BOOK REVIEWS


With the publication of the NT in the Catholic edition of the Protestant Revised Standard Version (RSV), and the preparation of the OT in the same edition, English-speaking Catholics throughout the world will finally have a whole Bible translated from the original languages. Most of them will not realize at first what this means and it will take them some time to get used to it. But the boon that this publication represents is beyond estimate.

The RSV is justly famed as the latest revision of the English translation of the Bible first published in England in 1611. That “Authorized Version” (AV), commonly called in this country the King James Version (KJV), was first modernized in the “Revised Version” (RV) of 1881 (the NT) and 1885 (the OT). This revision strove to introduce as few alterations as possible into the text of the KJV, and sought to be faithful to the original and consistent with current English usage. Yet, the revisers did introduce the principle of using, as far as possible, the same English word or phrase for the same Greek or Hebrew. The RV was widely criticized for years, despite the care with which it was produced. Then in 1901 some American scholars who had co-operated in the RV brought out an amended edition called the “American Standard Version” (ASV). It was the work of a committee which revised the text mainly in the light of modern textual criticism.

In 1946 the RSV NT was published, in 1952 its OT counterpart, and in 1957 the OT Apocrypha (= deuterocanonical books). This revision was the work of an interdenominational committee which sought to modernize the ASV, but employ English words in use for not less than a hundred years. Its aim was to embody the best results of modern scholarship as to the meaning of the Scriptures and to express this meaning in English diction designed for use in public and private worship, and yet preserve the qualities which gave to the KJV a supreme place in English literature. Thus the RSV is the result of several revisions of a basic English translation which was in itself a masterpiece. And it only gained by them. In general, the RSV is accurate, readable, and surprisingly literal. Its pedagogic value cannot be overstated. Anyone who has used this version in the Synoptic edition of B. H. Throckmorton’s Gospel Parallels (New York, 1957) will have noted
the care with which the English text normally reflects the nuances of the original Greek.

And yet, "the Revised Standard Version is not a new translation in the language of today" (Preface to the RSV). It does not profess to be a modern version. One will, therefore, still find in it "thou" and "thee" when God is addressed (Mt 11:25-27; 6:9), the use of such archaisms as "behold" (Mt 1:23; 11:7), "spat" (Mk 7:33), "multitude" (Lk 9:29), etc. There are solecisms, too, such as "from him who takes away your cloak do not withhold your coat as well" (Lk 6:29); or "we stone you for no good work" (Jn 10:33); or "let the day's own trouble be sufficient for the day" (Mt 6:34).

English-speaking Catholics will now have to get used to the RSV forms of proper names both in their spelling and in their pronunciation (e.g., Zechariah for Zachary, Elijah for Elias). But fortunately the RSV both syllabifies and accents the name; and the RSV-CE has included a "Key to Pronunciation of Proper Names." May the day soon come when we shall hear no more of Isaías, Jeremías, Messías, etc. But one will also have to get used to Beelzebul instead of Beelzebub (and the note on p. 235 explains the difference).

Those Catholics who have recently objected to the use of "fellow" for Jesus will find that the RSV-CE has not altered the text of the RSV in this regard. Mt 26:61 still reads "This fellow said, 'I am able to destroy the temple of God, and to build it in three days.'" The RSV revisers apparently thought that if "fellow" were a good enough translation for the contemptuous houtos in the KJV, it could still be kept; but the RSV did eliminate "fellow" in Mt 26:71, used of Peter in the KJV.

Those who are curious to know how much the text of the RSV-CE differs from the RSV will find a "List of Changes" in Appendix 2, which fills about three and a half pages of fine print in columns (not always full). These changes are sixty-six in number and modify both the text and the footnotes of the RSV.

In some instances passages are now printed as part of the text which the RSV had originally relegated to footnotes because of the doubtful textual attestation of them in ancient mss.: thus, Mt 21:44; Mk 16:9-20; Lk 22:19-20; 24:5, 12, 36, 40, 51; Lk 7:53—8:11; and some other minor changes. In our opinion, the only one that should have been so incorporated into the text is Lk 22:19-20, while Mk 16:9-20 and Jn 7:53—8:11 (because they are canonical, but neither Marcan nor Johannine) should have been set off in a special indented paragraph so that modern Catholic readers...
might become accustomed to the peculiar status of these additions to the original Gospels. As for the other textual changes, they are insignificant and should have been left as the RSV had them. With a sigh of relief we note that Jn 5:3b-4 (the angel stirring the water) and 1 Jn 5:8 (the so-called comma Johanneum) have not been introduced into the text. Enlightened notes in Appendix 1 explain the omission.

But when we consider the other changes that have been introduced into the RSV text, we can only regret the immature action of the Catholic revisers. We refer to such changes of words or phrases as “send her away” for “divorce her” (Mt 1:19), “brethren” for “brothers” (Mt 12:46; etc.), “full of grace” for “O favored one” (Lk 1:28), etc. If such changes had to be made in order to make the RSV “acceptable to Catholic readers” because these seemed absolutely necessary in the light of Catholic tradition (Introduction, p. 2), then we have fallen on hard times. They represent an immature preoccupation with the Marian problem of the NT, and the Catholic revisers would have done well to reflect on the issue of translation vs. interpretation. For instance, “brothers” is an acceptable translation of adelphoi in Mt 12:46—note that in Gal 1:19 the RSV-CE still calls James “the Lord’s brother.” The interpretation, however, is another matter.

There are, of course, a few passages where the Catholic revisers might have improved the text. For example, the phrase eis apolytrōsin tēs peripoiēseōs (Eph 1:14) certainly does not mean “until we acquire possession of it” (viz., our inheritance); it refers rather to God’s deliverance of men and His acquiring a people in the OT sense.

The “Explanatory Notes” in Appendix 1 are, by and large, well done and should help in the comprehension of the few texts on which they comment. Every now and then, however, there is a pious touch that lacks foundation and will only raise the eyebrows of those who are looking for what constitutes the difference between a Catholic and Protestant edition of the RSV. For instance, the note on the Lucan Infancy Narrative: “It appears to be based on the reminiscences of Mary, whereas Matthew relies rather on those of Joseph”; there is not a shred of evidence for either of these views.

When one reflects on the changes that have been made in the RSV-CE, one notes that they are extremely few and almost of no importance at all. The only one which directly involves a text dealing with a Catholic dogma is Lk 22:19–20, and the textual evidence today is such that the RSV revisers themselves might well reconsider their decision to relegate it to a footnote (see P. Benoit, Revue biblique 48 [1939] 357–93; and our remarks in Catholic Biblical Quarterly 24 [1962] 177). If, then, the difference between the Catholic
and the Protestant edition of the RSV NT is so small and insignificant, then the imprimatur given by both Archbishop Gordon Joseph Gray of St. Andrews and Edinburgh and Bishop Peter W. Bartholome of St. Cloud covers the overwhelming majority of the RSV text itself (I would say almost 98 per cent of it). Since parvulum pro nihilo reputatur, it should be obvious that Catholic readers are not restricted to this Catholic edition of the RSV NT.

It is to be hoped that the Liturgical Press will see its way to a reprinting of this edition in a more attractive format. At present the pages are crowded, the margins are small, and the red edges look cheap. It would be a distinct advantage if permission could be secured to introduce paragraph headings after the fashion of the existing CCD translation of the NT—but composed with a little more discretion than those.

No one can yet assess the significance and the implications of this publication of a Catholic edition of the RSV NT. It puts an end to the four-hundred-year-old custom of Catholics and Protestants going their separate ways and suspecting each other's translations of the Bible. Our gratitude is due to the Catholic Biblical Association of Great Britain for the achievement of a goal and for over twelve years of effort in pursuing it. May this edition enable Catholic and Protestant neighbors to read their Bible together!

Woodstock College

JOSEPH A. FITZMYER, S.J.


Here are translated two of Benoit’s major articles on inspiration: one is his contribution to the International Catholic Biblical Congress of 1958, the other an article from Revue biblique 1963. With these most of B.’s work on inspiration is available in English; and since it is impossible to move in inspiration without B.’s work, this little book will be of great service. This reviewer has often expressed his own admiration of B.’s thought on this subject, although there are some slight divergences between the two of us, and I am happy to repeat these expressions here, and to admit the dependence on B.’s work of which I am well aware.

The reader of B.’s articles will notice that his thought on the subject is supple, and that it grows. The translators assure us that he is preparing a synthesis on the subject. The successive articles show how his ideas have been modified and indicate the direction in which the synthesis will move. Better still, they show how he arrives at his conclusions. He is his own best critic.
The topic of these two articles is the definition of revelation and inspiration. In the second article B. examines the definition in the light of his own previous work on the effect of inspiration on the practical judgment of the writer—which is his own contribution to the theory of inspiration. He locates revelation in the speculative judgment and inspiration in the practical judgment, to sum it up too quickly; but one has to see his full treatment to understand how meaningful he has made this distinction. In the first article he is more concerned with the inspiration of the writer (or compiler or editor) as opposed to the inspiration of the prophet or the apostle. Effectively, B. is suggesting an almost entirely new set of theological terms—a thankless task, particularly since most of the terms are already in use or, if one prefers, in abuse. But the need of an orderly terminology is great. It is probably too much to say that an orderly terminology would solve ninety percent of the problems, but it might do something about fifty percent.

The value of these and other studies now being produced, however, will be missed if they are thought of as mere Scholasticism. The theology of revelation has long needed some creative thinking. This is happening. An insight into the experience of God recorded in the Bible affords us a more profound understanding of that word; for it is a living word and must be grasped as such. Speech is a personal communication, and we can treat it as impersonal once it is written. More than that, it makes us more sensitive to the word of God in our own experience. When B. writes of the experience of the prophet and the apostle and of the record of that experience, one feels much closer to the community of Israel and the apostolic Church, and one begins to share their belief that God is near.

Loyola University, Chicago

JOHN L. McKENZIE, S.J.


This companion volume to The Two-edged Sword (1956) is fresh and cogent proof that mastery of the OT is the best preparation for an understanding of the NT: the “whole background of Old Testament history and prophecy is presumed in the gospel” (p. 108). The beneficial effect of this preparation emerges not only where it is expected, e.g., in chap. 3, on the Reign of God, chap. 4, on King Messiah, or chap. 5, on the self-revelation of Jesus as Servant of Yahweh and Son of Man, but also in places where help from the earlier books of the Bible is rarely sought. As an instance of this, McK.’s commentary on Rom 13:1–7 and Jn 19:11, derived from such prophetic
passages as Is 10:5 and Jer 25:8–11 and 27:1–15, may be cited. It becomes clear that by these statements Paul and Jesus did not mean that the state is a divine institution but simply a morally neutral agent which God may use to exercise His power (pp. 238–41).

In both this and his earlier volume, McK.'s encyclopedic knowledge, his talent for synthesis, and his incisive, epigrammatic style make for reading which is highly informative, absorbing, and energizing. The present work, I think, excels the first in reader contact; it is also a disquieting book. Again and again, implicitly and explicitly, it reminds the reader that we Christians have rationalized away far too much of Jesus' teaching; that in the course of history the leaders of the Church, though not disrupting her continuity as the Church of Christ, have nevertheless been false to her Founder by depressing her to the level of a kingdom of this world, a "field for personal ambition for power and even for wealth." Undoubtedly, McK. will be scored for having, in this book, too often left the chair of the theologian to stand in the pulpit of the homilist. Some readers may even be tempted to toss it aside with the complaint that he is just grinding axes, like pacificism and the call to Church leadership to give up un-Christlike authoritarianism and return to Christlike love. If these readers only resist the temptation and read to the end, they may close it, as I did, quite chastened. McK. admits that this theology is a personal interpretation, and therefore not everyone will accept every judgment expressed in it; yet, few readers will be able to deny that while the message of the NT is clear enough, too often we have been satisfied with a "conventionalized popular understanding" of it.

Obviously, different classes of readers will derive varying benefits from this book. Even the uninitiated in biblical studies will recognize that chap. 2, "The Gospels," and chap. 14, "Demythologizing the Gospel," are marvels of compression. In less than forty pages they tell what we have learned since 1920 about the development of the Gospel from the kerygma to its fourfold written form. More detailed studies may have to be consulted to fill in the sketch, but this sketch gives plenty of incentive to do so. So many irresponsible statements about the infancy narratives have been made in recent years that the two well-packed pages on their theological contribution to the notion of Jesus' kingship in chap. 4 (pp. 79–80) are a blessing; in this context the emphasis on the positive content of these four chapters of Matthew and Luke counterbalances the negative impression that may be created by specifying their literary form.

The theologian will enjoy the lucid exposition of the NT teaching on basic dogmas which sharply distinguishes the inspired teaching from subse-
quent theological explication. The revelation of the mystery of the Trinity, 
as traced in chap. 4, deserves special attention, particularly its starting 
point, the biblical concept of knowledge of God. Similarly, chap. 8, "The 
New Life in Christ," gives the theologian worth-while insights into faith, 
baptism, and the Eucharist.

