the Spirit
is the dynamic presence in the baptized of the divine power through which
Christ lives in them.

In Chap. 3, “Walking in the Spirit,” the role of the Spirit in Christian
moral behavior is deduced from Gal 5:13—6:10. P. takes as his guide in the
exegesis of this difficult passage H. Schlier, Der Brief an die Galater. The
Pauline teaching on “walking in the Spirit” implies that the redemption
received at baptism is capable of development and is brought to completion
only at the resurrection of the dead. Yielding himself to the action and guid­
ance of the indwelling Spirit, the baptized must struggle against and put to
death the desires of the flesh, i.e., of unredeemed man.

Chap. 4 studies the Apostle’s teaching on the Spirit and sonship contained
in Rom 8:12-17. The expressions “spirit of fear,” “of slavery,” “of the world” do not mean in Paul tendencies or attitudes but powers that enslave a man. Similarly, “the spirit of adoption” given to the baptized does not signify the subjective consciousness of belonging to God as His child, but the real, objective divine power, the Spirit of Christ, which inspires and enables the baptized to send up to the Father the cry of Christ, *Abba.* This identification of the Spirit of God with the Spirit of Christ is uniquely Pauline.

A brief conclusion sums up the results of the exegetical studies. *Pneuma* for Paul is the divine *dynamis* through which God acts. As the Spirit of Christ, this divine *dynamis* makes the redemptive act of Christ present and operative in the baptized, so that Christ truly lives in him. Paul’s teaching on the Spirit certainly leads to the conclusion that there is a subject of all this activity, a Person who is the source of this dynamic action. But Paul does not think of the Spirit as a person, a hypostasis in God. The *pneuma* for Paul, as for the OT, is the Spirit of God. Paul’s unique teaching, which is a great contribution to the development of the doctrine of the Trinity, is his identification of the divine Spirit with the Spirit of Christ. P. is to be congratulated on the clarity and depth of his study.

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The first volume of the completely revised third edition of Hennecke’s *Neutestamentliche Apokryphen* appeared in 1959 (cf. Theological Studies 21 [1960] 292–94). An English version of it was subsequently edited by R. McL. Wilson (*New Testament Apocrypha* [London, 1963]); it differs from the German original by the addition of a full translation of the *Gospel of Thomas* and additional excerpts from the *Gospel of Truth* in its appendixes. The first volume of Hennecke-Schneemelcher was devoted to the apocryphal gospels and related writings. The second volume now continues with the apocryphal literature imitating the rest of the *NT.* The first main section of this volume, entitled *Apostolisches,* presents the ancient extracanonical data and writings pertaining to the apostles. After opening with a discussion of “apostle” and of the notices about the apostles in ancient Church writers, it supplies the texts of apostolic pseudepigrapha (*Kerygma Petrou, Kerygmata Petrou,* the *Letter to the Laodiceans,* the *Correspondence of Seneca and Paul,* the *Letter of Pseudo-Titus*). Then follow the apocryphal acts of the apostles from the

The second main section of Vol. 2 is devoted to apocryphal apocalypses and related writings. After an introduction which discusses the genre of apocalyptic, Sibylline, and prophetic writing, the following apocryphal texts are presented: the *Ascension of Isaiah*, the *Apocalypse of Peter*, the apocalyptic prophecy contained in the *Fifth and Sixth Books of Ezra*, the Christian *Sibylline Oracles*, the fragments of the *Book of Echesai*, the *Apocalypse of Paul*, and the *Apocalypse of Thomas*. An appendix contains the translation of the *Naassene Psalm* (from Hippolytus, *Elenchos* 5, 7, 2 ff.) and the *Odes of Solomon*.

This brief catalogue of the titles of the works translated in the second volume should make it clear that the editor has produced a vast and remarkable collection of *NT* apocryphal acts, epistles, and apocalypses. No other collection can now rival Hennecke-Schneemelcher in its thorough presentation of the apocryphal literature of the *NT* presently available. Many of the Gnostic gospels from the Coptic codices discovered in Egypt have been incorporated into the first volume. It was the editor's hope to include the Gnostic equivalents of other *NT* writings in the second volume. But the publication of the Coptic texts has been proceeding at a snail's pace. The five years that elapsed between the publication of Vol. 1 and Vol. 2 of this translation were in part due to the hope that some of this Gnostic material might eventually be made available. The issue is further complicated by the fact that the ancient Coptic titles (e.g., apocalypses, or the *Acts of Peter and the Twelve*) are not always trustworthy guides to the genre of writing so entitled. Consequently, the Gnostic texts will have to be incorporated into some future revision.

The editor has been assisted by a team of expert scholars (W. Bauer, G. Bornkamm, H. Duensing, J. Flemming, M. Hornschuh, J. Irmscher, A. Kurfess, C. Maurer, A. de Santos Otero, K. Schäferdiek, G. Strecker). The care with which they have worked and their sober, well-organized presentation of modern translations of these difficult texts have resulted in a monumental production. As in the first volume, each section contains a short introduction dealing with the genre of writing and the problems of each text; there is also an up-to-date bibliographical survey for each text. A minor slip detected: all through the introduction to the *Odes of Solomon* (pp. 576-78) the English form of the sage's name is given as "Salomon."

We hope that an English version of this second volume will also be pre-
pared. When it is, it will surely supplant the hitherto useful text of M. R. James, *The Apocryphal New Testament.*

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JOSEPH A. FITZMYER, S.J.


Among the many commentaries on the Our Father which have been made through the centuries, that of St. Cyprian should not be overlooked. It is early and it had a wide and lasting influence. Dr. Réveillaud, of the Faculty of Protestant Theology in Montpellier, has undertaken a full-length study of it, philological, historical, and theological; he reproduces Hartel’s text and provides it with a readable, if not always accurate, translation.

He has made a good case for its having been written as an instruction for the newly baptized, and also for dating it early in 250, in the heat of the Decian persecution. He may well be right on both these points. But some of his arguments will not stand up and would have been better omitted. Thus, those addressed as *fratres dilectissimi* need in no way be the *infantes*, as the newly baptized were called by Augustine (but whom, in fact, he taught the Our Father *before* their baptism), for this is the way Cyprian usually addressed his faithful in general. And if having “one Father in heaven” involves renouncing *terreno et carnali patri*, need this phrase mean “the devil”—save as a desperate means of dragging in the baptismal “renunciation of Satan” (63, 173)? As for the date, R. notes that in this treatise there appears no concern for the unity of the universal Church, no reference to apostasies even in the local church, none to the problem of forgiveness for the *lapsi*. He says that the treatise must, therefore, have been written before the schism of Novatian, and even before the intensification of persecution which led to so many apostasies. These are very sound conclusions if this treatise was for general edification, but unstable if an instruction for catechumens. Energetic neophytes, fresh from the cleansing waters of baptism, were not to be encouraged to contemplate even the possibility of apostasy, let alone bothered with the scandal of rival bishops in the Church. Thus Cyprian, at a later date, might be simply using a prudent economy in his instruction to them, and the obvious parallels with his early letters (especially with *Ep*. 11) are easily explained: he often used his own earlier writings when composing his later ones.

This last fact is also overlooked when R., in the course of an interesting study of Cyprian’s use of older *testimonia* (pp. 7–24), finds that the Scripture
texts quoted in the *De unitate*, chaps. 4–6, provide an argument in favor of the originality of the Textus Receptus as against the Primacy Text in chap. 4. The fact that there are parallels in *Ep.* 69, 1–2 and *Ep.* 74, 11 (and even in *Ep.* 75, 14–16) rather proves the opposite. It is perfectly obvious from the contexts that in those passages he (or Firmilian for *Ep.* 75) had the *De unitate* before him and was simply borrowing the texts from it. These three letters belong to the baptismal controversy and formed the basis of van den Eynde’s suggestion that it was then that Cyprian replaced the Primacy Text by the Textus Receptus (*Revue d’hist. eccl.*, 1933). The manuscript evidence by which the present reviewer confirmed this suggestion (1937) is ignored by R., who pins his faith on Dom Le Moyne’s article in the *Revue bénédictine* (1953), though he had at hand its refutation in the *Journal of Theological Studies* (1954). As for the section on the manuscripts (pp. 66–71), the less said about it the better: recent studies are ignored, and the reviewer cannot but be amused by the assertion, “*Le Monacensis lat. 4597 a été perdu,*” having used it himself abundantly in his *The Tradition of Manuscripts* (Oxford, 1961).

But these criticisms are secondary and do not touch the main purpose of the book, any more than do the not infrequent misprints. How did Cyprian understand the Christian life, and how is this reflected in his commentary on the Lord’s Prayer? Much, of course, is plain sailing, but sometimes his thought is doubtful, or at least doubts can be raised about it. Should one then turn to Tertullian before him, or to Augustine after, in order to solve them? On the one hand, Cyprian, as is here shown, was far from following Tertullian wholeheartedly (pp. 3–7). On the other hand, while R. fully approves of the development which Augustine gave to Cyprian’s unformed doctrine of grace, he ignores Augustine’s equally important corrective of Cyprian’s view of “l’amissibilité de la grâce” (as he calls it) in the episcopate and ordinations generally (p. 174). Indeed, one feels that he is led by his Protestant orthodoxy to discover in Cyprian the refutation of characteristic Catholic doctrines: *opus operatum* (strangely misunderstood), devotion to our Lady, purgatory, transubstantiation, the pursuit of sanctification, the place of good works in the Christian life, etc. The arguments at times seem to distort the facts; but here we must be careful in our criticism, for the same charge could be laid at the door of many of the older handbooks of Catholic theology, composed before the full implications of the development of doctrine were adverted to. Today monographs on the works of the Fathers are usually much more objective, inadequacies and even errors being freely acknowledged, and thereby the pure stream of truth all the better recognized according to this or that stage of its development. It is here that, for
all its wealth of research and considerable erudition, R.’s book misses reaching quite the first rank in modern patristic studies.

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Despite an abundance of modern studies of A.’s ecclesiology, little attention has been paid to his view of the heavenly Church. The present work admirably fills the lacuna. It is a reworking of a thesis done under the direction of Hugo and Karl Rahner. It is comprehensive in the account it takes both of the vast corpus of A.’s writings and of modern scholarship, with a bibliography running to seventeen pages (cf. L.’s valuable bibliography of Augustinian ecclesiology for the last century and a half, in Revue des études augustiniennes 8 [1962] 1–108). Its several indexes are excellently done, and needed, for this is a dense work, one to consult as well as to read. It is thoughtfully structured, and since the reader is often in danger of getting lost in details and nuances, L. rescues him with summaries in the appropriate places. Finally, there is, in agreement with a citation from Karl Rahner (pp. 6 f.), a desire to make the study of theology’s past yield profit for its future, and while this does not cause L. to indulge in the tendentious and superficial dépouillement of his author which is often the weakness of those preoccupied with relevance, it does lead him to attend especially to those facets of A.’s thought which are in special need of being recalled today.

The work, after the Introduction, has seven chapters and a conclusion. The first three chapters are preliminary, presenting, in order, a global view of A.’s thought on the heavenly Church as seen in several key works of various periods (little significant development is noted), the treatment of the theme in A.’s predecessors (Niceta of Remesiana comes in for special attention), and the fundamental categories of A.’s ecclesiology (Church, City, Kingdom, Communion of Saints). Each of the remaining chapters selects for fuller development one important facet of the general theme: the relationship of the angels to the Church (the angelic origin of the Church; the unity of men and angels in the same Church; the relationship of the angels with men, especially with Christ and His Body), the heavenly and the pilgrim Church (with insistence on the fact that the Church on earth is already a heavenly reality, and spe beata), the state of the dead prior to the resurrection and the role of the body in man’s beatitude (the chapter which will be of greatest value for the dogmatic treatise De novissimis), and a de-
scription of the Church of glory (with emphasis on the cultual, angelic, and social aspects).

L.’s brief conclusion points to three emphases of A. which deserve more attention: the inclusion of angels as well as men in the one Church, the place of the risen body in man’s beatitude and in the whole economy of salvation, and the significance of the present time of the Church. It is the first of these three themes which is by far the most prominent throughout the volume; L. has experienced, with some surprise, that the angels are conspicuously present in all sectors of A.’s treatment of the heavenly Church.

One will be disappointed if he approaches this volume in search of definitive solutions of well-known Augustinian problems. An example is the question of the identity or distinction between the Church and the City of God, and the related question whether A. made room for some kind of tertium quid between the two cities. L. shows himself fully conversant with recent discussions on this topic, presents a qualified judgment or two, but finally indicates that the questions are not crucial for his own study, which focuses on the Church in heaven. Something similar is true of his handling of the question whether, for A., only the predestined truly belong to the Church. Here and throughout his volume, L.’s intellectual temperament reveals itself as dispassionate and as preferring to leave the Augustinian conceptions in their indeterminate and sometimes inconsistent state rather than impose upon them the concerns and options of a later age. His willingness to let A. speak for himself is especially admirable in view of his concern, already mentioned, to benefit theological development today. Surely this important book will provide stimulus and light from the past for such progress. It has, in addition, a notable timeliness. One of the eight chapters of Vatican II’s Constitution On the Church deals with “The Eschatological Nature of the Pilgrim Church and Its Union with the Church in Heaven.”

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Gustave Weigel, in his posthumously published contribution to this Festschrift (“Überlegungen zur Methodologie am Beispiel J. Torquemadas,” 1, 392–404), asserts that “authentic theology must be relevant” (p. 393). The unchangeable data it receives must be reshaped and reworked again and again in accordance with the “special system of co-ordinates” (p. 393)
which is constituted by the progress of human knowledge and the consciousness of the times and their needs. It was the intention of the editors of Gott in Welt not to accept "purely historical contributions," but to restrict the content to "themes of a forward-looking character" (p. 81*). The result is to confront us, in challenging fashion, with a truly contemporary theology, a theology which, conscious of its historical inadequacy, listens again. This listening of theology is necessarily a listening to its sources, but a listening that occurs under the light of newly achieved and valid insights, the most important of which are treated in the section dedicated to "Fundamental Theological Problems" (1, 269-404).

Bernhard Welte's "Ein Vorschlag zur Methode der Theologie heute" (pp. 271-86) deals with the question of historical awareness in theology. Theological method, he maintains, is necessarily determined by its sources: revelation, or the apostolic testimony, and the infallible teaching of the revelation, or the testimony of the Church throughout the centuries. This latter testimony is confusingly manifold. One cannot explain away the multiplicity simply by saying that it is the result of a dogmatic and theological explicitation and growth. The history of ecclesial testimony, like the history of thought in general, cannot be regarded as a continuum. There are, at given moments, changes in the direction and structure of the whole. In other words, in each age the Church testifies to the whole of her faith with a testimony structured according to the prevailing understanding of reality in general (Seinsverständnis). This understanding, however, shifts from epoch to epoch, and with it shifts the structure, the historical form of the testimony (Zeugnisgestalt). It follows that given elements or truths of the faith are not always equally stressed and kept in mind. Their expression in the documents, in the theologies, or even in the practice of the faithful varies and has to be evaluated correspondingly. In order to distinguish between the ever-important content of revelation and its historical structure, it is necessary to grasp the fundamental understanding of reality proper to a given age; Welte gives some examples of changes in this fundamental understanding.

His considerations, concerned with dogmatic theology, are in fact an extension of methods already being applied in biblical exegesis. Some of the essays in the scriptural section of Gott in Welt (1, 407-667) are examples of this effort to enter within the intellectual horizon of the sacred writers and to recapture the fundamental insights which were responsible for the particular form of the faith-community's religious consciousness at a given time. Norbert Lohfink shows in his "Die Wandlung des Bundesbegriffes im Buch Deuteronomium" (1, 423-44) that the contractual covenant-idea was basic
for Israel's own understanding and practice of its relationship to God only until the exilic period, when a decisive interior change occurred in this relationship. Rudolf Schnackenburg's excellent "Kirche und Parusie" (1, 551-78) shows that the self-understanding of the early Church and her faith has to be seen in terms of her acute eschatological awareness.

Like exegesis, theology's listening to its sources has to be done with the same historical consciousness; otherwise theology becomes a mere accumulation of external forms which, outlived and outworn, obscure and weaken the word of God.

An existential outlook is a second important characteristic of a truly contemporary theology. Otto Semmelroth maintains in his "Der Verlust des Personalen in der Theologie und die Bedeutung seiner Wiedergewinnung" (1, 315-32) that theology has tended too much to consider itself as dealing with "thing-objects," thus pushing into the background what ought to be its most important concern: "Even as a science theology has to remain a dialogue," for "the content of theology is the divine Thou" (p. 316). Since the word of God has not been given only "to increase the amount of our knowledge" (p. 325) but to re-establish God's dialogue with man, it has necessarily a personal dimension.

It is precisely in this perspective that Eduard Schillebeeckx, in his essay "Die Heiligung des Namens Gottes durch die Menschenliebe Jesu des Christus" (2, 43-91), criticizes the customary and "more Hellenistic than Christian" notion of God's relatio rationis with man (p. 45). He admits, of course, that God's absolute transcendence must be safeguarded even in our human expression of it, but not at the expense of God's real though freely established relationship with man (relatio realis). God really responds and reacts to human actions: "To maintain that God in His solitude preordained from all eternity that a prayer would be heard may well secure God's transcendence, but it by no means salvages the reality of God's answer" (p. 47). The reality of God's relationship to man is the truth contained in the anthropomorphic reactions of the biblical God to the actions of His people. The best testimony that "man is not a pseudo partner in the divine-human community of life" (p. 47) is the life of Jesus. This last is the main subject of Schillebeeckx's penetrating study, which offers a long-desired metaphysical resolution of the valid but unsatisfactory phenomenology of intersubjectivity between God and men.

