BOOK REVIEWS


Qoheleth has always been problematic to the OT exegete. Its date, unicity, literary affinities, and theological purport have all been subject to discussion. Is the central teaching of the book a traditionalist doctrine of man’s insufficiency without God, or is it a heterodox directive to enjoyment of life, or even licentiousness?

L.’s Habilitationsschrift examines anew the central problems in the interpretation of Qoh. His introduction reviews the present state of discussion and comes to the conclusion that there is a general unanimity today on the questions of date (fourth-third century B.C.), essential unicity (excluding the prologue and epilogue, 1:1–3 and 12:8–14), and Palestinian origin; the problems that continue to perplex the critic are those of the book’s relation to non-Israelite literature, its literary structure, and its theological thematic. A chapter is devoted to each of these issues, with a final brief chapter on the place of Qoh in the biblical canon and its present relevance.

In his first chapter, L. reviews the linguistic, literary, and thematic peculiarities that have been claimed as evidence of dependence on Greek and Egyptian literature, and justly concludes that there is no clear evidence of specific dependence on literary models of Greece or Egypt. He then turns to the question of Qoh’s relation to the literature of Babylonia and Assyria, and here his procedure changes: no longer demanding clear evidence of literary derivation, he states as a preliminary assumption the supposition that Israel’s literature owes much to that of Mesopotamia, and searches Mesopotamian literature (chiefly Gilgamesh and the works contained in W. G. Lambert’s Babylonian Wisdom Literature) for parallels to Qoh’s concepts and literary method.

In the second chapter, L. sees the literary format of Qoh as the key to its unity. While agreeing with most critics that there is no logical progression of thought, he finds fault with those who conclude that the work is therefore lacking in coherence. In form, Qoh is a series of mšaltm of varying length, exploiting topos whose range is familiar from biblical and other Semitic literature; examination of this literature shows that “topical” unity, as opposed to logical, allows for the lack of interconnection which we find between the mšaltm. Examination of Qoh’s vocabulary and stylistic devices shows a consistency of composition throughout the book, and a close though distinctive relation to the remainder of biblical wisdom literature.

299
Chap. 3 examines the thematic content of the book. Basic here is the antithesis between God's works, which alone have permanence and perfection, and man's, which achieve nothing but *hebel*: "breath," "wind," a figure of the transitory, weightless, worthless. Neither wisdom nor uprightness (were it achievable, 7:20) is of lasting value, hence the best for man is to enjoy the pleasure that God grants him—though this too, in the last analysis, is "mere wind."

This doctrine has been variously characterized as deterministic, pessimistic, skeptical, and optimistic. L. dismisses each of these designations as inexact. Qoh's statements on good and evil, and on the possibility of shortening one's lifespan (7:17), show him to be no determinist. The "pessimism" of Qoh consists at most in a readiness to stress the dark side of man's character and life; the oft-quoted statements of 4:3 and 6:3 are made in a restricted context: nonexistence or early death is preferable to a life of oppression or misfortune. Qoh does not betray (as Pedersen and von Rad have claimed) a skepticism regarding God's willingness to enter history and the life of the individual. L. concludes that "realist" is the only term that describes adequately the position of Qoh, and that the book is fully in line with biblical belief in its acceptance of a personal God mysteriously and incontrovertibly entering into the life of the individual.

In his final chapter, L. points out Qoh's permanent relevance. Man is there depicted as unalterably subjected to impermanence and transience, and vividly conscious of a desire for stability, while realizing that only the works of God possess stability. The *NT* does not negate Qoh's reflections on the character proper to the two orders, divine and human, but reflects the unforeseeable divine love that united them in "the man Jesus Christ," whose work is unchangeable and whose name is eternal. The Christian, recognizing that his actions are human and therefore of themselves ultimately of no permanent value, looks to Christ for a resolution between his longing and his incapacity, and for redemption of creation from the futility and bondage to decay under which it groans (Rom 8:20-24).

L.'s study will not bring to an end discussion of the interpretation of Qoh, but it is a welcome addition to our corpus of biblical studies. It evinces its author's interest in issues that go beyond the bonds of technical criticism and are of concern to the theologian and the intelligent reader of the Bible as well as the exegete.

*Woodstock College*  
*Richard I. Caplice, S.J.*

Only nine pages of this vast commentary on the first Gospel are devoted to the discussion of the usual introductory problems connected with a biblical book. This means, then, that Gaechter's latest book is exactly what its subtitle indicates, a detailed commentary on the text of the Matthean Gospel. In it the author aims to present the Matthean form of the Gospel constructively and to bring out the distinctive theological and spiritual features of its contents. The book differs from most recent commentaries in furnishing the Greek text of the Gospel along with a new German translation. The commentary proper is at once popular and technical; the bulk of it is popular and printed in large type, while the more technical discussions appear either in paragraphs of fine print or in footnotes. Alas, the popular commentary is quite verbose and at times even repetitious.

Since G. makes no attempt to establish the Greek text of Mt nor to offer any independent critical study of its textual problems, one might wonder why the Greek text is reprinted. The question is even more pertinent when one realizes that G. has merely reproduced the text of Merk's *Novum Testamentum graece et latine*—and with a host of typographical errors. However, one of the aims of G.'s commentary justifies the luxury of reprinting the Greek; for he seeks to bring out more clearly than is usually done the literary and rhythmic form of many of the sayings of Jesus which are preserved in Mt. The Greek text is reproduced in rhythmic sense-lines and strophes. This mode of presentation has been used above all by R. Bultmann in *Das Evangelium des Johannes*, and also by D. Mollat, S.J., in his translation of the Johannine Gospel in the *Bible de Jerusalem*. In many respects the long discourses in Jn readily lend themselves to this sort of analysis. But it is good to see an investigation of this question in the Synoptic Gospels too, and Mt is a likely candidate in particular. It is to be regretted, however, that G. did not see fit to reproduce the rhythmic sense-lines in his translation; for even though the commentary is destined for a "wide circle of readers of collegiate background" who should not be frightened by "a little bit of Greek," yet it would have been easy enough to reproduce the rhythmic features also in the German version for the sake of the "Greekless." Obviously, one will not always agree with the division of the lines proposed by G. and much less with his transposition of phrases to suit what he claims is the "Hebrew arrangement" (e.g., p. 206). But this is not the place for a detailed critique of his rhythmic reconstruction. His attempt will undoubtedly receive the further attention that it deserves.

One would like to see, however, a more detailed justification of some of the positions which are adopted in the commentary. For instance, G. dismisses with brief notice the relationship of Mt to Mk and the whole Synoptic problem. He states that his commentary has not been written to offer any
definite solution to this problem. G. has treated the problem elsewhere, in his *Summa introductionis in Novum Testamentum* (Innsbruck, 1938), where he espoused a form of the oral-tradition solution. He apparently thinks that nothing more need be said about it. He does quote, however, L. Vaganay's reaction to it as "la solution paresseuse par excellence" (*Le problème synoptique* [Tournai, 1954] p. 40). To this reaction G. now replies: "Nevertheless, my seven-year sojourn in the Orient permits me to subscribe to this solution with enthusiasm. The Gospels arose in a memory culture..." (p. 18). But G. does not tell his readers that these seven years were spent in the Far East (India and China); nor does the "biblical" duration of his sojourn really answer the problems of literary dependence which generations of NT scholars have come to recognize—even if a satisfying solution has not yet been found.

G. is likewise convinced that Mt was originally written not in Aramaic but in Hebrew, "the language of the educated" (p. 19) in Palestine. In support of this view he appeals to the Qumrân texts, ninety percent of which were composed in Hebrew. So G. maintains that the Gospel was originally composed by the apostle Matthew, "a man of order," who organized and structured the Hebrew work. All that is now seen in it as displacement (*Unordnungen*) is to be ascribed to the translator, a Hellenistic Jewish Christian who turned it into Greek, lacked all feeling for Hebraic literary art forms, and substituted "for the well-ordered Hebrew a poorly organized Greek tradition" with which he also was familiar. One wonders how G. can be so confident about the ordered and structured form of Matthew's original composition. It is high time that we cease making comparisons of the existing Greek Mt with the extremely hypothetical form of the Aramaic or Hebrew Mt, which no one has seen for centuries, if at all.

Like many commentators, G. divides Mt into seven parts. The division of it into five books (apart from the Infancy Narrative and the Passion Narrative), which is traceable to the second century, is widely used today because of B. W. Bacon's popularization of it (*Studies in Matthew* [New York, 1930]). G.'s division coincides with it in setting off the Passion Narrative, but for the rest the analysis of the Matthean Gospel by G. will be scarcely convincing. For instance, who will be convinced that the first part of Mt extends from 1:1-4:25, or that the narrative sections should be related to the foregoing discourses (8:1-9:34 with 5:1-7:29)?

As for individual comments on the verses, G.'s commentary combines the bulk of what is found in many commentaries today with his own personal insights, as might be expected. It is really impossible to detail here the varied reaction we have to this part of the work. One has the impression that the commentary grew over a long period of time and that all the
details have not been as fully assimilated as they should be to produce a unified impression. There are many items that call for further comment. For example, the explanation that the number 14 used in the Matthean genealogy is a symbolic derivative of the three root consonants of the name of David ($d = 4, w = 6, d = 4$). Though the name $Dâwïd$ is so spelled in the early books of the $OT$, the spelling in the later books and at Qumrân is almost always $dwyd$, which would yield 24, not 14. This was the common way in which the name was spelt in $NT$ times. Again, we are told (p. 59) that the Magi “from the East” made their way “through the Syrian Desert via Tadmor (i.e., Baalbek) and Damascus.” The identification of Tadmor with Baalbek is new; most of the reliable maps identify Tadmor with Palmyra. But one wonders why G. even bothers to try to establish the route of the Magi; to what purpose? G. would have done better in his whole treatment of this episode, had he consulted the forthright studies of it by S. Muñoz Iglesias ($Estudios bíblicos$ 17 [1958] 243–73; 16 [1957] 5–36), J. Racette ($Sciences ecclésiastiques$ 9 [1957] 81–82), and M. M. Bourke ($Catholic Biblical Quarterly$ 22 [1960] 160–75). Again, G. says that in John the Baptist’s announcement of “one who is coming after me,” he could “only mean the Messiah” (p. 95). It is by no means certain that $ho$ $erchomenos$ was a title used in late Judaism for the Messiah. Rather, it seems to have been derived from Mal 3:1 and referred to the return of Elijah. John looked on Jesus as Elijah redivivus. When John was imprisoned and was perplexed by not seeing Jesus acting out the expected role of the fiery reformer, he sent disciples and asked: “Are you really the one who was to come...?” Jesus answered, not in the words of Malachi, but of Isaiah (see Mt 11:4; cf. Is 35:5; 61:1). When the disciples departed, Jesus identified John with Elijah, and from this identification springs the idea of Elijah as the precursor of the Messiah. Jesus corrected the notion John had of him. See the masterly treatment of this question by J. A. T. Robinson, $New Testament Studies$ 4 (1957–58) 263–81. Finally, few readers will be happy about G.’s translation and interpretation of the title $ho$ $huios$ $tou$ $anthropou$. He translates it “er, dieser Mensch” in Mt 8:20; 16:13; etc. Only in Mt 26:64 will G. admit an allusion to Dn 7:13; otherwise it is a definite form derived from the common expression $bar$ $’endô$. G. regards it as an indirect way of revealing the mystery of Jesus’ Messiahship. But this is a too facile dismissal of a complicated problem. And G. has not learned to distinguish the titles of Jesus. Where in late Judaism is the Messiah ever called “son of man”?

As a whole, the commentary is a disappointment, even though we must admit that there are many precious insights and items of interest.

Woodstock College

JOSEPH A. FITZMYER, S.J.

In the beginning of this important study, Fr. Vanhoye remarks that although there is much praise for the literary maîtrise of the author of Hebrews, few exegetes have taken it into account when trying to determine the plan of the epistle. Rather than use the literary criteria given by the author, they look for the "leading idea" and then divide the epistle according to the progression of ideas, giving little attention to the literary clues except where they are so clear that they cannot be overlooked.

One of those who approached the problem via the literary indications was Léon Vaganay, in his essay “Le plan de l’Épître aux Hébreux” (Mémoire Lagrange [Paris, 1940] pp. 269-77). Vanhoye continues in the same line but builds on a much broader base. For Vaganay, the mots-crochets were the key to the literary structure of the epistle. Vanhoye rightly considers Vaganay’s norm at once too flexible and too demanding: too flexible, since in the proper sense of “catchword” only four of the instances listed by Vaganay give evidence of the use of that technique; too demanding, since under mot-crochet Vaganay included the quite different literary device of announcement of the subject to be next developed, a technique not necessarily connected with that of mot-crochet. The five structural criteria which Vanhoye discerns in the epistle are: (1) announcement of the subject, which he calls “le procédé le plus constant et le plus significatif” (p. 49), (2) the mots-crochets, (3) the genres, exposition or exhortation, (4) terms characteristic of a particular section, and (5) the inclusions.

Using these, Vanhoye finds five major parts in the epistle: 1:5–2:18; 3:1–5:10; 5:11–10:39; 11:1–12:13; 12:14–13:19. After establishing these in chap. 2, he subjects each part and its components to a minute examination and studies the relation between the major parts themselves (chaps. 3 and 4). As a result of this investigation, he is able to conclude that the epistle has been constructed according to the principle of concentric symmetry. Part 1 corresponds to Part 5, Part 2 to Part 4; Part 3 (5:11–10:39) is the central one. That, in turn, is composed of three sections, of which 8:1–9:28 is the central; the center of that section, and of the whole epistle, is the first word of 9:11, Christos. While admitting that the symmetry is not perfectly verified (p. 51), V. considers Hebrews the chef-d’œuvre of the genre, concentric symmetry (p. 63).

In chap. 5 (“De la structure littéraire à l’armature conceptuelle”), V. shows that three themes, sacrifice, ecclesiology, and eschatology, are found in the central section of the third part (8:1–9:28), and that here also con-
centric symmetry has been employed. The theme of the central subdivisions of that section is sacrifice (9:1–10; 9:11–14); that of the first and last subdivisions, eschatology (8:1–6; 9:24–28); that of the intermediate ones, the covenant (8:7–13; 9:15–23). V. calls the covenant theme “thème ecclésial,” and applies the term “ecclesiology” to that which pertains to this theme. The symmetric arrangement of the themes of the central section, then, is: eschatology, ecclesiology, sacrifice, ecclesiology, eschatology. Thus sacrifice is the central theme, but all three are the principal elements of that Christology which is the essence of the epistle’s doctrine. It is no accident that the center of the entire epistle is the name of Christ.

The three themes of the central section of Part 3 are found throughout the epistle, and V. considers that fact the key to the composition of the work (p. 239). One of the themes is predominant in each of the major parts, with the other two playing a minor role, and the order of predominant themes in each part is the same as that of the themes of the central section of Part 3; the concentric symmetry found in that section is found in the major parts, viz., eschatology (Part 1), ecclesiology (Part 2), sacrifice (Part 3), ecclesiology (Part 4), eschatology (Part 5).

On coming to the end of this remarkably detailed work, one willingly agrees with Otto Michel’s designation of it as “erstaunliche” (cf. “Zur Auslegung des Hebräerbriefs,” Charis kai Sophia [Leiden, 1964] p. 189), and the impression of this reviewer is that, in the main, V. has successfully established what the literary structure of Hebrews is. Undoubtedly there are points of detail to which one could take exception; one of these perhaps deserves mention, since it involves a much-disputed point of exegesis. V. regards “through the greater and more perfect tent, not made with human hands” (Heb 9:11) as parallel to “through His own blood” (9:12); for him, dia is instrumental in both cases, and he accepts the interpretation of the “greater and more perfect tent” as the risen body of Christ, “the more perfect tent which gives Christ access to the sanctuary” (p. 157). Yet, apart from the extreme awkwardness of the resulting image (Christ entered the heavenly sanctuary by means of the more perfect tent), the contrast drawn in the epistle between the Hebrew high priest, who entered the holy of holies only once a year “not without blood” (9:7), and Christ, who once-for-all entered the heavenly sanctuary “through His own blood” (9:12), seems to indicate that the antithetical parallel to “not without blood” is simply “through His own blood.” Certainly, the “greater and more perfect tent” of 9:11 is contrasted with the “outer tent” ( hè prôte skênê) of 9:2, as the heavenly sanctuary of 9:12 is contrasted with the “inner tent” of 9:7. Had the author of Hebrews spoken in 9:7 of the passage of the high priest
through the outer tent into the inner, it would be clear enough that when he describes Christ's entrance into the heavenly sanctuary as an entrance "through the greater and more perfect tent," he intends to draw a strict parallel between the earthly outer tent, the high priest's passage through it, and his entrance into the holy of holies, on the one hand, and the intermediate heavens, Christ's passage through them, and His entrance into the heavenly sanctuary, on the other. But since he does not speak explicitly of the high priest's passage through the outer tent, many have refused to see the intermediate heavens as the heavenly counterpart of the outer tent. Yet there was surely no need for him to mention that passage explicitly, since it is presupposed by the high priest's entrance into the inner tent. And that Christ's passage into the heavenly sanctuary ("into heaven itself," 9:24) via the intermediate heavens would not be an idea foreign to the author is plain from 4:14 ("since we have a great high priest who has passed through the heavens") and probably from 7:26, where Jesus is described as being "raised high above the heavens."

V. sees a correspondence between "through the greater tent" of 9:11 and "through the veil, that is, His flesh" of 10:20. The correspondence is surely there; but if 10:20 can throw any light on 9:11, as V. claims (p. 174), it might be to show that in 9:11 dia has a local sense, as it does in 10:20. The veil which is Christ's flesh (not, as Käseman rightly points out, His body) had to be broken through, in order that the Christians might have access to God; it is not portrayed as their means of access. The point of correspondence with 9:11 seems to be that both the greater tent and the veil are "spheres" through which passage is made. One cannot praise too highly V.'s excellent remarks about the body of the risen Christ (p. 157, n. 1) and particularly about the difference between the pre- and post-resurrection state of that body, but it seems at least highly doubtful that it has anything to do with the tent of 9:11.