Even if the exegete is familiar with most of the content of this work, it 
will still afford added appreciation. At least, it will stimulate him to present 
biblical theology more succinctly and dynamically in his own lectures. In 
chap. 6, e.g., titled "The Saving Act of Jesus," McK.'s indebtedness to the 
monumental contributions of Père Lyonnet and his students is readily 
discerned. Nevertheless, the doctrine is seen in new splendor, thanks to 
McK.'s highlighting the *NT* concept of power, specifically a saving power, 
always beneficent and ultimately identical with the power of "the love of 
God revealed and active in Jesus Christ" (p. 122). And this power, while it 
is seen in the death of Jesus, is brought home even more fully in His resurrec­
tion, where the self-communication of love is realized in our identifcation 
with Jesus risen.

Occasionally the exegete notices a slight slip: e.g., p. 164, McK. fails to 
distinguish the E tradition of the Sinai covenant ceremony (Ex 24:3–8) 
from the J tradition (24:1–2, 9–11) of a covenant banquet in Yahweh's 
presence; a blurred picture results. Again, I can hardly believe that Paul 
considered prophecy "exotic" (p. 141), and he certainly did not put it on a 
par with the gift of tongues. He insists that prophecy is quite superior and, 
in fact, second only to the apostolate in the hierarchy of the charisms, 
while tongues is at the bottom of the list (1 Cor 14).

I hope that many non-Catholics will read this book. They need not fear 
a barrage of apologetics, the necessity of which McK. seriously doubts 
(p. 119). "Our drill in apologetics," he writes, "has moved us to try to beat 
[modern man] into intellectual submission, and we cannot do it; we lack 
the talent for that. He has the feeling that the Church is not concerned with 
his need; he thinks she wants to win him, to subdue him, not to help him. 
Actually she wants none of these; she wants Christ to be born in him" 
(p. 286). Non-Catholics will profit from this splendid example of Catholic 
scholarship, and they will be grateful for McK.'s honesty. As we have noted, 
he is unsparing in his criticism of the Church. Yet, he concludes with a 
humble confession of faith in this very Church: "The gospel lives in the 
Church or it does not live anywhere. If it does not live anywhere, it has 
ever lived at all" (p. 288).

*St. Charles Seminary*  
Carthagena, Ohio  
Edward F. Siegman, C.PP.S.

The title of this work is unfortunate. It suggests that we have a debate between biblical and dogmatic theologians, with each side arguing that its discipline is more fundamental, more authoritative, or at least in some way superior. What we have instead is a collection of essays by a distinguished group of German theologians, biblical and dogmatic, which attempt to work out, at least in outline, the methodologies proper to the two disciplines and the relations between them.

That the problem of the relationship between the two disciplines is a serious one is obvious enough. On the one hand, dogmatic theology in roughly its present form developed within a culture that had very little sense of history and change, very little sense of the perhaps profound differences between different civilizations. One may note in the opening articles of Thomas Aquinas' *Summa theologicae* a tendency simply to identify the *articuli fidei*, the creeds and definitions of the Church, with scriptural revelation. The two are viewed as interchangeable quantities, and within this framework the problem of the precise relationship between the later tradition and the earlier Scripture could not be seriously posed. Scripture could easily enough be read in light of subsequent tradition; in fact, there really was no other way in which it could be read.

On the other hand, what is here called "biblical theology," but which includes a number of ancillary disciplines, did not initially develop within the framework of Roman Catholic dogmatic theology. As the results of exegesis have appeared to conflict with various assertions of traditional Catholic theology, the question as to the total relationship of this new and "foreign" discipline has become unavoidable.

As is evident from a number of the essays in this collection, one of the major sources of difficulty is the not insignificant ambiguity within dogmatic theology. There is rather general agreement that it is the responsibility of exegetes and dogmaticians to make clear the continuity between the theological views of the NT writers and later Church doctrine. However, as Karl Rahner points out in his "Dogmatic Considerations on Knowledge and Consciousness in Christ," it is often extremely difficult to determine just what is a necessary part of Catholic orthodoxy and what is not. To require, as Rahner does in his "Exegesis and Dogmatic Theology," that the exegete show how the results of his exegesis can be reconciled with the Church's teaching is something with which all can agree in general, and as Rahner quite correctly points out, this will require considerable dogmatic sophistication on the part of the biblical theologian. But one must also reckon with
the possibility that the stubborn results of exegesis may constitute ground for serious re-evaluation of the theological tradition. In the present situation, when we are so far from seeing clearly just what is and what is not unchangeable within dogma and within dogmatic theology, it is not an easy matter to specify just what the exegete may and may not come up with.

What this points up—and this is a thesis on which all the essays converge—is that theology is a single enterprise involving both scientific exegesis and systematic reflection. Eduard Schillebeeckx, in "Exegesis, Dogmatics, and the Development of Dogma," puts it this way: "But the word of God, attested in Scripture, is directed to the hearing not only of the Jewish people and the primitive apostolic Church, but to the men of every age as well. The exegete tries to establish how this word of God was pronounced to the Jewish people and the early Church, and how it was heard by them. The dogmatic theologian, on the contrary, tries to ascertain how the self-same word, already heard by Israel and the apostolic Church and yet directed to us in the twentieth century, may be heard by us without distortion. In such an investigation one will start with a clear idea of how God spoke to Israel and to the primitive Church, and one knows how the latter understood and followed the word of God. Thus once again, there is no theology or dogmatics without exegesis and biblical theology. What was heard in Old Testament and apostolic times belongs in fact to the constitutive phase of revelation. Hence it is a once-for-all, an unrepeatable event, which will remain the norm for the obedient ear of the post-apostolic Church. For this reason, exegesis has the place of honour in all theological thinking of the faith." Thus the method of theology is both historical and systematic.

It is to be hoped that this point of view will receive more attention than it seems to be getting in some of the current discussions of theological method. The view that would see dogma and theology as simply more sophisticated and better organized expressions of the content of Scripture could, unless amplified by the view expressed by Schillebeeckx and others here, once again immunize Roman Catholic theology against serious and critical contact with its sources.

Schillebeeckx articles, those by Schlier and Schnackenburg seemed to this reviewer to be the most suggestive and most appropriate to the occasion.

The translation is good—which is saying a great deal. For some reason, however, the anonymous translator has given us "monographies" instead of "monographs" (p. 109). I hope that this is simply a misprint and not a trend.

*University of Iowa*

**JAMES F. McCUE**


This volume, which is undoubtedly the most authoritative study of patristic Christology in English, and perhaps in any language, represents a thorough revision of the long essay published by G. in the first volume of the massive *Das Konzil von Chalkedon: Geschichte und Gegenwart* (Würzburg, 1951–54), edited by himself and his colleague at Frankfurt, Heinrich Bacht, S.J. The basic structure of the original has, for the most part, been maintained, and many paragraphs are left untouched. Nevertheless, revision and addition are so extensive as to make this almost a new work.

Several examples will serve to illustrate this. The Christology of the second century is now treated in a chapter of almost ninety pages, largely devoted to Judeo-Christian theology, the Apocrypha, and popular Christology. In recasting his treatment of Tertullian, G. modestly confesses to having overemphasized the significance of the African's Christology. In noting that Tertullian's problem was not the explanation of the unity of divinity and humanity in Christ, but the explanation of the relationship of Son and Father, he cautions us against too facile an equivalence of Tertullian's one person and two substances with Chalcedon's formulations of two centuries later.

The most dramatic part of G.'s study remains the description of the conflict of the *logos-sarx* (roughly, Alexandrian) and *logos-anthropos* (Antiochene) Christologies, which led to the great crisis of the fifth century. The treatment accorded the *Tomus ad Antiochenos* of 362, in connection with the question of the human soul of Christ in Athanasius, is nothing if not cautious and nuanced; this is characteristic of G. throughout. The chapters on Nestorius, together with an appendix which expertly surveys the Nestorian question in modern scholarship, are as sympathetic and objective a treatment as one could desire. In this regard, reference may be made to G.'s imaginative study of Nestorius in *Scholastik* 26 (1961) 321–56, where he ac
knowledges that the heresiarch, while wrong in his rejection of the Church's perennial kerygma, was theologically a pioneer in advancing the Christological question.

G.'s original essay had been so focused on Chalcedon that certain patristic Christologies were passed over with little or no mention. Now his perspective has broadened, and, for example, a whole chapter is devoted to the Western tradition from Hilary to Augustine. Chalcedon remains, however, the central point of reference. G.'s thorough familiarity with the sources and with recent studies is seen in his commentary on the material discovered at Toura in 1941, which has received critical study since G.'s German essay. In fact, the measure of the advance of the present volume over the work of 1951, as well as a picture of recent research in the Christology of the Fathers, may be conveniently seen in the footnotes and bibliography.

The translator has accomplished his difficult task extremely well, in close collaboration with the author. There are indexes of Latin and Greek words, as well as the usual ones.

G. does not allow himself to be distracted from his goal by extraneous references to the Christology of today. Yet, both from the present volume and from other writings, e.g., his survey of contemporary Christology now available in English (in J. Feiner et al., eds., Theology Today 1: Renewal in Dogma [Milwaukee, 1965]), it is clear that his range is indeed a wide one, and we may even hope that eventually he will have given us a complete history of Christology. Indeed, his preface promises a continuation of his present work "first as far as the end of the patristic period; the preliminary work is already quite far advanced." It is appropriate, perhaps, that he dedicates his volume to two Jesuit colleagues, Bernard Lonergan and Karl Rahner, who have notably enriched speculative Christology. By providing so rich and solid a positive foundation for the progress of Christology today, G.'s achievement is of the very first rank. His volume stands by itself in quality and importance, and is indispensable for whoever wishes to understand the genesis of the Chalcedonian dogma.

Woodstock College

THOMAS E. CLARKE, S.J.


G.'s dissertation is a study of sacramental efficacy from the point of view of the classic formulations of Thomistic metaphysics. The larger part of the work (pp. 55–220) is devoted to tracing the development and presenting
G.'s own exposition of the perfective instrumental efficacy of the sacraments. The point of the study is well stated in his remarks in the presentation of the theory: "All... these fonts [Scripture and tradition] explicitly teach the superiority of the New Testament rites over the rites of the Old Testament. Yet this superiority can only truly be explained by the efficient causality theory. The Old Testament rites moved God, for they prefigured Christ; and they gave a title to grace due to Christ's coming; and they were signs of God's will to sanctify men... That superiority is clear in the efficacious system, for the rites of the old law were signs only and moved God and gave a certain title as signs do; but they had no real instrumental power to cause grace, as the rites of the new law have. Here is a clear-cut difference and explanation of superiority" (pp. 208-9).

In the presentation of sources, G. points out that neither Scripture nor tradition demands perfective instrumentality in the sacrament. In the presentation of the history of the problem, the efforts of the twelfth to the nineteenth centuries are measured in terms of the success or failure of the theologians to arrive at perfective instrumentality. And, after presenting his own explanation of the theory and the problems involved in it (pp. 202-20), G. indicates the need for a new examination of St. Thomas' thought on sacramental efficacy, a summary of which he presents and evaluates (pp. 221-61).

The new examination is presented from Schillebeeckx (the French of Christus, Sacrament van de Godsontmoeting), K. Rahner (Kirche und Sakramente), and Journet (Vol. 1 of The Church of the Word Incarnate), with allusions to the work of Bouëssé, Van Roo, and Nicholas. The new examination concludes to the fact that the sacrament is a perfective instrument because the imperium of the minister, elevated in the sacrament to be the instrument of the divine imperium, is efficacious of grace, using the sacramental rite as the sensible expression of this efficacy. Rahner and Schillebeeckx would find this translation of their efforts somewhat bizarre, but this approaches what they are saying. Speaking out of the context of classical Thomistic categories, G. finds the position of Schillebeeckx "not easy to analyze." And this is not surprising.

The difficulty which theologians find in reading a Rahner or a Schillebeeckx would seem to be rooted in their failure to see that the interest of these men goes far beyond the metaphysical mechanics of "producing grace." Contemporary theology is treating the sacraments in a context far broader than that of the isolated tractate De sacramentis. The "grace" in question is seen not as "something intrinsic to us which can be caused" (p. 43), but as the historical presence of a saving God, a presence and a salvation which
has a concrete historical content and reality. The history which grace makes and has made tells us more about grace than that it is an accident located in the category of quality. And the approach to the sacrament, the sign and cause of grace, from the historical content of “grace” demands an integrated appreciation of the Trinitarian, Christological, and ecclesial shape of “grace”: the sacraments are seen as the history-making action of God in Christ’s Body. The sacraments are not seen so much as “producing grace” as “grace signifying itself,” with all the sanctifying power that this implies: the loving presence of the one saving God in a historical and history-making visibility. And as cultic actions, the sacraments are God’s gift of faith and worship, in which His saving presence can be accepted: sanctification in and through worship.

These categories are far removed from traditional Scholastic categories. This change of perspective causes problems which are apparent in G.’s statement that “Schillebeeckx seems to leave the sacrament as the visible exterior form of grace,” followed by the question: “Does this leave the sacrament as sign or symbol only?” (p. 248). The apparent abstractness of this appreciation of grace and this approach to the sacraments created the “materialistic” problematic (p. 59) in which the early Scholastics looked for a univocal definition of the sacrament as efficacious, an effort which St. Thomas showed to be fruitless in the Commentary on the Sentences. “Sacrament” only allows of univocal definition as sign, the conclusion of the Third Part, q. 61. The difference between the sacraments of the Old Law and the New cannot be developed in terms of efficacy; this is common to both, the opinions of the early Scholastics notwithstanding. The difference in a univocal definition of “sacrament” must be seen in terms of the sacrament as sign: in the significatum of the Old and New Testament sacraments. The Old Testament sacraments signify the grace of the old covenant, the way of life and worship given as God’s gratuitous gift to Israel. The New Testament sacraments signify the grace of the new covenant in the blood of Christ, God’s gratuitous gift and the ultimate fulfilment of the meaning of the old covenant. Different covenants, different faith and grace, and thus different sanctification and sacraments.