Another theological theme which experiences an existential restructuring in Gott in Welt is the theology of grace. Georg Muschalek, in his "Natürlichkeit und Menschlichkeit" (2, 103-20), outlines the theory of the "super-
natural existential" (i.e., grace and the call to it as an intrinsic qualification of man's spirituality and a constitutive element of his consciousness) in order to draw some practical conclusions from it. It is true that the conceptual distinction between nature and supernature has to be maintained for the sake of an abstract metaphysical understanding, but it is at the same time "necessary to overcome ... this unhistorical duality and to accept the total (ganzheitlich) view of man as it is contained in the Scriptures, of the one man, lost without Christ and healed in Him" (p. 120), rather than first establishing the two pieces of man's concrete being and then fitting them together only externally.

Historicity and existentiality are the main characteristics of the contemporary theological thinking reflected in this Festgabe, which thus becomes a real tribute to a man who theologizes in profound empathy with our times and whose initiative is responsible for much of contemporary theology's relevancy: Karl Rahner. In his dedication (pp. 5*-13*) J. B. Metz presents Rahner's theological personality under its two main aspects: "consciousness of tradition" and "sense of responsibility towards the precarious situation of the faith today" (p. 5*). The first appears in Rahner's ability to "reopen and salvage for our age the often forgotten and hidden significance of earlier concepts and propositions," the second in his "kerygmatic concern" (p. 6*). The intellectual horizon of Rahner's theology is anthropocentric, both philosophically (ontological subjectivity as guiding image for an understanding of reality in general: Martin Heidegger and Joseph Maréchal) and theologically ("man as the place where God Himself took the world and its history as His own lot" [Verbum homo factum]: p. 9*). Thus Rahner "does not add a couple of new propositions (sententiae) ... to an already fixed corpus theologicum, but develops ... [on the basis of this anthropocentric horizon] a new fundamental project of the whole of theology" (p. 10*). This is, indeed, Rahner's merit.

The size (seventy contributions) and, above all, the quality of this collective work make it impossible to review its whole contents, which touch on almost every theme of importance: freedom (J. B. Metz), the Church (Y. Congar), pastoral theology (K. Delahaye, H. Schuster), liturgy (J. Jungmann), ecumenical concern (E. Przywara, E. Kinder), problems related to theology (P. Overhage, A. Haas, P. Martini, etc.). There is also a philosophical section which witnesses to the fact that Thomistic philosophy is not a sum of knowledge but a dynamic way of thinking, able to enter into fruitful dialogue with, and to share from within, the intellectual situation of our times. An up-to-date bibliography of Rahner's writings concludes this gift
of Catholic theologians, philosophers, and scientists to one of their outstanding representatives on his sixtieth birthday.

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OTTO BEGUS, S.J.


"Non-Christian religions as proper theme and subject of theological study in the strict sense" is certainly a challenging title. Such a book actually could not have been written before Karl Rahner's famous essay "Christianity and Non-Christian Religions" (given as a lecture in 1961; first published in Schriften zur Theologie 5 [Einsiedeln, 1962] 136–58; translated in The Church: Readings in Theology, compiled by students at the Canisianum, Innsbruck [New York, 1963] pp. 112–35, to which hereafter reference will be made). It is true that before Rahner some few pioneers boldly advocated a more positive evaluation of the non-Christian religious world. We find such initiatives even in the age of the Fathers and among the Scholastics (Raymond Lull, Roger Bacon, Dante); from the fifteenth and sixteenth centuries, Nicholas of Cusa, Pico della Mirandola, Erasmus, and the great missionaries Ricci and De Nobili could be named (Schiette, pp. 22–23). Recently O. Karrer, J. A. Cuttat, Th. Ohm, J. Daniélou, and others have insisted that there is even a biblical basis for a more positive approach. Nevertheless it was Rahner who made the break-through and argued that we may regard the non-Christian religions, in their social-objective, institutional reality, as being, even in the face of the absolute truth of Christianity, positive, legitimate, and divinely-willed ways and means of salvation. "We can never consider the non-Christian religions as a mere conglomeration of natural, theistic metaphysics and a humanly perverted interpretation and institutionalization of this 'natural religion'" (Rahner, p. 130, quoted by Schlette, p. 82). The non-Christian religions contain in themselves "supernatural moments of that grace which is given to man by God on Christ's account" (Rahner, p. 119), because Christ's redemption penetrates and encompasses the whole of human history, so that a morally good act is always also a supernaturally elevated act. And since religious moral action is always by its very nature social (being directed to God as the common Father of all men and Him who wills the salvation of all), man must, in order to have a salvific relationship to God, accomplish his moral-religious acts within a
society, which means within institutionalized religion (Rahner, pp. 127–28; Schletté, pp. 81–82).

This is the basic idea on which S.’s book is built. After showing the urgency of the problem (Introduction, pp. 12–20), S. gives a rapid survey of how Christian theology has looked upon other religions and tried to answer the problems connected with them (Part 1, pp. 21–41). S. then very ably confronts the recently developed science of religions as it has progressed from a merely comparative historical approach towards a more systematic understanding, with the postulated theology of religions, which alone can go beyond a merely phenomenological interpretation (Part 2, pp. 43–65). For a theological understanding, one has to show that the other religions as such have a positive meaning in the history of salvation. Starting with modern investigations into the philosophy and theology of history (the basis once again is a brilliant essay of Karl Rahner, “Weltgeschichte und Heilsgeschichte,” written in 1962 and printed in Schriften zur Theologie 5, 115–35), S. shows that so-called “profane” world history, in which the non-Christian religions belong, and the history of salvation ought not to be conceived as antagonistic to each other, but that world history is rather an integral part of salvation history. The history of salvation is inserted into and unfolds within world history.

S. makes an interesting suggestion: we should regard world history and the non-Christian religions as the universal and ordinary way of salvation, inasmuch as it is the way of mankind as a whole. The history of salvation and the Christian religion should be regarded as a special, extraordinary way (pp. 74, 85), the way of the few “elect” who in virtue of a special call (ontological rather than moral in structure) are established as deputies (Stellvertretung) of Christ’s redemption for all men (p. 96).

Some very pertinent observations on missionary and other practical problems, and a fine bibliography, conclude this really challenging book, which opens up a new field for our theological thinking. Some few critical remarks may be made. S. almost implies that there are two ways of salvation and does not insist clearly on the Christological foundation of the “ordinary,” universal way. Further, he says that we do not know why God established the special way of salvation (p. 98). It is rather clear that the principle of election (I would prefer election to Stellvertretung) is a consequence of sin. Therefore St. Augustine speaks of ecclesia ab Abel (and not ab Adamo). It is the eschatological mystery which enters history, not ending it as judgment but inserted into it as the redeeming dynamics of consummation.

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In this new study on the Holy Spirit, M. develops the “ecclesial” aspect of his theology of the mission of the Holy Spirit, to which his previous book on “the Holy Spirit as Person” made only a passing reference (cf. Theological Studies 25 [1964] 270–72). The purpose of the book, a doctoral dissertation at the University of Munich, is to discover an ecclesiological formula apt to express the mystery of the Church. He proposes this formula in its most abstract form as “one Person in many persons,” meaning the Person of the Holy Spirit in Christ and in Christians. In M.’s mind this is but a dogmatic explication of the patristic and traditional phrase una mystica persona. As is apparent from this very statement of the question, his approach to the problem is predominantly “personalist”; he applies here to the role of Christ and of the Spirit in the Church the concept of “personal causality” proposed in his earlier study.

The reason for the present attempt is explained in the Introduction. The definitions of the Church proposed both by Bellarmine (a society of men with the same faith, the same sacraments, and the same obedience to the pope) and by Möhler (the Incarnation continued) are open to misunderstanding: the first is open to the danger of naturalism, reducing the Church to a human society; the second, to that of mysticism inclining to “panchristism.” Another basic formula is needed which will exclude both dangers. M. looks for it by placing ecclesiology in the context of dogma as a whole: the mystery of the Church as the last of the three basic mysteries of Christianity—Trinity, Incarnation, grace and/or Church. Just as the first two are expressed in personal categories (three Persons in one nature, two natures in one Person), so the third also may be so expressed: one Person in many persons.

The traditional formula una mystica persona, M. explains, both in St. Augustine and in St. Thomas, and closer to us in Pius XII’s Encyclical Mystici corporis, expresses the idea that the Church comprises a countless multitude of persons, yet is one (mystical) person; and in both St. Augustine and the Encyclical it is the Holy Spirit who makes the Church into one mystical person. M. shows that the traditional phrase, thus understood, already finds a possible clarification in the formula “one Person in many persons.”

The scriptural foundation for his formula M. finds in the biblical notion
of corporate personality, which has been studied a good deal of late and which M. sums up in the term Gross-Ich ("the corporate I") in order to avoid the nonbiblical term "personality." In the Old and the New Testament alike the "corporate I" is a central category, as de Fraine has recently shown. It lies at the root of the self-identification of the Son of Man with men in Mt 25:31-45, and of the glorified Christ with Christians in Acts 9:4 f.; it is also basic to the two scriptural concepts of the Church: People of God and Body of Christ. All this may not be new. Where M. breaks new ground is in his explanation of the role of the Spirit in the "corporate I": it is the Spirit who brings about the "extension of Christ" into a corporate personality.

Thus far M. has simply paved the way for his essay at a dogmatic explanation of the formula "one Person in many persons"; this essay may well be his most original contribution to the theology of the mystery of the Church. A first point he makes is the distinction, and connection, between Incarnation and Church. He rejects the ambiguous designation of the Church as "continuation of the Incarnation." The Church does not result from an extension of the Incarnation, which is the mission of the Son assuming a human nature in the hypostatic union; it results from the sending of the Holy Spirit to persons, to Christ and the Christians. The two missions, that of the Son and that of the Spirit, are inseparable but distinct. "The Church is the mystery of the unity of Uncreated Grace (the Holy Spirit) together with the distinction of created grace in Christ and the Christians." Building on the distinction between Incarnation and anointing of Jesus by the Holy Spirit, which he explained in his earlier book, M. develops the theme that the Church is the continuation, in the history of salvation, of Jesus' anointing by the Holy Spirit. The anointing of Christians by the Holy Spirit is a sharing in the anointing of Jesus (in fact, our grace is a sharing, not in Christ's grace of union, but in His sanctifying grace); and so the Church continues in history the redemptive work of Jesus. In the extension of His own anointing by the Spirit to His members, Jesus has a "personal causality." M. refers this explanation to the teaching of Mystici corporis, where Christ is called sustentator of the Church, and to the teaching of St. Thomas on Christ's theandric actio personalis in the Church. To this personal causality of Christ on each of his members who share in His anointing—be it by a sanctifying or a consecratory anointing, gratia gratum faciens or gratia gratis data—corresponds a relationship of person to person between Christ and the Christians. Yet it is the one Person of the Holy Spirit, present through grace in both Christ and the Christians, that is the key to the mystery of the Church: one uncreated principle of unity in the Church. In a concluding
section M. shows how this personalist approach to the mystery of grace and of the Church opens out new perspectives on ecumenical theology. In the mystery of the Church all Christians are one with Christ in the Spirit. This coherent and firm synthesis of the role of the Holy Spirit in the Church, based on a careful biblical theology and detailed exegesis of the important relevant texts, and on the traditional view of the Church as una persona mystica, cannot fail to impress the reader as a felicitous attempt at a renewed ecclesiology. It is very much in the line of the conciliar debates and teaching on the Church. Perhaps the most appealing feature of it is the thorough Trinitarian concept of the mystery of the Church. Whether M.'s formula "one Person in many persons," which despite its biblical and traditional basis, yet impresses one as somehow applied ab extrinseco, will find favor with ecclesiologists and theologians remains to be seen. At any rate, his scholarly approach is likely to provoke deeper reflection on the mystery of the Church.

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In this Promotionsschrift presented for her doctorate to the Catholic Theological Faculty of Kaiser Wilhelm University of Münster, W. harmonizes extraordinarily well biblical theology and theological reflection. The work is truly outstanding.

First, W. seeks from Scripture an answer to the question, whether there exists grace that is absolutely supernatural (she purposely avoids the word "supernatural," using instead absolut gnadenhaft). Further, she wishes to prove from Scripture that Jesus Christ is not only the meritorious and exemplary cause of grace, but the foundation for its existence and every grace-relationship between man and God.

Grace is not confined in Scripture to the grace of redemption and justification, but the absolut gnadenhaft is latent in the revelation of redemption and justification of the sinner. The scriptural exposition is confined to John and Paul. In the former, the relationship between man and Christ is expressed in terms of man's sharing in the life, light, love, and Spirit of Jesus. Life is had from God through Christ and is utterly supernatural. The concept opposed to light is the darkness of sin. Those following Christ, the Light of life (Jn 8:12), in faith receive the supernatural light of grace. Again, God is Love, and the mutual love of Father and Son goes into men through the
Incarnate Word. Through the God-man, reply to divine love is possible, a supernatural reply. The Spirit being given through the Son is proof of the absolutely supernatural. W. finds, then, John teaching that man is one who (1) will live an everlasting supernatural life, (2) sees by borrowed light, (3) can respond with that same love to the love by which Father and Son love one another, and (4) born of the Spirit, can pray in a way pleasing to God. Being born of the Spirit, man is deiform. Self-revelation of God in Jesus Christ is the means of the creature's going to God and of seeing Him.

W. admits, of course, that in the Pauline doctrine of grace there is accent on the Redeemer. But, she says, there is no Christ the Redeemer who is not also a revealer of God. The fact that the Second Person of the Blessed Trinity is present in the world to redeem man is proof of the absolute supernatural.

From her analysis of the Johannine and Pauline teaching on grace, W. concludes: (1) the grace doctrine is more than a doctrine of redemption-justification; (2) the absolutely supernatural stands or falls with the absolute supernaturality of God being present in the world; and (3) according to John and Paul, man is empowered by and modeled after Jesus Christ in the supernatural order.

In her systematic exposition, W. begins with an excellent inquiry into the specific mystery of creation. Here she criticizes quite justly the theological characterization of the relations of God to creatures as mere relations of reason. While admitting such terminology, in that creation involves no dependence on the part of God and no enrichment of God by creatures, nevertheless, W. says—and rightly so—that such terminology could give the idea that such a relation is a nur gedachte Relation and does not express the reality of God as a real creator.

After discussing the mystery of creation, W. inquires into the specific mystery of grace. This is Jesus Christ, the God-man. Pure nature in the concrete order would be a creature that did not have Jesus Christ the God-man as its head. The self-revelation of God through Jesus Christ is essentially connected with the creation and redeeming of the world. By this twofold relationship Jesus Christ is the mystery of God's grace in the world. Since creation as such is referred to Christ, the grace of Adam (and the angels) essentially depends upon Christ, the head of all creation.

Man himself as the brother of Christ and the universe as our Lord's environment are willed as such by God, but this does not come from the nature of man or the universe as such; it is a pure grace. God wills man and the universe only because He wills Himself, but it is not true that God can only will man and the universe in that He wills Himself as become man in the Second Person of the Trinity.
W. defines uncreated grace in Christ as "the assumption of the created human nature in Jesus Christ" ("Die Hineinnahme der geschaffenen menschlichen Natur in die Person des ewigen Logos ist die ungeschaffene Gnade in Jesus Christus" [p. 172]). There seems to be some confusion in this statement. The assumption of the human nature to unity with the Word, insofar as it is something new and affecting the human nature, obviously cannot be uncreated.

After investigating created and uncreated grace in Christ, W. passes on to a consideration of the same subject in the grace-endowed man. She ends her inquiry with a consideration of the indwelling of the Holy Spirit and a setting forth of the lines of demarcation between created and uncreated grace.

In regard to this last problem, W., I believe, falls into a common error. Grace means sanctification. Sanctification is by its very nature an intrinsic quality, and an intrinsic quality is not received unless it be received intrinsically. Now if God, the Uncreated Grace, is received intrinsically as sanctifying the human soul, the reception of this grace must be in a created and finite manner, as the nature of the soul demands. In this sense created grace becomes but the reception of that Uncreated Grace which sanctifies the soul in such a created and finite manner.

This book must be highly recommended. It will be of great service to the professor or student of theology, and that in many fields, such as the study of creation, Christology, and the Trinity, as well as grace.

_St. Mary’s College, Kansas_  
MALACHI J. DONNELLY, S.J.


Not a few Roman Pontiffs have paired the Seraphic Doctor with the Angelic as the doctrinal luminaries of the golden age of Scholasticism; nor have they failed to insist that an adequate understanding of Scholasticism postulates not only a study of St. Thomas but of St. Bonaventure as well. It is, however, a fact that in the Neo-Scholastic revival Bonaventure has enjoyed neither equality of place nor such extensive influence as Thomas, despite the availability of a critical edition of his _Opera omnia_ almost from
the beginnings of the revival. No doubt human weakness has played its part, but perhaps a more basic reason is to be found in the initial difficulty which the theological thought of Bonaventure poses for the modern student. So thoroughgoing is Bonaventure’s system that without a fairly good over-all vision it is next to impossible to penetrate the significance of any given detail. And this vision, particularly that aspect which is personal and original with Bonaventure, is couched in a style and set forth by methods no longer familiar to moderns. Being more typically medieval, they are harder for them to decipher than those of Thomas.