In the Preface, Père Lyonnet speaks of the commentary on Hebrews which V. should give us; may it not be too long in coming.

St. Joseph's Seminary, Dunwoodie, N.Y. MYLES M. BOURKE


The appearance of this translation is to be welcomed, because we do not yet have in English, to my knowledge, a good Catholic study of the notion of revelation. The theme is a vital one, not least because the final session of Vatican II is expected to take action on the schema De revelatione.

B. presents his work as a contribution to fundamental theology, which
has as its task "to secure the logical foundations of the faith and prove them scientifically." But this is not the major utility of the book. Would it not be better to assert that foundation theology (or general dogmatics) is a legitimate theological discipline in its own right, and therefore need not justify its existence by subserving "fundamental theology" in the rational-apologetical sense in which B. understands this?

The main unifying theme in this book is the contrast between the biblical and systematic concepts of revelation. The biblical notion, as B. portrays it, is concrete and dynamic; the systematic notion, abstract and static. The biblical notion concentrates on God's deeds; the systematic, on His speech. The divergence between the two concepts, according to B., is serious but not irreparable. There is no real contradiction, for the traditional systematic notion can be filled out from a biblical point of view and thus be made more adequate to the data of revelation. Such a filling-out is precisely what B. attempts and to a large extent achieves.

While there is indeed some tension between the two approaches which B. contrasts, it is hardly so great as might appear from this book. As representatives of systematic theology B. picks almost exclusively authors of apologetics manuals of the late-nineteenth and early-twentieth centuries (Pesch, Dieckmann, Pohle, Garrigou-Lagrange, and others of lesser note). But, apart from an occasional passing reference to Augustine or Thomas Aquinas, he passes by the Fathers and doctors of the Church. Nor do the names of Newman, Chenu, Lubac, or Congar appear in these pages. A number of contemporary German theologians are cited (Guardini, Schmaus, Söhngen, Semmelroth, Karl Rahner, etc.), but they are treated as biblical rather than systematic theologians. Had their names appeared in the systematic column, as one might have expected, the gap between B.'s two types of theology would have been considerably narrowed.

For his views on the biblical theology of revelation, B. leans heavily on Protestant scholarship of the Wörterbuch vintage. In line with this school, he insists much on the dynamic characteristics of the Hebrew dabar (word-thing-deed) and on the connotation of God's fidelity and steadfastness implicit in the term he'omin (believe). Some of these arguments may be due for reassessment in the light of James Barr's sobering observations about biblical semantics.

In his theological synthesis B. makes a sharp distinction between revelation by "formal" or "express" words and by other means, such as divine deeds and visions. The former type of revelation, he maintains, is superior, since it is the only way in which strict mysteries can be communicated and since it can be passed on to others in substantially the same form as origi-
inally received. But I am unable to form any clear idea of how a division could be made between formal and material speech as applied to divine revelation. Nor can I see that conceptual speech was the primary medium by which the divinity of Christ, His resurrection, or the descent of the Holy Spirit were first made known. The great theophanies of Easter and Pentecost, though eminently revelatory, were not principally verbal. And I find it difficult to subscribe to B.'s opinion that revelation is not contained in tradition except in the form of "conceptual and attesting speech." This assertion on page 134 seems to contradict the statement on page 67 that "the Church does not hand on revelation exclusively in its expressed word, but also in its life, and in an especial way also in the sacraments." What is this "handing on" if not tradition?

Obscurity surrounding the notions of "word" and "deed" and their mutual relationship is by no means peculiar to this book. But it is regrettable that B. leaves the problem in its current state of confusion. He is content to quote and paraphrase other authors, where the real demand is for sustained and consistent analysis.

For all its shortcomings, this book does have the merit of providing the reader with a passing acquaintance with the results of much of the biblical and speculative theology on the theme of revelation done in the past thirty years, especially in German-speaking lands. The translation, so far as this reviewer has noticed, is accurate and clear. The translator has done well in referring to English versions of works cited, where these exist, though he has not carried out this plan completely. Another minor defect is the omission of a number of references which ought to have been included in the index of proper names.

Woodstock College

AVERY DULLES, S.J.


It is a pleasure to review the second volume in the new theological series published by the Institut Théologique de Paris under the direction of Jean Daniélou. The first volume, by Paul Aubin on the problem of conversion in the early Church, met with an excellent reception; and now Luneau's monograph offers another historical, patristic survey of a topic that has only been briefly treated in short monographs or articles. L.'s task is formidable: how to unify the various discussions of history under the aspect of "ages," "days," or periods. He has not only bravely faced a bewildering variety of texts in different languages; he has attempted to cope with a
vast diversity in approaches and ideas in the pagan writers, the Jewish apocalyptic literature, the Mazdean writings, and the various patristic writers in the East and the West. In addition, he has not neglected modern philosophers of history and general surveys of patristic theology. It is indeed a comprehensive work that will add lustre to the already distinguished achievement of the Institut.

As L. points out, there are many ways of dividing the eras of the world in view of the Christian dispensation—the pagan division into four coming down from Hesiod and the Greeks is of little interest at this point save as an antecedent norm. Of the various divisions taught by the Fathers, there is the binary system (of two ages), a system of four periods based on St. Paul (before and after the Law, the Messianic era, the resurrection) and canonized especially by Augustine, and other systems of five, six, and seven (derived from the days of Genesis). In every system, of course, there is latent a dual or binary system based on the typological relationship of the Old Law to the New. It was, of course, Irenaeus’ grand vision of the Christian paideia, or God’s providence in history, that inaugurated the Christian theory of the ages of the world. But it was the Alexandrian system of allegory, furthered especially by Clement and Origen, culminating in Gregory of Nyssa in the East and Augustine in the West, that developed the Christian world-vision to its final perfection. Naturally, in each of the individual Fathers, especially Irenaeus, Gregory of Nyssa, Origen, and Augustine, the particular handling of the problem of the ages of the world takes on a different perspective in accordance with their own approach to Christian doctrine and catechesis. Augustine’s City of God is poles apart from Gregory of Nyssa’s doctrine of man’s indefinite perfectibility (the so-called epektasis); and Origen’s structure of Shadow and Reality (the Old Law and the New) is again a portrait of different emphasis. L. has a detailed chapter on numerological exegesis in Augustine (pp. 333-56), and Augustine’s concept of the four ages of the world as derived from St. Paul (pp. 357-83). The monograph concludes with a summary of the various theories, with an attempt to unify the patristic concept against the background of salvation history (pp. 411-25). There is an excellent index; a full bibliography precedes the entire work.

My first criticism has to do with a certain lack of organization in the work. It is, admittedly, a sprawling and untidy field; yet it will be difficult for the ordinary reader to find his way among the innumerable references, with intermingling of pagan, Jewish, and Christian sources. The pagan sources, when all is said, have little to contribute to the total picture and could have been abandoned after a bibliographical reference. The heart of
the problem is the Philonian and Alexandrian allegorical exegesis, together with Irenaeus' view of the Christian dispensation as a fulfilment of the Old Law. The more important dimensions of the problem could have been more clearly articulated and a clearer synthesis could have been attempted. Again, the importance of Augustine in this area is perhaps overestimated, partly because he wrote so much and so well; but the major contributions had already been made by the Alexandrian school and Gregory of Nyssa. Again, in the area of numerological exegesis, insufficient stress is laid on Philo and the Alexandrian school—or at least the main lines have been obscured by too many divergent references. Last of all, I was surprised that the work of Methodius of Olympus is not once mentioned in the course of the monograph. Methodius is a frank millenarist, teaching an eight-age theory of world history: five ages for the Old Law, a sixth for the Church, a seventh for the millennium, when Christ will reign on earth with the just, and finally an eighth age in heaven. Thus the eight ages correspond to the seven days of creation (or the seven days of the week) plus one—for Christ rose on the eighth day. Methodius' structure of world history is among the most clearly articulated, and it is surprising that L. has missed it. The eight-age theory was clearly explained in an earlier article of mine, "History and Symbol" (THEOLOGICAL STUDIES 18 [1957] 376–80), as well as in my critical edition of the text of Methodius' Symposium (Sources chrétiennes 95 [Paris, 1963] 14 ff.), with references to Ancient Christian Writers 27 (Westminster, Md., 1958). Methodius represents a modified Alexandrianism, a fusion of Origen and Irenaeus, with a number of modifications of his own. But his contribution should have a place in any account of the Christian theory of the ages of the world.

But these are minor criticisms in a work which must have required many years of research and painstaking preparation. It fulfils a vast need in our knowledge of the primitive Church; and despite L.'s legitimate enthusiasm for the patristic approach to world history, he remains at a critical distance and does not lose the ultimate perspective. His final conclusions are a masterpiece of restraint and sobriety and preserve the just measure in estimating the value of the various world-historical systems which sometimes leave the modern historian unimpressed. L. has shown a mastery of a difficult field, and we shall look forward eagerly to more patristic monographs from his hand.

Fordham University

HERBERT MUSURILLO, S.J.

VISIBILE PATRIS FILII: A STUDY OF IRENAEUS' TEACHING ON REVELATION AND TRADITION. By Juan Ochagavia, S.J. Orientalia christiana analecta
BOOK REVIEWS


Studies on the theology of St. Irenaeus are always welcome. The present volume is doubly welcome because of its timely topic: God's revelation of Himself through His Word. This is a doctoral dissertation done at the University of Munich. Its inclusion in the scholarly series of the Pontifical Institute of Oriental Studies vouches for its excellence.

O. uses the excellent method of studying the thought of the Bishop of Lyons, not as an isolated phenomenon, but in the historic context of his predecessors and contemporaries. Since Irenaeus was preoccupied with the refutation of Gnosticism, it was proper to begin (chap. 1) with a statement on the Gnostic views relative to the theme. The Valentinian Gnostics stressed very much God's transcendence. Consequently, O. describes (chap. 2) how Irenaeus also insisted on the Father's transcendence, often expressed in negative terms ("incomprehensible," "ineffable"). He might have been influenced by the Gnostics, but only indirectly, because his true source for the Father's transcendence was Scripture and tradition.

O. explains (chap. 3) how the transcendent Father, according to His good pleasure, always revealed Himself to men through His Word. Even the Old Testament theophanies are appearances of the Son. That leads to the question of man's natural knowledge about God. Contrary to the vast majority of scholars, O. holds that in Irenaeus' thought God's Word is somehow involved even in man's natural knowledge of God. The Son is the Logos infixus in all creation. A further problem is the Son's equality with the Father (chap. 4). O. takes issue with Houssiau's view that the newness in Christianity in regard to man's knowledge of God is that the Son, who in the Old Testament was as invisible as the Father, became known to us. O. insists that even in the Old Testament the Son was the visible Patris, that is, He was somehow visible in reality, not merely in prophetic vision. Was the Son, then, somehow subordinate to the Father? Not at all. Still, according to O., neither does Irenaeus treat openly of the Son's eternal equality with the Father. This was a topic he simply bypassed, because he always viewed the Word in His function toward creation. The reviewer finds the refutation of the objections to this not completely convincing. At times the Bishop of Lyons does seem to speak of the Son precisely as God, coeternal with the Father.

Did the Father's revelation of Himself through His Word cease with Christ's ascension? No. As O. explains (chap. 5), the Word Incarnate continues to manifest God through His visible Church, to which He has handed the totality of revealed truth. This has been handed down through the
Church's preaching, first oral, later written down under inspiration in the New Testament. And so O. examines the teachings of Irenaeus' predecessors in regard to Scripture and tradition (chap. 6). Then follows (chap. 7) an analysis of this same point in Irenaeus. For him, the truth of revelation is tradition, both oral and scriptural; so he is not in favor of the view that Scripture alone contains God's word. For him, tradition is God's word; in fact, it is the last court of appeal in disputes, and it is needed for the genuine interpretation of Scripture. But neither does Irenaeus favor the view (so O. thinks) that Scripture contains part of revelation and tradition the other part. The reviewer agrees that Irenaeus does not hold this view in the sense that a large portion of revelation is only in tradition, while the rest is in Scripture; further, for Irenaeus, tradition contains all of revelation, including the Scriptures. But O. does not seem to have proved that Scripture as well as tradition contains all of revelation. For instance, for the inspiration of all the books of the New Testament Irenaeus does not and cannot appeal to the Scriptures. And so, on principle he must hold that not all divine revelation is in Scripture, regardless of how large a percentage is. While discussing this problem, O. notes that Irenaeus admits development of doctrine; still, he makes some remarks that seem to minimize too much the actual practice of development in Irenaeus.

In his selected bibliography and throughout the dissertation O. shows acquaintance with and competence in the latest studies relevant to the various themes treated. One would wish he had shown acquaintance with older treatises on the Word's function as revealer in Irenaeus. The reviewer wrote on this in Franciscan Studies 26 (1945) 3–20, 114–37; this study was based to a great extent on Franciscus M. Risi, Sul motivo primario dell'Incarnazione del Verbo 3 (Rome, 1898) 39–53. These studies, inasmuch as they see Irenaeus equivalently holding the absolute predestination of Christ, can add an even more magnificent aspect to the vision of the Word-revealer. O. touches upon this in various places, and even notes that one can affirm that Christ is the primum volitum without getting involved in the Thomistic or Scotistic theory on the purpose of the Incarnation. I beg to differ, because Irenaeus' vision of Christ as recapitulator of all creation and as the revealer of the Father for all creatures, is broader than the narrow Thomistic view, as even O.'s entire study tends to show if the points are pushed to their logical limits—not beyond them, of course.

O. has admirably succeeded in showing what a magnificent vision "the first theologian" of the Church had in regard to the unity and continuity of God's plan in revealing Himself through His own eternal Word.


In recent years both Catholics and Orthodox have written much on the nature and structure of the Church, which necessarily involves the question of papal primacy, now generally recognized as the only truly basic obstacle to reunion. In this brief but penetrating book Fr. Dvornik examines the attitude of the Byzantine Church at key points in its history towards the Roman claims. It is expressly not a theological study, but rather a general, historical investigation of the most significant and characteristic declarations and actions of the Byzantine Church regarding Rome. The book aims at rediscovering the actual relationship between the two churches during the centuries when they were together, and it suggests that only in this direction lies the starting point for any serious discussion of eventual reunion. Highly esteemed for his scholarly works on Byzantine-Roman relations, D. has in recent years studied the organization of the early Church. The results of his research are here presented in a new perspective with contemporary relevance to a wider public.

In the beginning he rightly warns against the danger of imposing modern ecclesiological concepts, whether Eastern or Western, on any study of the early Church, which never really formulated an ecclesiology as we now use the term. While stressing the Church’s mystical character, the early Fathers also fit it into the only political philosophy they knew, the Christianized Hellenistic idea which saw the emperor as God’s representative on earth, with the consequent right and duty of defending and watching over the Church. If we view East and West in this light, many problems become clearer, especially the difficulties caused by medieval Roman politico-religious theories. Of great importance is the book’s emphasis on the organization of the early Church, which was, for very natural and practical reasons, modeled on the political structure of the Roman Empire. This principle of accommodation, which gradually led to the formation of metropolitan and patriarchal sees, was confirmed by the first councils as something accepted by all. At the same time, the primacy of Rome was also taken for granted, both because Rome was the capital of the Empire and because it was the site of the activity and martyrdom of Peter and Paul. Later the popes came to stress the second aspect, insisting that the rank of a bishopric depended on its apostolic origin. The conflict between these two principles became acute at Chalcedon, although the East fully admitted papal primacy and Rome de facto acknowledged Constantinople’s claims to second place. In its doctrinal crises the Byzantine Church looked to the papacy as a bulwark against the abuses of imperial authority, but it also
resented Roman interference in its internal affairs. The solution found to the problems of the ninth century, centering about what is called the Photian Schism, ending on a note of mutual tolerance and a clear affirmation of papal primacy over the entire Church with the Byzantines retaining their traditional autonomy in internal matters, could, in D.'s view, have provided the basis for a further positive evolution. This, however, was frustrated by the decline of Rome in the tenth century and by the subsequent reform movement, which, based as it was on the principle of a strong papacy, valid enough at that time in the West, could not be applied in precisely the same fashion in the East. The failure to understand the Byzantine situation, together with political complications, led to the schism of 1054. Still, this rupture was not definitive, but the Crusades, which some hoped could aid in restoring contact, only proved how far apart Greeks and Latins had grown, and culminated in the catastrophe of 1204. It was this that embittered further attempts at a rapprochement and marked the beginning of the permanent schism. After that date the polemics increased in output and violence.

The book then gives the views of noted Greek theologians of the Late Middle Ages who, for the first time, explicitly reject the papal primacy, chiefly on the basis that by adhering to the heresy of the Filioque the pope had forfeited his rights. Deep hostility and the obscuring of the issues by polemicists on both sides then made serious discussion almost impossible. The regrettable fact today is that those same polemical works are utilized as a base by some modern Orthodox to construct an “Orthodox ecclesiology,” and Western writers use the same authors to judge the Eastern viewpoint. According to D.—and this is perhaps the most significant contribution of his book—the way to arrive at a basis for mutual comprehension is not by abstract ecclesiological speculation, but by a better understanding of the actual situation in the period from the fourth to the eleventh centuries.

Loyola University of Los Angeles

GEORGE T. DENNIS, S.J.


The purpose of the present study is not to show what principles were employed by Scholastic theology, but rather to outline the history of Scholasticism's theoretical reflection on the validity of its principles. The tension between the ideal of science on the one hand and faith and revelation on the other naturally tends to make theologians reflect on the principles of their science. At the same time, the history of theology makes it clear that variations in the general theory of science have brought about changes in
theological methodology. In Scholasticism the discussion was decisively conditioned by the Aristotelian theory of science, at first in terms of the *Topics*, then from the beginning of the thirteenth century, with the acquisition of the entire Aristotelian corpus, by the *Posterior Analytics*. It is this development which forms the subject matter of this book. The author, well known for his works on the history of Scholasticism and especially on the problem of faith in the Middle Ages, provides us with a comprehensive picture, solidly based on the many texts and monographs which have appeared since Grabmann's *Geschichte der scholastischen Methoden* (1909–11). The book is meant to be complementary to the author's *Die Entfaltung des apologetischen Problems in der Scholastik des Mittelalters* (Freiburg, 1962).