The contemporary treatments of the sacraments do not deny what G. has stressed so strongly: the perfective instrumentality of the sacraments. Rather, they are incorporating into the theological appreciation of sacraments the rich advances in scriptural and patristic studies, as well as the richer appreciation of man and the human situation which is the fruit of the present stage of philosophia and theologia perennis. These are the values
BOOK REVIEWS

which are being incorporated into a richer, if more elastic, understanding of "sacrament."

Alma College

Joseph M. Powers, S.J.


Composed mainly of papers and articles which had already appeared in Marian Studies, the American Ecclesiastical Review, the three-volume Mariology edited by J. Carol, and the Proceedings of the Catholic Theological Society of America, this book offers, as the author's introduction avows, not a complete theology about the Mother of God, but rather what Fr. Vollert regards "as reasonable solutions to some problems that have not yet received a wholly satisfactory clarification."

Although the contents are not new, and despite several repetitions in the course of its eight chapters, A Theology of Mary is a welcome and timely publication. In some Catholic theological circles today, attitudes toward Mariological treatises range from uneasiness to open hostility. For example, reviewing Mary, Mother of the Redemption, by E. Schillebeeckx, O.P., a leading ecumenist objected to the appearance of yet another book on Mariology, distinguished between "theologian" and "Mariologist," and concluded with the prayer, "O admirable Virgin Mary, deliver us from Mariology!" The mere fact that a dogmatic theologian of V.'s stature—a foreword by John Courtney Murray pays just tribute to his high theological competence—should at this juncture choose to collect and republish his Mariological studies ought to give pause to such partisans of a false irenicism; certainly, a dispassionate reading of A Theology of Mary should serve to dispel several of the misconceptions and prejudices which seem rife among anti-Mariologists.

Chap. 1, "The Structure of Marian Theology," cogently vindicates the right of Mariology to be regarded as part of the science of theology and to be elaborated as a distinct, though by no means separate or isolated, treatise, without which the rest of theology would be incomplete and defective. Due emphasis is made of the requirements to be met by those who would construct a truly scientific Marian theology. Their task "is the investigation of facts, not of possibilities"—facts originating in God's wise and freely devised and freely revealed plan, a plan which "cannot be fabricated by us through a process of logical deduction, as in the science of geometry." Hence, the Mariologist must always go back to the remote sources of divine revelation,
Scripture and tradition, after first interrogating the proximate source, the magisterium (which includes the liturgy). The speculative stage of Mariology must always remain in contact with and depend upon the positive theology of the magisterium and of the remote sources.

If Mariology is to be a distinct, truly scientific, and organic treatise, it demands a fundamental principle to give it order, unity, and coherence, and to distinguish it from other theological treatises. The need of such a principle, that it should be a single or simple primary principle rather than composite or twofold, and the identification of this single principle are the burden of chap. 2. Here, as already in the first chapter and repeatedly in later ones, V. effectively champions the Blessed Virgin's divine maternity (in its integral concept) as the desired principle, in preference to “Mary's Coredemptive Mission” (L. Everett, S. Alameda), the twofold principle of “Mother and Associate” of the divine Redeemer (J. Bittremieux, J. Keuppens, etc.), “Mother of the Whole Christ” (N. Garcia Garces, G. Roschini), “Mary, Prototype of the Church” (O. Semmelroth), “Mary's Fulness of Grace” (A. Mueller), “Mary as the New Paradise” (C. Moeller), and “Mary the Perfectly Redeemed” (K. Rahner).

Chap. 3, on “Mary and the Church,” sheds valuable light on a theme which is to the fore in the Marian chapter at the end of Vatican II's dogmatic Constitution on the Church, Lumen gentium. Noteworthy is the author's insistence, in pages written some years before Pope Paul's proclamation on Nov. 21, 1964, that our Lady is indeed Mother of the Church (cf. pp. 122–26, 177–78). In this chapter V. also upholds the position of “productive coredemption” on Mary's part, against theories of merely “receptive coredemption” as espoused by H. Koester and O. Semmelroth, whose views are examined and refuted not only here but also and at greater length in the fourth chapter.

The remainder of the book offers valuable studies on “Mary in the Mystical Body” (chap. 5), “The Holiness of Mary” (chap. 6), on her spiritual maternity and (formal and proximate) coredemptive role, a role not co-ordinate with but subordinate to and in dependence on that of Christ (“Mary and Salvation,” chap. 7), and on “Development in Marian Dogma” (chap. 8). V.'s tentative solution to this problem of dogmatic development is formulated as follows: “the Church, and especially its collegial magisterium culminating in the Pope, is empowered by divine illumination to read progressively in the initial deposit the full truth which God the Revealer meant to include in the concepts, propositions and formulas in which his message to mankind is expressed.”

The reviewer, who finds himself in substantial agreement with all of
V.'s major positions, is happy to recommend *A Theology of Mary* as an outstanding contribution to Mariology. It is distinguished by its sobriety and balance, its careful and solid argumentation, its fair and penetrating analyses of opponents' positions, its methodological soundness, and its clarity of expression.

*Immaculate Conception Seminary*  
*Darlington, N.J.*

**George W. Shea**


His previous writings have already demonstrated Abbé Laurentin’s amazing command of history, his ability to articulate it into meaningful shapes and movements, and his cleverness at seizing on the telling fact or the apt illustration. The present work applies these gifts effectively to a subject which has particular need of them: the Marian movement. He sketches its history: the impetus given to Marian cult by the Council of Ephesus (431), the flowering of Latin Marian piety in the twelfth century, the note of bitter controversy injected by the debates over the Immaculate Conception from the fourteenth to the sixteenth centuries, the exuberance of Marian devotion in the seventeenth and nineteenth centuries, and finally the emergence of a “movement” soon after World War I. This was a gathering of forces in a concerted effort to promote beliefs, devotions, and dogmatic definitions relative to the mediation of graces, the coredemption, etc. It engendered an unprecedented volume of publications, societies, and congresses.

This development has provoked a reaction, which is often called minimalist, but which is characterized also by a scientific spirit of rigorous criticism (as opposed to the mystical, devotional enthusiasm of the “movement”), an impulse to return to Scripture for the dominant and almost exclusive inspiration of thought about Mary (vs. a confidence in later tradition), a concern for integrating Mary into the structure of the Church (vs. an impulse to emphasize the glory of her connection with Christ), and an inclination to restrain Marian piety within the sobriety of the liturgy (vs. an affection for private devotions often originating in apparitions).

L. demonstrates that the two tendencies thus grossly outlined are far too complex and intermingled with one another to be handled adequately by the simplistic categories “maximalist and minimalist,” “Christo-typical and ecclesio-typical,” or “mystical and critical.” He contends, furthermore, that the duality (which, for all its confusion and complexity, is real) springs
ultimately from complementarities essential to Christian religion and spirituality. In conclusion, he seeks to discriminate between the right and wrong on either side, and suggests guidelines for a synthesis.

A regrettable bias is noticeable in L.'s presentation. He habitually characterizes the Marian enthusiasts by their most exaggerated and ridiculous aspects, citing colorful illustrations with relish or sarcasm, whereas his sober accounts of the (minimalist?) reaction generally represent it as reasonable and understandable, even when wrong. This imbalance hardly represents L.'s personal views, for his own writings, by their healthy blend of science and reverence, have done more to achieve the synthesis he advocates than those of almost any other living theologian. Perhaps he is here bending over backwards to dissociate himself from the excessive enthusiasts. But in large part the bias is provoked by the nature of the material: excesses in Marian piety readily lend themselves to comical caricatures, whereas deficiencies are merely tepid and colorless.

But this phenomenological contrast is indicative of a deeper mystery, which L. has perhaps not taken sufficiently into consideration. The holiness of Mary's role in the Incarnation defies conception, and her spiritual influence on those seeking to be "born again" in the image of her Son far exceeds the measures which "reasonable Christians" are used to assign to her. The great Marian saints, sensing the immensity of this mystery, have exasperated human language in the attempt to express it. They have made affirmations and embraced devotions which look like folly to more sober minds which have not realized the grandeur of the reality deeply enough to be intoxicated by it. The extravagances of the former, sometimes only apparent, sometimes real but incidental and secondary, embarrass the rational theologian, whose vision of the structure of the mystery is not always matched by an experience of its depths.

It is not always easy to distinguish the authentic exclamations of the saints from those released by ungoverned sentimentality. But this very difficulty should warn the historian to beware of facile classifications which smugly set all the viewpoints in clearly defined places, as if they were pieces on a chessboard. L. is not always exempt from this reproach; nevertheless, he has made a solid and enlightening analysis which should be the starting point for all future discussions.

The translation is smooth and readable, but not always reliable. It flattens out the nuances of the original, and occasionally lets troublesome sentences drop out altogether.

*University of Notre Dame*  
EDWARD D. O'CONNOR, C.S.C.

In his Foreword Dr. Bourke calls his book a "doctrinal biography," which is an accurate description, especially if "biography" be stressed. The title, on the other hand, might lead one to expect something rather different from what B. has in fact given us—less concerned with biographical detail and rather more with the idea and ideal of sapientia, as St. Thomas received this from tradition and rethought it in terms of his own insights and experience. I say this at once, to obviate misunderstandings: this is an excellent biographical account of St. Thomas' working life—perhaps the best so far written in any language; it is less satisfactory as a chapter in the history of an idea which was also a moral ideal. The nature of the "wisdom" that Aquinas sought is only indirectly and somewhat vaguely indicated. One knew already, of course, that, whatever it was, this wisdom he sought and found was exquisitely contemporary in the second half of the thirteenth century; a deeply original synthetic organization of the new cultural materials that were fermenting and conflicting in the West just then was of its essence; and one is exceedingly grateful to B. for showing the Thomist synthesis as growing out of precisely those materials. And to the extent that he has done this, his title is justified. It would be silly as well as ungrateful to complain that he has not written a different kind of book—a book that would analyze the idea of sapientia (especially as distinct from scientia on the one hand and stultitia on the other) transmitted to the West by Augustine, and would show how, after its reaffirmations by St. Bernard and the Victorines in the twelfth century, the idea was revised by St. Thomas in view of the new Greek and Arabic materials. Such a work would have had to focus more on ideas—at the cost, probably, of much of the biographical detail so scrupulously and lucidly set out in the one under review.

The eighteen chapters divide into nine pairs, each of these comprising a chapter mostly concerned with exterior details followed by one devoted to Thomas' intellectual life. Thus the outer and inner aspects of the Saint's life are shown successively, from his boyhood and youth in South Italy, in that feudal milieu from which he so resolutely broke away, to his return to the same region to die thirty years later, tired and prematurely aged, but famous now and with his vast achievement behind him. B. has very carefully sifted all the biographical sources and gives abundant footnote references. His exposition is quite dispassionate; it takes little account of stories of miracles and is not, in the ordinary sense, in the least "pious." While fully acknowledging Thomas' holiness, it lays far more stress on his qualities as scholar, teacher, and thinker—especially perhaps as scholar and teacher.
The prodigious personal effort represented by Thomas' Aristotelian studies is very well brought out, as is his thorough involvement in academic work ("He was very much the university professor"). Here I touch on two aspects of St. Thomas' life which B. treats particularly well, though perforce rather briefly: the writing of the Aristotelian commentaries, falling mostly within that astonishingly fertile period, the climax of Thomas' career, ca. 1265-72; and then, a very different matter, his part in the controversy with the secular Masters at Paris who were trying to prevent the Friars, both Dominicans and Franciscans, from teaching in the University. The Friars got their way, of course, since they had the Pope behind them; but the argument between them and their adversaries had in a sense, I think, its continuation in a good deal of the late medieval opposition to the Friars, through Boccaccio down to Lorenzo Valla. Echoes of the debate about the rightness of taking vows are audible in Dante's *Paradiso*, Canto 5. With such repercussions B. does not, however, concern himself. What he does bring out very clearly, with his account of this controversy and still more of the more widely-ranging ones that preceded and followed Bishop Tempier's famous Condemnation, in 1277, of the "dangerous novelties" circulating in the University, is the amount of theological opposition Aquinas had to contend with, especially in his later years, and how very prompt and resolute he was in defending his positions. One is left with a sharp impression both of the toughness of his character and of his relative isolation. There was nothing, certainly, "official" about Thomism in those days.