Of course, there have not been lacking excellent monographs, theological and philosophical, that double as doctrinal and even literary introductions. Gilson’s study—to mention only one—is a classic of its kind. But all of them suppose the possession of certain elementary data on and a systematic understanding of the life, works, sources, and methods of Bonaventure, data which previously the beginner could find nowhere in handy, compact form. B. protests that he has only taken stock of the fruits of Bonaventurian scholarship over the last eighty years. Indeed, everything in his volume could be found elsewhere. No doubt others might prefer to dispose the matter differently and to include other points. But the salient fact is that B. is the first to bring together in systematic fashion all the elements of a literary introduction to the study of Bonaventure necessary for the beginner. It is not too much to say that this in itself is an original contribution and that the appearance of this volume, first in French and now in English, in conjunction with the publication of the works of Bonaventure in English is a milestone in the progress of Bonaventurian scholarship.

B. delineates the objectives of his work in the Preface: to describe the circumstances of Bonaventure’s life, his sources, and the works produced, in order to place in perspective the original aspects of Bonaventure’s thought, to determine his place in theology and in the life and history of the Church. Part 1 deals with the life and Franciscan vocation of Bonaventure, with the school of the Minors in Paris, and with his library, or the editions of his favorite authors, available to and used by him in the composition of his own works—in a word, Bonaventure’s sources. Part 2 describes Bonaventure at work, his language, style, and method, well illustrated with selected passages from Bonaventure himself. Part 3 is devoted to an analysis of the principal works, scriptural, theological, homiletic, and spiritual. Short résumés of the characteristic themes of Bonaventure’s thought are given as they occur in the separate works. Within each class the writings are analyzed according to the chronological order of composition, in order to show how and to what
extent Bonaventure's thought matured from his days as bachelor of the Scriptures and of the Sentences, through his incomparable Summa, the Brevisloquium, to that opus magnum of medieval theology at its magisterial best, the Collationes in Hexaemeron of 1273. Those desirous of further knowledge will find not only abundant bibliography but frequent suggestions for original research. The concluding chapter considers the unity of knowledge through theology, a theme that is fundamental to Bonaventure's theological epistemology and finds its fullest articulation in the De reductione artium ad theologiam. An excellent chronology of the life and works of Bonaventure, a note on the works written for the use of the friars (not in the French edition), and another on the minor works discovered since the publication of the critical edition of Quaracchi follow as appendixes. A bibliography, a note on the manner of citing Bonaventure, notes to the chapters, and an index of persons conclude the volume.

Though it was not the author's intention to provide a complete bibliography, it might be useful in future editions to include a systematic list of the principal monographs dealing with the chief themes of Bonaventure's theology. Likewise, it seems that in a work intended above all for students the notes could be more conveniently placed at the foot of the page, as in the French edition.

There are a few minor errors and misprints. To the list of partial editions in Latin (p. 186) could be added, in view of Appendix II, Selecta pro instruendis fratibus Ord. Min. scripta s. Bonaventurae una cum libello Speculum disciplinae (2nd ed.; Clairvaux, 1923). Since the appearance of F. P. Papini's S. Bonaventura da Bagnoregio (Viterbo, 1962), it is no longer exactly true that no biographies of Bonaventure have recently appeared (p. 11). Common English forms of personal names might have been more consistently employed, and English versions of foreign works might have been indicated where available.

The volume of Guardini is a quite different kind of introduction to Bonaventure, the work of a scholar written primarily for scholars. It is, in fact, the Habilitationsschrift of the celebrated theologian, and expands a theme already touched on in his doctoral dissertation Die Lehre des heil. Bonaventura von der Erlösung: Ein Beitrag zur Geschichte und zum System der Erlöslungslehre (Düsseldorf, 1921). G.'s purpose is to identify the philosophical elements (primarily Neoplatonic) that are used in various ways by Bonaventure as the instruments of his theological systematizing, or rather baptized by him in the process and given a profounder meaning. This G. accomplishes first by isolating each principal element from the works of Bon-
aventure under three key headings, *lumen mentis*, *gradatio entium*, *influentia sensus et motus*, and then illustrating each as it is employed theologically: in the theology of the Trinity, creation, redemption, and grace, in the theology of the hierarchies, in the theology of Christ and the Mystical Body. Each section is concluded with a brief history of the use of the key concept in the theology and philosophy before Bonaventure. Bonaventure's chief sources are, of course, Augustine and Pseudo-Dionysius, and secondly Avencebron and the *Liber de causis*. But Bonaventure goes beyond not only the latter but Dionysius and even Augustine on many points. It is precisely the medieval style and format that hides so much of the riches and so many of the original contributions of Bonaventure from our notice. G.'s conclusion is an excellent, over-all view of the various tendencies utilized by Bonaventure in the construction of a unified theology, into which are interwoven these elements. All this is correlated with the characteristics of the principal speculative writings of Bonaventure: the more didactic, analytic, logical, scientific works, such as the *Commentaries on the Sentences*; the more mystical, organic, synthetic, religious works, such as the *Itinerarium*, *De reductione artium*, and *Collationes in Hexaemeron*, in which the sapiential and mystical appears at its best; and the *Breviloquium* that divides Bonaventure's theological career and partakes of the character of both.

Circumstances prevented the publication of this volume over forty years ago, when first completed. The author has altered nothing in the manuscript, and the editor has limited himself to updating the bibliography. Hence, G. neither poses nor answers the question, why Bonaventure selected these elements rather than others—a problem only investigated methodically since 1923 under the general heading of the Franciscan ideal as a source of Bonaventure's originality. All this notwithstanding, the significance of G.'s second major study of Bonaventure is not merely that of witnessing a moment in the progress of Bonaventurian scholarship; it is in substance an indispensable contribution to the understanding of the key concepts of Bonaventure's theology and to further research along these lines, and it is an aid to the understanding of G. himself, undoubtedly influenced in his own theology by his thorough reading of Bonaventure.

The almost simultaneous appearance of these two volumes should, on different levels, give a new impulse to the study of a master who insisted more on the return to the sources rather than the logic of the philosophers as the principal instrument of theological progress, who insisted more on the affective and practical character of theology and the primacy of charity, and who despite his fidelity to tradition and his medieval style represents an ap-
proach to theology that in not a few points might be a basis of an attractive response to the religious and theological exigencies of our contemporaries.

_Seraphicum, Rome_  

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

**Summa theologiae 1: Christian Theology (1a. 1); 2: Existence and Nature of God (1a. 2–11); 13: Man Made to God's Image (1a. 90–102).**


**Somme théologique: Les origines de l'homme (1. Qq. 90–102).**


The new English translation of the _Summa_ has already been saluted, even in the secular press, as an enterprise of great value and, to judge by the first three volumes, one that will contribute not a little to making St. Thomas accessible to the contemporary mind. The inaccessibility, unfortunately, is not created solely by the language barrier; one may know Latin and not understand St. Thomas, grasp all the words and sentences and still not penetrate to the thought. The lively style of this new version and the effort made truly to "English" St. Thomas in the twentieth-century idiom of a language not notably sympathetic to metaphysical thought will very likely bring enlightenment on St. Thomas' true meaning not only to the general reader but to many a student who can "read Latin." Such a translation, to accomplish its purpose, must necessarily incorporate into itself interpretations which other translators might regard as belonging in footnotes, even at the cost of leaving the text either vague or mysterious. But this is the ancient dilemma of translators, and my sympathies are with Frs. Gilby and company; the general reader is best served by an interpretative translation, and the student has the facing Latin text as a control, if he is capable of using it.

While no translator can make up for the reader's lack of some grasp of the intellectual framework within which St. Thomas thought and some perception of the basic intuitions openly or secretly at work, the translator can help bridge the gap of centuries and cultures by introductions, notes, glossaries, appendixes, and cross references. All these the present translators supply. The only thing I miss is some references, especially in the appendixes, to further reading. But there has now appeared, in happy conjunction with this translation, a splendid English version of Chenu's _Introduction to St. Thomas_
(cf. notice in this issue); and beyond Chenu there is a rich harvest to be reaped in the many books of E. Gilson, to name but one writer. On second thought, however, there may be pedagogic wisdom in the omission of reading lists in these volumes; everything in the volumes keeps turning the reader back to St. Thomas' text, urging him to overcome the temptation to take refuge in books about books.

These first three volumes differ notably from one another in the proportion of text and translation (with explanatory footnotes) to appendixes. Vol. 1 was the logical place to supply a good deal of information on basic facts about the Summa as a whole (structure, method, style, temper, outline) and on certain broad theological areas within which the Summa itself must be situated but which are discussed only at a later point in it (revelation; natural and supernatural; doctrinal development), no less than on matters discussed in the first question of the Summa (theology as a science, sacra doctrina, etc.). On all these Thomas Gilby writes with his usual verve and perception, devoting over one hundred pages to appendixes alone, as compared with forty-one pages of text and translation. Vol. 2, on the existence and nature of God, has sixteen appendixes, but most of them are short and occupy but sixty pages (Gilby contributes Appendixes 5-16, including those on each of the Five Ways). Vol. 3 has only five appendixes (nineteen pages), covering but a few points in a section of the Summa which expresses St. Thomas' thought (in part) on a theme of great interest in contemporary theology.

Not long before these volumes appeared, the Editions du Cerf Summa (formerly the Revue des Jeunes Summa) published its volume on "the origins of man," that is, on the same questions as are translated in Fr. Hill's volume (Hill's title is a better one for this section). A comparison of the French and English volumes is instructive. The French edition contains sixty-eight pages of Notes explicatives on the text; this is an advantage inasmuch as these notes often deal with the connections of thought in the text, while the footnotes in the English volume deal mainly with St. Thomas' terminology (only Gilby's notes fulfil the function of the French Notes explicatives). The French edition also has almost one hundred pages of Notes doctrinales, consisting of three essays on the origins of man, the image of God, and original justice, all three sketching the main lines of development of thought on the subject from Scripture to St. Thomas. I do not regard the absence of such essays in the English edition as a loss; they are necessarily thin and do not help the student to understand St. Thomas himself.

It is difficult for one to whom French is not a second native language to
compare the translations. My impression often, in reading the French, is that it is opaque just where clarity is needed, and that the reason for the opaqueness is the translator's too frequent use of the same word in French as already occurs in the Latin: "essence" for *essentia*, etc. The difficulty is endemic to a romance tongue; English has its Anglo-Saxon resources and, in general, a far more extensive vocabulary. At any rate, what Hill says about translation into English holds for French as well, but the French translator has either not seen the trap or been unable to avoid it: "However technical his [St. Thomas'] use of them [technical terms], the words he used had their roots in non-scholastic Latin.... Thus scholastic Latin is still anchored to 'real, ordinary meanings.' If its terms are merely transliterated into English, this ceases to be the case. Either the transliterated term simply has no English background, no grounding therefore in 'ordinariness' for the English reader—e.g. *species*, *genus*; or even more seriously, ordinary English has taken over technical scholastic words and altered their meaning almost beyond recognition, so the English reader will pick up all sorts of misleading echoes from the use of such words as transliterations of their Latin originals. And even if he makes the necessary adjustments, he will still be left with the erroneous and unfortunate impression that scholasticism actually *abhors* any analogical connection with 'ordinariness.' For this reason *act* and *potency* will not do, in my opinion, for *actus* and *potentia*, nor *passion* for *passio*, nor *habit* for *habitus*, nor *matter* and *form* for *materia* and *forma*" (p. xix).

Those who have read Gilby's books know the linguistic inventiveness he brings to his translations, and his talent for concrete illustration in explaining an alien thought. These same qualities mark, in varying degree, the volumes of Frs. McDermott and Hill, though a comparison of footnotes shows Hill as, on the whole, more concerned than McDermott with the problems of translation, and his notes make stimulating reading to anyone who has to engage in such translation of word and thought from medieval Latin (or from modern curial Church Latin) into English. To give but one example of the difference between M. and H. as translators: in question 5, article 5, first objection, M. translates the Augustinian *species*, *modus*, and *ordo*, in St. Thomas' use of them, by "form," "condition," and "order"; in question 93, article 6, Reply, H. translates by "specific look" or "kind," "standard," and "functional bent," explaining his choice in a note. The spirit in which H. attacks his task is indirectly indicated in the continuation of the passage cited above: "Needless to say I have not consistently had the courage of my convictions. I would have liked, for this last pair [materia—forma], to have used
in English *stuff* and *shape*, simply endowing them as it were by decree with the technicalities of hylomorphism. But my courage failed; I usually anglicize by *material* and *form*, rather than *matter* and *form*.

All in all, these three volumes make a most auspicious beginning to a monumental enterprise.

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MATTHEW J. O'CONNELL, S.J.


It is not often that a scholar's seventieth year is marked not only by a volume of essays in his honor but also by a *magnum opus* which sums up much of his life's work.

Pascher, a trail breaker for the liturgical movement in Germany, has written numerous books and articles on the scholarly side, but also contributed numerous articles to periodicals for popularization of the liturgy and of scholarly work such as his own. His monumental *Liturgical Year* belongs in the former category. His intention is to present the liturgy so as to bring out the meaning of the Church year and its parts, limiting himself to what can be scientifically justified (by the kind of science possible in handling a work of art), to the more important parts of the year, and, in dealing with individual feasts, to what is central, especially for seeing the individual item as part of a liturgical whole and as part of larger contexts as well. P. precedes the explanations of seasons and feasts with short historical introductions, and then uses for his explanation not only the Mass but Matins, Lauds, and Vespers of the breviary. In fact, the breviary on the whole receives far more attention than the Mass; this is due in part to the readers P. envisages, viz., those who may well not be acquainted with the breviary, and in part to the importance of the breviary hymns and antiphons and of the choice of Psalms for an understanding of a season or feast.

The book is divided into two major parts, the basis of the division being the double rhythm that marks the Church year: (1) the rhythm established by the moon’s periods: here P. handles the week with its Pasch (Sunday) and feriae, the Easter cycle, and the Sundays after Pentecost (the discussion is limited to an analysis of the broad lines of breviary and Mass during this period); (2) the rhythm established by the sun's annual course: here are handled the Christmas cycle and other feasts of Christ, and the feasts of the saints, grouped according to types with examples taken from the older
feasts, and including the feasts of the Virgin in-between those of married women and of confessors.

The reader will win any number of enlightening observations on particular points, feasts, and seasons; an increase in understanding of the basic lines of force that sustain the unity of each season; and a better grasp on our present liturgy in the light of its history. The reader will have to work hard for his gains, however, since despite its size (one reason for which will be indicated shortly) the book is quite condensed, to the point of often being obscure, especially in the descriptions of historical development. In fact, I wondered as I read just what readers P. really had in mind. Certainly, he was writing for those who may not read the breviary and may not know Latin, those, consequently, who may well have no great knowledge of the liturgy and its history; yet the book is both scientific and incomplete, not devotional, not a discussion of themes (except for passing remarks or an occasional lengthy analysis, e.g., of the blessing of baptismal water during the Easter Vigil, or what is implicitly given by the listing of series of antiphons, e.g., the historiae of the post-Pentecostal season). I suggest that most readers would profit more by P.’s book if they were first to read the pertinent sections of L’Eglise en prière: Introduction à la liturgie (ed. A. G. Martimort; Paris, 1961; an English version is due from the Liturgical Press).

The size of the book is deceptive. A good deal of space is taken up by the text of hymns (Latin and German) and antiphons (Latin incipits, German translations). The section on the Sundays after Pentecost runs for thirty-one pages, of which twelve are occupied, apart from occasional remarks, by the breviary antiphons, and another four or five by lists of Scripture readings in breviary and Mass. This proportion is not untypical.

P.’s book will be gratefully used as a reference for information on historical detail and on the liturgical structure of feasts and seasons. Unfortunately, it does not achieve or, as far as I can see, even attempt to achieve its primary purpose, which is to clarify the meaning of the Church year (as a whole) and its parts. P. divides the year according to the rhythms established by sun and moon, but never tries to show any unity between the two parts thus created. There can be no doubt of the influence on the Church year of both solar and lunar calculation, the latter because the date of Easter was established by reference to the death-date of Christ and thereby to the shifting date of the Jewish Passover, the former because Christmas replaced a pagan festival of the sun-god and because the feasts of martyrs and later of other saints fell on their “birthdays” in the solar-year calendar. No one ever thought, it would seem, of making all feasts movable by relation to Easter. But certainly the fact that a solar calendar is used for dating many feasts
does not contribute to the intelligibility of these feasts (even Christmas does not derive its ultimate intelligibility from the fact that the birth of the "Sun of Justice" replaces the birth of the sun-god) or of the Church year as a whole; nor does the lunar calendar give us any Christian understanding of the Pasch. As far as the Church year and its feasts are concerned, the solar and lunar rhythms are of the purely material order; they are accidental. The year nonetheless is a unity; the center towards which everything in it is ordered and from which everything derives (at least its ultimate) intelligibility is the Pasch.