The treatment is generally divided into Early, High, and Late Scholasticism, but within the various sections a systematic, rather than strictly chronological arrangement is preferred. After a brief introduction dealing with the method and methodology of Scholasticism in general (pp. 15–40), L. takes up the teaching of the early Scholastics on the principles of theology (pp. 41–105). On the analogy of the principles used in the other sciences, the theologians of this period, especially Gilbert Porreta, looked for *prima principia* or *rationes* for theological science. Just as *maximae* can be set up for dialectic and *loci communes* for rhetoric, so also *regulae* can be established for theology, whose certitude is based on their status as *communes conceptiones animi*. On the basis of these *regulae*, theology can proceed as a quasi-hypothetical-deductive system. It was in this way that the early Scholastics sought to master their theological inheritance. The high point of this development is reached in the *Regulae theologicae* of Alan of Lille.

In the thirteenth century, however, the doctrine of theological principles was gradually modified (pp. 106–66). Here there were at play two essential factors: (1) as it came more and more to be realized that theology was a science of *faith*, it was recognized that its principles could only be *testimonia*, not *rationes*; (2) as the Scholastics became acquainted with the *Posterior Analytics*, a change in the notion of science took place. According to Aristotle, a true science must be based on general, necessary, and evident principles, and derive its conclusions by strictly logical demonstration. Accordingly, the *articuli fidei*, as the Church's testimony to its belief, were proposed—for the first time by William of Auxerre—as the principles of theology, their evident character being explained either by a theory of illumination or by Thomas' theory of subalternation. The theologian's proper task is to gain new knowledge (*conclusiones*) from these principles by deductive argumentation. Since, however, theology has in addition the rational function of defending the faith, the principles were divided into
those proper to theology (principia propria—the articles of faith) and those common to all sciences (principia communia or dignitates—the general laws of being, such as the principle of contradiction). Among these latter Albert sought criteria which justify belief as motives of credibility, while Thomas and the theologians of the Franciscan school looked for basic truths with which to gain insight into the content of faith and contribute to its understanding.

In Late Scholasticism (pp. 167–95) it gradually became clear that, though theology is a single science, it can be divided according to its various functions: narrative (Scripture), declarative and defensive, deductive. Accordingly, distinct principles came to be assigned for the various functions. And since the equation of the articles of faith with the principles of theology is valid only for deductive theology, the concept of a theological principle was broadened to include all revealed truths. In connection with this development arose the question Quae veritates sunt de necessitate credendae, and this in turn gave rise to positive theology, whose methods of proof are discussed in a final chapter (pp. 197–222).

The theme of the book— theology as the science of faith and the Aristotelian theory of science—will explain why the author does not treat the relation of Scholastic to biblical theology nor the monastic and Augustinian conception of theology as sapientia. It will also explain why discussion of positive theology forms a sort of appendix. But since the rise of positive theology is included, it is surprising to find no reference to Wyclif, nor a discussion of the position of Gerard of Bologna, whose importance in the formulation of questions concerning the sources of revelation has been so stressed by De Vooght, Les sources de la doctrine chrétienne (Paris, 1954). Nevertheless, given the theme, one can only admire the clarity of presentation, the balanced judgment which refuses to favor one theological school over another, and the care to avoid reading solutions based on the modern statement of a question into the texts of the Scholastics. The work forms an imposing unity and should provide a general picture for the beginner and a stimulus to further special studies.

Freiburg im Breisgau

CHARLES H. LOHR, S.J.


In our age it has become axiomatic not only that a theology unaware of its own history is but a truncated theology but also that the temporal process of unfolding the divine plan of creation and redemption belongs to the
very stuff of theology as it attempts to probe the divine-human relationship. This does not mean, however, that an attempt to determine the degree to which Aquinas was aware of history's significance in his theological investigations is an attempt to make of him a modern theologian (that in itself would be unhistorical). Nor need one, in order to vindicate the claim that Thomas saw genuine theological significance in time and history, find in him a sense of history as acute as that of an Augustine or a Bonaventure or as articulated as that of a Joachim of Flora. He was not ahead of his times in this, but the Middle Ages of which he was so much a part was by no means an unhistorical period. It is not without significance, then, for the modern theologian who recognizes Aquinas' unique eminence in the history of theologizing to ask what contribution he made to our ability to see salvation as a process with a history.

In attempting to do just this, Seckler has presented us with a very intelligent and readable book which affords us the well-documented account of a theologian who, though he shows no exceptional interest in the historical existence of man nor makes any great contribution to a historical reconstruction of the past, lacking as he does any formulated theory of history, has nevertheless manifested extraordinary interest in accurate historical information and an ability to see mankind's relation to God as processual, not static and intemporal. Theory or no theory, Thomas did practice historical judgment. The egress-regress schema, which was the legacy of Neoplatonism to the Middle Ages, becomes for Thomas not merely a principle of method in structuring the Summa, but also an image of historical mankind in its creation by God and its return to God in Christ. Thus, for him, the order of salvation does structure theology. Salvation, then, is not a redemption from but rather of history, and it is achieved in and through history. It is not merely that time images the perfection of eternity, as it does for Plato in the Timaeus, but there is discernible in time a dynamic image of the Trinitarian life in God. The imago Dei which is man is a dynamic imago whose response to the word of the Creator is time-conditioned and has as its exemplar the Word made flesh, or God in time. Creation and redemption contribute, then, a trinitarian event which finds in the Trinity not only its source but its completion. Man images the triune God in a way that even the angels do not, because he is productive and generative, precisely because he is not all he is to be.

Although as a theologian St. Thomas manifested an interest in history and an appreciation of its significance, it is still accurate to say that he in no sense elaborates a philosophy of history. He finds man understandable only in the historical context in which man is, and he insists that the sig-
Significance of historical events goes beyond the mere fact of their occurrence, but both the understanding and the significance are for Thomas theological, not philosophical. He discerns no specific rational plan in history; he sees only Christ as the *Eschaton*, giving meaning to all that precedes and follows Him. Man is, it is true, conditioned by time and history, but the significance of this conditioning is seen in the fact that the Word of God can speak to man only in the circumstances in which man is. There is even the danger that, because Thomas sees salvation as lying exclusively in the future, history will be for him only a way to the goal, not the very process of salvation's unfolding. And yet, there is in Thomas' writings an ecclesiology (not explicitly formulated but spread throughout his words) which can modify even that stricture. The inclusion of humanity in Christ is for him a historical process, the progressive incarnation in which is filled out the *universale concretum*, Christ.

S. manifests brilliant scholarship in his documentation and penetrating insight in his interpretation. There are times, however, when the task he sets himself is with difficulty achieved on the basis of the data available. Thus, he is something less than convincing in his efforts to explain (or explain away) Thomas' treatment of creation and grace in abstraction from Christ in the first two Parts of the *Summa*. It may be true to say that Thomas sees the transition from Part 2 to Part 3 as a passage from the abstract to the concrete, but the troubling question remains whether in so doing he has sacrificed theological richness to methodology. One might also ask whether unifying the history of salvation by tying it to an admittedly well-thought-out theory of causes may not prove to be a limitation rather than an advantage. By the same token, S. sees considerable significance for the problematic in St. Thomas' positive evaluation of individuation. There seems, however, to be a danger here that, in attributing theological (or ontological) significance to what is primarily an epistemological exigency, S. is himself falling victim to a kind of abstractionism. In the last analysis, however, the merits of the book are abundantly clear; the deficiencies here noted may be deficiencies only in the opinion of the reviewer.

*Fordham University*  

**QUENTIN LAUER,** S.J.


BOOK REVIEWS


If we were asked to list traits most desired in current aggiornamento literature dealing with the religious-spiritual life, we would select responsibility, originality, and clarity—and in that order. Responsibility rids us both of obviously unfeasible proposals and of doctrine incompatible with patristic and papal thought, proposals and doctrine causing no little needless disturbance and unrest. Yet responsibility places us in a real contact with a real world. Originality would free us from a surfeit of books and articles whose repetitiveness clutters our offices and reading rooms. At the same time originality rethinks and creates and challenges. Clarity would dispel the occasional contemporary smog of a pretentious terminology seemingly styled to convey the impression that an author possesses an esoteric insight so profound that it cannot be stated in plain language.

Our three volumes are aggiornamento volumes. We are pleased to say that they are responsible. Their contents tend to be original, but not always. The writing is clear. The first book is a composite work by bishops and priests closely connected with the Second Vatican Council: Urtasun, Charue, Huyghe, Kleiner, K. Rahner, Hamer, Besret. As is usually the case with symposia, the contributions are of uneven quality, though all are worthwhile. In our opinion, the outstanding essays are those by Bernard Besret, S.O.Cist. Although he is fully aware of the need for adaptation and renovation, he nonetheless avoids the simplifications so rife in second-rate spiritual writing today. One example will suffice. B. acknowledges the need for a positive, joyful Christianity, but he does not succumb to the naive conclusion that gospel asceticism must be toned down. With theological accuracy and balance he rather points out that to attain peace and fulfillment religious must “pass through the crucible of suffering and renouncement, not considered as ends in themselves, nor even as means—God alone can sanctify us—but as indispensable conditions for the acquisition of a genuine interior freedom” leading to the fulfillment of sanctity (p. 155). Regarding renovation, B. himself observes that on questioning “certain prophets of renovation” one finds that their “grand phrases hide an absence of real thought, theological and pastoral, ideological and practical” (p. 138).

Although this last remark is not at all deserved by our present contributors, we do question several of their thoughts. We have our doubts about Rahner’s view that an explicit refusal to accept a better means to perfection seen as better here and now is a sin (p. 68), and we think incorrect his footnote remark (p. 71) to the effect that “outside the gospels the New Testa-
ment does not speak of poverty." Even though R. is discussing the counsel of poverty, we think immediately of the spirit of poverty in texts like 2 Cor 6:10, 1 Tim 6:6–10, Jas 1:9–11, 2:1–6, and 1 Pt 3:3–4. And when one recalls the contemplative orientation of virginity in scriptural and patristic thought, one may question R.'s remark that it was by a "pious neoplatonism" that many of the Fathers saw virginity as an anticipation of an angelic and heavenly existence (p. 85). We think they were referring to Mt 22:30. We wonder, too, whether Huyghe, in his praiseworthy desire to simplify religious rules and customs and laws, really means the implication that we cease distinguishing between temporary and perpetual vows (p. 162). Would all vows be temporary? Or perpetual? Or indefinite?

The second volume was written at the wish of the major superiors of Belgium by Carpentier, Galot, Proesmans, Plé, Gambari, and several others. Some of the articles say little that is new, while others are searching and fresh. The first part of this evaluation is not necessarily unfavorable, for it seems that the volume is intended as a kind of source book of information on the religious state. And such it is—and a good one.

In his study of the theological bases of the religious life, Carpentier shows against some critics within the Church how this life is at once biblical, Christic, and ecclesial, a direct ancestor both of the early communal life described in Acts and of primitive monasticism. Van Lee explains how living the evangelical counsels deepens the religious' divine filiation and renders him a more perfect image of the Son. Galot shows how the vows and the common life tie in with the sacrificial redemption of the Incarnate Word and how the religious life derives its full explanation from that mystery. Marijsse (spelled Marysse in the table of contents) discusses the religious life as a former of contemplatives living intimately with Father, Son, and Spirit. We are pleased to report that M. considers the mystical life a normal development of grace, but we question his terminology, his restricting the name "contemplation" to an awareness of God in a spiritual experience, and hence holding that contemplation is not necessary for sanctity (pp. 134–36). We prefer to follow St. John of the Cross both in calling the dark, dry awareness of the passive nights "contemplation" and in holding, as does M., the necessity of these purifications for perfection. Proesmans relates the peculiar contributions the religious makes to the apostolate as a religious, while Plé discusses the ecclesial orientation of religious life.

The most perceptive of the three books, the most original, the most unified is that of Sister Jeanne d'Arc. Her wide experience with the life and problems of religious women shows through every chapter. This contribution is made up of articles that have appeared in the Supplément de la Vie
spirituelle and elsewhere, together with some entirely new sections. Her work shows a continuity not so easily found in the other two. With no little insight she discusses the actual situation of religious women in the here-and-now of our world. In our opinion her grasp of the problems of today's nun in the world and her vision of their possible solutions are considerably more realistic than those of better-known male critics of convent life. Her thinking is for the most part original and refreshing. And her pen scrutinizes almost every corner of convent life and government needing renewal—too many corners, in fact, for us to detail here.

One of Sister's strongest qualities, a quality too often missing in current writings on adaptation, is her wide perspective, her ability to see pros and cons, her balance in weighing arguments for and against a projected course of action, even an action she strongly favors. Not all will agree with her every proposal, but they can hardly fail to realize that they are reading a competent woman who has solid reasons for what she says. Sister is clear, as up-to-date as tomorrow, and yet in touch with tradition and common sense. Her balance preserves her from the rash enthusiasm of so many of our updaters, who in making their proposals blur the distinction between essentials that must be retained and incidentals that must be changed. This book deserves translation.

Notre Dame Seminary, New Orleans

THOMAS DUBAY, S.M.


When de Guibert's monumental study, La spiritualité de la Compagnie de Jésus: Esquisse historique, was published posthumously in 1953, it evoked widespread critical acclaim. Professor of theology for more than twenty-five years, author of more than ten books and sixty articles, one of the founders of Revue d'ascèse et de mystique and of the Dictionnaire de spiritualité, G. had brought to his task a remarkable erudition and theological insight, blended with an experiential knowledge which made him eminently qualified to write a theologico-historical study of Jesuit spirituality. This present American edition, the initial offering of an institute founded to make the sources of Jesuit thought more readily available to the scholarly world in English-speaking countries, deserves an even more enthusiastic welcome. The veteran translator and the painstaking editor who joined forces to produce it have not only preserved intact the careful thought and balanced interpretations of the original, but have enhanced its value by
numerous additional references, a section of supplementary notes, and an updated bibliography.

Though he composed his study more than twenty years ago, G. introduced it with a question still being debated by spiritual theologians: Granted that diverse family traditions treasured through the centuries by different religious orders exist de facto, should they be said to exist de jure? G. replies in the affirmative. A school of spirituality, G. contends, is not a chance joining of disparate elements, but an organic whole harmoniously ordered to assure an effective approach to divine union and service. Within the essential unity of Catholic teaching which must be transmitted faithfully and integrally by every school of spirituality, differences on the level of means to be employed are both legitimate and desirable. After presenting a convincing argument for his thesis, G. rejects the facile method frequently followed by historians of spirituality: he does not place his own school on a pedestal and then compare it with superficial images of other schools. He prefers an objective, historical presentation of the one school he professes to comprehend.

The first part of G.'s study is devoted to the life, pedagogy, and writings of St. Ignatius, since these form the primordial source of Jesuit spirituality. He traces each stage of Ignatius' spiritual odyssey from his conversion to the summit of sanctity, combining years of methodic research and theological reflection to produce a spiritual profile of Ignatius unsurpassed in delicacy of line and sureness of judgment. To cite but one example, he sketches the essential features of Ignatius' mysticism in these words: "In regard to the object on which it focused, it is above all trinitarian and eucharistic. In regard to its general orientation, it is a mysticism of service because of love, rather than a mysticism of loving union. Considered in its psychological functioning, it appears as the result of a divine action on the entire human life both spiritual and corporal, rather than as a mysticism of introversion, that is, one directed chiefly inward to the depths of the mystic's own soul" (p. 50). His subsequent explanation of each distinctive trait enumerated provides an education in mystical theology as well as a portrait of Ignatius.

Spiritual directors will welcome G.'s treatment of Ignatius' methods in forming and directing his disciples. Ignatius realized that there was much in his life which was the result of exceptional graces (e.g., the gift of tears); so he does not impose his entire experience as normative for his followers. It is more instructive to study which elements he retained and incorporated in the doctrinal synthesis wherein he formulated his principles. At the conclusion of this first part, G. disposes of some charges frequently leveled at
Ignatian spirituality: that it is too methodical, voluntaristic, and militaristic. The authentic characteristic of Ignatian spirituality, G. reiterates throughout the book, is service through love in the company of Christ—a doctrine which he shows to be deeply rooted in Sacred Scripture.

Part 2 presents the historical development of the Ignatian heritage within the Society of Jesus from 1556 to 1942. This section, constituting more than half the book, will serve as a comprehensive inventory of Jesuit literary tradition, valuable both for its accurate documentation and for its balanced judgments on such classic authors as Rodriguez, Lallemand, Scaramelli, et al.

But the author’s chief concern was with a more vital question: In what measure has Jesuit spirituality preserved the distinctive characteristic of Ignatius’ initial design? To be effective, a spirituality cannot remain isolated from the issues of each era through which it passes. Engagement with the spirit of the times, however, entails the risk of becoming so thoroughly identified with some philosophical or cultural current that the original heritage can be compromised and distorted. G. acknowledges quite candidly that such a charge is justifiable in certain instances, but it cannot be sustained against Jesuit tradition as a whole. As proof of this, G. not only adduces the consistent doctrine of numerous spiritual masters, but also calls upon the vitality of the spiritual life of Jesuit saints and martyrs, whose indefatigable zeal and heroic service of souls were a living witness of fidelity to the Ignatian ideal of apostolic service in company with Christ.

The topics selected for critical examination in Part 3 reflect the polemical contexts in which they originally arose. Does Jesuit spirituality, in practice as well as in theory, recognize the primary role of prayer? Is the liturgy properly reverenced? Are ascetical effort and moral reformation of life the chief features of Jesuit spirituality? Has Jesuit tradition preserved in its teaching a doctrinal leaven sufficiently strong to guide souls to the summit of holiness, or has it debased Ignatius’ spirituality into a pedestrian series of recipes suited only for an ordinary Christian life? Though the smoke of battle has cleared, G.’s replies to these classical objections leveled against Jesuit spirituality retain their interest and value. The past two decades of progress in spiritual theology, however, now demand a supplementary treatment by those of us who stand on G.’s gigantic shoulders.