Having worked over much of the same material as B. (though not so thoroughly), I may be allowed to express a certain dissatisfaction with his treatment of a few points. He might well, it seems to me, have made more of the impression, so emphatically recorded by all the early biographers, of novelty made by Thomas' teaching right from the start of his academic career. B. does not even ask two interesting questions at this point: (1) Just what was it that struck contemporaries as novel about Thomas' mind? (2) How could such thorough traditionalists as Tocco and Gui, in any case, find novelty admirable in a theologian? The latter question, if pursued through thirteenth-century culture, would raise a number of interesting topics—some of them not unconnected, incidentally, with the title of Dante's *Vita nuova*. Again I cannot help feeling that B. might have shown more interest in Thomas' refusal to continue writing the *Summa* after that strange "trance" during Mass on Dec. 6, 1273; his account of this sublime moment in the Saint's life strikes me as cold and incurious. Again, he might, with much advantage to his presentation of Thomas' human personality, have made more use of the First Canonization Inquiry, and (if I may say so)
have, when citing it, given references to my translation of the bulk of it (not merely of “some sample passages,” p. 227) in my 1959 Life, which he is good enough to call “reliable,” (p. viii). Finally, a few items might have been added to the footnote references; I have noted the following omissions: p. 28, of M. B. Crowe’s article on Peter of Ireland in Studies 45 (1956); p. 48, of F. Ruello’s edition, in Traditio 12 (1956), of St. Albert’s commentary on Ps.-Dionysius’ Divine Names; pp. 48–51, of any mention of B. Nardi’s various important studies comparing Albert’s philosophy with Thomas’; p. 112, concerning the hymn Adoro te, of F. J. E. Raby’s note in Speculum 20 (1945).

Cambridge, England

KENELM FOSTER, O.P.


Ramón Lull (1232–1316) is one of the most universal personalities of the Middle Ages. He excites our admiration as mystic and missionary, as poet and Christian philosopher. In the course of a life filled with action, he carried on an astounding literary productivity. We know that he composed about 292 works, some of them very extensive. Of these, about 256 are extant, although about 100 are still unpublished. Many of these works were written in Arabic, but these are now only partially extant in Latin and Catalan translations. Other works were written in Catalan, and still others in Latin. Because Lull is the founder of the Catalan literary language, scholarly interest centered until quite recently on these works. The elaborate edition of the Catalan works which was begun in 1906 in Palma de Mallorca now includes 35 works in 21 volumes.

For the Latin works the situation is much less favorable. The great edition of Mainz which was planned by Ivo Salzinger (1669–1728) contains in eight folio volumes only 48 Latin works. Although isolated individual smaller works have been edited since the First World War, a critical edition of the Latin works was undertaken only in 1957 by Prof. F. Stegmüller of Freiburg im Breisgau. Matching this increased interest in the Latin works, scholars have directed their attention more and more toward the determination of Lull’s position in the history of Western philosophy and theology. Important studies have appeared on the sources and evolution of his teaching, as well as on the history of Lull’s considerable influence in the Renaissance. The author of the present work has made significant contribu-
tions in all these areas; he now provides us with the most thorough and penetrating treatment of Lull's doctrine which has yet appeared.

Although the primary purpose of the book is a presentation of the basic principles of the Lullian Art, P. prefaces his treatment with a brief biography in which due account is taken of the latest research. Here the most important results are the determination of the dates of Ramón's birth (1232/33) and conversion (1263), as well as the establishment of a close connection of his life with the House of Aragon, and above all the reconstruction of the decisive moment of the discovery of the Art.

P.'s central concern is, however, with the principles of the Art (i.e., the absolute principles, bonitas, magnitudo, etc., and the relative principles, differentia, concordantia, etc.). The emphasis throughout is on the principles as value concepts. From Lull's earliest works on, it is clear that his thinking is directed toward a personal contact with a personal God. P. exemplifies this with the doctrine of the absolute first intention (i.e., the ordering of all human activity to this contact) and the symbolical thinking of the Liber contemplationis (1271–73). At this stage the principles already play an important role, but their transcendental significance is not yet clearly seen.

With the discovery of the Art (1274), the principles become general principles, anterior to all the special sciences. As such, they refer equally to the ontological and logical orders, and naturally carry forward into the ethical realm. P. accordingly divides his treatment into three sections. In each section various key works of Lull are taken as the basis of the presentation, so that at the same time that the principles are explained, the reader is made acquainted with the most important works of the Lullian corpus. Thus, the first section (the Art and ontology: Book 2, chaps. 1–6) is based on the two works in which the Art found its definitive form, the Ars inventiva (1289/90) and the Ars generalis ultima (1308). In the second part (logic and the doctrine of signification: chaps. 7–8) important works of Lull's late period are analyzed: De significatane (1304), De ascensu et descensu intellectus (1305), Logica nova (1303), De novis fallaciis (1308). In the final section (ethics: chap. 9) the two pendants to the two first-mentioned works are studied, the Ars amativa (1289/90) and the Arbor philosophiae amoris (1298).

It is because the principles are value concepts that they are open to this transcendental interpretation and make possible an ascent from the world to God, as well as a corresponding descent from God to the world. The whole of creation thus becomes a mirror reflecting the presence of the spirit. For this reason the principles can serve not only as an ars inventionis; they are in the last instance a path to contemplation. Where the Art leaves off, there
opens the door to mysticism. This, P. emphasizes, is the most significant aspect of the principles as value concepts—the reference of the spirit to the transcendental and yet intimately present Thou.

This presentation of Lull's teaching is unfolded against the background of the sources and evolution of the Art. The approach to Lull is not easy. He is not to be understood via Thomas or Bonaventure. Consequently, P. has concerned himself especially with the determination of the intellectual situation in which Lull's doctrine of the principles was developed. He makes it abundantly clear that Ramón's teaching, in spite of many similarities with Aristotle, is shot through with a Neoplatonic point of view not unlike the Christian Augustinianism of the Latin twelfth century. Many points of contact with Richard of St. Victor are indicated. At the same time P. opens again the question of Lull's relation to the kabbala, showing remarkable parallels to the Sefer yeẓirah. Many references to Ibn Sinā and al-Ghazālī make it also probable that special studies of Lull's relation to the Arabs would be very rewarding.

Freiburg im Breisgau

CHARLES H. LOHR, S.J.


D.'s book is one of the first to appear in the Nouvelle Clio series. Every volume in this collection will have the same threefold structure: an ample but select bibliography of primary and secondary sources, a narrative section intended to bring the reader up to date on the topic or period under discussion, and a final section pointing to areas of study which call for further research. When the series is completed in forty-six compact volumes, it will form an Histoire générale ranging from earliest antiquity to the present day. It is meant to be of use to teachers and even, in a more modest way, to research scholars. Naissance et affirmation de la Réforme follows the format of the series and can perhaps best be evaluated by a brief review of each of the three sections in turn.

The bibliography is made up of 708 different entries, divided into twelve general categories. With the present-day proliferation of studies on the Reformation, D. surely had no difficulty reaching this high number, especially given the fact that the book covers the history of Protestantism from its origins to the age of Pietism and Methodism. It would be hard to imagine, however, a more judicious selection than D. has made. The footnotes in the second section of the book complement this formal bibliography, adding new titles for topics more specific than allowed for in the first part.
As is inevitable in such an undertaking, there are a few omissions which are a bit disconcerting—e.g., G. H. Williams, *The Radical Reformation*—but in general the bibliography very adequately fulfils its aim, even for books in languages other than French and German.

The second part presents the story of the Reformation from the sixteenth to the eighteenth centuries. D. strictly limits his study to Protestantism and *ex professo* treats of the corresponding Catholic reform only insofar as it acted upon the Protestant milieu, i.e., principally under the negative aspects of the Counter Reformation in the strict sense of the term. D.'s study is markedly sympathetic to the Reformation, and his approach results in a narrative which highlights the genuine religious values of "la Réforme.” One can only wonder why, in a collection as extensive as *Nouvelle Clio* proposes to be, a corresponding volume was not assigned to the Catholic reform of the sixteenth and seventeenth centuries, a movement to whose importance and profound spirituality D. on several occasions calls attention.

As for most studies in this much-discussed field, there are a number of questions one could raise about points of interpretation and the factual basis upon which certain judgments are made. For a perfectly balanced study, for instance, one feels that somewhat more space and attention could be given to the ambiguities and animosities which D. occasionally suggests the Reformation harbored within itself, and from several of his observations one comes to suspect that his grasp of questions which lie outside the strict confines of Reformation history is less firm than one might hope. His remarks about the Rhineland mystics (pp. 58–60), Erasmus (pp. 73–74), and the Council of Trent (pp. 75, 168, 356–58) are cases in point. There are, moreover, a few insinuations whose irritation value is indeed great, e.g., in speaking of the efforts of Catholic missionaries in the Protestant areas of France during the reign of Louis XIV: "Il y eut des conversions, et même des conversions sincères chez ceux qui entendaient mal les questions dogmatiques" (p. 197). D.'s intention to be fair, however, is clear, and the critical student or teacher will be able to use this section of the book with as much profit as the first.

The third section is especially valuable in the concise histories of the historiography of several problems which it takes up—e.g., the causes of the Reformation, the relationship between Protestantism and capitalism, etc. For many readers, some of the most enlightening pages of the book will be the last, in which D. points out in some detail how certain religious, social, and cultural phenomena paralleled one another in Protestant and Catholic lands in the sixteenth and seventeenth centuries. This leads him to
reflect that at the very moment when their hatred for one another was at its height, Protestants and Catholics were more alike than either of them dreamed.

University of Detroit

JOHN W. O’MALLEY, S.J.


Dawson’s work (Foreword by Douglas Horton, Dean of the Harvard Divinity School) is, as one expects from this master, an excellent presentation of the historical dramas underlying the divisions of Christendom. Brief, concise, though materially and substantially comprehensive, D.’s views are firmly stated, but not without a conciliatory assessment of opposing positions. Here is a full understanding of the causal, rather than casual, nature of history blended with an uncommon philosophical and theological insight. The precise record of events accompanied by a diagnostic evaluation of the circumstances, conditions, and characters that affected or were affected by them sets D. apart as a historian par excellence.

The present work is a compilation of a series of lectures on the dividing of Christendom covering the period from the Reformation to the French Revolution, given by Dawson as first incumbent of the Charles Chauncey Stillman Chair of Roman Catholic Studies at Harvard from 1958 to 1962. Contained in eighteen brief chapters, D.’s approach may be seen in some of their headings: “The Cultural Consequences of Christian Disunity,” “The Decline of the Unity of Medieval Christendom,” and “The Renaissance,” all of which are well treated. In chapter 4, “Martin Luther and the Call to Revolt,” Dawson traces the continuity of the Erasmian tradition prevailing in modern Protestantism over Lutheranism despite the latter’s impact on “The Revolution of the Princes.” The Reformation in England and France, as contrasted with that in Germany, provided an opportunity for the state to assert its strength still further by identifying itself with the national religion, thus creating a national church. Two chapters, “The Reformation in England” and “The Reformation in France,” emphasize this trend, the latter especially underlining Calvin’s influence on John Knox, through whom the theology and organization of Geneva provided the basis for the Scottish Kirk and eventually of English, Irish, and American Presbyterianism. The Catholic Church’s counteraction is presented in “The Council of Trent and the Rise of the Jesuits,” where the sharp line between Catholicism and Protestantism is marked by antagonism and militancy. D. next turns his attention to Western culture and attempts

The detailed index is especially valuable in isolating many of the miscellaneous items treated in this work. If any weakness exists, it would appear to be the need for a more detailed analysis of certain crucial points, such as the inherent differences and contrasts existing in the Devotio moderna and Hussiana, and the pre-Tridentine Catholic revival, in order that the Reformation and Counter Reformation thesis be set in proper perspective. Such historians as Jedin, Janelle, L. Christian, Dolan, and others attempted to show that both had their roots in the past and followed their own pattern of development. The brevity of these essays may have imposed limitations on such analyses, despite the obvious need for them. Although D. reveals little that is new in the present work, nevertheless the master's touch is evident in its scholarly maturity, its calm and factual presentation, and its precise and brilliant exposition of a theme with timely interest for everyone.

Rosemont College, Pa. LUDVIK NEMEC


Eucharistic theology is crucial for the Anglican Church. The Tractarians found it so, and it is fascinating to watch in the pages of this penetrating and detailed study how they gradually drifted into a crisis as their Eucharistic theology was elaborated. Theirs was primarily a liturgical revival and aimed at changing the pattern of Anglican worship, and the theology that this revival required had to be rediscovered from the past. H. has spent a long time on his sources and has brought to light a hitherto-unknown treatise
of Keble on the Eucharist and Pusey's lecture notes of a course on Types and Prophecies of the Old Testament (a course of which Faber wrote that it seemed as if a live coal from the altar had been placed on his lips), while the MSS. of Newman's unpublished Anglican sermons at Birmingham have been searched for material too. In the course of writing the book, it appears, the author became a Catholic.

The greatest Tractarian theologian, and one of the most neglected, was Robert Isaac Wilberforce, Archdeacon of the East Riding in the Archdiocese of York and brother to the famous Bishop of Oxford, Soapy Sam. Robert wrote a book on the Incarnation (1849) and then his chief work, *The Doctrine of the Holy Eucharist* (2 eds., 1853; 3rd ed., 1854). Replies of varying length and vehemence came from James Taylor (1855) and William Goode (2 vols., 1856), and Wilberforce became a Catholic, dying at the early age of 55, soon after he had received minor orders. His loss to the Catholics in England was immense, and Newman always kept his picture close by the altar in his private chapel.