Liturgie: Gestalt und Vollzug is an unusually rich Festschrift. A number of the twenty-three contributions will, of course, be of value only to the professional liturgiologist, but many are of wider interest, since they deal with the theology of the liturgy. Rupert Berger's "Die Terminologie der Nachfolge Christi in der römischen Liturgie" (pp. 1-24) is an excellent contribution to the recently much-discussed question of the "imitation" of Christ. The Roman liturgy rarely uses "imitation" or "following," but expresses our relation to Christ as one of "having a common lot with Christ, sharing possessions and commitments"; the essay works out the meaning of these phrases in satisfactory detail. Two contributions take up the likewise current question of the theology of the word: (1) Theodor Kampmann's "Das Wesen der christlichen Predigt" (pp. 154-70) is a closely written analysis of preaching as kerygma (the impersonal, official, binding character of the sermon), as gospel (the historical factness of an event which is a proclamation of grace, mercy, joy), and as witness (the personal aspect of preaching); (2) Michael Schmaus, "Der theologische Ort der kirchlichen Verkündigung" (pp. 286-96), writes on word and sacrament, developing the idea that the word could not fulfil its function of determining the symbolic gesture and integrating it into a sacrament unless the word itself shared in the sacramental character of the Church. In another closely argued essay, "Das sentire cum ecclesia im liturgischen Vollzug" (pp. 82-97), Richard Egenter, starting from the proposition that the liturgy, as expression of the Church's innermost life, must be the place where personal piety finds its content and norms, explains the requisites (in moral attitudes, in faith-commitment, in understanding of the Church, in sentire cum ecclesia) for this fruitful participation in the liturgy, and the manner in which liturgical participation helps one's "thinking with the Church" to grow. The most extensive contribution is Emil Joseph Lengeling's "Die Taufwasserweihe der römischen Liturgie: Vorschlag zu einer Neuformung" (pp. 176-251). The blessing of baptismal water in the Easter Vigil is theologically rich, but it is also complicated, grammatically difficult, confused in thought, and seems to us today; at least,
BOOK REVIEWS

inclined to speak of the water almost in the vocabulary of magic. L. gives the present text of the blessing, a succinct summary of the widely varying opinion on the origin and meaning of the prayers and actions, offers a revision of the text which intends as far as possible to preserve the wealth of thought, and explains his rewritten text. The blessing in its present form undoubtedly needs revision; what is equally important (L. had this in mind and the new Constitution on the Liturgy provides for it) is that there be a briefer blessing that can be used at every baptism.

These are only some of the attractive essays in this volume. It is a fine tribute to a scholar who has deserved well of the liturgy.

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MATTHEW J. O'CONNELL, S.J.


This is an unusual sort of book. It is quite unsuccessful at what it sets out to do, but does quite successfully what it says that it has no intention of doing. Todd states in the Introduction: "With these remarks we leave aside the great questions which will increasingly engage Christians in the coming half century, hoping, rather than to light ecumenical fireworks, to shine as steady and bright a light as we can on the facts of Luther's life" (p. xvii). As it turns out, the book is second-rate biography, but it is theologically the most interesting general study of Luther in English by a Roman Catholic.

The failings are many. T.'s account of the intellectual and especially the theological milieu is a muddle; especially poor is his description of nominalism. His treatment of Luther is based largely on just a few secondary sources; and to judge from the footnotes, even some of Luther's most important works were read only insofar as they have been excerpted and analyzed by Rupp, McKinnon, Schweibert, and others. The attempts to psychoanalyze the subject are desultory and seem at best irrelevant. The last third of the book, covering the years 1521-46, is chaotic and embarrassingly thin. And so on; the list could be extended.

It would, however, be unfortunate if these numerous and sometimes exasperating shortcomings were allowed to obscure the very real merits of this work. Though T.'s historical erudition is not up to that of his predecessors, his theological perspective and sensitivity to theological problems enable him to see much that earlier Roman Catholic historian-theologians simply did not see. Not only does he escape the rather transparent nastiness of the earlier works of Denifle and Grisar; theologically he moves significantly beyond the justly famous work of Joseph Lortz. Whereas Lortz has brought
considerable psychological sympathy to his subject, thus bringing about a
definite advance in Roman Catholic Luther-scholarship, his theological
analysis of Luther does not move significantly beyond the Tridentine and
post-Tridentine condemnations. Luther remains the subjectivist, the one-
sided extremist, the exaggerated individualist, the antissacramentarian, and
so forth. T. finds it much more difficult to make of Luther's theology the
antithesis of Catholicism. The result is a Luther who is considerably more
relevant to present Roman Catholic concerns and more disturbing to theo-
logical complacency.

Because Todd develops the theological material only en route and rarely
follows a problem all the way through to the end, it is difficult to epitomize
either his own views or his conception of Luther's theology. However, a few
general features of T.'s approach can be noted. He is, first of all, sensitive
to the need to appreciate the context of Luther's various pronouncements.
Moreover, instead of simply accusing Luther of theological one-sidedness,
he is quite sensitive to Roman Catholic theological one-sidedness and fre-
quently analyzes Luther's one-sidedness in relation to the Roman Catholic
variety. In addition, he considers it to be part of the responsibility of Roman
Catholic theology to criticize the Church—its life and its thought—in light
of a scriptural norm. This difficult but vitally important point T. does not
develop. He simply works on the assumption that such a theology is both
possible and necessary, and that it is not necessarily heterodox or schis-
matic. Consequently, T. is appreciative of the problems that Luther en-
countered in his attempts to criticize and reform the Church of his day.

To consider just a single illustration, T. is of the opinion that, in the dis-
pute over indulgences, the views defended by Wimpina and by Prierias are
more "haereticos, aut scandalosos, aut falsos, aut piarum aurium offensivos,
vel simplicium mentium seductivos, et veritati catholicae obviantes" (this
was the censure attached to Luther's views in Exsurge, Domine) than are
those of Luther. Yet it was Wimpina, Tetzel, and Prierias who spoke for
Rome and who received Rome's endorsement. T. is not content to point out
that Rome did not speak ex cathedra in this affair. The choice facing Luther
was between accepting as authentically Christian a good bit that simply was
not, or inaugurating schism.

The importance of this book resides in the general perspective that the
author brings to his subject. One hopes that future Roman Catholic studies
of Luther will develop what T. has begun, that the theological perspective
will be accompanied by a more comprehensive scholarship.

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JAMES F. MCCUE

The interest of Catholic scholars in the leaders of the Protestant Reformation, which is growing considerably at this time of ecumenical dialogues, has so far produced few studies of Calvin. The Lutheran Reformation and the English Reformation have both found first-rank places in Catholic scholarship. The personality of Luther especially has drawn the interest or the curiosity of an increasing number of Catholic students. Bucer has found an excellent Catholic editor. Among later Reformers, John Wesley has been well studied. Calvin alone among the great Protestants seems to have been avoided by Catholic authors. In fact, the present study is one of the rare full-scale surveys of Calvin's thought by a Catholic. This alone should recommend it to students of the Reformation. And the author has not simply done some sort of pioneer work in this field; he has succeeded in writing a first-class study of his subject and an excellent introduction to Calvin's thought.

The title is slightly misleading. Although the precise topic of the Church and the ministry forms the main section of the book, no less than 136 pages (Part 1) describe Calvin's life, his personality, and the main lines of his theology. Part 2 only brings us to the contents indicated by the title: through Calvin's Christology (chap. 1) we are introduced to his ecclesiology in the successive editions of the *Christian Institutes* (chap. 2), to the notion of ministry in the *Institutes* and the commentaries on the Bible (chap. 3), and to a detailed study of each type of ministry (chap. 4): apostles, bishops, the degrees of the hierarchy in the early Church; ministers, doctors, elders, and deacons in Calvin's organization. A fairly long conclusion explains the points of divergence and convergence between Calvinian and Catholic doctrines.

Calvin's conception of the ministry is inseparable from his views on the nature of the Church. G. rightly shows how Calvin's stress on the invisible and the visible elements of the Church changed under the impact of circumstances and of a deepening reflection. At first strongly influenced by the Lutheran idea of an invisible Church which manifests itself only "where the Word is preached and the sacraments are rightly administered," Calvin was affected by Bucer's concept of Church order during his sojourn at Strasbourg; and he was later led, by the excesses of the Anabaptists and other enthusiasts of the "radical Reformation," to insist on the divine institution of a visible, permanent ministry. The four ranks of the Genevan ministry were meant to continue the degrees of the ministry of the early Church. And though Calvin rejected the Catholic notion of orders and of
episcopal succession, he nonetheless affirmed that there is in the Church a succession of ministers by the power of the Word of God, which calls some men to a ministerial function, which contains and constitutes the substance of what ministers have to say in the name of God, and which both empowers and limits the human elements in the exercise of the divine ministry.

It was not, therefore, to the Catholic hierarchy as such and to its theological justification that Calvin objected. Like all the Reformers, he attacked and condemned what he saw as abuses of authority by the popes, the bishops, and the doctors of Scholastic theology; yet he would not deny the principle of a permanent hierarchy. What Calvin insisted upon was that the link between ministers of whatever rank and the Word of God be constantly obvious: nothing must be done in the Church without the Word. Without this fundamental principle, all ministries tend to self-exaltation and ultimately, in Calvin’s language, to idolatry, for they then imply a denial of the transcendence of God. The Word of God, in this context, is God speaking, but speaking always in such a way that the Church can hear and recognize the Word—that is, in and through the Holy Scriptures. The principle of sola scriptura, as G. shows in his conclusion, lies at the root of Calvin’s ecclesiology and of his doctrine on the ministry.

Yet Calvin was still strongly influenced—much more so than modern Protestants—by the Catholic tradition out of which he came. Thus G. finds a convergence of Calvinism and Catholicism on the following points: the Church as Mystical Body of Christ, the Church as mother of the faithful, the divine institution of the ministry, the ministry as a pastoral diaconia, the ministry as sacred order, and the spiritual authority of ministers.

Reading this volume will help to see Calvin in a better light than most Catholics usually see him. Calvin has been credited with making the Reformation much more radical than Luther himself wanted it; and the obvious differences between Lutheran and Calvinist Churches today would seem to justify this conventional view. This, however, is the outcome of nineteenth-century developments much more than the product of Calvin’s own theology. The thought of Calvin has Catholic aspects that need to be recovered by Protestants and carefully studied by all.

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George H. Tavard


Rückblick ("retrospective view"), the first word in Mirgeler’s original
German title, has found a happy substitute in the English word "mutations," for the biological metaphor implied there gives a more apt description of the content of this fascinating book. M.'s problem is Western Christianity. Neither the fact that Christianity is a historical religion nor that Christianity includes, even primarily, a suprahistorical element is in question here. The problem is rather that of Christianity as Western, as embedded in history. It is in the mingling of Christianity and the world that the "mutations" of the title, those transformations of spirit and outlook affecting whole generations of Christians, are produced. Christianity, not as idea but as actuality, has gone beyond dogma in its commitments, taking on complex historical forms. Far from examining the merely relative (and hence the irrelevant from the absolutist point of view), M. suggests that the theological question of the essential nature of Christianity cannot be answered satisfactorily unless the historical question is introduced and its implications made clear in advance. The essence of Christianity will be found in all its mutations; indeed, it will be found only there, because internal Christianity cannot exist in this world apart from external forms.

The first mutation which M. discusses is the alliance with philosophy. As it grew evident that the Parousia would be indefinitely delayed, the historical context of the Church became a controlling factor in her development. The pressing problem of showing the universal importance of a religion developing out of a separatist and obscure Jewish background demanded that the Church ally herself with the philosophy of the ancient world, first with Stoicism, which was a welcome aid in the struggle against Gnosticism as well as an entree into the intellectual milieu, then with Neoplatonism, which was a necessary counter to the Stoic pantheistic-materialist immanence. Neither philosophy was of much help in establishing an appreciation of historical realities; Neoplatonism, in particular, led ultimately to the extreme allegorizing of the Middle Ages. An appreciation of the real significance of the Bible and, more importantly for the laity, of the Mass was lost.

M. considers the alliance with philosophy a decisive meeting of Church and world. The alliance with politics, however, was more important, at least for Christianity in a world formed and shaped by political power; the "Constantinian turning point" was, indeed, the only solution possible at the time. The outcome of this alliance was a loss of the sense of the Church's existence in the last age of the world, directing her steps towards the Second Coming, because as state religion and state cult Christianity became remote from ordinary life, a kind of fulfilment of the eschatological expectation,
while the world itself was a static reflection of heaven dominated by the dual authority of the "imperial Church."

The heir of the union between antiquity and Christianity was Germanic Christianity. The Germanic world was not a positive formative influence in the way politics and philosophy had been; here it is rather a question of how Christianity made itself felt, how it was received by a primitive people whose predominant Christian characteristic was faith in miracles. In liturgical practice this emphasis on miracles led to the cultus of relics and eventually to the emergence of Eucharistic devotion as a means of restoring the center of the faith to its proper importance. The new Eucharistic piety replaced the commonplace familiarity of the cult of relics with a deeper reverence, but at the same time it tended to destroy the consciousness of a divine presence other than in the Eucharist, that given to every Christian as a gift of the Holy Spirit.

Other influences were brought to bear in the centuries prior to the Middle Ages, most notably that of Celtic monasticism, which was responsible for the concentration on a legalistic morality and for the spread of private rather than public penance. The Spanish battle for the faith against the Moors tended to make the ecclesia militans and the soldier into models for Christianity and the Christian, models which became normative at the time of the confessional wars. Finally, the Investiture Controversy and the Scholastic application of Aristotelian principles led to the theoretical separation of spiritual and secular, so that medieval Christianity was a complexio oppositorum: an amalgam of imperial Church, Germanic piety, Irish and Spanish traditions, existing apart from the secular sphere in theoretical autonomy. The protest of the Spiritual Franciscans against the Conventuals, fundamentally a crisis over the institutionalized role of the Church in the world, did not change the situation, although the defeat of the Spirituals aggravated what M. calls the "sociological self-misunderstanding" of the Church—a growing tendency to see not merely institutionalization but particular secular institutions (like the papal states) as part of her absolute essence.

The Enlightenment and the Industrial Revolution brought about a new historical situation. In M.'s interpretation, both these developments were inevitable consequences of the separation of the secular and spiritual established philosophically during the Middle Ages. The new historical situation, however, must not be judged a disaster for the Church. Once the break between the secular and spiritual is made cleanly, a great opportunity for the Church opens before her. The technical, amoral character of the modern world demands, for its proper working, a control which only man can bring.
If there is no longer a self-evident morality supported by traditional forces of habit and custom, there is ample room for a morality resulting from a higher degree of awareness and discernment. In this context the Holy Spirit is free to operate, particularly through the sacraments of confirmation and matrimony, which set up a permanent relationship of secular life to the world beyond this.

M. has written a demanding book; the sweep of his interpretation and the grasp of facts alluded to in support of his theories are dazzling. Yet one must agree with Dom David Knowles in his Foreword that opinions such as M.'s are not demonstrably true. The value of the book must be found in its ability to aid the reader in understanding the world situation in which he finds himself; if he gains insight into and greater comprehension of his own milieu, then the book is a good one. What M. would give us is an interpretation, based on various historical moments in the Church, of the Church's relation to the world. By nature a suprahistorical entity, one which will achieve its completion only at the end of the world, the Church yet exists in time, responding to the various (and limited) possibilities allowed by a given situation. As the Church has progressed through history, the relative yet necessary relationship of the Church to the world has moved her inevitably to her present situation vis-à-vis the world: post-European, post-Christian, posthistorical, but with roots in the European, Christian, historical past and a future resting on man's ability to act freely and responsibly under the guidance of the Holy Spirit.

It is in relation to the attitudes now having their influence at Vatican II that we can perhaps best see the value of M.'s thesis, for it is there that a new alliance of Church and world is being formed. It is there, too, that a new appreciation of the Church's past relation to the world is growing, as is evident in the juridico-historical rather than theologico-metaphysical approach to the religious-liberty question. M.'s interpretation of the past sheds light on the present and renders the future less obscure in a stimulating, even provocative manner; with this, its value is assured.

Woodstock College

G. MICHAEL MCCROSSIN, S.J.


Since Cardinal Bea has so recently expressed his views on ecumenism in The Unity of Christians and in his Chauncey Stillman lectures published in Ecumenical Dialogue at Harvard, it might have been thought that he would
have little new to add. But the present volume, while recapitulating certain themes from these earlier works, transposes the ecumenical question into the key of the present pontificate. By training and experience, B. is uniquely qualified to evaluate the contribution of John XXIII and to advance toward the wider dialogue envisaged by Paul VI.

In restating his views on ecumenism, B. faces up to current issues. Addressing questions raised at the 1963 meeting of the Central Committee of the World Council of Churches, B. comments, with his wonted cautiousness, on the problems of mixed marriages, the conditional baptism of converts, and the Catholic view of Anglican and Protestant bodies. Rejecting the charge that Catholics refuse to accord any true ecclesiological status to these bodies, B. proposes to designate them not simply as "communities" but as "churches and ecclesial communities."