G. intended to write not a definitive synthesis but a pioneer study which could serve as a point of departure for subsequent works, as new documents come to light and old ones are submitted to deeper scrutiny. He wished his book to be the first, not the last, word in Ignatian studies. It must serve as an anvil upon which new interpretations in speculative questions and dif-
different prudential judgments in practical matters can be hammered out. I cite but two examples. In evaluating the teaching of Louis Lallemant, should greater weight be accorded to his literary disciples (Rigloeuc, Huby, and Champion) or to those who embodied his doctrine as apostles of Canada and Brittany (Le Jeune, Rageneau, Brebeuf, Jogues, Daniel, Garnier, Chastelain, Maunoir)? Should authoritative decisions (e.g., concerning prayer) necessitated by concrete circumstances be considered irreversible steps in an orderly development of tradition? Or can we return to the primitive spirit without succumbing to the fallacy of archaism?

The Institute of Jesuit Sources is to be congratulated for launching its series with a work of consummate craftsmanship. It will prove indispensable both for Jesuits who seek a historical perspective of their spiritual heritage and for all students of the history of spirituality. G.'s lifetime of research and prayerful reflection have been given a monumentum aere pérennis.

Jesuit Novitiate, Wernersville, Pa. DOMINIC MARUCA, S.J.


Eager as some may be to receive further scholarly first fruits from the new Academia Alfonsiana, they will not be able to use the essays of Studia moralia 1 for light bedtime reading. Wissenschaft may be necessarily heavy, but some of the authors here appear to make it heavier than necessary.

Studia moralia is not a new periodical but a publication from the Alfonsiana which will appear from time to time in a continued series. It is open to the contributions not only of the Redemptorist professors of the Alfonsiana but to other theologians as well. Apparently essays in various languages are acceptable, since they appear here in English, German, French, Italian, and Spanish. Studia moralia 1 attempts to treat only fundamental lines in the renewal of moral and pastoral theology.

The authors seem united in their goal of calling for a return to the sources of theology and for an openness to changes and developments in the modern world. Perhaps it is only the hunger of impatience which would desire a greater attempt at a synthesis of their thoughts. But it seems that their work would be more valuable to scholars and especially to ordinary teachers of theology, if at least one of the authors attempted to describe the fruits of their various projects and contributions in synthesis, however imperfect such a description must remain at this time.

Bernhard Häring gives his individual synthesis in "Contemporary Strivings for a Deepening and Renewal of Moral Theology." He believes that for a constructive encounter with the spirit of the times moral theology
requires (1) a closer union with dogma and the whole of tradition, (2) a clearer distinction from canon law, (3) a stronger connection with sociology, and (4) an integration of the principal themes and viewpoints of ascetical and mystical theology. He projects the vision of a moral theology which will no longer be a mere course of training for confessors, but a course in the whole of Christian living, a moral theology at once Christocentric, sacramental, apostolic, dynamic, and personalistic. Häring points out two extremes in situation ethics: the one sees man as creating his own order of values, and universally valid laws as a threat to man's dignity and freedom; the other insists on a literal fulfillment of positive law even when it conflicts with natural law or the law of the gospel. Many new syntheses of moral theology can and must be brought forth, he concludes, but all must center on the theme "to be in Christ through the sacraments." And whether the moral theologian writes or teaches, he is not a mere conveyer of ideas but a witness to the faith who must deepen the faith of his hearers—faith in the revelation that our moral life is "to be in Christ."

The remaining essays either treat of the reunion of moral theology with its sources or else deal with particular contemporary needs and issues. In the first group it is Scripture, the Fathers, and the whole of tradition that is considered.

Scripture is not merely a support for a moral theology built on other foundations; it is the basis of moral theology. In this perspective Alphonse Humbert shows how "The Observance of the Commandments in the Johannine Writings" refers to more than the commandments of the Mosaic law and includes the commandments of faith, love, prayer, and imitation of Christ's total and personal love of the Father. Christian morality, or "to be in Christ," means entering into and witnessing the koinonia of Trinitarian love.

Did the Fathers faithfully apply such a morality to the needs and in the thought-forms of their own times? Francis X. Murphy concludes in the affirmative as he begins to sketch "The Background to a History of Patristic Moral Thought." Pointing to the great gap in the history of the moral theology of the Fathers, he begins to fill it by a study of such writings as the Didache, the letters of Pseudo-Barnabas and Clement of Rome, and Hermas' Shepherd.

In his "Preface to the History of Modern Moral Theology" Louis Vereecke illustrates for us a key to understanding how and to what degree the moral theology of past and present has departed from its essence as "being in Christ." It is to relate moral theologians more extensively to the general theology and cultural history of their times. Fidelity to any theologian
requires us to distinguish the elements in his thought which were a response
to his times from his witness to the supratemporal truths of salvation. Great
light is reflected on modern manuals of moral theology by Vereecke's at­
tempt to trace the *Institutiones morales* back to the nominalist principles
of Ockham.

In a historical treatise of more limited scope Domenico Capone describes
the theology of St. Alphonsus as one defending a conscience ruled by pru­
dence and informed by charity in true personal liberty. In a scholarly at­
tribution of anonymous writings to St. Alphonsus, Capone shows that he
did not teach an equiprobabilism which was merely logical or mathematical.
If a more probable opinion does not render the opposing opinion improbable
or tenuously probable, then the two opinions are equiprobable—a signifi­
cant departure from the nominalism and legalism of his day.

The remaining essays deal with particular contemporary issues: economy,
existentialism, a personalist prudence, pastoral psychology, and the ministry
of preaching. Antonio Hortelano states that the vital need for moral theol­
ogy is neither to deny its relation to economy nor to confuse itself with it,
but to assume it in its autonomy. The current crisis of humanizing economics
cannot be solved until the economist is told who and what man is.

Theo Fornoville describes the moral imperative of modern man from an
existentialist viewpoint. Modern ethics shows how intersubjectivity is of
the essence of the human condition. It can be hoped that in the future
Fornoville will also provide guidelines as to how theology may better in­
corporate some of the existentialist insights. Perhaps this is done to some
extent by Josef Endres' contribution to the theology of prudence. His
personalist analysis of the operation of prudence shows that it is dependent
not merely on a syllogistic application of moral universals but on man's
personal relation to God and the good.

Insisting that pastoral psychology is an intrinsic part of pastoral theology,
Sean O'Riordan relates how it must view man in his individual, social,
sexual, and religious dimensions. The final essay also relates to pastoral
theology: Augustine Reagan states that the truly sacramental ministry of
preaching depends not merely on a study of the sources, but on prayer,
meditation, and the "to be in Christ" of the preacher.

The professors of the Alfonsiana are to be congratulated on their con­
tributions. But while they make no pretense of presenting the reader with
a united or definitive schema of a renewed moral theology, it is precisely
such a schema, however tentative, that we hope from them in the future.
Who but a whole team of scholars dedicated to this renewal can more readily
guide the moral-theology teacher in his staggering task of returning to the
whole of tradition and yet listening to the needs, the call, and the signs of
the times?

Immaculate Conception Seminary
Conception, Mo.

RODERICK HINDERY, O.S.B.


In what appears to have become an avalanche of ecumenical literature, this work deserves recognition from Foreword by Fr. Vincent T. O’Keefe, through the essays contributed by ecumenical authorities, to its epilogue—the address of Pope Paul marking the opening of the second session of the Council. Its value is evident in a faithful representation of papal exhortations aimed at facilitating ecumenical dialogue and insuring its success.

Fr. Bernard Cooke’s essay clearly delineates the principles underlying “The Task of Ecumenicity,” while that of Rabbi Reuben Siegel expresses appreciation for Pope John XXIII’s exoneration of the Jews from the deicide indictment under which they have labored, and the late Pontiff’s inclusion of the Jewish people into the Christian brotherhood. Unfortunately, his essay, “The Ecumenical Movement and the Jews,” fails to reveal what Christians have long hoped to find, namely, some evidence that the Jews have undertaken to bridge the chasm between their failure in the past to recognize the Messiah and an acceptance of Him in the future, thereby giving concrete evidence of greater mutuality in the bond of the Judeo-Christian heritage. In “A Protestant Theologian Looks at Ecumenism,” Dr. J. H. Nicholas recounts some personal observations gleaned from his ministerial experience. Fr. John Meyendorff gives an excellent and comprehensive explanation of the “Contemporary Orthodox Concept of the Church,” which he perceives more readily disposed toward unification as a result of some definition of “collegiality” and the admission of a certain interdependence of authority between the Pope and the bishops. Fr. Francis Canavan’s “Church, State, and Council” concerns itself with demonstrating religious freedom to be an integral part of the exercise of religion, while at the same time demanding respect and tolerance for the consciences of others. Outstanding is Fr. Walter J. Burghardt’s “Mary: Obstacle to Reunion?” From counterbalancing the so-called Catholic “excess” against Protestant “neglect,” he arrives at an equitable solution to the Marian problem. Perhaps the best study is that of Prof. Otto Karrer. His “Ecumenical Catholicity,” in which he conceives the most divisive factor in ecclesiastical life today to be rooted in the question, what is the Church, attempts to find an appropriate interpretation of its catholicity as it appears to various de-
nominalist groups. Finally, Fr. Piet Fransen's "Episcopal Conferences: Crucial Problem of the Council" deals on a practical level with the role of the world-wide episcopacy within the Church and the difficulties it encounters in undertaking to establish in practice the conciliar formulations once they are promulgated.

We are now face to face with the hard realities encountered by the conciliar Fathers in their efforts to renew the Church. Nor are their attempts to further Christian unity in relationship with the various churches any less real or less difficult. It appears to this reviewer that this work succeeds in directing the reader's attention to some of the real problems which must be resolved if Church unity is to be achieved. The value of this contribution lies precisely in its ability to underscore these problems and at the same time to stress the seriousness of every ecumenical endeavor as a means of moving beyond the wishful thinking of the present to an actual realization of unity in the near future. There is still a vast distance separating dialogue about unity and actual unity in Christ's Church—the ultimate goal of the ecumenist. The urgency of its attainment arises certainly from Christ's command, in which concern for everyone's salvation is implicit. St. Cyprian's reminder of "no salvation outside the Church" demonstrates perhaps the greatest pressure of the common call demanding a universal response. As this book so well demonstrates, despite the many and complex difficulties involved, purposeful concern for unity is everyone's responsibility.

Rosemont College, Pa.

LUDVIK NEMEC


In introducing this collection of seven essays, Michael de la Bedoyere remarks that "to have attempted to produce this book with the Catholic imprimatur would ... have been absurd" (p. 12). This suggestion that these essays represent a daring attempt to break new ground in Catholic thought is perhaps the most annoying feature of B.'s introduction and of the publicity occasioned by this disappointing book. For while it is true that certain passages would give pause to an ecclesiastical censor, this would not be simply because of the fear of risks characteristic of "theologically-trained bishops and priests" (p. 12), but rather because a theologian's training would make him more concerned with accuracy of expression and more aware of doctrinal issues than some of these seven Catholics seem to be. For the most part, however, the censor would find his inquisitorial task undemanding and unsatisfying. He would not, indeed, find much here that has not already been said—and sometimes more forcefully said—by bishops
and their theologians. The fact that all this is now said by laymen may cause some excitement in England, but American readers will probably find their English brethren rather mild in their "objections to Roman Catholicism."

Four of these essays are not properly personal objections at all. For John Todd not only raises the objection that the worldly Church has institutionalized the gospel but also answers it. F. Roberts shows the psychological risks involved in stressing external observances at the very time when a child is likely to confuse external observance with true morality. To the now commonplace objections raised against ecclesiastical censorship and the Index, H. P. R. Finberg adds only the reminder that ecclesiastical idiosyncrasies can be economically damaging to innocent publishers. Finally, in the best essay of the book, Rosemary Haughton draws an analogy between the growth of an individual and the growth of the Church, and shows how the Church's past tendencies to restrict human freedom may be understood as anxious and ultimately misguided attempts to maintain through external discipline the Christian's interior response to God. Her explanation of the Church's present concern for human freedom as a moment of conversion, in which the Church becomes more true to itself, might well serve to quiet the anxieties of those ultraconservatives who find freedom a threatening experience.

Archbishop Roberts, the only clerical contributor to the book, offers a two-part essay in which he presents his now well-publicized difficulties with the position that artificial contraception is contrary to the natural law, and then, in a second section on the morality of nuclear warfare, expresses his hope that the Council will affirm the right of conscientious objection. On both points it must be said that Archbishop Roberts' case, whatever its validity, has been argued more carefully and more cogently elsewhere.

The two remaining "objections to Roman Catholicism" are indeed likely to cause some excitement. Magdalen Goffin's essay "Some Reflexions on Superstition and Credulity" protests strongly against the superstition and credulity which Catholics manifest in their belief in eternal torment, their conception of purgatory and of indulgences, their sacramental materialism, their popular piety, their concern for private revelations, etc. It is, however, difficult to judge whether G. is as revolutionary in her thinking as she seems to be. For while she sees Roman Catholic superstition and credulity as linked with "Rome's very conservatism and fidelity to Christian orthodoxy, [with] her determination to hold on at any cost to doctrines which form part of the original belief and practice of Christians" (p. 19), she realizes that the question of hell is more important than the authenticity of the Brown Scapular and makes sure the reader sees that hell is linked with the
doctrine of "eternal consequences." (At times, however, a theologian will not be deeply grateful for G.'s assistance—as, e.g., when she explains that prayer to the saints is not a bad thing, since it is really prayer "to God incarnate in his creatures" [p. 35].) Although it is often confused and confusing, G.'s essay is not, however, without value. For as a mixture of apparent rationalism, modernism, and sound Catholic instincts, it is perhaps a good summary of what many educated Catholics would say, were they to explain their own difficulties with Roman Catholicism, and is an indication of how much work theologians will have to do in order to close the gap between their own and even educated Catholics' thinking.

Finally, in an essay on "Existential Reactions against Scholasticism," G. F. Pollard attempts to explain the Church's lack of influence on man's spiritual development in terms of the bad effects following on St. Thomas' introduction of rigid, Scholastic categories into theology. This thesis, when referred to certain forms of Scholasticism, might be acceptable even to Thomists. When, however, P. begins to detail his charges, one begins to wonder how much he really knows about Thomism, the history of theology, and the significance of even basic theological distinctions. His explanation of Thomist faith certainly does not show any awareness of recent studies on the personalism of faith, on the role of the *lumen fidei* and *instinctus fidei*—all of which would be quite pertinent to his subject. His accusation that St. Thomas "played the Aristotelian game of depoetizing the poet and emasculating the mystic in the interests of an excessively juridical conception of the Church" (p. 163) is not made more credible by his undocumented assertion that "there is some reason to think that Aquinas saw Aristotelian naturalistic metaphysics as a handy weapon against Albigensian Gnosticism" nor softened by his concession that "given his Maimonite bias, there is no reason why he should not have used it in good conscience" *(ibid.)*. Finally, P.'s claim that St. Thomas' agnosticism has been implicitly condemned by Vatican I (p. 156) might be taken a bit more seriously, were he to show some awareness that his own assertion that "Christianity only brings us superlative knowledge of what we already know naturally" (p. 162) needs to be reconciled with the explicit teaching of that Council on the supernaturality of revelation. P.'s essay is, in short, a caricature of the Scholasticism he means to reject and a theologically careless attempt to restore a Christian gnosis which may or may not have once existed in the Church. As such, it is hardly the constructive criticism of Catholic theology he thinks it to be.

*Woodstock College*  
**JOHN W. HEALEY, S.J.**

Like all that Fr. Davis puts his hand to, this is a good book. It presents in chaps. 2-5 the liturgy ("The Church and Her Rites") and theology ("Death and Resurrection") of baptism and then, shifting method according to the exigencies of the data and proceeding in more historical fashion, the basic theological datum about confirmation ("Anointed with the Spirit") and the various views current today on the more precise meaning of the gift of the Spirit ("Witnesses to Christ") and on the practical consequences of these views (e.g., for the age for administering confirmation). Since D.'s book has already been widely reviewed and will be already familiar to many readers of this journal, I shall limit myself to comment on some points in D.'s first chapter, "Symbol and Promise."

After asserting our need of acquiring a common mentality from the Bible (our "native language and culture as Christians": p. 12) and adverting to the objection that this project is impossible of realization, D. says: "So the objection runs on, until we remember that God has made the Bible the permanent vehicle of his revelation, the permanent expression of his message" (p. 13). I suggest that in this kind of statement, so often made today, there is an ambiguity, especially when the statement is made in the context of "symbolic communication," as it is here. The Bible indeed remains our basic source "in order to discern the meaning of the new Christian thing" (p. 19). This does not mean, however, that the Bible does not contain many ideas and modes of statement that are sociologically conditioned or that even in its permanently valid aspects—both in statements made and in symbols used—it does not need transposition (for the Christian, and not only for the non-Christian of whom alone D. speaks apropos of the need for transposition, if I read him aright); only consider the varied competences required by the contemporary exegete in order to get at the true meaning of many parts of Scripture. If there is a "Hebrew mind," and there obviously is (though whether it can be so readily opposed to a "Greek mind," itself a conveniently vague thing, is quite questionable), most of us will never come anywhere near acquiring it. We can indeed learn from the historian's and exegete's analyses what certain symbols meant (or must have meant) to the Hebrew; we can capture something "of the resonance in the mind given by multiple association" (p. 12); but this does not at all mean that these symbols can become for us the vehicle of symbolic communication as contemporary writers usually mean this latter, viz., a communication which includes but also transcends rational, conceptual thought. Of course, it is at least open to question whether such an understanding of symbolic com-
communication does not generalize from a highly specific situation (as is a tendency in all philosophies starting with an "I-thou" model); at any rate, my impression—for it is only that (though it is supported by D.'s remarks on "multiple association" [p. 12] and on primordial or archetypal images [p. 13])—is that D. accepts some such contemporary meaning for the phrase "symbolic communication."