Queen Elizabeth probably never quite made up her mind what she believed about the Eucharist. Articles 28 and 29 seemed to establish a fairly extreme view that suited Calvinists or Zwinglians among the Puritans of the time, but when in 1571 the Anglican bishops were required to sign the Articles, they used a copy of the 1563 edition (Jugg & Cawood), from which the most extreme Article 29 was missing, while Edmund Guest, one of their number (who was well known to hold a Lutheran doctrine of consubstantiation), was able to boast that Article 28 "was of my own penning." Cheney, the bishop who ordained Campion a deacon in 1568, was Lutheran in his view of the Eucharist; he never signed the Articles and was never called to account. Thus there was an initial ambiguity about the position and meaning of the Articles that Tractarianism forced once more on the attention of the Anglican Church.

Wilberforce approached the Eucharist through the theology of the Incarnation and of the Church. H. has wisely given a broad survey of this Incarnational ecclesiology, which was common to many of the Tractarians. If Newman cannot be shown to have read Möhler, it is quite certain that Oakeley had done so by 1841 and that the view of the Church as the extension of the Incarnation was public property at Littlemore. From this to an acceptance of the Catholic belief in the Real Presence was but a step. Tracts 27 and 28 had been a reprint of the attack on transubstantiation by Cosin (one of the chief authors of the Prayer Book of 1662), but H. is able to show that this was rather a tactical move to confound their critics than an expression of belief on the part of the Tractarians themselves. Manning
wrote to Wilberforce urging him to read Suarez and Vasquez, while it was
Newman's insight that enabled him to argue to a parity between what
Nicaea had done with the term *homoousios* and what Trent had done with
*transubstantiation*. Wilberforce was somewhat handicapped by not having as
one of his tools the middle term from the trichotomy *sacramentum, res et
sacramentum, res*. He writes often of the *res sacramenti* when he means rather
the middle term.

Pusey, who did not go all the way with the other Tractarians, yet was
ready to insist that the sacrificial character of the Eucharist is not exhaus-
tively defined by calling it a sacrificial meal; the place of sacrifice was an
altar, not a table. Wilberforce saw in the Eucharist a real act on the part of
Christ and spoke of an identity between the act of Christ and that of His
ministers. H. (p. 216) puts this on record from a letter Wilberforce wrote
to Pusey in 1851. Even on the epiklesis, Wilberforce had a principle of recon-
ciliation for East and West when he enunciated that "the Spirit cooperates
in the actions of the Son because He perpetually proceeds from Him"
(*Doctrine of the Eucharist*, p. 287). He also defended the adoration of the
Eucharist, though Keble would have none of it. So many of the questions
raised by the Tractarians are actual in our days of liturgical revival that
one hopes H.'s book will be widely read, especially on the Continent, where
very little is known of this phase of the Oxford Movement.


*Comentarios al Código de Derecho Canónico 2–4*. By M. Cabreros de
Anta, C.M.F., A. Alonso Lobo, O.P., S. Alonso Morán, O.P., L. Miguélez
Domínguez, and T. García Barberena. *Biblioteca de autores cristianos* 225,
xxxvi + 705, xxiv + 799.

The present review is intended briefly to complete the report of this four-
volume commentary on the Code of Canon Law, of which the first volume
and some general characteristics were described in *Theological Studies*
25 (1964) 466–67. The latter three volumes contain respectively the com-
mentary on canons 682–1321, 1322–1998, and 1999–2414. The last includes
twenty-one appendixes of documents and an index of the entire work accord-
ing to subject matter. Among the documents (Spanish versions of the classic
documents on marriage and secular institutes, the 1953 concordat between
the Holy See and Spain, faculties of apostolic delegates, etc.) there appear
the *Motu proprio* "Pastorale munus" and excerpts from the Constitution on
Sacred Liturgy of Vatican II, with references to the loci in Vols. 1–3 which
are modified by their provisions.
The commentary on sacraments, occupying most of Vol. 3, is confined almost exclusively to the canons themselves, with little enlightenment or enrichment from theology. Indeed, some positions are stated rather too simply, in view of the current status of discussion (e.g., the explanation of indulgences for the living as an act of jurisdiction directly absolving the debt of temporal punishment, or the assumption that use of reason and danger of death regard unquestionably the validity of the anointing of the sick). Neither is the act required for justification, in case of the impracticability of baptism in re, explained with sufficient clarity and accuracy (2, no. 56). But the point is sharply made that the addition of ordinary water or olive oil to the diminishing supply of baptismal water or consecrated oils is not allowed indefinitely, but twice only—"iterato" (2, no. 53). In general, though the presentation is original and independent, the substance of this section is not significantly different from other recognized and reliable commentaries. The treatise on procedure (Book 4 of the Code) is thorough, with a good deal of attention to legal theory. The same is largely true of the section on penal law, in which the emphasis is more on the general principles than on the exposition of particular delicts, with an extensive and interesting introduction on penal theory in general.

In accordance, presumably, with the needs of its intended readers, the commentary is long on such points as private oratories, benefices, sepulture, and Catholic Action. It is surprisingly short in other areas, e.g., on the obligations of Sunday and holyday observance (can. 1248), possibly because these are expected to be expounded more at length in treatises of moral theology—though it is observed that while these duties are founded in natural law, they are formally ecclesiastical precepts. Also with a view to readership, perhaps, the bibliography, both general and in the footnotes, is disproportionately limited to Spanish sources; less explicity, it is not very contemporary, particularly in the matter of periodical literature.

It is not an auspicious moment for the appearance of new commentaries on the entire scope of canon law. While the present work has been competently and carefully elaborated, with many passages of interest and value, it seems likely that its merit as a whole will consist more in its service as a good vernacular commentary for a particular audience than in any new or profound contribution to canonical science in general.

Woodstock College

JOHN J. REED, S.J.


With three of its eleven essays written by contributors who are not
professors at the Academia Alfonsiana, the Academy has fulfilled its promise to open the series to a wider source of authors. It has also promised that some future editions will deal with a unified theme, a unity not to be found in this volume, which deals with (1) scriptural sources of moral theology, (2) conscience, (3) special moral theology, and (4) pastoral themes.

First, scriptural sources. Together with a sketch of the history of the Academy, there is printed a work by its founder, L. Buijs, C.SS.R., which reveals his early concern (1944) for a renewed evangelical moral theology. Centering itself on Christ and His love, it will assume the material of natural law within its orbit. In a similar vein J. Endres, C.SS.R., insists that as a science moral theology needs more than the moral truths which can be discovered by exegesis. Opposing a trend represented by Barth and Brunner, Endres argues that other sciences, including philosophy, are necessary to decipher for other times and cultures the speech and language in which revelation occurred. To distinguish the divine word from the veil of its outward and cultural forms and to reapply it today, some kind of philosophy of “natural law” is necessary to extract what is common to man in all cultures; yet, exegesis cannot be neglected. In a study which consists of exegesis rather than theological development, R. Koch writes that the key biblical theme of “the imitation of God” can be found already in the OT. The theme of imitating divine holiness, crystallized in Leviticus and the Prophets, includes the notion of imitating God’s mercy and love.

Second, conscience. In the second of three studies on St. Alphonsus’ doctrine on probability, D. Capone, C.SS.R., presents a scholarly demonstration that Alphonsus not only retained a truly moderate system of probabilism in the face of political pressure, but also differed with Patuzzi on the ontological basis that since liberty is a gift of God to the person, man is not obliged to give it up in the face of a doubtful and therefore unpromulgated law. By appealing to the person rather than to nature alone, Alphonsus avoided the minimalism to which an appeal to mere law is always open.

If conscience is endowed with freedom, its moral force is of an absolute character. This participation in the absolute is what A. Hortelano, C.SS.R., means by the Christian “superconscience.” Especially for the Christian is conscience a personal call from God. With the Father as its ultimate font, the ideal Christian conscience strives to be “the conscience of Christ in the Christian,” the interiorization of Christ’s voice speaking through the whole Church. Hortelano writes beautifully of the function of the Spirit, in whom the Christian applies Christ’s kerygma to the concrete circumstances of life. It is by contemplation not merely of law but of the person of Christ that
the Christian will come to the normal conscience to be fulfilled only in heaven.

Third, special moral theology. Verging on the hyperanalytical, K. O'Shea, C.SS.R., insists on the psychological primacy of love in the act of faith. This love begets a natural wonder, reverential fear or awe. Since religious awe remains intrinsically natural and antecedent to divine faith, the pastoral ministry should stimulate it from every sphere. In an excellent essay on the moral value of personal intimacy, B. Peters concludes that the problem of narcoanalysis stems not from the morality of drugs but from the inviolability of personal intimacy; for intimacy should be revealed only within an atmosphere of intimacy and with freedom. Since the end of intimacy is not egoism, some intrusion for the common good can be justified by the double effect and with proportionate motives, but at other times human justice will experience its limits. It is on the terrain of intimacy that we must recognize and deal with the problems of secrecy, and of intrusion by the press, reporters, hidden cameras, the lie detector, and certain required psychological tests. Peters' phenomenological description of intimacy is an excellent concretization of what is meant by ipseity and the mystery of the person. Intimacy is both cause and effect of a truly intersubjective and personal relationship. The experience of true solitude is possible only if it is founded on a solitude of two, the I becoming conscious of itself only in front of a thou who is also heard to say "I" and "you." This truth applies especially to man's relationship with God, who exists at his most intimate heart. Intimacy calls for discretion, sympathy, and reverence from others. In fact, the greater the personal intimacy, the more respectful will be the distance of reverence, e.g., in the face of undeliberated exteriorizations of sorrow, love, or religious experience. Intimacy and psychic balance call for modesty on the part of the subject. The inmost self is not to be revealed at all times and places. The fact that schizophrenics think they are so exposed is part of what cripples them.

Fourth, pastoral theology. In a good defense of pastoral theology's right to use a nonscholastic method, S. O'Riordan, C.SS.R., overemphasizes the autonomy of a scholastic method from the kerygmatic and salvific. Apparently identifying dogmatic theology and the scholastic method, the author seems overly content with the fact that the scholastic method is nonhistorical, idealistic, and not directly preparatory for pastoral action. Moral theology seems to be relegated from the area of application to that of mere principles. Impressed with the "upper-class" penitent's responsibility for social justice, B. de Margerie, S.J., would have the confessor make
an inquisition with many questions which the penitent should be taught rather to ask himself. In the final essay, T. Fornoville criticizes Francis Jeanson's *Foi d'un incroyant* as atheistic humanism and relativism, but adds that the Christian's best reply to Jeanson is to work for the betterment of an earthly city not opposed to an authentic humanism.

Conception Abbey, Mo. 

Roderick Hindery, O.S.B.


This volume contains papers delivered at the 1963 Institute of Pastoral Psychology at Fordham University by experts from the disciplines of psychology, psychiatry, medicine, sociology, counseling, and pastoral theology. In the first section, concerned with the sociology of marriage, dangers to the structure of American family life due to the isolation of the family from an extended kinship group are pointed out. Formerly, immigrant culture groups preserved the stability of family life; but with exaggerated notions of romantic freedom, too many young American couples have cut themselves off or have been cut off by force of occupation from the support of relatives and friends, with the result that in time of crisis they are without help and sometimes allow their union to be dissolved. Other dangers include the lack of integration between the family and the occupational role of the father, and the gradual loss of important functions which the family once fulfilled and which made the family a crucial necessity to its members.

In the second section, concerned with preparation for marriage, disturbing problems are ventilated. Fr. William McManus asks: "Why have some of our people severed their thinking about divorce, contraception, and the like, from the total design of Catholic thinking about marriage and the family? Is this an indication of a drift toward a personalist view of marriage so typical of our culture?" (p. 55). Robert McNamara, S.J., presents a dilemma: "As we encourage Catholic education and upward mobility, as we move further from the immigrant Catholic ghetto, we also seem to encourage the adoption of the secular American values which tend to weaken the system of values known as the Catholic faith" (p. 90). Addressing himself to widespread loss of faith through the mixed-marriage situation, he suggests two objectives, one short-run, one long-run. In the short run, "the priest must do his utmost to dissuade the Catholic, particularly the Catholic male, from entering a mixed marriage. But the word is dissuade, not forbid" (p. 91). The long-run objective consists in the formation of Catholics of mature
faith through instruction in accord with the intellectual standards of our day.

Unrealism is the basic cause of the failures of teen-age marriages, of which only one in ten or twenty succeeds. To remedy this situation, John McCall, S.J., insists on the necessity of better and longer preparation than the teen-age period permits. It is the business of the home, school, and church to do something to change the dating patterns of teen-agers, which have crushed real courtship. Yet, these practices are but a reflection of our culture's appraisal of marriage and the family.

In the third section, concerned with adjustment in marriage, Molly Harrower writes about the influence of neurotic trends. Demonstrating to a couple how their respective neurotic problems affect their lives may not bring about an immediate cure, but it at least alerts them to the kind of difficulties, both intellectual and emotional, which they may expect. Suggestions may be made to reduce these obstacles to a minimum.