For the most part, this volume concerns itself with the relation of the Church to the quest for human unity. B. holds that this latter unity, while belonging to the natural order, cannot be effected on the merely technological or mechanical level; it is a spiritual goal to be achieved in freedom and in the sincere quest of truth. The Church has an important stake in this quest and can contribute much to its successful outcome.

B. deals at some length with two documents reprinted in appendixes: the Universal Declaration of Human Rights approved by the General Assembly of the United Nations in 1948 and the Statement on Christian Witness, Proselytism, and Religious Liberty adopted by the Central Committee of the W. C. C. at St. Andrew's in 1960. For both documents he expresses high esteem. As a skilful apologist, B. contends that religious liberty is far better protected by a firm religious faith, which looks upon man as responsible before God for his confessional stand, than by skepticism, relativism, and indifferentism. Any view that overlooks the transcendent dimensions of the faith-commitment ultimately risks exposing man to ideological oppression. B. deals patiently and humbly with the charges that Catholicism is arrogant, intolerant, exclusive, and particularistic, and that her current "ecumenism" is nothing but a "soft sell." While admitting the failure of some Catholics to live up to the implications of their faith, he insists on the deep dogmatic roots of the doctrine that the human conscience should be free from coercion. Christianity, he maintains, while historically involved in the fortunes of particular peoples, is a truly universal religion, divine in its origin, addressed to all men, and suited to the needs of all. "Granted all the sins and deficiencies in the Church, is there any other institution which can show such love for men, can give such cogent reasons
for sincere concern for the great human family and can offer such founded
hopes for peace and true brotherhood among men? Is there any other system
of thought which can satisfy the mind and give adequate motives to the
mass of men for a life in justice and freedom and charity? Is there a real
alternative to the Church?” (p. 229).

Along with this apologetic addressed to the non-Catholic, B. makes a
strong plea for Catholics to realize their responsibility to labor for human
freedom and unity. Like Pope Paul, B. views the Church as essentially the
servant of mankind. His Catholicism, wide open to the world, is deeply
involved in all human concerns. Disavowing the prophets of doom, B. is
optimistic about the tremendous possibilities of the present hour. He shares
the conviction of Pope John that “the primary need of our day is to trans­
fuse into the life-stream of this modern world of ours the renewing, deathless,
and divine energy of the Gospel” (p. 66).

Like most of B.'s writings, this book is more expository than exploratory.
He eschews personal or controverted opinions, preferring to summarize
views which would be shared by a large number of enlightened theologians.
Thus, he speaks in rather general terms about thorny subjects such as the
inner structure of human liberty, the relations of Church and state, and
mixed marriages. His prudence and reserve, while they may fail to satisfy
more adventurous spirits, lend added authority to his positions.

The general reader will find in these pages a serene, balanced, and attrac­
tive statement of the self-understanding of the Church as it finds itself in
mid-Council, composed with the wisdom and unction characteristic of the
great Cardinal of unity. The Catholic can scarcely read this work without
feeling more deeply committed to labor for the “unity in freedom” of the
whole human family, and the non-Catholic will find grounds for a deeper
respect for and trust of authentic Catholicism. B. convincingly portrays the
Church as the strongest ally of all that makes for human solidarity and
freedom.

Woodstock College

AVERY DULLES, S.J.

La vision de Teilhard de Chardin. By Pierre Smulders, S.J. Paris:

The third Dutch edition of Smulders' work has been translated into
French by A. Kerkvoorde, O.S.B., and C. d'Armagnac, S.J. The latter has
also supplied a brief Introduction, in which he rightly says that the book
should not be regarded as just one more among the many which keep French
presses humming. In importance it may be likened to the outstanding works on Teilhard by Georges Crespy and Henri de Lubac (cf. THEOLOGICAL STUDIES 24 [1963] 146-49).

S. is not content with a mere presentation of Teilhard's thought. He has chosen a limited number of questions that are prominent both in Teilhard's writings and in contemporary theological research. He undertakes to sketch Teilhard's vision of the world and of salvation, to compare this depiction with traditional Catholic teaching, and to propose his own integration of both. The book is addressed not only to readers who have had a theological education, but also to wider circles of laymen who desire understanding of their faith. All such readers are provided with an opportunity to become acquainted with current theological reflection on problems as momentous as the meaning of the first chapters of Genesis, the nature of man, the hopes of humanity, original sin, monogenism, the spiritual doctrine of Teilhard, and the cosmic role of Christ in the Incarnation, the Church, and the Eucharist.

True to the subtitle "Essai de réflexion théologique," S. insists that "essay" must be taken literally. No one can as yet furnish definitive solutions to the many and varied questions which Teilhard raises on topics that have not been searchingly discussed by theologians. Furthermore, not all of Teilhard's works have been published, and therefore his thought cannot be fully known. In spite of such difficulties, S. believes that he has indicated the direction of ultimate solutions.

Two classes of readers may possibly be on the lookout for distortions of Teilhard's ideas. One class may suspect an attempt to save Teilhard's orthodoxy at any cost; a second class may accuse S. of trying to quench Teilhard's revolutionary flame. Therefore, S. tells us plainly what his real aim is. He is a professor of theology at Maastricht. For twenty years he has been studying the continuity of thought between the ancient Fathers, the great Scholastics, and modern theologians, endeavoring to discover common strains of teaching under superficial divergences. He has found again and again that all the eminent Catholic thinkers share similar intuitions. Accordingly, he is very open to Teilhard's vision, which produces so strange an impression on those who have been formed by Scholastic philosophy, and he believes that in Teilhard he discerns the authentic line of reflection that is basic to the Christian patrimony. He is convinced that current theology can be enriched by delving calmly and sympathetically into the thought of Teilhard.

A chapter on Teilhard and his work is followed by a clear exposition on the law of interiorizing complexification, according to which the structural
complexity of matter is accompanied by increasingly unified and integrated organization. S. thinks that this formula may turn out to be Teilhard’s greatest contribution to science. It not only builds a bridge between the sciences of nature and the sciences of the spirit, but it presages a reversal of perspective in the sciences of nature by restoring man to his true place. The whole movement of the universe, starting out from primitive matter, is a march toward man.

A critical evaluation of Teilhard’s views concerning the relation between creation and evolution leads to the question of the human soul. Although Teilhard, in his concern to gain a hearing among his agnostic colleagues, does not employ the incisive language dear to Scholasticism, he undoubtedly teaches the spirituality and immortality of the soul, which consequently can come into existence only through God’s creative act. The long ascent of man toward God, “self-subsistent Center and absolutely ultimate Principle... the only true Omega,” is not within the power of human action itself, but is brought about by grace that attracts from above. As mankind advances on the road toward Omega, its development must be achieved in the construction of the body of Christ.

Thus Teilhard’s science is vitalized and climaxed by a profound spirituality. In fact, a new accentuation of certain aspects of Christian life was, in his own judgment, the most important fruit of his reflection. He thought that it was the main message he had to bring to his brothers in the faith and in all mankind. The renewed spirituality he advocates is marked by several sharply-delineated traits. Teilhard could not be satisfied with the doctrine of “good intention” as often understood (or misunderstood): the notion that the disposition animating our action is the essential thing, whereas the action itself and its result are insignificant and can leave the Christian indifferent. The new world, which we now know is evolving, must be built by man himself. Man must guide the direction which history will take. He must make a map for the future. He cannot do this if he is unconcerned about the form that is to be given to the world by his activity. Man’s work joins God’s creative power, coincides with it, and becomes its living prolongation. Every one of our actions must serve for the construction of Christ’s body. This perspective furnishes a norm for measuring the goodness or malice of human activity. It endows us with the drive needed to do our jobs with devotedness and joy. It enables us to fulfil our desire to engage in imperishable, divine work. It is directly related to the heart of Christianity, love for the person of Christ. Teilhard’s spiritual teaching harmonizes well with some of the preferred themes of contemporary theology: it is ecclesial, Eucharistic, and, above all, Christocentric.
In appraising Teilhard’s vision and its numerous phases, S. exercises his right and duty of critical judgment. He observes that Teilhard’s attempt to establish a metaphysical connection between creation, the Incarnation, and redemption is deficient. He is careful to point out inadequacies in Teilhard’s terminology and doctrine, particularly in the early works. He acknowledges, as Teilhard himself acknowledged, that efforts to throw new light on the dogma of original sin did not turn out well. But he reasonably argues that, if theology is scientific reflection on the faith, it ought to be aware of Teilhard’s synthesis of Christian revelation and the evolutionary vision of the world, to test its value, and to gauge the extent of its contribution to theological endeavor in our day.

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Cyril Vollert, S.J.


This little book is an attempt to pass on the knowledge of psychiatry gained by one of the authors, Fr. Gassert, while he was a theological fellow in the religion and psychiatry program at the Menninger Foundation in 1962–63. Meant primarily for nuns and priests, it is also designed to promote an informed attitude toward mental illness and psychiatry among Catholics at large.

The book is written in an easy and readable style and will no doubt find many readers among the audience for which it is intended. The authors plead for a “sober medium between . . . an unexamined hostility to psychiatry and an uncritical enthusiasm,” insisting that competent psychiatry is also good morality. Their concept of mental illness is wide, covering mental patients but also retarded children, high-school dropouts, senior citizens, and people with adjustment difficulties. According to them, mental health is relative: “Every unwarranted outburst of anger, every moment of despair, every crushing breath of depression is a degree of illness, and every reader . . . has had some such ‘illness’ within the past 48 hours!” (p. 44). True, Freud and his followers have held that normal people may have neurotic traits, though even they might not agree that “mental illness is only an exaggeration of ordinary or normal behavior” (p. 35). At any rate, perhaps psychiatrists are not the best authorities on normality. As a rule, they do not study normal personality nor do they see many radiantly healthy people in their consulting rooms. Few students of normal personality would agree that a man is “ill” whenever he feels a strong emotion—just as few physiologists would agree that the increase in blood sugar after a meal, or the decrease
after fasting, indicates illness simply because it deviates from the blood-sugar readings in-between.

In discussing "psychiatric theory," the authors use exclusively psychoanalytic concepts, and this in spite of their insistence that competent psychiatrists use all available knowledge, not only Freudian explanations. After laying these theoretical foundations, the following chapters discuss psychiatric diagnosis and treatment, choice of psychiatrist, indications for psychiatric treatment, and the ethics of the psychiatrist's report to superiors.

In chap. 8, the selection of candidates for the priesthood and religious orders is treated at some length. Here, as in the rest of the book, the authors' views illustrate what is believed and practiced in the clinical setting with which they are most familiar, rather than give an informed appraisal of the field. Because "psychological tests are used in clinics to spot psychopathology, not to determine...vocational aptitudes," the authors insist that psychologists should restrict themselves "to the assessment of personality type and disorder," and warn that psychological tests are of scant value for selection. This may startle psychologists in schools, industry, and the armed forces, who have worked with selection procedures for some time. Though there is no special "aptitude for religious life," as the authors say, psychologists are not restricted to aptitude tests either. It is possible, for instance, to detect a man's motivational attitudes by psychological tests. On this basis we can predict his probable success or failure in his chosen vocation, including the religious life (cf. Magda B. Arnold, *Story Sequence Analysis: A New Method of Measuring Motivation and Predicting Achievement* [New York, 1962]).

It is regrettable that a book that aims to inform and enlighten the public should equate psychoanalysis with psychiatry and convey the impression that the authors' views are the views of experts in the field of personality and mental health. Much as we need informative books, special pleading will neither inform nor enlighten.

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**Magda B. Arnold**


Since 1955 the Psychology Department of Fordham University has conducted a biennial Institute of Pastoral Psychology, with the aim of providing clergymen with deeper understanding of the psychological implications of spiritual problems. Perusal of this volume (papers of the 1955 and 1957
Institutes) will reveal that the Institute has also achieved other purposes, namely, deeper realization by psychiatrists and psychologists of the role of religion in the lives of their patients, and consequently a greater spirit of co-operation among clergymen, sociologists, psychologists, and psychiatrists in helping diversely disturbed individuals. Although published after Vols. 2 and 3, this is Vol. 1. It treats the more significant topics of the first two Institutes: anxiety, guilt, scrupulosity, personal and sexual development, homosexuality, masturbation, and sex education. Despite the repetition unavoidable in recording the discussion periods at the 1955 Institute, many insights are expressed which otherwise would not have emerged.

Although one appreciates Fr. Bier’s reason for discontinuing the recording of the discussions in the second part of this volume, one regrets the lack of intellectual bridges between articles on the same topic. One wonders, e.g., what Dr. Robert Campbell thought of Fr. John Ford’s presentation of the moral aspects of habitual masturbation, and what Fr. Ford had to say about the psychoanalytic speculations of Dr. Campbell. This is the chief weakness of the second part, that the ordinary lay reader is not given sufficient guidance in the formation of critical judgment concerning the difficult topics presented. For example, the most frequent contributor to the pastoral psychology series, Dr. Campbell, comments on adolescent sexual development: “Sooner or later, the increased sexual drive of puberty finds expression in masturbatory activity. Masturbation is absent only in those cases where intimidation and suppression of infantile autoeroticism have been severe. The fears and guilt feelings which in infancy were associated with the Oedipal phantasies are now displaced onto the act of masturbation; in consequence of the guilt he feels about masturbation, the adolescent at this point is mainly involved in a struggle to give it up” (p. 142). The quotation leaves the reader with the impression that any adolescent who does not masturbate is not normal, that in fact all normal young men and women indulge in this practice, and for this reason they feel guilty. Again, masturbation is connected with supposed infantile sexual complexes. How do we know that all adolescents masturbate? Or that the Freudian explanation of such is correct? From the clinical facts cited by Dr. Campbell that adolescents who do not masturbate show regularly in analysis an “especially deep repression of infantile masturbation,” may we draw the inference that all other adolescents who do not masturbate have the same symptoms? There is no way of knowing.

Unfortunately, Dr. Campbell mixes many valuable clinical observations with unproveable and at times preposterous Freudian theory. Take, e.g., his approval of Nunberg’s interpretation of the sin of Onan: “If we under-
stand that the spilling of the semen on the earth is to be taken symbolically as earth equals mother, then the whole episode means intercourse with mother, for which transgression one is killed by God (father)."

The treatment of anxiety will help the young priest to avoid the mistake of approaching the problems of people in a purely intellectual way, without considering complex emotional factors. It will warn all priests not to play psychiatrist in helping persons ridden with anxieties.

No one has distinguished more clearly the differences between conscience and the superego than the late Gregory Zilboorg: "Conscience glows with hope when its owner repents and makes amends. The superego never says: Go and sin no more; it merely says: Wait until I get you next time, or: It is all right to be sorry, but you must pay for it time and again until the end of your earthly days..." (p. 52). Understanding these differences will facilitate co-operation between priests and psychiatrists.

That guilt can be understood on three levels is Fr. Bier's contribution. The first corresponds to the normal sense of guilt, which stems from a deliberate violation of a moral precept; the second is found in the person who feels guilty out of all proportion to the offense, or even where he is not objectively guilty; and the third is the condition of one who does not feel any guilt at all. This last, operating on the unconscious level, is more neurotic than the second form. Good works which seem to stem from a sense of humility may actually arise from an unconscious sense of guilt.

The section on scrupulosity stresses our lack of truly scientific knowledge concerning the many different forms of this mental disease. At the same time, various contributors offer profitable suggestions—e.g., the late Gustave Weigel, who counsels priests to direct the attention of the penitent away from the object of his anxiety instead of leading him into it.

What continues to be a pressing problem, particularly in our large cities, is developed by Fr. Ford in his notes on homosexuality. Our laws against homosexual offenders are very harsh, since in some states the penalty for sodomy is twenty years in state prisons (where they will become confirmed in the vice). "There are also serious abuses in the apprehension of offenders. Members of the vice squad have been known at times to entice the suspect, to solicit him, and then to arrest him." Having dealt with the same problem, the reviewer feels that more joint effort among clergymen of different faiths may help to bring out a more humane approach to accused as well as to convicted homosexuals. With Fr. Robert Gleason, one would appreciate the many nonsexual pressures which tend to diminish the freedom of the homosexual. He is so lonely that he is severely tempted "to have at least one chosen companion with whom he can be wholly open."
The insights on sex education by Dr. Schneiders are valuable. Even "progressive" parents do not want to give such education, but if they do it, their attitudes and relationships to their children are more important than how such instruction is accomplished.

All in all, like the other volumes in this series, this book can help beginners in the fields of pastoral psychology and theology, sociology and social case work, because it provides the kind of basic information necessary for pooled endeavors by professional workers in aiding upset human beings.

Dunbarton College, Wash., D.C. 

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


It is the hope of the author and the Department of Religious Liberty of the National Council of Churches of Christ in the United States of America that this volume will enlighten discussion of public policy and seriously modify the standard cases made by the contending groups. Dr. Sanders' synthesis also promises to promote advanced research by his introductory discussion of the field and its literature as well as by his insights deriving from the contemporary scene.

The guidelines to the traditions behind prevailing Church-state positions seem established clearly enough. The separationists undoubtedly stand as Protestant because of the large Baptist support given to this view, which is shared by secularists who need not be Protestants. This alignment is explained by the unique collaboration of Baptists and Jeffersonian-style secularists of the eighteenth century. Because most Protestant separationists were preoccupied with securing the free Christian conscience, they left the Madisonian analysis of the state without any theological examination. In the nineteenth century, adherents to this tradition joined in the crusade to make American society Christian. In practice this often meant creating a public policy with the stamp of evangelical Protestantism clearly on it, even to the present time, in some regions. Madison would not recognize such practices as his own. The dilemma of separationists, which S. does not seem to explain, demands far more than a moderating of its bent for separation. Those with a Fundamentalist theology must re-examine the man of the Enlightenment who stands behind the Madisonian state, for the Fall and salvation touch man and the state correlative.