As a matter of fact, D. is uneasy, it would seem, with his handling of the objection to the Bible as a specific cultural product. He goes on to say that God has, as it were, foreseen the objection and providentially adapted the Bible to its perennial purpose, certainly in the precise area of sacramental symbolism, since "the Bible uses and develops the basic human symbols common to men of all times" (p. 13). But this generalization will not serve. In our whole sacramental liturgy, are there any core symbols besides water, besides bread and wine, which are universal symbols of this sort? Certainly not anointing or the imposition of hands. When we turn to the accessory symbols, we might think salt as "seasoning" a readily intelligible and fairly universal symbol. Yet of the salt D. says: "The symbolism is somewhat artificial, and it is doubtful whether it can ever be made to mean much to people today. One wonders if it might not be better to drop the rite, since there is no biblical tradition behind it" (p. 66). A case can doubtless be made out for the artificiality of the rite, but the same is true of many of the symbolisms in the baptismal liturgy (as for the salt, it is on the salt—wisdom symbolism that judgment ought to be passed, since it is at least quite doubtful that the salt-giving really originated as a gesture of hospitality [cf. B. Botte, O.S.B., "Sacramentum catechumenorum," Questions liturgiques et paroissiales 43 (1962) 322-30]; is this symbolism really so artificial even today?). As for biblical grounding or tradition, I should think the logion about the disciples being the salt of the earth supplies as much biblical basis as some other ceremonies have, e.g., the Ephpheta.

A final point can be made only briefly here. It might be put in the form of a question: What is the reality of the "history of salvation" (which D. develops from p. 20 onward as presenting anticipations of baptism), if the "events" which act as "types" were not genuine historical events? An imperfect example of the point I am trying to make would be the typological use of Gn 1:2 and the "Spirit of God hovering over the waters" of creation; this typology occurs in the solemn Blessing of Baptismal Water and is the starting point for many an exposition of the event-types in the OT, the particular typology here being the relation between the Spirit and the creation of the world, and the Spirit and the re-creation of man. But an at least equally acceptable translation of the Genesis verse would speak of "an awesome wind blowing over the waters"; D. himself cites the Knox version,
“over its waters stirred the breath of God” (p. 15), which may be deliberately ambiguous. If the translation “awesome wind” is correct, the “historical” basis of the “type” has been removed. A much more central and important example: What really happened at the Sea of Reeds? (Cf. Lewis S. Hay, Journal of Biblical Literature 83 [1964] 397–403.) To what extent did the Israelites reinterpret the event, even adding details from their imagination and, in particular, giving the crossing-of-the-sea motif a role it did not have originally? (Cf. Aarhe Lauha, “Das Schilfmeer-motiv im Alten Testament,” Supplements to Vetus Testamentum 9 [1963] 32–46.) Most of the typology of baptism comes from the Fathers, not from the NT; it shows what the Fathers believed baptism is and accomplishes, but, as an examination of the “types” appealed to (e.g., in the solemn Blessing of Baptismal Water) would show, it does not necessarily correspond to historical fact, which presumably must be the backbone of the “history of salvation.” For salvation-history types we would do better to stick with the NT, though even here distinctions must be made; 1 Cor 10:1–2 already depends on a rabbinic midrash on Exodus (cf. R. Schnackenburg, Baptism in the Thought of St. Paul [New York, 1964] p. 92) and thus is of a different character than 1 Pt 3:20–21 on the ark and Deluge as a type of baptism, though here, of course, the much more radical question of historical fact has to be answered (D. himself speaks of the deluge as “folklore” [p. 26], presumably meaning there was no historical event; in what sense, then, is it part of the “history of salvation” and a “type of baptism”?). It seems to me that both concerning the ways in which the Bible has “permanent validity” and concerning the “history of salvation” (the scriptural basis for patristic typology and, probably more important, the reinterpretation of events that goes on within the Scriptures themselves), a great deal of work needs to be done.

Woodstock College

Matthew J. O'Connell, S.J.

SHORTER NOTICES

GENESIS. Translated with an introduction and notes by E. A. Speiser. Anchor Bible 1. Garden City, N.Y.: Doubleday, 1964. Pp. lxxvi + 378. $6.00. The first volume of the sumptuous AB is received with more than usual interest. This series, when completed, will represent the work of Protestant, Catholic, and Jewish scholars, and will thus be effectively an expression of the consensus of biblical interpretation of scholars of all faiths. Other translators will recognize that S. has set off the series with a very high standard hard to maintain. The translation is done in good idiomatic modern English. Opinions will differ here; it is impossible to translate the Bible to the satisfaction of everyone. But S. has achieved a contemporary
style without sacrificing any of the dignity which Bible readers expect. He follows a critical text, which he explains in the notes; and the translation has the fidelity which one would expect from such a skilled Hebraist. The comment which is appended to each section of the translation represents that school of interpretation of patriarchal history which is associated with the name of W. F. Albright and his students. This school places great emphasis on the allusions to Mesopotamian law and custom so frequent in the Pentateuch, and credits the patriarchal traditions with a high degree of authentic historical memory. In details this reviewer would question whether S. has not at times overstated the historical character of the patriarchal traditions. The Introduction, which treats of the sources of the Pentateuch as well as of Genesis, is a masterpiece of lucid synthesis of a very complicated theory. All teachers of the OT know how difficult it is to introduce students to the documentary hypothesis; they will find S. an indispensable aid. The sources of the Pentateuch are treated here not as pure documentary sources but as traditions. S. does not attempt that kind of source analysis which distinguishes not only sentences but words, and which has been shown impossible. The student should learn easily what a “source” is, why it takes the form it does, and how sources are distinguished. He will hardly learn what literary criticism is in a more agreeable manner.

Loyola University, Chicago

John L. McKenzie, S.J.

The Oxford Annotated Apocrypha: Revised Standard Version. Edited by Bruce M. Metzger. New York: Oxford Univ. Press, 1965. Pp. xxii + 298. $3.50. This companion volume to the Oxford Annotated Bible includes all the deuterocanonical books, plus 1 and 2 Esdras and the Prayer of Manasseh. The editor’s General Introduction contains a brief but extremely lucid and objective discussion of canonicity, several interesting observations (selected from his Introduction to the Apocrypha) on the far-reaching influence of these writings, and a description of many of the most important pseudepigrapha. The short (250-500 words) introductions to the individual books are of very uneven quality, some of them being little more than tables of contents; most successful are the contributions of S. E. Johnson (1 and 2 Maccabees) and the editor’s introductions to Sirach and 2 Esdras. The textual annotations provide a wealth of historical information and an abundance of cross references to related passages in the books of the Palestinian canon. Mere paraphrase of the text, an irritating feature of many commentaries, is happily kept to a minimum in most of the books and is overdone in none of them. The supplementary materials include a useful diagram of the intertwinnings and overlappings of the Seleucid dynasty, a genealogical chart.
of the Hasmonean house, and a topical index to the annotations. Situations in which such an index might prove more valuable than a comparable index to the text do not come readily to mind. The RSV itself stands in need neither of comment nor of commendation; variant readings in this edition, however, are presented in characteristically diminutive print, and the paper gives the impression of requiring very gingerly treatment.

Woodstock College

James B. Donnelly, S.J.

BIBLICAL GREEK. By Maximilian Zerwick, S.J. Translated and adapted by Joseph Smith, S.J. Rome: Pontifical Biblical Institute, 1963. Pp. xv + 185. L. 950; $1.60. Z.'s Graecitas biblica, first published in 1944, has now been translated into English by his colleague at the Biblicum, the late Fr. Joseph Smith. This study of NT Greek surpasses other grammars of the NT in its readability, sound linguistic sense, and emphasis on the Semitic substratum. Its readability is a result of its successful realization of the particular purpose for which it was written, that of illustrating the exegetical importance of a study of the original Greek text. It is therefore a selective grammar rather than a purely scientific or philological one. Its sound linguistic sense is manifested in its recognition of language structure and the limits this imposes. It refrains from classifying, e.g., a given genitive as a subjective or objective genitive if neither of these classifications alone corresponds fully to the sense of the text. Its emphasis on the Semitic substratum underlying NT Greek leads to a deeper understanding of the nature of the language and shows the proper meaning of many passages. "The mammon of wickedness" (Lk 16:9) is simply "unjust gain"; our Lord's "words of grace" (Lk 4:22) are "attractive sayings"; "the throne of His glory" (Mt 19:28) is "His glorious throne." This little book, delightful and intriguing in itself, greatly increases one's understanding and appreciation of the NT writings.

Bellarmine School of Theology, N. Aurora, Ill.

F. T. Gignac, S.J.

INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM. By J. Harold Greenlee. Grand Rapids, Mich.: Eerdmans, 1964. Pp. 160. $3.50. It would be difficult to imagine a relevant topic not treated in this remarkable primer of NT textual study. After a consideration of the nature and importance of lower criticism, and before discussing the actual mechanics of textual work, G. devotes chapters to paleography (even including information on the manufacture and supply of papyrus and parchment); the sources of the text, with short histories of early translations in eleven languages; the processes and pitfalls of MS transmission; the earliest printed editions; and
the critical texts, with an analysis of the editorial principles and presuppositions behind each of them and the relative weights assigned to their basic sources. Interpretation of the apparatus used in the critical editions is the subject of an entire chapter. (Of the pocket editions, Merk requires by far the longest explanation.) A statement and elaboration of basic critical principles introduces the disappointingly short chapter in which NT problems of increasing complexity are addressed and resolved, and the slightly more satisfying final chapter treats the craft of collation, exemplifying it by a comparison of one page of Nestle with the textus receptus. The brevity of the later chapters would not be surprising were it not for the fact that the book’s other flaws (if indeed they are flaws) are rather on the side of excess; for instance, one questions the value, in a work of this size, of devoting more than two pages to a simple catalogue of selected Fathers’ names, dates, and preoccupations, especially since only some half dozen of their writings are specifically mentioned. Again, although G. calls his work a primer, we must assume that it is intended for students who are at least on the verge of confronting the Greek NT; the number of such individuals requiring English translations of Latin citations is surely not large. G.’s book is an admirable introduction; certain passages, however, such as “... readings which call for no more comment than many readings found in other text-types, including many readings which it has in common with other texts. Yet there are other readings which are sufficiently unusual as to be set apart from other variants . . .,” are most profitably read when one is widest awake.

Woodstock College

James B. Donnelly, S.J.

THE EPISTLES OF JAMES, PETER AND JUDE. By Bo Reicke. Anchor Bible 37. Garden City, N.Y.: Doubleday, 1964. Pp. xxxviii + 221. $5.00. One of the initial volumes in the well-publicized AB series; it marks an auspicious beginning. Each volume, like the present, will include an introduction, an original translation, a commentary, and textual notes. R.’s introductions stress the historical and social background of the epistles’ readers, a comparatively fresh approach in this area of NT exegesis and most welcome. It throws new light on many of the passages in the commentary itself. Thus, James, 2 Peter, and Jude are assigned to the early part of Domitian’s reign (81–96), and the atmosphere that led ultimately to persecution is clearly depicted by R. The reader will find extremely interesting interpretations of some of the passages, not always convincing to this reviewer in the case of James, but more so for the others. James, of course, is pseudonymous, as is 2 Peter, the latter written in the form of a testament or farewell discourse. 1 Peter is Silvanus’ work, but done at the direction of Peter and with the latter’s occasional, direct contributions
(e.g., 5:1). Jude and 2 Peter both depend on a common oral tradition, which explains their marked similarity in part. The translation is excellent from the viewpoint of scholarship; on literary grounds it frequently leaves something to be desired. The book is intended more for the nonprofessional than for the exegete, though the latter will certainly want to refer to it. The educated general reader should find it richly rewarding.

*Mt. St. Mary's of the West, Norwood, Ohio* Eugene H. Maly

**PAUL, APOSTLE OF LIBERTY.** By Richard N. Longenecker. New York: Harper & Row, 1964. Pp. x + 310. $4.50. The true Christian is free in the fullest sense man can be under God. This is the "indicative" of Christian liberty, Paul's bald statement of the fact. The true Christian is also "spiritual" (pneumatikos): every action is impelled by the Holy Spirit. He possesses perfectly the "mind of Christ"; his sole motivation is Christian love (not a vain pursuit of "righteousness"). This is the "imperative"—Paul's "do this" aspect—of Christian liberty. For the fully pneumatikos man living by the mind of Christ, restraint and formal law are unnecessary. Yet, until full maturity of this "spiritual" man is reached, true liberty needs direction, law. Hence the present tension: progress towards full Christian liberty requires the Scriptures and the law of Christ (which reveal the "mind of Christ" and the action of the Spirit), with the guidance of apostolic authority in the Church, to achieve it. This, for L., is the teaching of Paul on liberty. After a detailed, somewhat belabored survey of Paul's life, background, and relation to the Mosaic law, L. considers liberty in Christ and the exercise thereof as taught by Paul and as practiced in his life. His strict Hegelian methodology in the impressive documentation frequently begets predictable syntheses. He leans heavily on Luther, Dodd, W. D. Davies, W. L. Knox, and Lightfoot; he strongly opposes Tübingen tenets, frequently takes issue with Bultmann. One would dispute his interpretation of "body," "in Christ," the Church and her role, his insistence that works and pursuit of righteousness play no part. He ignores sacramental life and liberty. Yet, within its limits of Protestant interpretation drawn from German and English/American scholarship (among some 250 authors cited on the subject, none is Catholic, none French), it is balanced, offering many interesting insights. He uses extensively noncanonical literature, though often uncritically. The value of the book is broadened by excellent indexes.

*St. Mary's Seminary, Baltimore* William F. Hill, S.S.

Some themes appearing in previous volumes and articles are gathered together in a work that is thoroughly unified. An alternative title could be *Fundamental Theology*, for the book treats of the foundations of Christian teaching: Scripture, tradition, and the magisterium. God, who touches us mysteriously with the interior impulses of His grace, also reaches us externally by revealing to us, through His prophets and apostles, the truths we are to believe and the principles of conduct we are to practice. The second divine activity, which is designed to serve the first, is the only one that is here discussed. Much of the doctrine is familiar to students who have pored over standard manuals of theology. What is new is an insistence on several distinctions which, though traditional, have sometimes been neglected. Such is the distinction between the magisterium of the apostolic period, clarified by the prophetic lights of revelation and inspiration, and the magisterium of the postapostolic period, illuminated by the prophetic light of divine assistance. Another distinction, confined to the postapostolic age, brings out the difference between the declarative function of the magisterium, to which an infallible assistance has been promised, and its canonical or disciplinary function, to which only a prudent assistance is available. Supreme magisterial power is exercised either by the pope alone or by the pope in union with the episcopal college. In the latter case the authority is not greater, but those who share the authority are more numerous. The witnesses of the revealed message are the Fathers and doctors who express it, the theologians who put it into order, and the cultures which reflect it. The book could serve as useful background reading for those who attend or reflect on the Second Vatican Council, particularly for non-Catholic observers not acquainted with Catholic teaching on these matters.

*St. Mary's College, Kansas*

*Cyril Vollert, S.J.*

**Ecole des langues orientales anciennes de l'Institut Catholique de Paris: Mémoire du cinquantenaire 1914–1964. Travaux de l'Institut Catholique de Paris** 10. Paris: Bloud et Gay, 1964. Pp. 248. The fiftieth anniversary of the School of Ancient Oriental Languages at the Institut Catholique in Paris is commemorated in a volume of essays on the various languages which have been taught there since 1914. The technical essays are divided into two groups, one treating the languages of the biblical Orient, the other the languages of the Christian Orient. Of interest to *OT* students will be the articles of R. Largement ("Les oracles de Bile'am et la mantique suméroakkadienne"), R. Tournay ("Le psaume LXXII, 16 et le réveil de
Melquart”), and H. Cazelles (“MYN = espèce, race ou ressemblance?”).
But the most important article in the collection is undoubtedly that by J.
Starcky (“Un texte messianique araméen dans la grotte 4 de Qumrân”).
Contrary to the indication of the title, the text does not mention the Messiah,
but an individual to whom the title “Elect of God” is given. Starcky trans­
lates col. 1, lines 10–11 thus: “Parce qu’il est l’élu de Dieu, sa géniture et
l’esprit de son souffle [sont parfaits et] ses desseins seront pour l’éternité
....” It is an important text for the study of Essene tenets and deserves a
more extensive treatment than can be given here. Also of interest will be
the Bio-bibliographies of the professors who have taught in the school (F.
Martin, L. Legrain, L. Delaporte, E. Revillout, P. Virey, E. Drioton, J.
Féderlin, L. Mariès, S. Grébaut, M. Brière). A short history of the school
has been contributed by F. Graffin, as the opening essay in the volume.

Woodstock College

THE BIBLE AND THE KORAN. By Jacques Jomier, O.P. Translated by
Western scholars have usually focused their attention on those elements in
the Koran which have a kinship with Judaism and Christianity. J., a mem­
ber of the Dominican Institute for Oriental Studies in Cairo, presents a com­
parison of the Old and New Testaments with the major themes of the Koran
for the benefit of the nonspecialist. He maintains that although Muslims
proclaim their faith in the revealed books of the OT and the Gospel, they
do not, as a rule, read the Jewish or Christian Scriptures, since the Koran
contains all truth in its ultimate form. Consequently, any divergent teach­
ing in the Bible must necessarily be due to a perversion of the scriptural text.
J. also points out that the Muslim emphasis on the utter transcendent unity
of God precludes the notion of salvation history as well as the concept of
Messianic redemption. Although several texts in the Koran exalt the virtues
of Abraham, Moses, Jesus, and Mary, J. reminds the reader that the
Muslim tradition has categorically denied the fundamental Christian fact
of the Incarnation and redemption. Only one modern Muslim sect (the
Ahmadiya) admits that Jesus was really crucified, although it maintains
that He did not die on the cross but recovered. J. asserts that the crucial
question at the heart of any encounter between Islam and Christianity is
the authenticity of the Bible and the proper understanding of the revelation
it contains. Despite this fundamental cleavage, Islamic monotheism shares
with Christianity a wide range of human values that can help mutual understanding. For both the Muslim and the Christian “God alone is Great.”

Woodstock College Raymond A. Adams, S.J.