Unfortunately, men and women have no way of knowing the degree of influence which unconscious forces have upon the selection of a marriage partner. There are so many factors involved that freedom of choice can be evaluated only on an individual basis, provided a great deal of pertinent data has been gathered. More competent premarital counseling would contribute to the avoidance of tragic marriages. Obviously, sexual adjustment will be important, as Dr. Robert Campbell points out, but I wonder whether the contributions of Dr. Campbell and Dr. John Cavanagh, who spoke later about personality development in marriage, would not be mutually refined if they were to debate the question of sex in matrimony. Although Dr. Campbell presents many insights concerning sexual adjustment in marriage, or lack of adjustment in frigidity and impotence, he engages in a certain amount of speculative Freudian folklore in his analyses of these disorders. Above all, he fails to show the relationships among the physical, the psycho-sexual, and the spiritual aspects of matrimony. At some future convocation it would be interesting to hear Dr. Campbell comment on Dr. Cavanagh: "They [the married couple] should recognize that the 'cult of orgasm' fostered by the sexists has given to many the unrealistic conviction that no sexual relationship can be harmonious unless a climax is achieved by both parties. As a matter of fact, they should be realistically aware of the fact that psychological and social adjustment contribute more to adjustment in marriage than does sexual compatibility" (p. 261).

Speaking about the working wife, Dorothy Dohen claims that the root problem of loneliness in the nuclear family is overlooked: "It is a mistake to treat most women as intellectuals and to feel that one has won the day
simply by proving that their domestic chores are at least as provocative of thought as the majority of jobs in commerce and industry. Most women are not intellectuals...; they merely want human companionship. And if life in general has moved out of the home, they want to move out after it” (p. 165). There is no easy solution to this problem; but contrary to popular opinion, there is no reliable sociological study which demonstrates that the fact of the mother's working causes delinquency, although research on this point does show a clear causative connection between delinquency and a mother rejecting or ignoring her children.

After giving a realistic appreciation of the problems involved in periodic continence, John L. Thomas, S.J., advocates what many other writers both before and since the Institute have advocated, namely, complete premarital instruction in all the aspects of rhythm, together with the establishment of family clinics and research centers concerned with the perfection of this system.

The fourth section, on marriage breakdown, is helpful to all priests in marriage counseling. Unfortunately, so many couples with serious difficulties do not approach the priest until it is too late. Since, generally speaking, he is the first one approached, he can help the couple by prudent supportive counseling until he is able to refer them to some professional marriage counselors or psychiatrists. Young priests will profit greatly by reading Dr. McAllister's analysis of psychological incompatibility.

There are so many forms of ineffective, if not downright harmful, marriage counseling that it is necessary to study thoroughly the dynamics involved and to understand the all-important notion of empathy, which Bro. John Egan clearly distinguishes from sympathy: “...Sympathy is primarily an emotional process and secondarily a cognitive one; whereas empathy is primarily a cognitive process and secondarily or concomitantly an emotional one. Again in terms of possible over-simplification, empathy may be freely translated as: 'I see (understand, appreciate) what you feel'; whereas sympathy would be expressed as: 'I feel (am immersed in) what you feel'” (p. 221).

Empathy demands in the counselor a capacity for two types of experiences: the ability to adopt the internal frame of reference of the counselee, and the ability to relate to him with unconditional positive regard or love. This point is applied to the priest as counselor by Alfred R. Joyce. Besides avoiding emotional pitfalls himself, the priest should know when and where to refer neurotic married people. Experience in counseling will eventually teach him that some couples have passed the point of recoverability, that is to say, the point of no return, when counseling is doomed to ineffectiveness.
In the last section, concerning growth in marriage, Fr. George Hagmaier observes that "even certain neurotic couples are less neurotic married to each other than when they were single" (p. 267). He adds, however, that "marriage can destroy as well as perfect" (ibid.). He questions, moreover, the precise meaning of the statement that the father is the head, and the mother the heart, of the family.

While I agree with Fr. Hagmaier that "we should stress more the complementary rather than the competitive personality traits of modern couples" (p. 270), and that teamwork is more important than emphasis upon individual rights and privileges, still it is necessary that in very important questions the father be recognized as the head of the family; otherwise, the teaching of Eph 5:21-23 is meaningless. In the previous discourse, on growth in marriage, Dr. Cavanagh had affirmed: "Satisfaction of needs in marriage is possible only when the husband assumes his proper place as head of the family. Beyond doubt one of the main causes of disruption in family life in the United States is forgetfulness of this principle. The husband and wife cannot assert equal authority. There can be only one head in the society called the family" (p. 262).

All in all, a very meaty volume. It will help those who counsel both engaged and married couples to understand that the human person develops slowly under the influence of countless factors, that his marital adjustment depends primarily upon what kind of a person he is and she is at the time of marriage, after which neither changes fundamentally, that counseling such a person is very similar to other forms of counseling, with qualifications already made. For this reason, I agree heartily with Fr. Hagmaier's conclusion: "It is obvious that one of the most important needs of our times is more adequate and probing premarital counseling" (p. 268).

*De Sales Hall, Hyattsville, Md.*

*John F. Harvey, O.S.F.S.*


Dr. Spinks, former editor of the *Hibbert Journal* and Upton Lecturer in the Psychology of Religion at Oxford, approaches his subject with authority and great competence. The survey of the many ramifications of the psychology of religion is succinct and very much to the point. As an introduction, it serves its purpose by a synthetic survey of all the basic areas of concern which had classically marked the study of the psychological dimensions of religious belief and practice. If the treatment is occasionally skimpier than the interested reader might wish, one realizes nonetheless that everything of significance has in one way or other been touched on.
There are many things to recommend this survey, not least the balance of judgment and perceptiveness which S. brings to his material. There is neither forthright rejection nor overendorsement of any position or any school. There is rather a balanced attempt at synthesis of the valuable insights offered by the wide variety of points of view which the study of the subjective aspects of religious life have come to provide. S. writes from the orientation of a man of religious belief who respects in the variety of religious phenomena with which he deals the inherent values and profound human motives they represent. From this point of view, his opening statement deserves to be quoted: "Recent studies in comparative religion show that all religions—despite considerable diversities of belief and practice—exhibit similarities which need to be explained by something more than processes of assimilation, conventionalization and cultural diffusion, though each of these factors plays an important part. These similarities spring from such facts as the universality of human needs, spiritual no less than physical; from the same impulse towards unity and completeness; and from the same awareness of powers that appear to operate within the world and yet are external to it. Man is a religious animal by birth, culture and inheritance, and as such his religious life can be examined psychologically without any verdict being passed upon the validity of his beliefs and their individual and corporate expression. The validity of spiritual truths is a matter upon which no psychologist qua psychologist can pronounce an opinion."

The survey provided by this volume, however, itself raises a further question. The psychology of religion has concerned itself primarily, though not exclusively, with objective aspects of the religious phenomenon. The anthropological concern has, in one degree or other, come to dominate the direction of the religious psychologist’s attention. There has been an intense interest in the forms and manifestations of religious practice and behavior. One begins to wonder whether the fruitfulness of this line of inquiry has begun to run out.

Although it may seem strange to say it, the psychology of religion has not yet, in any decisive manner, come to grips with the central psychological issues of the psychological dimension of religion. There has been no sustained and coherent attempt to integrate the understanding of religious experience with the broader understanding of man’s psychological experience and mechanisms. From the Catholic point of view, the question can immediately be posed in terms of the psychology of grace. The psychology of grace is still very much in the order of contingent possibility. The material which S. surveys for us does not shed much light on the inner dimension of religion. We would want a better understanding of how man’s religious position re-
lates to his psychic functioning. We can ask what the relevance and significance of religious value systems are for the organization of life experience and behavior. We need an understanding of the relationship between the structure of religious groups on many levels of organization and the kinds of religious attitudes, beliefs, and adaptations which emerge in the individual members of such groupings. We need a deeper understanding of the impact of religious belief and the acceptance of religious values on the integration of psychological functioning.

Another way of voicing this objection is to say that the psychology of religion has been basically descriptive. But there is a more useful step: it can become analytic as well. Interestingly enough, it was the great psychologist of our age, Freud, who understood this dimension of religious experience. The fact that he came to a poor understanding of religion, or that what he succeeded in understanding was not authentic religious experience, does not alter the crucial insight—that man's religious experience is tied in with the deepest levels of psychological significance of the human psyche. Perhaps this is saying no more than that there is much yet to be done before the psychology of religion can claim to have come to any profound and meaningful understanding of religious experience.

St. Andrew Bobola House, Boston

W. W. MEISSNER, S.J.


This second volume completes the translation of V.'s L'Épistémologie thomiste, making accessible the standard history of neo-Thomistic epistemology to those who do not read French. V. presents in chronological order how "the philosophers who claim to look to St. Thomas as their guide and teacher" endeavored to form an epistemology or theory of knowledge. His chronicle focuses on the nature of epistemology itself: how each thinker conceived its object, method, problems, and internal order as well as its place in a philosophical system. After his historical account, V. synthesizes the major positions taken on these aspects of epistemology and draws his own "general conclusions" as to the truth of the matter.

For its thorough scholarship, objectivity, and philosophical perception, the work merits the recognition it has long received as a valuable tool of reference and research, indispensable for the subject matter with which it deals. On the occasion of the English translation, however, one should note
(especially since the publishers omit any indication of the date of the French editions) that the "contemporary Thomistic school" which V. describes begins around 1850 and extends only to the end of the Second World War. Thus, in the second volume, V., continuing chronologically, outlines the views of Thomistic epistemologists whose first writings can be dated roughly around 1920: Noël, Picard, Descoqs, Zamboni, Olgiati, Gardeil, Roland-Gosselin, Boyer, and Romeyer. He concludes his history with the "recent" epistemological positions of Gilson, Gouhier, Jolivet, Vernaux, Wilpert, de Vries, Santeler, Forest, Söhngen, Rabeau, and Auguste Brunner.

V.'s third edition devotes considerably more space to the views of Noël, makes use of L'Etre et l'essence (1948) in discussing Gilson's epistemology, and adds a few bibliographical references of later date. On the whole, however, the third edition scarcely differs from the first (1946) and makes no pretence of describing the course of neo-Thomistic epistemology after 1945. Yet, in studying his last authors, V. was able to discern how neo-Thomistic epistemology was beginning to veer from a confrontation with idealism to one with existential phenomenology. The subsequent twenty years have confirmed his analysis. But as a result of its new direction, carried out more radically in the writings of a Dondeyne or a Müller or, for that matter, an older Van Riet, postwar Thomism has dropped many epistemological questions of the preceding decades and taken up new ones, e.g., concerning the historicity of truth, the role of myth, the nature of religious experience, the possibility of a philosophy of religion. V.'s later Problèmes d'épistémologie (1960), collecting a good number of his articles written since 1945, is, without claiming to be so, a sign of the times.

Nevertheless, V.'s original survey, even when looked at in the light of the extraordinarily rapid development of Thomistic epistemology in the two decades since it was written, does not appear as an archaism, even if many of the discussions it reports no longer hold philosophical interest. Its main lines are still relevant and illuminating today as depicting the organic preparation for and first moments of the new development. V. could conclude his historical survey: "Under the influence of existential phenomenology and the views of Etienne Gilson about medieval realism, an intuition of the I-in-the-world has been admitted; now man is situated in the universe and cognition in man. Today, critique no longer 'departs' from cognition to regain the real subject and existing things, but 'departing' from the real world, it shows the nature of the relations which unite the mind to things" (p. 278). V.'s description holds equally well for the present direction of Thomistic epistemology, even if it now explores "the nature of the rela-
tions which unite the mind to things" in a fashion more radical and extensive than was envisaged in the early forties. May the new English translation inspire some scholar to trace out the last twenty years of Thomistic epistemology as carefully and as sensitively as V. has done for the preceding hundred.

Fordham University

JOHN G. MILHAVEN, S.J.


The lack of a satisfactory philosophical foundation of cognition is felt by every serious scholar. The inability of our modern philosophical doctrines to support the entire structure of knowledge is most evident, despite many efforts in the various disciplines. Philosophers and scientists have labored especially in our most recent academic history to satisfy this need, yet the critical symptoms prevail. In his Grundlegung, Brandenstein states flatly the need for a solid, all-encompassing, exact, and intellectually substantial philosophical foundation for science and culture. But in order to achieve this aim, philosophy itself needs a sound foundation, i.e., a healthy and above all durable system constructed from bottom up. To accomplish this, the Grundlegung, a project rare in recent times, has become reality, namely, to present philosophy as a scientifically capable foundation and vehicle of the human concept of reality (menschliche Seinserfassung). B. does not claim the Cartesian strategy of starting with a clean slate; he acknowledges that many "stones" in the structure already exist; but he wishes to purify philosophy by redefining and limiting its function primarily to the investigation of the general fundamental aspects, in order to leave the specific aspects to the specific sciences. In Vol. 1 the attempt is made to present the fundamental definitions of reality and to establish its order of existence (Aufbauordnung) with the thoroughness and attention to detail typical of German philosophers. In the process, B. systematically and methodically restudies the essential questions of the two and a half thousand years of European philosophy and supplements his study with many new questions and insights. In his presentation he discusses the shortcomings and dangers of conflicting patterns of philosophical theories, why and how particular errors occurred, corrects them in his system, or points to a way of possible correction. He realizes and is the first to admit that much in his work is repetition, justified in the interest of a logical progression of a philosophical system. His style does not lend itself to casual reading; rather he invites us to study with him through the various philosophical steps to enter the philosophical spirit proper. In this process, B. adds vitally to the already existing fund of
knowledge, and some obvious and apparently needless repetitions and propositions turn out to be the cornerstone of an imposing development.