Other denominations stand near the tradition of the separationists. Lutherans, Mennonites, and Quakers, however, in the author's interpreta-
tion, are more involved with theocentric considerations beyond the free conscience of the individual. Scandinavians, however, find that American Lutherans tend too much to see government as God's larva, thus seeking no vital relationship or collaboration between Church and state. Enthusiasm for the social gospel is comparatively recent. Self-interest seems to be the first impulse behind some American Lutheran recommendations of aid to private education. The Mennonite position, by contrast, is at least clear by being categorical. Government is not a mask of anything sublime, nor could it be, inasmuch as society holds no great promise of any deep acceptance of the gospel. There is thus no Church-state problem, but only the challenge of Christian endurance, which at times may require, for example, Mennonite resistance to social-security benefits. Yet it is this very literally biblical interpretation of the state that should lead separationists to discover a more meaningful concept in Scripture.

S. correctly makes much of the early connections which the Quaker movement had with Puritanism. It is not clear, however, how a Puritan theocentric tradition of the state can be retained by Quakers in view of their American experience. The reviewer would make more of William Penn's social thought as related to this problem. Even allowing for an element of millennialism, Penn was optimistic about the state, deriving his understandings from focus on individual salvation. Many Quakers understandably include the state in their recent plans in pursuit of the social gospel. In doing so, they seem inclined toward a pre-Reformation understanding of the state and are more sensitive to secular humanist aspirations.

An authentically Protestant construct of Church-state concepts must begin with the sovereignty of God acting in the Church and in the state. This would be the starting point of what the study designates a "transformationist tradition." S. would imply that separationists have overextended the emphasis on the individual. The state must be something more than a negative principle of order, securing free conscience. It should be susceptible to the influence of God's Church in the Christian values which should guide public policy. There should be a pervading faith which sees the Lord of history positively acting in the state. Luther's understanding of vocation must undergo a new elaboration in the face of the contemporary world and the divergent Protestant traditions which have developed.

How all of this becomes so in practice and with respect for pluralism is difficult to chart. Assuming that Church and state are aspects of the mystery of salvation, S. is justified in stating what is not the nature of the relationship: a wall of separation. His criticism of Protestants and Others United for the Separation of Church and State is understandably an important
detail of his treatment of this theme. Positively, S. believes that John C. Bennett and those of like mind among transformationists provide the firmest ground for "approaches for the future." The door is left open in this view by a reasonable pragmatism and relativism while adjusting public policy.

How God touches the state directly in its diabolical behavior under totalitarians of the twentieth century is not explored. Perhaps it can only be meditated in Scripture at the present time. But certainly this chapter underscores the universal consensus of the Church that its moral authority must confront every state. The Protestant responsibility for this rests, to a great extent, in the authority of lay witness. Contemporary evolutions of this understanding will enrich Catholicism in the day when the authority of the laity is explored, beyond collegiality, in the postconcordat era upon which we are entering.

Marquette University

Thomas O'Brien Hanley, S.J.

SHORTER NOTICES

The Pentateuch: A Study in Salvation History. By Alexa Suelzer, S.P. New York: Herder and Herder, 1964. Pp. 224. $4.75. An introduction to the content and significance of the Pentateuch, and a survey of the major contributions of Pentateuchal scholarship in the past hundred years. The first chapter surveys Israelite history to the Mosaic period in terms of "the salient motifs in salvation history": creation, sin, election, promise, exodus, revelation. The discussion of so broad an area is necessarily summary, but well informed and judicious. Chap. 2, on Pentateuchal law, is particularly welcome; though they form a major part of the Pentateuch both in importance and in sheer bulk, the legal documents here studied have been given short shrift in most biblical introductions, and Sister Alexa's discussion fills a real need for the reader of English. Among the aspects studied are the purpose and character of ancient Near Eastern law, the relation of Israelite law to the case law and treaty stipulations of other ancient peoples, the development of Hebrew law and the relation of the pre-exilic legal codes of the Bible to one another, and the place of law in relation to covenant in Israel. This chapter provides an admirable introduction to a complex field of study; it is, however, regrettable, in a general study of the Pentateuch, that postexilic law receives no more than incidental mention. Chap. 3 reviews Pentateuchal studies since Wellhausen; after an introductory discussion of classical source theory and Form Criticism, the emphasis is on Catho-
lic biblical scholarship since Lagrange and the present position of the Church on major issues of Pentateuchal criticism.

Woodstock College Richard I. Caplice, S.J.

THE PSALMS ARE OUR PRAYERS. By Albert Gelin, P.S.S. Translated by Michael J. Bell, S.J. Collegeville, Minn.: Liturgical Press, 1964. Pp. 61. $1.95; $.85 paper. THE POOR OF YAHWEH. By Albert Gelin, P.S.S. Translated by Kathryn Sullivan, R.S.C.J. Collegeville, Minn.: Liturgical Press, 1964. Pp. 125. $2.25; $1.00 paper. Fr. Gelin’s books are valuable introductions to the use of Scripture in Christian life, and we can be grateful that they are available in translation. The volume on the Psalms starts out by showing the connection between the formal Psalm and the spontaneous prayer of the individual Israelite, goes on to introduce us to the God revealed in the Psalter, and finishes with an attempt to explain the relevance of the Psalms to Christ and the Christian. Such technical concepts as literary form are very much at work in the book, as they should be, but as elements in the interpretation, not objects of study in themselves. Inevitably, so simple and concise a treatment must often opt without explanation for one among several disputed opinions. For instance, one gets the impression that the origin of the Psalm as such is the private lament and petition; this may be a proper psychology of prayer, but it is uncertain history. So, too, the thorny problems of the Christological application of the Psalms are passed over with little notice. However, in popularization of this sort, surely all we can ask is that the general position be sound and the opinions chosen be respectable, and this they are. The second, longer treatise is not a study of a special type of Old Testament literature. Rather it studies a concept, that of God’s poor, wherever it occurs in Scripture; in sum, it is doctrinal and religious. Again, there is a certain, perhaps inevitable, one-sidedness: it is by no means clear that throughout the OT the poor are a group defined by a common attitude, poverty of spirit, or that this attitude is the central note of Israel’s spirituality. Still, this attitude with its spirit of total dependence on God is at least an important aspect of scriptural spirituality, and G.’s analysis, if not taken too exclusively, is penetrating and interesting.

St. Mary’s College, Kansas Dennis J. McCarthy, S.J.

likewise begins to take shape in this epistle, but will be fully developed only in his later writings. V.'s commentary in the new series *Sources bibliques* will provide the theologian with an adequate historical and exegetical treatment of an epistle which is sometimes neglected because of its limited historical and controversial scope in the early Church. The commentary is full and theological in character, without being highly technical or erudite. Critical questions are dealt with in a conservative and traditional manner; V. adopts the Northern Galatian hypothesis and situates the epistle between 2 Cor and Rom in the career of Paul; Gal 2:1-10 deals with the same events as Acts 15, although V. mentions Benoit's recent hypothesis which would suggest that Acts 15 contains the narrative of two distinct events. Textual criticism is limited to doctrinal variants; footnotes are rare. Abundant references are made to other *NT* passages, especially Paul's other writings. This practice contributes to the biblical richness of the commentary and helps the reader to appreciate the unity of *NT* thought. The biblical text accompanying the commentary is the author's own translation and appears at the upper left of each double page in smaller but darker print; the relevant text does not always appear on the same page as the commentary, causing some inconvenience to the reader not already familiar with the text. Each verse of the text receives at least a full paragraph of commentary. In this respect the *Sources bibliques* provides a fuller treatment than the currently appearing Anchor Bible.

*St. Basil's Seminary, Toronto*  
*J. T. Forestell, C.S.B.*

**Paul on Preaching.** By Jerome Murphy-O'Connor, O.P. New York: Sheed & Ward, 1963. Pp. xx + 314. $4.50. In the midst of current reflection on the theology of preaching, it is obvious and natural that a theologian turn to the preacher par excellence for insights on the structure of preaching. This M.-O'C. has done, assembling a Pauline mosaic. The book is not a "how-to" manual, nor an anthology; it is an attempt, sans imposition of any modern problematic, to cull St. Paul’s thought on preaching: its place in the salvific plan, its efficacy, its relation to the ministry of Christ, its liturgical aspect. As the intimation of an eternal choice made in Christ Jesus, preaching is the individual’s point of contact with the merits of Christ's passion, the bridge between the objective and subjective orders of salvation. The same radical purpose, engendering of faith, motivated the preachers of both dispensations, but with the respective emphasis on promise and fulfilment. M.-O'C. omits any analysis of the Apostle’s method and
content, already adequately studied by, e.g., Bultmann and Dodd. An examination of the eight titles Paul attributes to a preacher gives the outlines of the preacher’s portrait. His relationship with the salvific ministry of Christ, as its prolongation, is discussed in terms of Servant, Spirit, and light, and their eschatological implications. Any quasi identification of Christ’s and the preacher’s ministry entails some discussion of the dynamism of the word; Paul sees it as a directed, controlled force, its latent energy imaged in the vitality of an athlete or a growing tree. But if vital and dynamic, why at times apparently ineffectual, folly, and a stumbling block? The only valid possibilities in the solution of this paradox are the preacher himself and the audience; both are free, responsible, and in need of divine assistance. Finally, preaching is seen as a priestly act: liturgical in the sense of cultuel (as distinguished from liturgique). The full documentation and the book’s readability make it a welcome addition to the growing bibliography on the theology of preaching.

Woodstock College

Joseph P. McCarthy, S.J.

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e.g., ḥâṣṭā for ḥâṣṣā (p. 52) and ḥidd'ēû for ḥidd'SÛ (p. 56). Outside of these minor defects, L.'s edition of the tractate measures up to the high standards of scholarship of its predecessors.

**Johns Hopkins University**

Samuel Rosenblatt

THE THEOLOGY OF JEWISH CHRISTIANITY. By Jean Daniélou, S.J. Translated and edited by John A. Baker. Chicago: Regnery, 1964. Pp. xvi + 446. $6.95. A review has already appeared in these pages of the first volume, in its original French dress, of Daniélou's Development of Christian Doctrine before the Council of Nicaea (cf. THEOLOGICAL STUDIES 20 [1959] 92–93). The English translation is notable on several counts. D., with his translator, has cleared the text by transferring references and discussion of secondary points to footnotes; the sequence of chapters has been slightly altered (chap. 3, “Jewish Christian Apocalyptic,” and chap. 11, “Millennialism,” have become chaps. 6 and 14 respectively). As for content, “The not inconsiderable additions and expansions include: the insertion of several pages into the account of New Testament Apocrypha in Chapter I and extensive revision of the discussion; the addition of some fifty new references to the patristic texts and to more recent literature; the enlarging and rewriting of the Introduction and Conclusion to bring out the wider implications of the study and to clarify certain points raised in comment on the French edition; the expansion of the Bibliography to include all the literature to which reference is made in the course of the work; and the addition of a Glossary to ease the path of students unfamiliar with the field” (p. ix). Two further merits, due presumably to the translator, are the indication of English versions of books in the bibliography, and an index of subjects, so necessary for a work of this kind. With this translation and the translation of Chenu's Introduction à l'étude de saint Thomas, Regnery has produced two fine books and set standards of excellence for English-language editions of foreign works which other publishers could well imitate.

Woodstock College

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

THÉOLOGIE COSMIQUE ET THÉOLOGIE CHRÉTIENNE (AMBROISE, EXAM. I, 1, 1–4). By Jean Pépin. Paris: Presses Universitaires de France, 1964. Pp. 597. 36 fr. A philological analysis and quest for the sources of the doxographical document which occupies the first chapter of Ambrose's Hexaemeron. P.'s book may seem in advance to be out of all proportion to the size of the text being analyzed; this is not so, because Ambrose's documentation is a prime witness of many important problems in the history of ancient thought: it brings up the principal themes and major orientations of the
cosmic theology and piety of the Greeks and initiates a critique of them in the light of Christian tradition. P.'s intention is to identify the doctrines, decipher the allusions, bring out what is implicit and taken for granted, measure the historical value, and thus bring to light and life again the opposition between the god-world of Greek piety and the God of the Judeo-Christian tradition. Attacking the short text with all the tools of philology and historiography and calling on the whole of early Christian literature as well as of secular philosophy, P. produces almost five hundred pages of close analysis. Part 1 examines the first three paragraphs of Ambrose's text to determine the historical value of the information given there and to seek its immediate literary origin; Part 2 analyzes paragraph 4, which is a résumé of the cosmic theology; Part 3 is a rereading of paragraphs 2 and 3, on the "culte du monde," as being of Aristotelian provenance; Parts 4 and 5 return to paragraph 1 and its Aristotelian provenance. The Conclusion synthesizes the results reached on the origin of the doxography in the lost De philosophia of the young Aristotle; on the cosmic theology therein elaborated, especially on the creation (ab aeterno) of the world, not however by a god exterior to the world but by an immanent principle, the "fifth element," intervening as universal soul and as substance of the heavens; on the Christian critique of these views; and on the question of how Ambrose came into touch with Aristotle's De philosophia. This is obviously a highly specialized book, but it will be a mine of information to those interested in the first, paradigmatic, and thus perennially instructive instance of the Christian religion coming into contact (and necessarily, to some extent, into conflict) with a non-Christian culture and philosophy.

Woodstock College

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

L'Homme devant Dieu: Mélanges offerts au père Henri de Lubac
1: Exégèse et patristique; 2: Du Moyen Âge au Siècle des Lumières; 3: Perspectives d'Aujourd'hui. Théologie 56-58. Paris: Aubier, 1964. Pp. 380, 324, 362. In this Festschrift for Henri de Lubac's fiftieth anniversary as a Jesuit, the sheer diversity of subjects, on which nonetheless each writer can almost always refer to something substantial that L. himself has written, was enough to make the reviewer reflect on L.'s exceptional talent, the amazing range of his interests, the scholarship, depth of thought, and liberating influence he has brought to bear on every subject he has touched, and the almost unique position he has had for thirty years in the theological world in France and beyond its borders. The list of his major works alone is enough to tell the tale. There was the seminal synthesis Catholicisme: Les aspects sociaux du dogme (1938); the vast range of information, yielding new
insights or recovering old ones, whether on the Eucharist in *Corpus mysticum* (1944; to the obscuring of the book's primary contribution, the disturbed atmosphere preceding *Humani generis* caused too much attention to be focused on a single chapter [Part 1, chap. 10: "Du symbole à la dialectique"], which can now be seen as much less open to criticism than it seemed at the time), or on the relationship of nature and grace in *Surnaturel: Études historiques* (1948; for all its openness to criticism, it had the merit of renewing the study of a fundamental problem), or on the history of exegesis in *Histoire et esprit: L'Intelligence de l'Écriture d'après Origène* (1950) and especially in *Exégèse médiévale: Les quatre sens de l'Écriture* (1959, 1960, 1964); the contributions to modern *Ideen- u. Geistesgeschichte* in *Le drame de l'humanisme athée* (1944) and *Proudhon et le christianisme* (1945); the philosophical power of *De la connaissance de Dieu* (2nd ed., 1945) and *Sur les chemins de Dieu* (1956); the empathetic intelligence directed to non-Christian religion in *Aspects du bouddhisme* (1951, 1955) and *La rencontre du bouddhisme et de l'occident* (1952); the defense of Teilhard in *La pensée religieuse du Père Teilhard de Chardin* (1962); the pensées, in a great French tradition, in *Paradoxes* (1946) and *Nouveaux paradoxes* (1955). In addition, L. founded, with Jean Daniélou, S.J., the invaluable *Sources chrétiennes* series, and, with the theological faculty at Lyon-Fourvière, the *Théologie* series, in which many of his own major works appeared. Looking back on this body of writing and on L.'s career in general, I was reminded of two texts. One is L.'s own pen-portrait of the "man of the Church" in his *The Splendour of the Church* (Paris, 1953; New York, 1956), chap. 7, "Ecclesia mater"; the description is too long and detailed to be summarized, but certain sentences will seem very apt to anyone who is acquainted with their writer's life: "Being a man of the Church, he will love the Church's past. He will meditate over her history, holding her tradition in reverence and exploring deep into it.... But for all that he will be skeptical about those myths of the Golden Age which give such a stimulus to the natural inclination to exaggeration, righteous indignation, and facile anathematizing. In any case, he knows that Christ is always present, today as yesterday, and right up to the consummation of the world, to continue His life, not to start it again; so that he will not be forever repeating 'It was not so in the beginning.'... He will have no 'petrifaction' of Tradition, which is for him no more a thing of the past than of the present, but rather a great living and permanent force which cannot be divided into bits" (pp. 179-80). The other text is from Ida Frederike Görres' recent *Broken Lights: Diaries and Letters (1951–1959)* (Freiburg, 1960; Westminster, Md., 1964): "I've been reading lots of de Lubac during the past few days.
Astringent, invigorating—like a cold bath and exercises afterwards. Strenuous, but it does one good. This curious combination of glowing intellect and crystal-cool emotion . . . ” (p. 97). The two texts in their very different ways hint at the same thing: the combination of scholarship and scholarly integrity with a deep involvement in the present life of the Church. Perhaps the editors of the Mélanges are right, though at first it seemed too broad and characterless a statement, in speaking of “l’inspiration fondamentale de son oeuvre: l’affirmation, la connaissance et le recherche de Dieu” (1, 7). It would be invidious here to single out for comment one or other of the many contributions to the Mélanges (seventy-three, with a de Lubac bibliography). They are distributed under seven headings; the subtitles of Vols. 1 and 2 give the first three headings, while Vol. 3 is subdivided into Meeting of Religions, Knowledge of God, Mystery of Christ, and Methods and Problems to Be Faced. If I have written here only about the man honored, perhaps it will be enough to add that the three-volume gift from colleagues, friends, and former students is not unworthy of him.