New York: Desclee, 1964. Pp. viii + 182. $3.75. This short book, described on the dust jacket as “both an exegetical analysis and a book of meditation,” consists in a line-for-line commentary on the Our Father, the Magnificat, and the Beatitudes, chiefly with the aim of pointing out the deep OT roots of these prayers. The treatment is devotional rather than scientific, but so numerous and full are the citations from Scripture (well over half the book’s contents) that they provide a broad, if unsystematic introduction to many basic themes of biblical spirituality. In spots, perhaps, the sheer accumulation of texts confuses rather than illuminates. Readers accustomed to the chatty style of modern English spiritual writing may be put off by the vague and highly affective rhetoric which marks de Fraine’s own prose (in common with much French spiritual writing). The pages of this book are liberally garnished with abysses, utter surrenders, cries of exultation, inundations and floods of love, etc. The scriptural citations are taken from the CCD version. The translation is smoothly written, but disfigured by numerous more or less serious inaccuracies and misreadings of the original.

Woodstock College Martin Palmer, S.J.


The first French translation of the Gospel of Philip, an important Coptic Gnostic treatise from the Nag-Hammadi collection, is the work of a specialist in Gnosticism who has already published a Greek retroversion of the Gospel of Truth. The volume contains a useful bibliography and a 54-page introduction in addition to the translation. Indexes to subjects and passages would have considerably enhanced its value. M. is rightly critical of the division of Philip into “sayings” in the manner of the Gospel of Thomas, but his occasional departures from the points of division do not all seem equally warranted (e.g., pl. 120, ll. 4–6; pl. 128, ll. 7–8). The translation itself is accurate and for the most part fairly literal (too much so, perhaps, in pl. 106, l. 15); a consistently interpretative translation would still seem premature. Most of the introduction sets forth synthetically the speculative and sacramental theology of the work and examines its Sitz im
Leben. M. presents a valuable collection of parallels and allusions from the NT, apocryphal works, other Gnostic writings, Mandaean and Manichean literature, etc. These lead him to important conclusions that differ significantly from views about the origin of Philip expressed by other scholars. Without denying the obvious Valentinian elements in the work, M. associates it in its present form with the milieu of late Gnosticism (e.g., Pistis Sophia) and especially Manicheism; it cannot be earlier than the third century, probably originated in Syria, and despite Semitic influence is clearly of the Hellenistic type of Gnosticism. If this view is correct, it will effectively control the use of Philip to illustrate early Valentinianism, but our knowledge of the origin and diffusion of Gnostic thought is still in the process of emerging from the darkness. “When the light comes, then he who has sight will see the light…” (Philip 56). We can be grateful to M. for giving us here far more than just another translation.

St. Edmund’s House, Cambridge, England George MacRae, S.J.

BY WHAT AUTHORITY? STUDIES IN THE RELATIONS OF SCRIPTURE, CHURCH, AND MINISTRY. By G. D. Yarnold. London: Mowbray, 1964. Pp. vii + 160. 21s. In this carefully pondered and lucidly written sketch, a prominent Anglican theologian discusses the issues of authority that presently divide the great Christian confessions. After defining authority as “that intrinsic quality by which right claims the respect and reverence of mankind generally,” he grapples with the problem how God’s authority can be invoked in favor of the Christian revelation. Then he turns to the authority of Scripture, which he vindicates on the basis that “the man of faith knows as a fact of experience that the scriptures speak to him with the same authentic voice that he recognizes in his own inner consciousness.” While the NT contains “for practical purposes” the whole of the original deposit of faith, Y. holds that this “primary tradition” has grown by way of more precise expression of what was implicit from the first. He finds “secondary tradition” not simply in dogmatic formulations but in canon law, liturgical developments, etc. All such developments must, however, be tested by comparison with the original deposit. Regarding the Petrine office, Y. maintains that it was not divinely instituted as a necessary, permanent feature of the Church, but that Rome might nevertheless usefully serve as a center of unity. “More than a primacy of honor, less than a primacy of jurisdiction, genuine spiritual leadership is what the world longs for.” In his final chapters Y. rather halfheartedly defends the historic episcopate, while admitting that nonepiscopal orders “are in every sense fully accredited ministries of the gospel and the sacraments.” The strength
of the Anglican communion, he contends, consists in its having "a foot on either side of the great division." Reflecting on some assertions in this book, one has the impression that the author's feet, at least, are spread rather painfully wide.

Woodstock College  Avery Dulles, S.J.

SOZIALTHEOLOGISCHE ASPEKTE DER SÜNDE BEI AUGUSTINUS. By Michael Seybold. Regensburg: Pustet, 1963. Pp. 301. DM 28.— Many writers have stated that a significant characteristic of contemporary moral theology is its close association with dogmatic theology. The kind of work here reviewed does the actual job of unification. S. is quite conscious that the interdependence of moral and dogmatic theology appears most clearly when we return to the common ground from which both theological growths sprang (pp. 35–38, 293). His particular interest is in the social dimension of sin in Augustine's thought. The first part of the book presents A.'s understanding of evil and sin and their dependence on personal moral responsibility, a thesis which he developed against the Manicheans and modified in order to make room for original sin against the Pelagians. The second part is concerned with A.'s views on the transmission of sin (original and personal) and with the influence of Satan. S. retraces the development of A.'s theological anthropology, which in the De civitate Dei widens into a Christian Weltanschauung. It is here that S. finds the social aspects of sin fully elaborated. He avoids carefully the oversimplifications to which the opposition of civitas terrena and civitas Dei is exposed. It is true that for A. the civitas terrena in its concrete form is the political state and that sinfulness is an element in it, but it is not the only element: "Civitas terrena contains two elements: one which makes possible the co-operation of civitas Dei, and another which is sinful and opposed to civitas Dei" (p. 273). Unfortunately, S. makes only a few remarks on A.'s theology of human history, in which sin is a co-deter-

Woodstock College  Otto Begus, S.J.

ESSAIS SUR LA THÉOLOGIE DE LA GRÂCE. By Henri Rondet, S.J. Paris: Beauchesne, 1964. Pp. 270. 17.10 fr. R., whose Gratia Christi (Paris, 1948) is practically the only general history of the dogma of grace, here assembles seven of his essays published over a quarter century. Generally Augustinian in viewpoint, they include both positive studies and theological reflections. First, R. studies the theological anthropology of Augustine, in strong dependence on Erich Dinkler's book (1934); this chapter is an excel-
lent and still valuable synthesis. Chap. 2, on liberating grace, is concerned with recording the apparent inconsistencies in the Church's teaching on the moral powers of fallen man; it is particularly valuable for its presentation and enlargement of some unpublished views of Pierre Rousselot. Chap. 3, on grace, virtue, and merit, is perhaps the most pedestrian in the volume. Chaps. 4 and 5 together form a lengthy survey and reflection on the divine indwelling. Chap. 6 deals with predestination, grace, and liberty; after a survey of Molinism, Banzezianism, and such recent views as those of Maritain, Sertillanges, and de la Taille, R. shows himself philosophically in harmony with the last two named, but theologically and spiritually in affinity with Molinism. The final essay deals with liberty and grace in Augustine. These essays are not intended to be profound or highly original, but R.'s gifts of synthesis and clarity and his extensive acquaintance with Augustine make them still useful, especially for the seminary professor and student of grace.

Woodstock College

Current Trends in Theology. Edited by Donald J. Wolf, S.J., and James V. Schall, S.J. Garden City, N.Y.: Doubleday, 1965. Pp. 285. $4.95. This group of essays on various aspects of the Church's development and growth fills a gap on the theology bookshelf. Originally presented as a series of lectures at the Newman Center of the University of California, the fourteen articles treat in schematic fashion the multifaceted problems of the Church in history as well as the Church in the modern context. It is obvious that such an approach can be no more than an introduction to such areas as biblical theology, ecumenism, morality, apologetics, etc. The editors intended the book to be exactly that, and it is pleasant to report that they have succeeded admirably. Most of the chapters combine a historical conspectus with current considerations of the subjects they propose to cover; this method permits the reader not only to enjoy the gradual development but also to reach an understanding of the present state of affairs. Professional theologians may carp at some oversimplifications here and there (a difficulty indigenous to works of this nature) but the average Catholic or non-Catholic will not be led astray at any point. Perhaps the best proof of the spirit of life and growth in the Church, with which the book is concerned, is the chapter on contemporary liturgical renewal; F. Norris' concluding postscript, which treats of the Vatican Constitution of Dec. 4, 1963, will have to be integrated with and perhaps accidently modify the chapter in future editions. The concluding reflections by D. O'Hanlon are alone worth the price of the volume.

Woodstock College

Karl W. Kleins, S.J.
IL VANGELO DELLA GRAZIA: UN TRATTATO DOGMATICO. By Maurizio Flick, S.J., and Zoltan Alszeghy, S.J. Nuovo corso di teologia cattolica 6. Florence: Libreria Editrice Fiorentina, 1964. Pp. 811. L. 4000. Situated somewhere between the treatise and the manual, this vernacular course on grace is probably the best that has been produced since Lange's well-known and still esteemed De gratia. Its sensitivity to the historical and the kerygmatic, its exceptionally full and up-to-date bibliographies, order and clarity in structure and in the development of each question, these and many other qualities will recommend it to seminary professors of grace, and suggest that despite its length (some pruning would have been possible) its translation might provide our English-language seminaries with an excellent textbook.

As in their previous Il Creatore (in the same series, with a third edition in 1964), the organizing principle here is man's journey to salvation. Beginning with the individual under sin, his powers and limitations, his need of sanctifying grace, the treatment moves on to consider his progress towards justification, justification itself and the accompanying gifts, and the life of the justified. All this is traditional enough, and one might object that it results in an undue prominence for actual grace, and that an approach from the viewpoint of divine and divinizing presence would both stress the primacy of uncreated grace and foster a more interpersonal (as compared with ontological) characterization of the life of grace. The present order, however, does have advantages of simplicity and clarity. Probably no order is ideal in every respect. There are no formal theses, but a list of theses is given in an appendix for those who desire or need them for classroom use. Each of the twelve chapters examines a theme in essay style. Sources are quoted liberally but selectively. Secondary questions and relevance for the Christian life are treated at the end of each chapter. The viewpoint is Thomistic, and the authors include positions which they have developed at greater length elsewhere, e.g., a speculative synthesis on sanctifying grace, the ultimate disposition for justification, the fundamental option for God. A general conclusion outlines the Christological and ecclesial aspects of grace.

Woodstock College

LES DONS DU SAINT-ESPRIT. By M. M. Philipon, O.P. Paris: Desclée de Brouwer, 1964. Pp. 392. 210 fr. This new work from P.'s fertile pen on the gifts of the Holy Spirit is firmly rooted in the Pentecost event. P. notes that any valuable investigation of the subject must be conducted in the climate of the Church and not in the spirit of a school. Nevertheless, while making ample and sensitive use of biblical, patristic, and magisterial sources, P. is an acknowledged disciple of St. Thomas and relies heavily on
his teaching. This is not, however, a systematic treatise on the gifts according to St. Thomas (a work P. hopes soon to write); it is a personal synthesis of the author, based on his courses as professor at the Angelicum. It is admirable in its clarity and organization. P. divides his material into three main sections: (1) faith in search of documentation: Scripture, Fathers, Aquinas, John of the Cross, the magisterium, with a long conclusion on the Spirit and the unity of the Church; (2) faith in search of understanding: a lengthy analysis of the nature of the gifts in general, followed by separate chapters on each of the seven gifts; (3) faith in its concrete applications: the gifts in Christ, the Mother of God, and finally the saints, where P. ranges through the tradition with impressive familiarity. This is not a Scholastic treatise. The language is nontechnical, and P.'s thought returns constantly to its scriptural sources. His French is lucid. There is no index, but each chapter has an extremely detailed outline preceding it, and a ten-page analytic table of contents completes the book.

Woodstock College

Joseph P. Whelan, S.J.

LIFE HEREAFTER. By Josef Staudinger. Translated by John J. Coyne. Westminster, Md.: Newman, 1964. Pp. vi + 278. $5.00. An inspirational work rather than a treatise on eschatology. A modern emphasis on biblical sources for substantiation and a traditional presentation combine to give an apologetic orientation to the treatment. The work is primarily concerned with convincing the unbeliever of the reasonableness of belief in life hereafter and thus contrasts markedly with the philosophical approach of R. W. Gleason's The World to Come or the theological treatment of A. Winklhofer's The Coming of His Kingdom and K. Rahner's On the Theology of Death. To establish an acceptable and solid basis for his thesis, S. uses apparitions of the Blessed Mother and the saints, miracles, revelations, and the occasional return of certain souls. The tactics are those of traditional apologetics: the confrontation of disbelief by the believer's thesis through the exploitation of certain scientific research tools, with references to old and new classics for authoritative confirmation. S.'s work, though impressive, is not fully convincing, despite his efforts to bridge the thesis-antithesis gap in the eight chapters of Part 1 ("Existence of a Future Life") and Part 2 ("Earthly Existence and the Future Life"). S. does not establish a position strong enough to repudiate the near "invincible ignorance" of dedicated materialists, positivists, and, especially, professed existentialists. More effective is the synthesis in Parts 3 ("Through the Gates of Death"), 4 ("Eternal Life"), and 5 ("Eternal Death"); these sections are liberally provided with scriptural texts and are dogmatically orthodox. Surprisingly, Part 6, "The
Mystery of Predestination," with its component chapters, "The Book of Life," "A Faint Light," "The Two Ways," and "Supreme Wisdom," is a digression from rather than a corollary to the preceding parts. The problem of predestination is, in itself, well handled, and a good balance is maintained between Thomist and Molinist views. Recourse to St. Francis de Sales's theology of grace (pp. 246 ff.) has given S. a clearer perception of this problem than is evidenced in Dom M. John Farrelly's recent work, *Predestination, Grace and Free Will* (1964) or in Charles Journet's *The Meaning of Grace*. The incorporation of the section on predestination into this book shows S.'s determination to provide a full understanding of the mystery of salvation. Although grace and eschatology may be treated separately in theology, they are, ontologically, integral parts of one mystery. S. deserves commendation for his contribution to our sparse literature of eschatology, holding as he does to traditional views within the ever-widening sphere of the new, daring, and truly revolutionary eschatological vision of Teilhard de Chardin.

*Rosemont College, Pa.*

Ludvik Nemec

**The Crisis of Church and State.** By Brian Tierney. Englewood Cliffs, N.J.: Prentice-Hall, 1964. Pp. xi + 211. $5.50; $2.45 paper. Through a skilful combination of personal analysis and selected documents, T. presents the medieval origins and development of the Church-state problem in Western Christendom. The book has four divisions. The first briefly treats the personalities and events that exercised strong influence upon early medieval political thought: Augustine, Gelasius I, the Donation of Constantine, the Coronation of Charlemagne. The second presents the earliest of the great medieval conflicts, the famous investiture controversy between Gregory VII and Henry IV. The third spans twelfth- and thirteenth-century developments and personalities, the important revival of civil and canon law, and the subsequent speculation of decretists and decretalists. The book closes with the evolving concept of the state reflected in the works of Aristotle, Thomas Aquinas, and John of Paris, and in the conflict between Philip IV and Boniface VIII. T.'s book is a good introduction for students and, indeed, for anyone interested in the historical origins of the Church-state controversy. The analysis preceding each group of documents reflects well-balanced judgment. The careful delineation of issues and personalities reveals to the reader the complexity of the medieval Church-state problem and should prevent him from arriving at oversimplified conclusions. T. does well to stress from the outset that underlying the immediate political conflicts was the important theological problem of defining the proper relation-
ship between the spiritual and temporal orders. The reader will find much in this book that is pertinent to modern problems of Church and state.

Woodstock College Louis B. Pascoe, S.J.

**MONASTIC TITHES FROM THEIR ORIGINS TO THE TWELFTH CENTURY.** By Giles Constable. Cambridge: Cambridge Univ. Press, 1964. Pp. vii + 346. $9.50. A definitive study on the monastic aspect of tithing. Though confined to one phase, it throws light on the whole problem. Tithes are one of the oldest forms of taxation. An abundance of documents deals with the subject, but care must be taken in using and evaluating them. The theory was that everyone was under obligation to pay them, and all revenues were subject. Gregory I was of the opinion that the fast days of Lent were a spiritual tithe and thus owed to God. Tithes were God's property, because all came from God; thus they were obligatory and not voluntary. The Church was only the agent of collection and distribution, and originally their destination was the poor. Of ecclesiastical law at the start, they became a part of civil law under the Carolingians. Everybody, including clergy and nuns, was to pay them in addition to alms. They were due from all sources of income. Thus they were a parochial revenue in parishes where sacraments were administered. This raised the question of proprietary churches, and some councils decreed that under special circumstances tithes could be transferred to the proprietary church, even though canon law decreed the opposite. In time, the bishop became the administrator of these revenues and this became the teaching of the canonists. Basically they were to be used for charitable purposes, but in time was added the upkeep of the church fabric, then support of the clergy, then of the bishop. Gradually tithes lost their charitable connotation and were treated purely and simply as ecclesiastical revenue. Ultimately the monasteries came to possess tithes and derived a large portion of their income therefrom. The new orders of the eleventh and twelfth centuries eschewed the imposition and collection of tithes as their own revenue. Rather, they lived off the produce wrought by their own hands. Neither the Carthusians nor the Camaldolese nor the Cistercians possessed tithes at the outset, but in time they too succumbed to economic pressures and possessed the basics on which tithes were due. This reviewer would have liked to see more space devoted to the question of noval tithes and the Cistercians, so much a matter of discussion between the Order and the papacy, in particular Alexander III. But this in no manner detracts from the value and use of this timely study.

Fordham University Jeremiah F. O'Sullivan

Although full-dress biographies remain essential for so important a figure as St. Dominic in order to fit him into his times, there is a charm and perennial freshness about early biographical documents such as are collected here. Even the discovery that much may be legendary or that apparently simple statements have been bones of contention for centuries cannot entirely deaden the impact of contemporary accounts. Of the nine documents presented by L., the first and last are the longest and, in certain respects, the most interesting: the Libellus de principiis ordinis praedicatorum, by Jordan of Saxony, second Master General of the Order (with the interpolation by L. of numerous complementary passages from other early biographers), and the Primitive Constitutions, which, stemming chiefly from the year of papal approbation (1216) and from the first General Chapter (Bologna, 1520), bear the impress of Dominic himself. Next in interest are doubtless the records of the two Processes of Canonization (Bologna and Toulouse), both conducted in 1233 when Dominic was only twelve years dead. The other pieces translated are: three letters of the Saint; an anonymous “The Nine Ways of Prayer of St. Dominic”; “The Miracles of St. Dominic” by Sister Cecilia, who received her habit from him and, fifty or sixty years later, dictated her reminiscences of him; the two Bulls of Honorius III approving the Order (1216, 1217), and the Bull of Canonization (Gregory IX, 1234); a circular letter of Jordan (1233), and a prayer to the Saint attributed to Jordan.