This first volume contains the three basic elements of B.'s philosophical system: ontology, "totik," and logic. Each element merits discussion here.

B. is dissatisfied with the modern delineation, as well as depth of study, of the ontological problems. Here he returns to the Aristotelian concept and redefines ontology as the study of the thing as such only, contrary to the modern concept of almost identifying it with metaphysics. "Unsere Wissenschaft [ontology] ist offenbar keine Wirklichkeitslehre, sondern noch weit von dieser." This narrows the field of ontology considerably and reduces it to a very exact science, namely, the study of the premetaphysical aspects of being. To the critic who may ask if anything worth-while could come out of such a toilsome investigation with spectre-like abstractions, and cumbersome tautologies hard to understand, B. answers pointedly: "What would a 'living' mathematics be like? It would be rather fantastic and unscientific to operate in the field of mathematics with persons, realities, and images. On the contrary, it would not be very useful to work only with mathematical definitions in the field of ethics. Every subject has its properties and needs a representative investigation proper to it.... The prerealistic aspects, however, must be studied in an exact and mostly 'dry' manner; for without the exact understanding of these aspects, we cannot grasp the complexities of life."

According to B., therefore, the thing as such has not been sufficiently explored in the past, and such a neglect cannot be tolerated in the scientific atmosphere of our time; for he who wants to deal with a science has to follow the nature of the subject with which he deals. He sets out, therefore, to bring about a more scientifically executed "phenomenological-theoretical-objects clarification" of the most basic structure of being (Urstruktur), which has not only fundamental philosophical importance but also, especially in recent years, scientific value and importance.

"Totik," a word coined by B., emerges here for the first time as a separate science within the framework of philosophy (B. establishes this fact historically and justifies its existence as a separate science). It is a systematically and methodically executed examination of the first aspects of being, namely, the essential content of being, whose clarification is also fundamental for the understanding of the nature of causality and the categories of being.

Very interesting is the transition from the first aspects of the essential content of being to the specific contents into the sphere of the natural sciences (which B. demonstrates very effectively with concrete examples),
SHORTER NOTICES

and also the historical evidences of fragments or indications of "totik" studies. Included in this historical criticism of "totik" is an analytical chapter on Goethe's theory of color. B. invites fellow philosophers to examine and further develop this science.

The third and largest part of the volume consists of an exhaustive examination of the second aspect of being, the essential form, the foundation of the truth of knowledge and thereby also of the traditional logic as the "art of proper and correct thinking," as well as many other problems in theory of knowledge and other branches related to theory of cognition. The point most interesting to this reviewer is the fundamental problem of analytic and synthetic judgments which was fundamental for Kant's critique of cognition, which, however, with B. and contrary to Kant, is capable of being clearly separated and thereby reopens the way for a scientifically based metaphysics oriented on the erfahrungsüberlegene Sein ("being that transcends experience").

Among other criticisms, he discusses the merits and shortcomings of logico-mathematicism and of symbolic logic. He is especially critical of the German idealists, whom he accuses of superficiality in this respect.

B.'s Grundlegung is a major contribution to philosophical thinking and a fresh breeze in the philosophical revival of our time. It deserves serious examination in this country by every philosopher who is interested in a thorough re-evaluation of the status of philosophy as a basis of human knowledge. One looks forward with expectation to the publication of the other five volumes: Gestaltungslehre, Metaphysik, Tatsache, Kunstphilosophie, and Ethik.

University of Minnesota, Duluth

HELMUT J. SCHWEIGER

SHORTER NOTICES

SONS OF ABRAHAM: JEWS, CHRISTIANS AND MOSLEMS. By James Kritzeck. Baltimore: Helicon, 1965. Pp. 126. $3.50. The author of this admirable little book is Assistant Professor of Oriental Languages at Princeton University and has previously published a scholarly monograph entitled Peter the Venerable and Islam. Portions of the present work were first published in The Bridge 3 (ed. John M. Oesterreicher; New York, 1958). Like the recent work of Norman Daniel, this study represents an attempt to clarify certain misconceptions concerning Islam and to illustrate the close historical, theological, and cultural ties that bind together Judaism, Christianity, and Islam. K. shows how the root of this relationship is the covenant made to
Abraham, father of all believers. The Koran, however, treats Ishmael as coheir with Isaac of the covenant promise. Ishmael, according to Moslem tradition, assisted Abraham in building and purifying the shrine of the Kaaba at Mecca. Abraham is identified as a true believer, a Moslem; hence Islam was seen not as a new covenant but as an urgently needed restoration of the old covenant which had been perverted by the Jews and the Christians. K. discusses the relationships which characterized the early symbiosis of the three monotheistic religions. For the most part, Islam gave the Jewish and Christian subjects legal recognition, and Jews and Christians often achieved high political and social rank within the Islamic religious society. However, this period of irenic encounter, characterized by the balanced apologies for Christianity written by John Damascene, Theodore Abu-Qurrah, and Al-Kindi, soon gave way to the hostile polemic of the later Middle Ages. Peter the Venerable and Ramón Lull attempted to give a more accurate presentation of Moslem beliefs and practices, but on the whole their efforts met with little success. The modern era has witnessed a revival of interest in Islamic philosophy and theology, which, in turn, has effected a deeper respect for Moslem ideals and values. The work of Cardinal Lavigerie, Charles de Foucauld, Louis Massignon, Georges Anawati, and Louis Gardet among Catholics, as well as the sympathetic scholarship of H. A. R. Gibb, Alfred Guillaume, Philip Hitti, and Norman Daniel in the English-speaking world, augurs well for a new era of understanding and co-operation among Moslems, Christians, and Jews. K.'s serene and optimistic study is a refreshingly eloquent contribution to the eventual reconciliation of the "sons of the covenant." The book contains abundant reference material and a valuable annotated bibliography.

Woodstock College Raymond A. Adams, S.J.

The Romance of Bible Scripts and Scholars: Chapters in the History of Bible Transmission and Translation. By John H. P. Reumann. Englewood Cliffs, N.J.: Prentice-Hall, 1965. Pp. viii + 248. $5.95. A pleasant book, popular in tone, though every page gives evidence of serious and careful scholarship. R. has given us an informal history of Bible translation, from the LXX to the Anchor Bible, in thumbnail accounts of the lives, motives, and methods of a large number of translators. R.'s emphases constitute a curiosity. To cite but five examples: Luther gets 38 pages; Msgr. Knox, 30; Charles Thomson, 23; Jerome, 8; Aquila, 4. Such an odd apportionment of space would perhaps be defensible, were a winning personability the measure of a translator's significance. Few, I think, would care to maintain this thesis. Yet, the frankly anecdotal character of the
work may well provide sufficient justification for the imbalance, and the
very structure of the book makes some such distortion inevitable. Taking his
translators in roughly chronological order, R. recounts the story of the LXX
primarily to illustrate the why (as he calls it) of biblical translation; Akiba,
Aquila, Tatian, and Marcion are discussed (as textual critics) to show the
difficulty of determining what is to be translated; Luther’s methodology is
treated at length to show how the work is done; and the subsequent chapters
are devoted to telling us who has done it. Many of the heroes of this book
(e.g., Tischendorf, whose presence is rather a surprise) are perennially fas-
cinating individuals, and information about some of the relatively more
obscure figures is here collected and made readily available for the first time.

Woodstock College
James B. Donnelly, S.J.
Spicq, A. Wikenhauser, and one or two others. Many a Catholic seminary alumnus of five or more years might well find the book quite adequate.

Weston College

Simon E. Smith, S.J.

**Encounter with the New Testament: An Initiation.** By Ingo Hermann. Translated by Raymond Meyerpeter, O.S.B. New York: Kenedy, 1965. Pp. 140. $3.95. For a young scholar with the usual credentials, H. writes in a most unusual manner. At a time when “myth” is still a provocative word in many circles, when the faithful are often confused (not without warrant) to hear us talk of “mythical categories” in the Bible, even in the *NT*, when a well-written, intelligible and readily available treatment of the presence and use of “myth” in the *NT* seems extraordinarily hard to come by, H.’s book deserves the warmest welcome and widest distribution. American priests, perhaps more than others, need to be reminded not to confuse “doctrine and proclamation, our interpretation of the source with that source itself.” Our well-meant but often naive posture vis-à-vis the highly complex science of biblical hermeneutics makes H.’s competent initiation to this field a practical “must” for those of us who would encounter the *NT* in honesty: honesty first to the *NT* itself and only then to ourselves. H. commences with a carefully-honed distinction between myth and the language of mythical symbols. With an eye to Bultmann’s understanding and espousal of an existential interpretation, he then develops his own thesis: “the mythologically worded proclamation of the primitive Church [of the New Testament] is based on actual fact” (p. 41). There follows an engaging presentation of the function and methods of both Form Criticism and “redactional history” which is commendable for its clarity. The key to the hermeneutical problem is correctly seen in an intelligent grasp of the fact that the Gospels are, as Avery Dulles has recently termed them, “confessional documents.” H.’s treatment of Pauline theology relies, naturally, on his recent monograph *Kyrios und Pneuma* (Munich, 1961). At the conclusion of his book, he is in a position to adopt enthusiastically Karl Rahner’s theory of inspiration. The choice of the subtitle “initiation” (rather than “introduction”) is a happy one, because one who attentively grasps H.’s point of view is already initiate. The translation is good, though at times unimaginative (e.g., “seat in life” hardly does full justice to *Sitz im Leben*).

Weston College

Simon E. Smith, S.J.

**Spiritualité du Nouveau Testament.** By W. K. Grossouw. Paris: Editions du Cerf, 1964. Pp. 227. 10.80 fr. Proud cousin of numerous editions in its original Dutch, as well as several translations (e.g., *Spirituality*
of the New Testament, tr. M. W. Schoenberg, O.S.C. [St. Louis, 1961]), G.'s volume offers the reader a synthesis of what is best in NT theology. More than a good popularization, yet less than a strictly exegetical study, better than most in its genre, yet not without a certain tendency toward eisegesis, the book can be warmly recommended to all who would concern themselves with the moral and spiritual theology of the NT. Hardly to be compared with R. Schnackenburg's The Moral Teaching of the New Testament (New York, 1965), G.'s chapters on the morality of the Sermon on the Mount, the two great commandments, and evangelical self-denial are well constructed and articulated. Though the original 1956 edition, from which this French version was made, could well tolerate some revisions and additions (e.g., the recent work of L. Legrand on the biblical teaching on virginity; the 1964 Instruction of the Biblical Commission on the historical truth of the Gospels), it is nonetheless a viable and valuable companion to an intelligent reading of the Gospels and Epistles. For reasons more of convenience than of logic, G. starts his consideration with the Synoptic Gospels and their teaching on the Father, the coming of the kingdom, morality, the two commandments, self-denial, and consolation. He then treats the Pauline emphases of conversion, sin, flesh and spirit, faith in love, and the Church. The final section is devoted to the Johannine presentation of spirituality, sacramental signs, and a reprise (à la John) on faith and love. An index of scriptural citations is included, but a topical or analytical index would make the book even more useful. All in all, a very handy, sound, profitable, and eminently commendable volume.

Weston College

Simon E. Smith, S.J.

THE PARABLES OF THE LORD. By Richard Gutzwiller, S.J. Translated by Arlene Swidler. New York: Herder and Herder, 1964. Pp. 144. $3.75. The Jesuit theologian who put together these reflective and often challenging conferences on the parables was a very popular lecturer in Switzerland before his death in May, 1958. He had made the parables the subject matter of several lecture courses, seminars, and sermon series and later gathered that material into the present book. Much of the homiletic and the rhetorical is still evident (despite a sometimes strained translation). Yet this is no hindrance; in fact, it is precisely this feature which lends a certain attractiveness and directness to the treatment. Though not in any obvious way exegetical, G.'s approach is founded on sound exegesis; yet it seeks to bring the contemporary relevance of the parables into sharper focus. Given the occasional nature of the papers and sermons on which the book is based, one should not expect a thorough exegetical treatment. For this, Jeremias'
The Parables of Jesus (New York, 1963) is more rewarding. Still, the retreat master, the preacher, and the praying religious will not be disappointed with G.'s approach. With often incisive rhetoric he cuts through much of the sentimentality surrounding a pietistic interpretation of the parables. Some of his insights are indeed thought-provoking (e.g., the publican in Lk 18:10–14 as a hypocrite) and his repeated stress on the parables as a call for decision makes each chapter a spiritual challenge. True, some will complain that G.'s understanding of certain parables in their original setting is highly imaginative and that his applications to contemporary Christian life are often facile. No doubt G. would have been the first to admit that his book was never intended to be a definitive study of the parables, but only a bit of haute vulgarisation intended for a rather general audience. In this respect he succeeded admirably and hence we have no hesitation in recommending the book to those seeking a profitable bit of spiritual reading or some fresh insights into the demands of the Christian message today.

Weston College

Simon E. Smith, S.J.