Woodstock College

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


Even the Christian falls victim to discouragement and unhappiness, but even the non-Christian feels a natural impulse to struggle against defeatism. The problem of evil is universal, and while man instinctively regards himself as essentially superior to the misfortunes that beset him, he has adopted widely divergent positions from which to defend himself against them. He has abandoned himself to the chimeric consolations of fatalism; he has tried to convince himself that his sufferings contribute in some way to the construction of a mature and perfect universe; and, saddest of all, he has courted peace of mind by reflecting upon what might have been. For L., the great Christian achievement is recognition of the singular fact that unhappiness is not man’s natural lot; it is the direct object of a free decision on man’s part. L. is not primarily concerned with defending the doctrine of original sin; the findings of modern paleontology need not be discussed at length, for “l’unité de tous les hommes en Adam ne tombait pas sous les prises de l’expérimentation scientifique.” But it is clearly necessary to consider the peaceful coexistence of our liberty with that of Adam and with the will of God, and L.’s treatment of these topics is too brief to be satisfying (our will is a bow; God is both archer and target). Human progress cannot be the basis of our salvation, though it may be salutary. The pace, for instance, of today’s technical advance,
astonishing as it is, can only strengthen our conviction that we will never be completely satisfied by the work of our own hands, unless our personalities be stunted. Only God is suited to the infinite capacity of our hearts. In the process of salvation God takes the initiative. That He should do so, and do so gratuitously, is perfectly reasonable. That He should have done so through the life and especially the death of the New Adam is the principal reason for Christian optimism in the face of human misery.

Woodstock College

J. R. George, S.J.

Penance and the Anointing of the Sick. By Bernhard Poschmann. Translated and revised by Francis Courtney, S.J. Herder History of Dogma 1. New York: Herder and Herder, 1964. Pp. vi + 257. $6.50. When the German original of this important book appeared in 1951, scholars welcomed it immediately as a masterly synthesis of its distinguished author’s earlier studies on the history of the sacrament of penance (cf. Theological Studies 13 [1952] 131–34). These studies engaged P.’s attention for a period of over forty years and profoundly influenced the development of penitential theology as we know it in the Church today. In 1910 few Catholic theologians would have been willing to admit (a) that in the early Church the one officially recognized form of ecclesiastical penance was the public, excommunication penance, and (b) that the Church exercised her sacramental power to forgive sins when she reconciled the excommunicated sinner to herself. By the time of P.’s death in 1955, these views had begun to be noticed sympathetically in manuals of theology; and they are widely, if not universally, held today. To a great extent this change was brought about by P.’s investigations. When we speak about our “new appreciation” of the ecclesial dimension of the sacrament of penance, we should not forget our indebtedness to the scholar whose lifelong research contributed so much to the rediscovery of this dimension. The publishers are to be congratulated for their enterprise in undertaking an English translation of the new Herder History of Dogma series, and for their wisdom in beginning the translation with P.’s contribution. Fr. Courtney, professor of sacramental theology at Heythrop College, England, has given us a translation which is substantially accurate. He has also revised and enlarged the bibliographies, incorporating into them a number of important studies which have appeared since the publication of the German original. The constant complaint of reviewers that works of this kind are issued without indexes seems to have little effect on publishers, but the complaint is repeated here with the hope that a general index for all of the volumes will be prepared when the series is complete.

Bellarmine School of Theology

William LeSaint, S.J.
SHORTER NOTICES

WILLIAM OF AUXERRE'S THEOLOGY OF THE HYPOSTATIC UNION. By Walter Henry Principe, C.S.B. Studies and Texts 7. Toronto: Pontifical Institute of Mediaeval Studies, 1963. Pp. 332. The gap in our knowledge of doctrinal development in Christology during the period between Early and High Scholasticism has recently been filled by two studies: W. Breuning, Die hypostatische Union in der Theologie Wilhelms von Auxerre, Hugos von St. Cher und Rolands von Cremona (Trier, 1962), and the present work, the first of a series which will cover, in addition to William, Alexander of Hales, Hugo of St. Cher, and Philip the Chancellor. The treatments are similar, although Breuning's inclusion of three theologians enables him to study the relationship between them and the growth of the concept of person in the early thirteenth century. P.'s more extensively documented study concerns only William and stresses the evolution, in the late twelfth century, of the three Christological positions described by Lombard in function of the question "Utrum Christus sit duo," which had become urgent since Alexander III's condemnation (1177) of the view that "Christus secundum quod homo non est aliquid." William's fundamental intuition is that the union in Christ is so uniquely close that there is only one subject. Christ as man is an aliquid, because the Word assumed a singular human nature consisting of a concrete body and soul so united at the very assumption that Christ is a true substantial man. The nature lacks only the distinction of dignity (a perfection of the moral order not further qualified ontologically). The Son of God is, however, not two, because the human nature is related to Him as an accident (in the sense that the word was used by contemporary theologians to explain how God's immutability is not affected by the Incarnation). More than Breuning, P. emphasizes the role of Godfrey of Poitiers in the formation of William's teaching. Both authors include editions (neither critical) of Summa aurea 3, 1, 1. P. inclines to the view that SA was three times revised, with Basel Univ. Bibl. B IV 10 representing the most primitive form.

Freiburg im Breisgau

Charles H. Lohr, S.J.

TOWARD UNDERSTANDING SAINT THOMAS. By M. D. Chenu, O.P. Translated and edited by Albert M. Landry, O.P., and Dominic Hughes, O.P. Chicago: Regnery, 1964. Pp. viii + 386. $6.00. Chenu's well-known book dates from 1950, and it is surprising that it was not long ago translated into English; however, the German version appeared only in 1960, and perhaps the author's difficult style made translators hesitate. At any rate, it is a most welcome addition to English-language literature on St. Thomas, and its reading, for those previously cut off from it by the language barrier, will help much to understand St. Thomas against his historical background.
and to read him intelligently. But there is added reason for rejoicing at this English version. Chenu's two Dominican colleagues (of the Montreal and Toronto medieval institutes respectively) have not only translated his book well but provided a model of what the transposition of a scholarly work into a foreign language, especially after a relatively long interval from the original publication, ought to be. They have filled out C.'s bibliography and, more importantly, brought it up to date; they have indicated English translations of St. Thomas' works and of other books referred to by C.; they have translated all quotations, while transferring to footnotes any Latin quotations given by C. in his text. Technical Latin and Greek words and phrases have been kept, but with the addition of a translation at their first appearance or in the passage where they receive fuller explanation, and with a listing of all such words and phrases in an appendix. The footnote system may seem complicated at first sight, but the translators' note clarifies it (p. 6). All in all, a fine job of making accessible a fundamental aid to understanding St. Thomas and an inspirational introduction to his work. (Some of the more important reviews of the French original: E. Gilson, *Bulletin thomiste* 8 [1947-53] 5-10; H. Ronde, S.J., *Recherches de science religieuse* 38 [1951-52] 144-56; Th. G. Chifflet, O.P., *Vie intellectuelle* 19 [1951] no. 7, pp. 4-28, reprinted in Chifflet, *Approches d'une théologie de l'histoire* [Paris, 1960].)

Woodstock College

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

**THE SPIRIT OF THOMISM.** By Etienne Gilson. New York: Kenedy, 1964. Pp. 127. $3.50. **ST. THOMAS AND PHILOSOPHY.** By Anton C. Pegis. Milwaukee: Marquette Univ. Press, 1964. Pp. 89. $2.50. In summary form we have here the viewpoint of two leading interpreters of Aquinas: the teacher represented by his Fenwick Lectures in Philosophy delivered as part of Georgetown University's 175th anniversary celebration, the disciple by Marquette University's 1964 Aquinas Lecture. Both P. and G. consider Thomas as a theologian best understood in terms of his work in his own world; both illustrate their approach by referring especially to the *Summa contra gentiles*; both are concerned with the future of Thomism in its less vigorous, post-World War II phase. Beginning with Pierre Duhem's charge that there is no Thomistic philosophy, P.'s lecture asks how we can learn philosophy from a theologian. He maintains that there is no attempt at philosophical synthesis in Thomas but rather an effort to Christianize Aristotelianism in the service of *sacra doctrina*, and James F. Anderson seems accurate in charging him with some confusion in this matter. Anderson is perhaps less to the point in rejecting P.'s characterization of a Thomistic philosophy as a "personalist intellectualism"; as P. well says, Plato and
Aristotle were Aquinas' predecessors because he made them his predecessors, and I think the same situation is what we hope for today with regard to St. Thomas himself. In G.'s lectures we hear again, and again clearly, Aquinas' key harmonic for the interplay of reason and faith: "metaphysics itself in its entirety is ordained to the knowledge of God as its ultimate end." Treating the master plan of creation in his second lecture, G. proposes that "The central truth of Thomism as a scholastic theology is this natural possibility of the supernatural order." The matter of the third lecture, "A Metaphysics of the Name of God," is familiar and is presented with familiar concision and force. In his final consideration of the Thomistic symbiosis of philosophy and theology, G. sees the greatest obstacles to its future vitality in its religious inspiration and realism on the one hand, and, on the other, in the failure of its followers to use it less as a system than as a source of insight and basic principles, applying to their own day its appreciation of the dynamism of being.

Woodstock College Leo J. O'Donovan, S.J.

COMMENTARY ON THE NICOMACHEAN ETHICS. By St. Thomas Aquinas. Translated by C. I. Litzinger, O.P. 2 vols. Chicago: Regnery, 1964. Pp. xiii + 1000. $25.00. L. translates from the Spiazzi edition (Turin, 1949) and, in general, keeps the latter's divisions of Aristotle's text and St. Thomas' commentary. A happy technique for presenting the text of Aristotle was suggested to the translator by a colleague: the outline extracted from Thomas' commentary is not put at the head of each lecture or group of lectures, as in Spiazzi's edition, but in a parallel column alongside the English of Aristotle's text; this obviates the need of shuttling back and forth between outline and text and makes it easy to see the reason for Thomas' divisions. There is a lengthy index of subjects. All in all, a worthy addition to the Library of Living Catholic Thought; the format and printing are admirable, but the result, unfortunately, is a set of volumes beyond the pocket of most students, for whom such a translation is primarily intended. L. mentions in his short Introduction several English-language commentaries on Aristotle's Ethics; the student can profitably compare St. Thomas with these other commentators. He may well come to a different conclusion than the writer cited by L.: "the teaching of Aristotle can be discovered more readily in St. Thomas than in Aristotle himself" (p. xi). If the student can read French, he has also for comparison the monumental Aristote: L'Ethique à Nicomaque of R.-A. Gauthier, O.P., and J. Y. Jolif, O.P. (introduction, translation, and two-volume commentary; Louvain-Paris: Nauwelaerts, 1958–59). These editors and commentators intend to present Aristotle in his

Woodstock College

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**EARLY THOMISTIC SCHOOL.** By Frederick J. Roensch. Dubuque, Iowa: Priory Press, 1964. Pp. xxii + 351. $5.95. A handbook of information on the early "Thomists" in France and England during the fifty years after St. Thomas' death. I put "Thomists" in quotation marks because, besides giving the biobibliographical information which occupies chaps. 3 and 4 (pp. 28-169), R. is concerned to defend these men as genuine Thomists against the criticism of Gilson and other historians. The latter, R. says, have judged the Thomism of these men by modern standards (which make the notion of *esse* St. Thomas' key insight); judgment should depend rather on the fidelity of any generation of Thomists to the method and principles considered at that time to be a necessary part of the Thomistic synthesis. For the early Thomists of France and England, the central theses of Thomism were based on Aristotelian principles, the core of the Thomistic commitment being the doctrine of the unicity of substantial form and the controverted views connected with this (pure potentiality of prime matter; spirituality of separated substances; matter as principle of individuation; real distinction between essence and existence). R. sketches St. Thomas' philosophical background and the controversies after his death (chap. 1), the "Augustinian" objections to the basic Thomist theses (chap. 4), and the defense (chaps. 5 and 6) of these Thomist views as illustrated by seven of the fourteen men described in chaps. 2 and 3. R.'s criterion for a genuine Thomist (what does a given period regard as central in St. Thomas?) unfortunately cuts Thomism off from St. Thomas, since the criterion would be valid despite an age's complete misunderstanding of the historical St. Thomas. In fact, R. is not quite happy with his criterion, for he notes that the defenders of the "Thomistic" theses "understood and accepted the teachings of the Angelic Doctor as he himself understood them" (p. 314). But this still leaves open the question whether such doctrines did in fact constitute the center of the Thomist vision of reality or were simply a front on which St. Thomas had to fight at his own historical moment; whether we may say, with Gilson, that the successors of St. Thomas often missed the central, formative intuition or, with Metz, that only now is St. Thomas' shift from a cosmos-centered to a man-centered vision coming into its own (cf. *Theological Studies* 24 [1963] 149-51). R.'s desire to defend the Thomism of these early followers of St. Thomas
may unnecessarily obscure for some readers the genuine value of his book. He would do a further worth-while, even if perhaps rather thankless service, were he to provide similar books, or even simply biobibliographical information, on later generations of Thomists, especially in the periods of the great commentators, who for most readers are isolated figures in a broad desert, sine patre, sine matre, sine genealogia.

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

PETER OF SPAIN: TRACTATUS SYNCATEGOREMATA AND SELECTED ANONYMOUS TREATISES. Translated by Joseph P. Mullally, with an introduction by Joseph P. Mullally and Roland Houde. Milwaukee: Marquette Univ. Press, 1964. Pp. ix + 156. The latter six tracts, the so-called Parva logica dealing with the properties of terms, of Peter of Spain's (d. 1277) Summulae logicales were edited with a translation in 1945 by J. P. Mullally on the basis of two incunabula editions. In 1947, I. M. Bochenski edited the entire work according to Vat. Reg. lat. 1205. The incunabula editions often contain, in addition to the Summulae, four further tracts: Syncategoremata, Insolubilia, Obligations, Consequentiae. We are now provided with a translation of these tracts. The first of them, which deals with the meaning of such words as solus, praeter, si, incipit and desinit, etc., is an authentic work of Peter, as Grabmann showed on the basis of two thirteenth-century mss. (Milan, Ambros. H 64 Inf.; Berlin, Staatsbibl. lat. fol. 623). It represents a literary form much cultivated in the thirteenth century. We possess similar tracts by John Pagus, William Sherwood, Nicholas of Paris, and Henry of Ghent. The text translated by Mullally according to the Cologne editions of 1489 and 1494 represents a more extensive form of the text than is found in most of the incunabula. A comparison of the original form with the different forms found in the other earlier editions and one fifteenth-century ms. (Rheims 897), as well as with similar thirteenth-century tracts, would be very valuable. The tracts Insolubilia and Obligations, which arose in connection with the Scholastic disputation, represent a literary form which appears as early as William Sherwood. The texts translated are fifteenth-century (citations of Buridan and Marsilius [of Inghen]) commentaries on earlier treatises on these subjects. The tract Consequentiae appears to be an excerpt of important consequences from a work such as the Consequentiae of Marsilius of Inghen (on these tracts, see Prantl 4, 215–19).

Freiburg im Breisgau Charles H. Lohr, S.J.

DAS LEBEN DES SELIGEN RAIMUND LULL: DIE "VITA COETANEA" UND AUSGEWAHLTE TEXTE ZUM LEBEN LULLS AUS SEINEN WERKEN UND ZEIT-
Ramón Lull dictated his *Vita coetanea* for the Carthusians of Paris in 1311 at a time when he had, at almost eighty years of age, acquired a certain authority there due to his engagement in the struggle against Averroes. For few medieval authors do we possess a biography which merits such confidence. Most of the assertions of *VC* can be controlled by contemporary documents. The present volume contains, in addition to an annotated edition of the Latin text and a German translation, a convenient collection of such documents and selections from Lull’s works. The work itself is, however, not a historical biography in the modern sense, nor is it a conversion history like many medieval autobiographies modeled on Augustine’s *Confessions*. Rather Ramón, one of the greatest poets of the Catalan language, has composed a hymn to God based on three themes: his desire to die a martyr of Christ, his yearning to work for the conversion of infidels, and his project of writing a *liber melior de mundo* for this purpose. Rapid sketches of his travels, his persecutions, and his vain appeals to popes and monarchs in this cause alternate with sections where the tempo is slower. The focal point of the work is formed by such a section where a passionate defense of his *ars* is framed by the lugubrious account of a psychological crisis in Genoa and the threat to his life in Tunis. For the structure of the work, it would be interesting to compare the *VC* with Arabic autobiographies, such as the *Munqidh* of al-Ghazālī. The Genoa crisis reminds one of a similar crisis undergone by Ghazālī, while the travel sections resemble the form *curriculum-vitae* with autobiobiography used by many Arabic philosophers. P. has given us a valuable introduction to this remarkable work.