Woodstock College

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

OPERA THEOLOGICA SELECTA 1: TRIA OPUSCULA; SERMONES THEOLOGICI. By St. Bonaventure. Editio minor. Quaracchi–Florence: College of St. Bonaventure, 1964. Pp. 27* + 454. The editio minor has been proceeding at a very leisurely pace; Vol. 1 appeared in 1934, and the editors speak in their Preface (p. 10*) of possibly including in the edition, as a contribution to the celebration of the seventh centenary of Bonaventure’s death (1974), the fifty sermons which the Saint himself united as a book. The texts in this volume are those of the Quaracchi Opera omnia; the annotations (sources, medieval parallels, other pertinent passages of B., some bibliography) have been done for this edition. The first opuscule is the Breviloquium, in which B. intends “ut de paupercula scientiola nostra aliquid breve in summa dicerem de veritate theologica” (Prologus 6, 5) and which moves from the Trinity through creation, sin, Incarnation, grace, and sacra-
ments to the final judgment. The second is the *Itinerarium* or the "speculatio pauperis in deserto," as B. calls it, containing a series of six "ascensions" to God (from His traces in the sensible world, from His image in the natural powers of man, from His image as reformed by grace, from the name *esse* [to the divine unity], from the name *bonum* [to the Trinity], and the affective ascent of mystical knowledge). The third opuscule is the *De reductione artium ad theologiam*, called in some codexes *Sermo de luminibus*; the editors remark that this latter title better shows B.'s intent: "ostendere vult quo­modo lumen omnis cogitationis desursum est, quatenus emanat a Patre luminum tamquam a luce fontali. Sex sunt tales illuminationes in hac vita; quae si recte adhibeantur, iuvant ad septimam, scilicet ad illuminationem gloriae quae non destruetur" (p. 7*). Eighteen sermons are printed, grouped under three headings: Trinity, Incarnate Word, Christian life. In an appendix to the sermons, there is added the short, doubtfully Bonaventurean *Tractatus de plantatione paradisi*. This volume shows Bonaventure at his best and most attractive, and offers a good entry into him for those who have not read him before.

Woodstock College

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

**The Reformation: A Narrative History Related by Contemporary Observers and Participants.** By Hans J. Hillerbrand. New York: Harper & Row, 1964. Pp. xv + 480. $7.50. H.'s purpose is to provide a narrative account of the Reformation making use of such contemporary source material as letters, public documents, reminiscences, and official reports to provide both color and detail for his short chapter-by-chapter introductory sketches. The book's interest and value are further enhanced by sixty-two illustrations ranging from portraits of the Reformers to polemical woodcut cartoons. Informative bibliographies, notes, and references are found at the end of the chapters. H.'s selection of source material is generally quite good, covering both colorful and important items. The introductory sketches are concise, adequate, and for the most part impartial. Although his historical judgments are usually sound, he does err in contending that since the majority of delegates to the Council of Trent were from Italy, the Council had a rubber-stamp nature (cf. H. Jedin, *A History of the Council of Trent* 2). The book is somewhat marred by occasional awkwardness in translation and a number of typographical errors. Finally, although the work is interesting and valuable, it suffers a lack of balance. The Catholic Reformation was, in terms of territory, politics, and people, of at least equal importance with the entire Protestant Reformation; and yet, only 67 of the
495 pages are devoted to it; 84 pages are given to a discussion of the relatively insignificant radical Reform sects.

Catholic University of America

Elmer Lampe

THE REFORMATION: A PROBLEM FOR TODAY. By Joseph Lortz. Translated by John C. Dwyer, S.J. Westminster, Md.: Newman, 1964. Pp. 261. $4.25. Books on the Reformation have appeared at an ever-increasing pace in recent years, inspired by the new interest in the ecumenical movement. L., a German priest, has devoted most of his life to that movement and to the study of the Reformation. This book, a conventional description of the major events of the religious upheaval of the sixteenth century, is marked by a distinct sympathy for the Reformers by an author who nonetheless deplores the ultimate results of that event. This reviewer particularly agrees with the thesis that the Reformation resulted in the dechristianization of Europe. The book's importance rests with its attempt to relate the Reformation to contemporary religious problems and ecumenism. In this context it is a valuable contribution to Reformation historiography and ecumenism, for it echoes the beliefs of scholars who argue that it is imperative to return to the real principles of the Reformation in order to properly evaluate the development and the men who fostered it. Perhaps if this is accomplished, present-day Christian dialogues will assume new depth and meaning. L.'s purpose is admirable, but at times his mea-culpa approach to the evils of Catholicism becomes annoying. The translation is excellent, but one may deplore the absence of notes and index.

Manhattanville College, Purchase, N.Y. Clarence Leonard Hohl, Jr.

ENGLAND'S EARLIEST PROTESTANTS, 1520-1535. By William A. Clebsch. New Haven: Yale Univ. Press, 1964. Pp. xvi + 358. $7.50. A detailed study of English Protestant thought in the crucial years of the reign of Henry VIII, when he was himself engaged in his personal feud with Rome. Although many English thinkers repudiated Luther and continued to do so, a small group, who are the subject of C.'s book, attempted to reconcile the Henrician movement with those of the Continental Reformers. These English thinkers acknowledged their indebtedness to Luther, Calvin, Zwingli, and others and introduced their theologies into Tudor England. Included in this group were persons from a wide variety of backgrounds and professions. Prominent were William Tyndale, who translated the NT into English, John Frith, the vitriolic anti-Catholic writer, Thomas Cromwell's protégé Robert Barnes, who negotiated with the evangelical German princes, George Joye, the translator of Lutheran and Zwinglian works for his English
audiences, and many lesser figures. That these English Reformers failed was due to the persecutions of Henry VIII, who retained his lifelong hatred of European Protestantism, and to the mutual disagreements which divided these thinkers. C.’s sympathetic account makes clear the breadth and depth of radical thought in Henrician times. There is one discordant note in the final chapters as the writer engages in a prolonged attack on Thomas More for his persecutions of this group, but little is said of their treatment by the Crown.

Manhattanville College, Purchase, N.Y. Clarence Leonard Hohl, Jr.

Le pontificat de Pie IX (1846–1878). By Roger Aubert. Histoire de l’église 21. New, enlarged edition. Tournai: Desclée; Paris: Bloud & Gay, 1963. Pp. 592. 375 fr. belg. All the new material in the second edition, except for a few additions to the general bibliography (pp. 2–9), is collected at the end of the volume (pp. 505–86). This section is available separately; it suffices for those who possess the 1952 edition, because the preceding pages merely reproduce anastatically the first edition. Scholars who have bewailed the lack of indexes in all but Vol. 19 of the Fliche-Martin series will welcome the insertion of an onomastic and topical index (pp. 567–86). Perusal of it reveals how widely scattered are the references to persons, events, and movements, and how frustrating is an attempt to explore these chapters fully without this invaluable tool. It does not, however, supply leads on all topics treated. Supplément bibliographique is not an adequate title for pages 505–65, which do much more than list the edited sources and the significant books and articles which have appeared since 1949. Critical evaluations frequently accompany these entries, and also summations of their contributions to knowledge, sometimes in the form of apt quotations from the texts. A. utilizes this section occasionally to correct statements of fact and to modify judgments given in the first edition, and also to describe the present status of certain questions in the light of the most recent research. A.’s first edition (cf. Theological Studies 15 [1954] 147–52) remains the best scholarly account of these three eventful and important decades. The new edition makes this magistral work easier to employ and reveals how closely A. has kept in touch with his vast subject.

Weston College

John F. Broderick, S.J.

features distinguish this from similar anthologies. First, in a small but valuable introduction, O'B. defines and describes what is meant by mystic experience and who qualifies for it; he lucidly states the scientific reasons that guided his selection of different types of mystical writings that appear in the book; he candidly admits that in his gallery of mystics there may be some who are only pseudomystics and hence may not have had genuine supernatural mystic experience as it is understood in traditional Catholic theology, but he felt he could not in all honesty exclude them, since he is writing as a historian rather than a theologian. The second feature is the valuable introductions to the writings of each individual mystic. It is here that O'B. is at his best and demonstrates his mastery in the field of mysticism. He analyzes the chief experience enjoyed by the writer and offers his personal insights into the meaning and importance their awareness of the presence of God was to exercise on later ages. It is in these interesting introductions that O'B. shows his great interest in the variety of spiritual experiences and the different types of persons who enjoyed them. The third feature is the selection of writings themselves. In most instances they are translations, but, on the whole, only the most readable translations have been used. A selected bibliography to the best editions of the original works of the mystic and the standard English versions are given at the end of each section. An appendix on quietism and on Oriental mysticism has been added. Many will question the startling claim that "the three... who had more lofty experiences to describe than any other mystics known to history are St. Ignatius Loyola, Marie of the Incarnation, and St. Paul of the Cross." But he tempers the statement: "The reader may know what to make of this. I do not." This is one reader who is left puzzled; one suspects there will be many more. Be that as it may, this book is worth while.

The Collected Works of St. John of the Cross. Translated by Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D. Garden City, N.Y.: Doubleday, 1964. Pp. 740. $11.95. This attempt to provide a translation that is "clearer, more readable, and better suited to the character of the English language" (pp. 35-36) apparently wishes to improve on the translations of E. Allison Peers, which have been standard the past thirty years. Peers's work is extremely, sometimes painfully literal, but at the same time patently accurate. The present rendition is freer and more popular. Long Spanish periods are broken up into short sentences, cumbersome pronominal constructions are simplified, and the concrete word, often an in-
terpretation, is substituted for the abstraction (e.g., "decir algo" is "to say something" in Peers, to "explain the matter" in the Ascent, Prologue, n. 3). All extant titles of John are published in this one volume, including letters and fragments, but not the unlikely Avisos para después de Profesos recently attributed to him. For economy of space, only the second redactions of The Spiritual Canticle and The Living Flame of Love are translated. This choice will not please those who still have doubts about the authenticity of Canticle B; few, if any, would question Flame B today. The translators, however, are showing their faith in the universal conviction of the Discalced Carmelite school that the two "B" texts are of sanjuanist authorship. The single, most reliable codex for each major work is selected for translation, and in each case this manuscript is the same one chosen as the basis for the recent BAC Spanish text. This is an implicit admission that none of the current "critical" editions of John of the Cross merits the mark. The historical, doctrinal, and literary introductions are excellent, reflecting the most recent studies, mostly in French and Spanish, listed in the two-page bibliography (pp. 739–40). One technical recommendation for future editions of this creditable work would be to indicate the book and chapter, or the stanza number, at the top of each page, to facilitate easy reference.

Catholic University of America
Ernest E. Larkin, O.Carm.

BACKGROUND TO MORALITY. Edited by John P. Lerhinan, C.SS.R. New York: Desclee, 1964. Pp. viii + 216. $4.75. A collection of essays on religious and social questions by members of the Redemptorist community of Holy Redeemer College, Washington, D.C., presented as a tribute to Francis J. Connell on his golden jubilee as a priest. The essays range wide over the areas of Scripture, dogma, morality, politics, catechetics, pastoral techniques, spirituality, and psychology. Though it is difficult to find a unifying element, the individual essays are worth while and constitute a worthy tribute to Fr. Connell for a lifetime of service to his fellow religious and to the Church in America. The book closes with three essays by Fr. Connell on moral questions involving the mixed-marriage promises, prize fighting, and juvenile courtships. These are marked by the clarity of style and precision of thought so characteristic of C.'s many contributions to Catholic moral theology.

Woodstock College
Felix F. Cardenga, S.J.

ing of the catechetical renewal and to show its pastoral role in... the Church” (p. 8). To perform this task the editors have divided the contents into the three categories of the catechetical apostolate: the revelation of, the response in faith to, and the communication of God’s saving message. Part 1, “God Meets Man,” treats the four signs through which God comes into personal communion with man, viz., Bible, liturgy, witness, and doctrine. Two essays stand out. A. Nebreda’s “Role of Witness in Transmitting the Message” is a unified study of the whole approach to the catechetical problem. N. sees the whole Church as bearing witness to Christ not only among unbelievers, but also among the “so-called” Christians in the modern world. It is the catechist’s task to perform for the Church her role of bearing witness. In “Theology and Catechetical Renewal,” B. Cooke, S.J., shows the need for today’s catechetics to be well grounded in contemporary theological developments. C. sees hope especially in the centering of our catechesis on the mystery of the Resurrection. In Part 2, “Man Meets God in Faith,” Nebreda has more penetrating thoughts to contribute in his essay “Living Faith: Major Concern of Religious Education.” Here N. discusses the question of bringing the unbeliever to a personal commitment in faith through the stages of pre-evangelization, evangelization, and the catechesis itself. J. Hofinger, S.J., completes this section by a consideration of the evangelization of the believer when he writes on “The Catechesis of the Faithful.” Part 3 takes up the problem of the “Transmission of God’s Message.” Such problems as values, Christianity and the intellectual, and the practical problems of catechist preparation are discussed. The direction the book takes is good. Catechetics is taken out of its typical classroom setting and is shown to be one of the essential aspects of the life of the Church. The main problem areas are put before us, though not adequately answered in every case.

Woodstock College

Daniel J. Fitzpatrick, S.J.

CHRISTIAN RENEWAL IN A CHANGING WORLD. By Bernard Häring, C.SS.R. Translated by Sister M. Lucidia Häring, M.S.C. New York: Desclee, 1964. Pp. xxi + 480. $6.75. This English translation of the German original published in 1961 appears at an opportune moment as the Second Vatican Council prepares to return to its consideration of the Church in the modern world. The book aims to present a synopsis of the riches of the faith and of the beauty and value of the genuine Christian life as a means to true Christian renewal in our changing world. It is a brief treatise of moral theology written from the biblical and personalist point of view which has become characteristic of Häring. The content of funda-
mental moral theology is presented under the titles "The Law of Christ as Tidings of Great Joy," "The Freedom of the Children of God," and "God and the Heart of Man." The treatise on the theological virtues appears under the rubric "The Soul's Intimate Encounter with God." The primacy of charity is stressed throughout, and the virtue of religion is presented as "Adoring Charity." The discussion of the sacraments in this section is unfortunately very brief. The moral virtues are treated as "The Christian Virtues in the Realm of Charity." Also characteristic of H. is his separate treatment of sin and the sacrament of penance under the title "Conversion." He makes no attempt to discuss all the contemporary moral problems but offers a general survey of the Christian way of life presented from a positive point of view. The translation by H.'s sister is very well done.

Woodstock College

Felix F. Cardegna, S.J.

CHRISTIANITY IN THE COMPUTER AGE. By A. Q. Morton and James McLeman. New York: Harper & Row, 1964. Pp. 95. $2.50. Much publicity greeted the authors' announcement that a Mercury computer had denied the authenticity of all but some four or five of the supposedly Pauline Epistles. The present volume is issued in response to their publishers' request for a nontechnical report on the progress of their work to date; what they have produced is "a contemporary view of the Bible, the church and personal religion." Description of their Pauline studies is confined largely to a discussion of the use of *kai* in Greek prose. One suspects that it would hardly be possible to choose a less suitable word than *kai* as a test case for the writings of a Hellenized Semite—especially one fond of *OT* allusions and quotations; still, the variations in the Pauline usage of *kai* are analogous to variations found between genuine and spurious works of secular authors. Other tests, too, were applied, all leading to the conclusion that the Pauline corpus is not really one man's doing. But with capricious argumentation, M. and McL. make the authority of the entire Bible depend, in the last analysis, on the *ipsissima verba* of Paul, which are apparently unattainable; and since no *church* can teach with authority either, there is no more need to pretend that we believe what is clearly incredible: that God should intervene directly in human history or the workings of nature. M. and, presumably, McL. are Presbyterian clergymen (the latter is chaplain to Outward Bound Sea School, Burghead, Scotland) and their intense concern with Christianity's relevance to, and acceptance by, the modern world is most laudable. If, as they claim, "the Roman Church tries to invest [Aquinas' work] with supernatural dignity," then the Roman Church should certainly be asked to define its terms; but if Christianity must thoroughly repudiate
the supernatural in order to win modern man, what it might subsequently do with him is not entirely clear. The authors' suggestion: churches must restrict themselves to their only defensible function, i.e., preaching "the golden rule of Jesus." Sins and sacraments and faith are such tiresome things.

Woodstock College

James B. Donnelly, S.J.

KORMČAJA KNIGA: STUDIES ON THE CHIEF CODE OF RUSSIAN CANON LAW. By Ivan Žužek, S.J. Orientalia christiana analecta 168. Rome: Pontifical Institute of Oriental Studies, 1964. Pp. xii + 328. L. 4000. Although primarily a contribution to the history of the sources of Russian canon law, this detailed study by a competent scholar is really of broader interest. By investigating the history, contents, and juridical value of one of the principal Russian canonical collections, it provides material for a clearer understanding of Russian ecclesiastical life and, since the distinction between civil and church law in ancient Russia was minimal, also of the political and social history of the Russian people. Because of the widespread influence of the Kormčaja Kniga, this study is also relevant to the history of other Slavic Churches, such as the Ukrainian and Bulgarian. The first part of the book consists of a detailed, methodical examination of the origins of the Kormčaja Kniga, which literally means "Navigator's Chart," the various manuscript families, and then the printed editions, the first being in 1653, together with an account of their contents. After giving a historical background, the second part deals with the practical application of the different editions from the origins of the Russian Church until 1700. Some space is devoted to determining the interdependence of the various Russian canonical collections, such as the Statutes of St. Vladimir, the manuals employed in ecclesiastical tribunals, the instructions of bishops, and the decrees of the principal Russian synods. From this analysis Ž. concludes to the particular unity and compactness of church legislation in ancient Russia and to the preservation there of a very early church discipline, owing largely to the adherence, sometimes too literal, of the bishops to the prescriptions of the Kormčaja. The third part is an exhaustive examination of the juridical value of the printed editions from 1700 to 1918, a section regarded by the author himself as his principal contribution. He discusses the jurisprudence of the Holy Synod as far as it was based on the Kormčaja, to determine its legal value and practical use after the reforms of Peter the Great and before the adoption of the Kniga Pravil ("Book of Canons") in 1839. In all of this he cites a large number of actual cases, several of which are rather interesting in themselves. Finally, he shows that during the nine-
teenth century the Kormčaja gradually lost its practical value and became merely a subsidiary source in Russian canon law. The book closes with a very complete bibliography and index.

*Loyola University of Los Angeles*  
George T. Dennis, S.J.

**PHILOSOPHICAL INTERROGATIONS.** Edited by Sydney and Beatrice Rome. New York: Holt, Rinehart and Winston, 1964. Pp. 422. $6.50. The Romes have prepared an unusual book, whose style is distinctly contemporary but also reminiscent of such seventeenth-century philosophy as Descartes's correspondence and Pascal's *Pensées*. Seven leading philosophers and theologians agreed to answer questions from a wide variety of interrogators representing many disciplines (chiefly philosophy), and the questions and answers were then organized by seven "editorial colleagues." The philosophers and their respective editors are Martin Buber (Maurice S. Friedman), John Wild (Henry B. Veatch), Jean Wahl (Newton P. Stallknecht), Brand Blanshard (Louis O. Mink), Paul Weiss (Ellen S. Haring), Charles Hartshorne (William Alston), and Paul Tillich (William L. Reese). The result is neither anthology nor encyclopedia nor symposium nor recorded conversation. It seems closest in genre to the classical tradition of letter writing, and in preserving some of this tradition for current philosophy it characteristically indicates the flexibility, range, and depth of thought of the authors presented. The interrogations were first suggested by Weiss and generally typify the interests of the *Review of Metaphysics* as well as of the Romes, whose chief study has been the phenomenological and existential analysis of large-scale social structures. Nevertheless, there is evidence of other approaches (e.g., linguistic analysis), and this appears to be the first volume of a projected series, so that we may expect an effort to enter other names in the list. It will be difficult, however, to find any thinker more appropriate to this format than Martin Buber, whose interrogation is almost twice as long as any other (113 pages) and is most ably edited by Friedman, one of Buber's foremost commentators. In his replies, the Israeli philosopher and theologian emerges again with grand simplicity and prophetic consistency. Ludwig Binswanger feels so close to him that he can offer no questions; Eugen Rosenstock-Huessy once more evokes a strong response to his Marxist view of man's historicity; Peter Bertocci is scolded for his misunderstanding; W. E. Hocking and Ewald Wasmuth clarify but do not dislodge Buber's "holy insecurity" on the relation between dialogue and dialectic; Friedman himself is so penetrating that he can make Buber admit he has "perhaps already said too much." Such "philosophical correspondence" will replace none of the genres mentioned earlier in this
notice, but it seems to have found its own place and to have taken it emphatically.

Woodstock College

Leo J. O'Donovan, S.J.

THE SEARCH FOR GOD. By Robert W. Gleason, S.J. New York: Sheed & Ward, 1964. Pp. 311. $5.00. This confident survey introduces most of the principal topics and figures in the contemporary questioning of God and man's way to Him. G. sketches first the modern world's loss of the sense of God and of sin, agreeing with Jean Mouroux that a failure to grasp the paradoxical coexistence of God's immanence and transcendence is at the heart of the contemporary crisis. After tracing the development of nineteenth-century atheism and of existential atheism, he returns to the latter in discussing the views of man proposed by the divergent philosophies of Marcel and Sartre. The treatment of "the God of reason" in the next section is abbreviated, but the concluding chapters on "the God of experience" return to the general level of earlier pages. G. suggests that "of all the philosophers and theologians of times past, [Pascal and Newman] are best able to maintain dialogue with modern man," and he proposes Maréchal's work as the most thorough support for the "new approaches to God's existence" discussed by Maritain and de Lubac. Numerous references to secondary sources in the footnotes document each chapter, and an appendix takes up in some detail the Augustinian proofs for God's existence.

Woodstock College

Leo J. O'Donovan, S.J.

LA MESSE: LITURGIES ANCIENNES ET TEXTES PATRISTIQUES. Selected and edited by A. Hamman; translated by H. Delanne, France Quéré-Jaulmes, and A. Hamman. Paris: Grasset, 1964. Pp. 283. 15 fr. This ninth volume of Fr. Hamman's Lettres chrétiennes series offers its documentation under three headings: liturgical texts (the anaphoras from the Apostolic Tradition, Serapion's Eulogy, the Apostolic Constitutions, and the liturgies of St. Basil and St. John Chrysostom); patristic commentaries on biblical texts (Pseudo-Chrysostom on the Exodus; Ephraem and Chrysostom on the Institution of the Eucharist; Chrysostom, Augustine, and Cyril of Alexandria on Jn 6; Chrysostom on the Eucharist in 1 Cor); patristic instruction on the Mass (selections from Irenaeus, the Abercius and Pectorius inscriptions, Cyprian, Hilary, Basil, Augustine, Peter Chrysologus, Pseudo-Faustus of Riez, and Caesarius of Arles). To these must be added the liturgical catecheses of Cyril of Jerusalem and Theodore of Mopsuestia, already presented in the volume L'Initiation chrétienne (Lettres chrétiennes 7; cf. TS 24 [1963] 723-24). In the Introduction (pp. 7-27) H. quickly
describes the shape of the Mass from the Last Supper to the fourth century, and traces the main lines of the threefold patristic catechesis (biblical, liturgical, doctrinal) on the Mass. The book also has a schematic comparison of the structure of the Mass as it has grown through the centuries, a short list of technical terms, and a topical index. It would be well if these valuable little volumes were reproduced in English-language paperbacks; the translations of the texts are surely available or could be easily made, and H.'s introductions could be translated or fresh ones written.

Woodstock College

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


In 1954 V. wrote in the Introduction to his work: “At the present time the mind of the public is undoubtedly exercised to a greater degree than ever before with the question of the priest, his life and mission; moreover, the exigencies of the apostolate in our own day are such that this subject has attained entirely new dimensions and a gravity not hitherto known” (Eng. tr., 1 [Newman, 1957] xxi; 2, xvii). The truth of this observation has, if anything, been intensified due to the discussion and decree on the episcopate at Vatican II and to the anticipated debate and pronouncement on the presbyterate. To help in understanding the priesthood according to Christian tradition, V. has gathered together and annotated (chiefly from other papal documents) the statements of the Holy See in this century on the priesthood. Vol. 1 began (after a letter of Leo XIII, 1899, as prologue) with Pius X and carried the reader down to 1954 and the last part of Pius XII’s pontificate. The thirty-seven documents of Vol. 2, covering the rest of Pius XII’s reign, testify to the papal preoccupation with the priesthood, the training of candidates for it, and the conditions of its successful exercise in a secularized world. It will be of interest to see what new perspectives, if any, Vatican II will supply when it discusses the presbyterate; it has already given the presbyter, no less than the bishop and the faithful, new inspiration by its Constitution on the Church.

Woodstock College

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


The authors of these two volumes are convinced that the author of the
Imitation was Giovanni Gersen (alias Joannes de Canabaco [Cavaglià]), thirteenth-century Benedictine abbot of St. Stephen’s Abbey in Vercelli. The most recent major survey of the question, L'Auteur ou les auteurs de l'Imitation, by Jacques Huijben and Pierre Debongnie (Louvain, 1957), had quickly dismissed this hypothesis, already proposed in an earlier work of Bonardi. H. and D. studied the historical documents, mss., texts, and variations, and the candidates to be rejected (Gerard Groote and the fourteenth-century writer Jean Gerson); compared the text of the Imitation with other works of Kempis to show similarity of style and content; rejected as archaizing those mss. claimed to be older than the first dated ms. (1424); showed by comparison that the Imitation cannot be dated earlier than Henry Suso's Horologium (1330); and, in the light of their findings, dismissed the Gersen claim after a brief examination: "L'Hypothèse Gersen n'a d'autre réalité qu'une faute d'orthographie [Gersen for Gerson]—et une statue dans la cathédrale de Verceil" (p. 353). The reactions of B. and L. and their renewed defense of Gersen as author occupy these two volumes. The points at issue are basically two. Are there mss. older than the time of Kempis? B. and L. claim there are. If there are, who is the author? There is no doubt that the very existence of a Giovanni Gersen is not easy to prove, and the reader may well remain uneasy about this shadowy figure even after all the evidence (presented in 1, 253-87) is in. Whether the thesis of B. and L. is accepted or not, these two volumes remain an impressive piece of work. Vol. 1 makes a detailed examination of the Imitation itself to try to determine its provenience (with Appendix, "Sintesi del De imitatione Christi," which is an analysis of the doctrinal structure of the book), a discussion of the controversy and its elements (mss., printed editions, medieval translations, textual criticism, the debate itself), and the attempt to determine the author (the far greater amount of space being given to a rejection of the attribution to Kempis). Vol. 2 is given over to documentation, chiefly a description of the codices and an analysis of their provenience. The two works, of B. and L. and of H. and D., though opposed in thesis, provide together a summa of information on the Imitation.

Woodstock College

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

The Decline of Hell: Seventeenth-Century Discussions of Eternal Torment. By D. P. Walker. Chicago: Univ. of Chicago Press, 1964. Pp. vii + 272. $5.95. It is a difficult thing to write a good book, even a historical one, on hell. As soon as one's sensibilities are offended—and how readily, in this area, contemporary man's are—one is tempted to throw the baby out with the bath, to reject the substance of belief in hell because
it is dressed up in images acceptable in one culture and at one time but alien to another. One needs (to speak as a Catholic) a sound understanding of what the dogma of hell commits one to, in order to avoid that trap and in order to leave philosophical and theological elbowroom. W. has written a very interesting book on hell, and a genuine contribution to the spiritual history of the seventeenth century. The second and longer part of the book (pp. 73–263) traces the progressive rejection of hell from the Socinians through the English Platonists to the English and German Philadelphians. Many of the names will be unknown to the present-day reader, but they are the names of men who often exercised great influence in their day and upon a posterity which may never have heard of them. The backbone of ideas, however, is provided in the first section, where W. discusses the strengths and weaknesses of the doctrine of hell. The discussion is carried on in the light of the authors to be considered later in the book, but here, perhaps inevitably, W.'s own views intrude. The tenor of these can best be gotten from the following statement made in a consideration of the links between the doctrine of hell and other religious mysteries: "The Redemption, original sin, retributive justice, and expiation by suffering—this complex of interrelated doctrines and ideas rests on an archaic and infantile moral assumption, namely that the bad consequences of an act can be annulled and compensated for by the suffering of the doer, or vicariously by someone else's sufferings" (p. 27). Both the misunderstanding and the sweeping condemnation found here will be found often in this first part of the book. Yet, having said this, I must say that this same first part remains interesting, even fascinating. W.'s personal principles are out in the open; if they are to intrude at all, this is the best way, and the reader can fight W. through the first seventy pages, perhaps winning for himself a better understanding of the dogma of hell and related doctrines than he had before.

Woodstock College

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

THE RELIGIOUS EXPERIENCE. Edited with introductions by George Brantl. 2 vols. New York: Braziller, 1964. Pp. xviii + 1144. $17.50. "My aim here is to define and to illustrate from a variety of sources the structure and general themes which pervade [the] universal [religious] experience of men. There are, I believe, general patterns, seemingly abstract modes of the human conception of God and His function in experience, and I have tried to indicate how these interrelate among themselves in the ongoing thing we call religious experience. The selections from theoretical discussions, personal narratives and fiction are used to illustrate these general patterns rather than to attempt to be representative of every re-
religious tradition or the many cultures of the history of man” (p. ix). The selections are grouped under four main headings: “The Image and the Idol: The God of Immanence,” “Beyond the Gods: The God of Transcendence,” “In Place of God: From Nihilism to Affirmation,” “A Gift of Presence: The God of Dialogue.” These headings only hint at the richness of the material chosen from writers of East and West, from Aeschylus to the present. The selections are almost always at least a couple of pages in length (some are much more substantial) and allow the reader to get his teeth into them, instead of frustrating him with isolated sentences and paragraphs for which he must imagine his own context. This anthology would make a splendid book for discussion groups which have some philosophy and theology behind them.

Woodstock College

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

**Miscellanea Antonio Piolanti. Lateranum 29–30. 2 vols. Rome: Pontifical Lateran University, 1963–64. Pp. viii + 280; 299.** A Festschrift dedicated to P. on the occasion of his twenty-fifth anniversary as professor at the Lateran. The contents: a brief biography and a full bibliography of the dedicatee; five essays on philosophy, seven on theology, seven on scriptural exegesis and patristics, four on Church history. The range of subjects, determined primarily by the desire of P.’s colleagues at the Lateran to do him honor, also reflects the range of P.’s own interests and his long editorship (1948–63) of the Enciclopedia cattolica for the areas of apologetics, dogma, sacraments, and Protestantism.

**Frauen im Bannkreis Christi.** Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum 35. Maria Laach: Ars Liturgica, 1964. Pp. 96. DM 4.50. Seven essays by five German Benedictine nuns, on such subjects as the diaconate of women, woman and prayer, and interpretations of the Susanna story and of the historical personality of Macrina the Younger, sister of Gregory of Nyssa. The essays are intended as a kind of practical application of principles elaborated in Die Frau im Heil (Liturgie und Mönchtum 30; cf. TS 24 [1963] 341–42).

**Translations and Reprints** of books previously reviewed or noticed.


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*


Pastoral and Ascetical Theology, Devotional Literature


Philosophical Questions


**Special Questions**


Culler, A. Dwight. *The Imperial Intellect: A Study of Newman's Educational


Gauthier, Paul. "*Consolez mon peuple*: Le Concile et "l'Eglise des pauvres."


*John XXIII: Pope Paul on His Predecessor, and A Documentation by the*


# SIGLA

## OLD TESTAMENT

<table>
<thead>
<tr>
<th>sigla</th>
<th>title</th>
<th>sigla</th>
<th>title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gn</td>
<td>Genesis</td>
<td>Lam</td>
<td>Lamentations</td>
</tr>
<tr>
<td>Ex</td>
<td>Exodus</td>
<td>Bz</td>
<td>Ezekiel</td>
</tr>
<tr>
<td>Lv</td>
<td>Leviticus</td>
<td>Dn</td>
<td>Daniel</td>
</tr>
<tr>
<td>Nm</td>
<td>Numbers</td>
<td>Hos</td>
<td>Hosea</td>
</tr>
<tr>
<td>Dt</td>
<td>Deuteronomy</td>
<td>Jl</td>
<td>Joel</td>
</tr>
<tr>
<td>Jos</td>
<td>Joshua</td>
<td>Amos</td>
<td>Amos</td>
</tr>
<tr>
<td>Jg</td>
<td>Judges</td>
<td>Ob</td>
<td>Obadiah</td>
</tr>
<tr>
<td>Ru</td>
<td>Ruth</td>
<td>Jon</td>
<td>Jonah</td>
</tr>
<tr>
<td>1, 2 S</td>
<td>1, 2 Samuel</td>
<td>Mi</td>
<td>Micah</td>
</tr>
<tr>
<td>1, 2 K</td>
<td>1, 2 Kings</td>
<td>Na</td>
<td>Nahum</td>
</tr>
<tr>
<td>1, 2 Chr</td>
<td>1, 2 Chronicles</td>
<td>Hb</td>
<td>Habakkuk</td>
</tr>
<tr>
<td>Ezr</td>
<td>Ezra</td>
<td>Zeph</td>
<td>Zephaniah</td>
</tr>
<tr>
<td>Neh</td>
<td>Nehemiah</td>
<td>Hg</td>
<td>Haggai</td>
</tr>
<tr>
<td>Est</td>
<td>Esther</td>
<td>Za</td>
<td>Zechariah</td>
</tr>
<tr>
<td>Jb</td>
<td>Job</td>
<td>Mal</td>
<td>Malachi</td>
</tr>
<tr>
<td>Ps</td>
<td>Psalms</td>
<td>Bar</td>
<td>Baruch</td>
</tr>
<tr>
<td>Prv</td>
<td>Proverbs</td>
<td>Tob</td>
<td>Tobit</td>
</tr>
<tr>
<td>Qoh</td>
<td>Qoheleth</td>
<td>Jud</td>
<td>Judith</td>
</tr>
<tr>
<td>Ct</td>
<td>Song of Songs</td>
<td>Wis</td>
<td>Wisdom of Solomon</td>
</tr>
<tr>
<td>Is</td>
<td>Isaiah</td>
<td>Sir</td>
<td>Ben Sira</td>
</tr>
<tr>
<td>Jer</td>
<td>Jeremiah</td>
<td>1, 2 Mac</td>
<td>1, 2 Maccabees</td>
</tr>
</tbody>
</table>

## NEW TESTAMENT

<table>
<thead>
<tr>
<th>sigla</th>
<th>title</th>
<th>sigla</th>
<th>title</th>
<th>sigla</th>
<th>title</th>
<th>sigla</th>
<th>title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt</td>
<td>Matthew</td>
<td>Col</td>
<td>Colossians</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mk</td>
<td>Mark</td>
<td>1, 2 Th</td>
<td>1, 2 Thessalonians</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lk</td>
<td>Luke</td>
<td>1, 2 Tim</td>
<td>1, 2 Timothy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jn</td>
<td>John</td>
<td>Tit</td>
<td>Titus</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acts</td>
<td>Acts</td>
<td>Phm</td>
<td>Philemon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rom</td>
<td>Romans</td>
<td>Heb</td>
<td>Hebrews</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1, 2 Cor</td>
<td>1, 2 Corinthians</td>
<td>Jas</td>
<td>James</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal</td>
<td>Galatians</td>
<td>1, 2 Pt</td>
<td>1, 2 Peter</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph</td>
<td>Ephesians</td>
<td>1, 2, 3 Jn</td>
<td>1, 2, 3 John</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil</td>
<td>Philippians</td>
<td>Jude</td>
<td>Jude</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ap</td>
<td>Apocalypse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>