Freiburg im Breisgau

Charles H. Lohr, S.J.

**The Message of Monastic Spirituality.** By André Louf, O.C.S.O., et al. Translated by Luke Stevens, O.C.S.O. New York: Desclee, 1964. Pp. xv + 304. $4.95. This is a nonbook, but of a kind becoming daily more valuable and necessary. It is a translation of the *Bulletin de spiritualité monastique* for 1962, covering books published in 1961–62 and articles published in 1960–61, with the addition of reviews of some outstanding works in English from the 1960 and 1961 *Bulletins*; the *Bulletin* has appeared since 1959, usually each quarter, as a section of the *Collectanea ordinis Cisterciensium reformatorum*, and in the future will appear regularly in English in the periodical *The Message of Monastic Spirituality* (Vol. 1 = 1964), published by the monks of New Melleray Abbey, Dubuque, Iowa. The present
volume is divided into a section on general aspects of monastic spirituality (theology of monastic life, vocabulary of monasticism, monastic families) and a series of sections on the large historical periods (Fathers, late patristic and early medieval, etc.), with subdivisions chiefly according to the various rites (the Byzantine, Syriac, Latin, etc., monastic traditions). Inevitably, the flood of literature on monasticism and monastic spirituality made complete coverage in the Bulletin both unnecessary and undesirable. A review of "all the studies meaningful for monastic spirituality" (p. xi) was the goal; the criterion is really not a criterion at all, since "meaningful" means what one wants it to mean. But, whatever the criterion, the editors of the Bulletin and their English translator have provided a valuable service of information.

Woodstock College

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

Nature, Grace and Religious Development. By Barry McLaughlin, S.J. Westminster, Md.: Newman, 1964. Pp. ix + 164. $3.95. This small work is written in the contemporary idiom of ascetics and psychoanalysis. What little theology is included has the new look too. It proposes to set down the inflections of adult personality development, natural and supernatural, according to the paradigms designed by Erik Erikson, the Harvard theoretician of psychoanalysis. The grammar of nature is Freud's, the grammar of grace is the new theology of encounter and commitment. The syntax of asceticism is a derivative of both. It can at least be debated whether the language so formed is the language of religious life aggiornata. There can be no quarrel with new labels for old realities, so long as we bear in mind that the new labels do not change the old realities nor, pace propa­ginis novae, make them more understandable. In this connection it can be noted that Gunning's Index computed for a number of random pages is 17.46 over-all and 24.39 for psychological material. This indicates that the book will be hard reading except perhaps for graduate students in psychology. The author does not wish to be dogmatic about his conceptual scheme. He applies it systematically to religious life: vocation, the vows, prayer, silence, and all the rest. He is consistent and ingenious. Much of what he says is captivating. There can be some doubt that personality built on the model proposed will be a firm foundation on which grace will build. For one thing, the psychology of psychosexual maturation, granted it fits other than clinical cases, is proper to male sexuality; all the figures of speech employed in the theory are taken from male experience. To have it apply to women and to women religious takes more than merely "changing the signs" or substituting feminine pronouns. In the book there is no evidence of a "Lor-
entz transformation” that will fit the theorems to a feminine frame of reference.


LA SPIRITUALITÀ DEI LAICI. By Pietro Brugnoli, S.J. Brescia: Morcelliana, 1963. Pp. 224. L. 1600. After Yves Congar’s Jalons pour une théologie du laïcat (Paris, 1954), another in the series seeking to fashion a spirituality “proper” to the layman has appeared a year in advance of the positive pronouncements made on the subject by Vatican II’s third session. B. starts with the now familiar question “Is there a spirituality ‘proper’ to the layman?” and concludes, not surprisingly, in the affirmative. Part 1 sets out what B. calls “the problematic,” a skein of questions based on the assumption that monastic spirituality and religious life are coterminous, and that “religious life,” so understood, stands over against the life of the laity with its “spirituality of incarnation.” Part 2, the bulk of the book, lays “the theological foundations” for the conclusion reached on pp. 177 ff., and suggests that the spirituality proper to the layman must reckon with a particular mode of encounter with God that can blend harmoniously with involvement in the world, and the use and enjoyment of same, in order to consecrate it to Christ through the length and breadth of its spiritual and cosmic dimensions. The investigation then turns about the value of this spirituality of incarnation for achieving Christian perfection; the value is discovered, and B. indicates that the way of bringing that value into the light is to have it confront the spirituality of the evangelical counsels, to show that it is complementary to that spirituality in a harmonious rivalry of lives dedicated to perfection. Conclusion: the layman is to “consecrate the world.” On the concrete “forms” that give expression to the experience basic to the religious’ way of life and give real meaning to the concept of a “properly” lay spirituality, B. makes no progress; he restates the basic experience. Even at that, one wonders how well that experience has been isolated: insistence on a simple polarity between lay spirituality and “a style of monastic life” (p. 147) continues through the book, to leave the reader wondering whether the black-and-white contrast does justice to the reality of the layman’s world; an analysis of 1 Cor 7:29 (pp. 167 ff.), B.’s key text for showing the existence of “division” in the layman’s life, seems not to understand that St. Paul did not work in the context of what we might call “incarnationalism,” but simply saw preoccupation with “world” and “woman” as the source of division within the Christian.

Woodstock College J. R. George, S.J.
SHORTER NOTICES

THE DYNAMIC ELEMENT IN THE CHURCH. By Karl Rahner, S.J. Translated by W. J. O’Hara. *Quaestiones disputatae* 12. New York: Herder and Herder, 1964. Pp. 170. $2.75. The three essays collected here were first published in 1956–57. They are concerned with the formulation of a Christian existential ethic of individual morality which takes into account the irreducibly unique and singular element to be found in the ontological domain of the individual person and of his personal decision. This element lies beyond the reach of universal laws and general principles, because it is more than just the concrete instance of a universal essence. The first two essays study the implications of this ethic for the life of the Church today and, in particular, its relevance for understanding her charismatic element. In the third essay (over eighty pages long) R. seeks to provide an epistemology for this ethic by answering the questions which the Spiritual Exercises of St. Ignatius put to theology. He takes for his starting point the insights and experiences of Ignatius as they are set forth in the Second Occasion (Time) for making the Election and in the Rules for the Discernment of Spirits in the Second Week. He then tries to work out a theology and logic for the knowledge of those religiously important concrete particulars which form the subject matter of this Election. In terms of his own metaphysics, R. has made a brilliant contribution towards developing a theology for the Exercises. He also illuminates such Ignatian phrases as “finding God in all things.” His success in providing such a theology speaks well for the adequacy and validity of his metaphysics. But R.’s theology has significance far beyond the Exercises. It encompasses the whole moral-religious life of every sincere Christian and makes a noteworthy contribution to the current efforts to develop a more relevant, adequate, and even more Christian moral theology. The translation is quite readable and accurate.

*Woodstock College*

John J. Mawhinney, S.J.

MISSIONARY PRINCIPLES. By Roland Allen. Grand Rapids, Mich.: Eerdmans, 1964. Pp. 168. $1.45. In his latest work the author gently reminds the missionary that the impulse to, the hope for, and the means suited to apostolic activity are all solidly rooted in the reality of God’s presence within his soul. He cautions that the hope or end of this activity is not a material, external result but the unfolding of the Person of Christ. A. counsels that only by spiritual means can spiritual results be effected, while encouraging the missionary to remember that the Spirit, whom Christ brings into his soul, may seize upon money, or bricks and mortar, or paper and ink, give them a new character, and make them instruments of a spiritual force. Attitudes toward our work, our neighbor, and other Chris-
tians should change, when we refocus on the source of spiritual strength within us. Moral strength and purpose can result where the Person of Christ is effectively revealed. Finally, a realization of the proper means to be employed in the apostolate helps one to escape from a materialistic view of means and see the importance of motive and the meaning of sacrifice.

Woodstock College Thomas B. McGrath, S.J.

Paul Tillich in Catholic Thought. Edited by Thomas A. O'Meara, O.P., and Celestin D. Weisser, O.P. Dubuque, Iowa: Priory Press, 1964. Pp. xxiii + 323. $5.95. A collection of fifteen essays (almost exclusively by English-speaking scholars) by Catholics on Paul Tillich; the book is dedicated to the late Gustave Weigel, S.J., who as part of his ecumenical work was a pioneer in sympathetic Catholic evaluation of Tillich. J. Heywood Thomas, author of a recent book on Tillich (Paul Tillich: An Appraisal [Philadelphia, 1963]), neatly hits off in his Foreword the most noteworthy aspect of Catholic criticism of Tillich (which tends to be mainly American and Canadian): its objectivity and fairness, and its desire, doubtless one of the chief products of the ecumenical age, to learn from him. This characterization is certainly confirmed by this ingathering of articles or chapters published over the last ten years; the new contributions do not detract from this over-all ethos: Raymond Smith, O.P., “Faith without Belief”; Maurice B. Schepers, O.P., “Paul Tillich on the Church”; and Christopher Kiesling, O.P., “The Life of the New Being.” Tillich himself has an “Appreciation and Reply” (pp. 301–11) in which he expresses his conviction that “A large part of the criticisms are an expression of the basic differences between the Roman Catholic and the Protestant understanding of Christianity,” and takes up “three main points in which this contrast appears: objectivity against subjectivity; authority against autonomy; analogy against symbol” (p. 301). The very terms of at least the first and last of these three pairs are themselves highly fluid, and any debate which reduces its issues to such contrasts is fairly sure of ending in a mutual feeling of frustration. But T. tries with charity and patience to pin down the terms; his few pages are marked with the same courtesy and charity that he praises in his Catholic critics. That such should be the atmosphere in this kind of interchange is already a tremendous step forward.

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

The first volume of an annual review sponsored by the Institute of Church and State of the Villanova University Law School. Future publications will have no easy task in matching the excellence of this initial endeavor. In addition to seven articles from outstanding lawyers, theologians, and historians, the study provides an annotated bibliography of recent literature and a thorough survey of developments in Church-state relations from Sept., 1962 till Sept., 1963. The Foreword promises that future volumes, like the first, will not “represent any particular view, interest, or group on the issues it deals with.” Especially penetrating is Paul Kauper’s analysis of the First Amendment’s alleged neutrality toward religion as revealed in the prayer and Bible-reading cases. He argues convincingly that the neutrality is really a “benevolent neutrality” in which the Court will approve “accommodation” to religious belief, provided this does not lead to excessive government “involvement.” Paul Ramsey’s essay on marriage law will be of particular interest to canonists. Franklin H. Littell presents an interesting history of American public policy toward higher education. Milton Konvitz challenges Philip Kurland’s thesis of religious neutrality, arguing that, despite its theoretical clarity, it must be judged by the unpleasant consequences to which it leads. Richard Rubenstein explains the historical circumstances behind the separationist posture of the Jewish community, and Theodore Reller rapidly surveys public aid for religious education in Canada, England, and the Netherlands. The most original essay is Harold Stahmer’s argument that, since the modern understanding of religion is so broad as to include almost any form of personal commitment, the denial of government aid to institutions teaching traditional religion—Protestantism, Catholicism, and Judaism—is an unconstitutional form of religious discrimination.

Woodstock College

John A. Rohr, S.J.

VATICAN II: CONSTITUTION ON THE LITURGY. The new Constitution did not fail, almost immediately upon its appearance, to elicit commentaries of all types and sizes. The most notable commentary by a single author is doubtless James D. Crichton’s The Church’s Worship (New York: Sheed & Ward, 1964. Pp. x + 246; $5.00). Its quick appearance ought not be accounted undue haste; C. has been a pioneer in the liturgical movement in England and, like other liturgists, knew pretty well, long before the promulgation of the Constitution at the end of Session 2, what it would contain. He prints Clifford Howell’s translation of the document, each section followed by his own commentary; the section that demands, and gets, the most extensive commentary is chap. 1, nos. 5–46, on General Principles. One could
hardly expect anything startlingly new in this area (essentially a matter of sacramental theology), but what is said is well said, balanced, succinct, and shows the mastery of one who has not only studied these matters but acquired the art of presenting them to others. Precisely because this area is that of sacramental theology, questions arise. On one point especially I would have liked some comment, though I cannot feel animus at Fr. Crichton for not having taken up the challenge. The extension of the term "liturgy" keeps changing in the Constitution, referring now to the Eucharistic sacrifice, now to the whole sacramental system, now to the Divine Office as well (cf., e.g., the shift from narrow to broader extension within no. 10). The shift by itself raises no problem. However, it is apropos of the Eucharistic sacrifice that the Constitution develops the priestly character of the Church as a whole; it then simply extends this concept to all liturgical actions. But the problematic has, in fact, changed. *Mediator Dei* had already set down the basic principles on how the whole Church is involved in the Mass; but how does the whole Body of Christ share in the liturgical action of a sacrament or of the Divine Office? The *BAC* series will carry several volumes on the Vatican II decrees. The first one, *Concilio Vaticano II 1: Comentarios a la constitución sobre la sagrada liturgia* (*BAC* 238; Madrid: Editorial Católica, 1964. Pp. xix + 583; ptas. 110), contains the document in Latin and Spanish, and a lengthy commentary by eight scholars. This is a full-dress job, including an introduction which gives a history of the liturgical movement since Dom Guéranger (pp. 66–111), extensive bibliographical annotation, and a detailed analytic index. A third recent book, *A Key to the New Liturgical Constitution: An Alphabetical Analysis*, by Angelus A. De Marco, O.F.M. (New York: Desclee, 1964. Pp. 132; $2.95), is, as the title hints, a much more modest undertaking, being a sort of analytic index to the Constitution; the phrases or sentences that capture each point are given in Latin and English. The point of diminishing or no returns comes very quickly in commentaries on such a document, or at least on sections dealing with general principles. The reader who sticks to Fr. Crichton's commentary and to either the *BAC* volume or to the French-language commentary in *Maison-Dieu*, nos. 76–77, will have all he needs.

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

**Readings in Theology.** The sheer amount of writing on theological subjects, the language barrier for many students and other readers, and the inaccessibility, even in libraries, of a good number of periodicals, *Festschriften*, and other collections, make the kind of book here noticed a necessity today. The buyer of any one of the following four books can be assured...
of getting good value for his money. Eminent among the four is *Mission and Witness: The Life of the Church* (Westminster, Md.: Newman, 1964. Pp. viii + 382; $5.75, $2.50 paper), seventeen essays edited by Patrick J. Burns, S.J., each preceded by a short preface giving biographical data, a summary of the essay, and one or two references to related and accessible materials; fourteen of the essays were originally written in a foreign language. They are scholarly pieces dealing with the Church in the history of salvation, the nature of the Church, authority and understanding in the life of the Church, and the mission of the Church. In breadth and depth the book complements *The Church: Readings in Theology*, compiled by the students at the Canisianum, Innsbruck (cf. *Theological Studies* 25 [1964] 314–15). The Canisianum students have published a second and excellent set of readings, fifteen in number, all from foreign languages, all but two previously published, on *The Word* (New York: Kenedy, 1964. Pp. xii + 301; $4.95). After three general essays, the pieces fall under three headings: The Word in Scripture and the Fathers, The Word and Preaching, The Word and Its Effect. The names of the authors are a guarantee of competence, the selection is excellent; on the currently much-discussed subject of the "word of God" this is an excellent place to begin one's study. Two further volumes are notable for two facts: all the essays are by American and Canadian scholars, and a very large number were papers read at the meetings of the Liturgical Conference, the CTSA, or the SCCTSD; they yield nothing in quality to the European-dominated books already mentioned. The two books also fit together nicely, the first serving as a broad basis for the second. *Studies in Salvation History* (Englewood Cliffs, N.J.: Prentice-Hall, 1964. Pp. xvii + 236; $2.95 paper), edited by Luke Salm, F.S.C., contains seventeen essays: introductory studies (biblical inspiration, biblical theology), *OT* and *NT* studies, and studies on the relationship of the two Testaments. *Readings in Sacramental Theology* (Englewood Cliffs, N.J.: Prentice-Hall, 1964. Pp. viii + 236; $2.95 paper), edited by Stephen Sullivan, F.S.C., contains fifteen essays, ten on subjects corresponding to general sacramental theology, five on particular sacraments (baptism, confirmation, Eucharist, penance, marriage).

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

180 THEOLOGICAL STUDIES


BOOKS RECEIVED

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

*Scriptural Studies*


**Doctrinal Theology**


*Moral Theology, Canon Law, Liturgical Questions*


*History and Biography, Patristics*


Constable, Giles. *Monastic Tithes from Their Origins to the Twelfth Century*. 


Martins, Mário, S.J. *A legenda dos santos mártires Verissimo, Máxima e
BOOKS RECEIVED


Pastoral and Ascetical Theology, Devotional Literature

Teresa Margaret, Sr., D.C. I Choose All: A Study of St. Thérèse of Lisieux

Philosophical Questions


Special Questions