Discipleship and Priesthood: A Biblical Interpretation. By Karl Hermann Schelkle. New York: Herder and Herder, 1965. Pp. 142. $3.50. According to the dust jacket, "no book in English up to the appearance of Discipleship and Priesthood has comprehensively related the office of priest in the New Testament to the office of priest in the contemporary Church." This is assuredly the topic studied in Discipleship, but not even S.'s warmest admirers could claim that the book is comprehensive. It is a slight book on an important and complex problem. S. writes that this study has been occasioned by the assertions of Evangelical theologians that the NT recognizes, besides Christ, "no other priestly office and no priestly class in the church." Unfortunately, he makes no effort to define the issues which he would hope to clarify exegetically, with the result that it is difficult to say just what gets accomplished. For example, those exegetes who deny a NT priesthood will generally allow that there are NT ministries, that the NT communities are structured communities, that there is some kind of continuity between the apostles and first followers of Christ and the subsequent leadership in the churches. To "point out the New Testament foundation for priestly office in the church" (Foreword) requires a sharper definition than S. gives of just what it is that is in dispute. To point out that there was an apostolic and postapostolic ministry of the word, and that the liturgical worship and community life were structured, is not quite enough. And though it is true that Paul uses cultic language quite extensively, it is simply not true to say, apropos of Phil 2:16 f., that "the community certainly
cannot step before God without a priest, no more so now than on the day of the Lord's coming.” This is a gross distortion of Paul's thought, unless by “priest” one is referring to Christ; but S. is not speaking of Christ here. Further, in discussing the Synoptic accounts of the commissioning of the Twelve, Schelkle (pp. 48–49) surely takes too simple a view of the Synoptic problem. The hypothesis of the priority of Mark does not require that every unit in Mark be more primitive than the corresponding units in Matthew and Luke. The problem of which of several accounts is most primitive is far too complex to allow of any wholesale solution. I have been largely negative in my remarks, not because there is nothing of merit in the book, but because it falls so far short of its stated aim. We still need a comprehensive study of the relationship between NT and subsequent Catholic ministries. The translation is fluent; indeed, it is actually English.

University of Iowa

James F. McCue
theological expositions of Romans and the translation so seldom falters that the volume deserves to become familiar to all who have any occasion to know Romans from other than a strictly technical viewpoint.

Weston College

Simon E. Smith, S.J.

A WORLD TO WIN: THE MISSIONARY METHODS OF PAUL THE APOSTLE.
By Joseph A. Grassi, M.M. New York: Maryknoll Publications, 1965. Pp. vii + 184. $3.95. One of the better chapters in this compact book deals with Paul as a herald of the Word. Paul’s preaching, G. writes, may be characterized by the Greek word parrésia—boldness, assurance, and confidence; and so may Paul’s work. G. portrays the Apostle as a vibrant disciple of Christ, afire with love for the Lord and with zeal to spread the Good News. But Paul was not a helter-skelter, hit-and-miss missionary; he planned his journeys carefully, took pains to pre-evangelize, to adapt without diluting his message to the people he was with, and to set up community churches that were self-sufficient, self-governing, and self-expanding. In all his missionary work, Paul’s aim was to make himself eventually unnecessary. The modern missionary can make use of Paul’s experience, and at the end of each chapter G. gives concrete and particular suggestions for doing so. One benefit of this book is to show how adaptation, flexibility, and openness to difference and change have been marks of the Church’s missionary work since she began. In an epilogue G. presents selections from Vatican II’s Constitution on the Church, to indicate that the fathers are aware that Paul’s methods are most appropriate to the Church’s needs today in bringing Christ’s message to the world.

Woodstock College

Matthew J. Quinn, S.J.

BIBLIOGRAPHIE ZU DEN HANDSCHRIFTEN VOM TOTEN MEER 2: NR. 1557–4459. By Christoph Burchard. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 89. Berlin: Töpelmann, 1965. Pp. xx + 359. DM 84.—The first volume of this invaluable bibliography for the study of the Dead Sea Scrolls and related literature appeared in 1957 (as Beiheft 76 in the same series). It covered the period roughly from 1948 to 1956 and contained 1556 items. The second volume now continues the listing of bibliographical material up to the end of 1962. As in the first volume, the ordering of the items is alphabetical, according to the last name of the author. But the ingenious methods used by Burchard to indicate the kind of writing, the content, reviews, critiques, and further discussions of the topic make this bibliography a most invaluable tool for the study of the texts found on the northwest and west shores of the Dead Sea since 1947. The bibliography is
not limited to the Qumrân scrolls, but includes the discussions of texts which have been published from the Wadi Murabba‘at, Khirbet Mird, the Buqê‘a, and the wadies west of En Gedi in Israel (Nahal Şe‘elim, Hardof, Mišmar, Ḥever, David, ‘Asahel, and ‘Arugot). In addition, it gives indications of valuable recent discussions of intertestamental literature and the problem of the Essenes. A very important part of the bibliography is the last section, called “Register,” which supplies a list of the editions and translations of the newly discovered texts. This is broken down into biblical and nonbiblical texts; and the latter are subdivided according to the places of discovery. An appendix to the “Register” furnishes a precious list of ancient and early medieval notices about the Essenes, together with modern discussions of their value. It is obvious that anyone who is seriously interested in keeping abreast of the “Dead Sea Scroll material” (in the wide sense) cannot dispense with this bibliography. On almost every page of it one will find references to books and articles that deal with the theology of the Qumrân sect and its pertinence to the study of the NT. This should be reason enough to commend it to theologians. Burchard has put a whole generation of scholars in his debt with his careful and ingeniously-worked-out listing of material in these two volumes. His work exemplifies the celebrated couplet of Alexander Pope: “How Index-learning turns no student pale, Yet holds the eel of science by the tail” (Dunciad 1, 279–80).

Woodstock CollegeJoseph A. Fitzmyer, S.J.

THE EUCHARIST IN THE PRIMITIVE CHURCH. By Edward J. Kilmartin, S.J. Englewood Cliffs, N. J.: Prentice-Hall, 1965. Pp. x + 181. $5.50. K. treats the origins of Eucharistic theology in the OT types, the Synoptic and Pauline institution accounts, Johannine theology, and primitive liturgical practice. The study is very useful for teachers and students of theology. The NT treatment takes the present state of scriptural questions into account and covers the problems quite thoroughly for a brief treatment. The NT material is presented in the light of pre-existing traditions and of each Evangelist’s theological outlook. The interpretations of the texts in question are uniformly well done. The OT materials are treated quite briefly—but briefly for this reviewer. The liturgical sources are well, if briefly, covered. In the NT treatment, the greater part of the book, there is a disquieting confusion of methods of procedure which makes one wonder whether K. is really at home with literary analysis. Thus, e.g., after indicating the polemic behind John’s Eucharistic theology, K. analyzes 6:59 (not 60) as referring to the date of the multiplication of loaves, ignoring the important absence of the article before synagōgē. Far from concern over the date of the multi-
plication, John's point seems rather to be that the understanding of the Eucharist can only be found in the teaching received en synagôgê: in the privileged preaching of the Christian assembly, not in Gnostic systems. This emphasis is disturbing in a treatment otherwise so well organized and presented. The same problem occurs in the treatment of the date of the Last Supper. Far more is to be learned from the theology behind the various datings than from the attempt to solve a question which is a clear matter of historical fact. After all, in sacramental questions it is meaning which is central—meaning incarnate in history, it is true, but lacking clear historical evidence, it would seem far more profitable to concentrate on the meaning of the Eucharist for the faith of the Apostolic Church than to attempt to solve problems which at the present seem almost insoluble.

Alma College

Joseph M. Powers, S.J.

COSMIC THEOLOGY: THE ECCLESIASTICAL HIERARCHY OF PSEUDO-DENYS: AN INTRODUCTION. By Denys Rutledge. New York: Alba House, 1965. Pp. xi + 212. $6.95. R.'s work is divided into two parts: a long introductory essay which attempts to present an outline of Pseudo-Denys' system in the context of contemporary thought, and a commentary on the text of the Ecclesiastical Hierarchy (the commentary includes sections of the text translated from PG 3, 369D-584D). In the introductory essay R. discusses, among many other topics, popular modern theories on the physical constitution of the universe as a starting point for his treatment of nonmaterial reality. R. then inserts an oversimplified outline of Pseudo-Denys' system of thought into his musings on an atomic catastrophe. Then R. defends Pseudo-Denys' system against the charge that the Incarnation is not central to it and concludes by giving the Platonic background of the system. The essay is very disorganized and is peppered with schoolbook poetry, quotations from Shakespeare, Newman, and Alfred Noyes—very literary, but hardly the context of modern thought into which R. is avowedly trying to fit Pseudo-Denys' thought. Throughout this section Denys' system is compared in lengthy footnotes to St. Thomas, various liturgical books, and popular biblical literature. Even Teilhard de Chardin's Omega Point is brought in, with the explicit admission that R. has "not had the opportunity of studying the works of this writer" (p. 33). The second part is a commentary on the Ecclesiastical Hierarchy. A good feature is the satisfactory translation of select passages from the text. The commentary suffers from the same diffusion as the introductory essay. R.'s work is not controlled by the text and gives indication of not being controlled by the
literature about the text (Semmelroth, Siebert, Parent, Tritsch). Not a satisfying introduction to Pseudo-Denys.

Collegio Bellarmino, Rome  
Herbert J. Ryan, S.J.

NATUR UND GNADE IM URSTAND: EINE UNSUCHUNG DER KONTROVERSE ZWISCHEN MICHAEL BAIUS UND JOHANNES MARTINEZ DE RIPALDA.
By Alfred Kaiser. Münchenere theologische Studien 2/30. Munich: Hueber, 1965. Pp. 335. DM 29.— This detailed study of Ripalda’s understanding of the relation of nature and grace is intended both as an attempt to determine the exact significance of Ripalda’s own teaching and as a contribution to the historical controversies which followed on the first edition of de Lubac’s Surnaturel. Thus, after a summary of Ripalda’s life and work, K. presents Baius’ theses on the state of original justice and then Ripalda’s exposition of those theses, which he finds to be based principally on the text of the bull condemning Baius and to that extent unsatisfactory. Finally, having given in the third part of his work a full presentation of Ripalda’s own understanding of supernatural grace and of the gratuity of original justice, K. concludes that Ripalda minimizes the ordination of nature to grace but should be classified as only a “moderate extrinsicist.” Despite this willingness to point out deficiencies in both Ripalda’s interpretation of Baius and in his own theology of grace, one has the impression that K. is straining to find an importance in this part of De ente supernaturali which is not there. He is perhaps also too quick in accepting the legitimacy of Ripalda’s interpretation of Augustine; for if this interpretation is legitimate, it is still an interpretation, and the real significance of the controversy between Baius, Jansenius, and the Scholastics would be brought out better by showing the different backgrounds against which each party to the controversy read and interpreted Augustine.

Woodstock College  
John W. Healey, S.J.

THE CHURCH AND MANKIND: DOGMA 1. Concilium: Theology in the Age of Renewal. Edited by Edward Schillebeeckx, O.P. Glen Rock, N.J.: Paulist Press, 1965. Pp. 177. $4.50. This opening dogma volume of the Concilium series is part joy and part disappointment. The essays of Yves Congar and Joseph Ratzinger on, respectively, the Church as the people of God and the pastoral implications of episcopal collegiality, undoubtedly fulfil the purpose of the series, to inform theologically clergy and laity engaged in pastoral work. The outstanding and perhaps only creative contribution is that of the volume’s editor, whose essay on the Church and mankind is
both sensitive to the attitudes of contemporary man and penetrating in the theological conceptions which it puts forward to meet these attitudes. Particularly helpful is S.'s analysis of the floating boundaries between Church and world. Michael Novak's brief essay is a call for ecclesiastical structures more responsive to freedom; he has several good suggestions, but his contribution is hardly theological. Rudolph Schnackenburg and Jacques Dupont usefully survey the literature on the Church as the people of God, and Boniface Willems does the same for membership in the Church. Roger Aubert's usually competent contribution, on Eucharistic congresses from Leo XIII to Paul VI, seems to have lost its way into this volume; and Raphael Van Kets's short disquisition on the dialogue between the Church and contemporary cultures is out of place in the section of the volume devoted to information. Finally, the reviewer must with regret echo the plaint that the pastoral purposes of so long a series (fifty volumes) are poorly served by a rather expensive hard-covered edition like the present one. Two hundred and fifty dollars over a five-year period is hardly "an inexpensive means" (as the cover declares) of keeping well informed on today's great renewal in the Church.

Woodstock College

Thomas E. Clarke, S.J.

Offenbarung und Überlieferung. By Karl Rahner and Joseph Ratzinger. Quaestiones disputatae 25. Freiburg: Herder, 1965, Pp. 69. DM 6.80. This slim volume, containing two important lectures on fundamental theology, is worthy of the high reputation of its authors. Rahner, in the first lecture, illuminates his views on the relationship between the two aspects of revelation, the transcendental and the predicamental (kategorial). The former, he says, arises from the "supernatural existential" continuously present in concrete human nature. But it comes to awareness and expresses itself in particular historical situations, and thus takes on the characteristics of "predicamental" or word-revelation. The history of revelation, therefore, is not just a series of discrete, arbitrary interventions from on high, but, from the human side, may be viewed as the self-transcending action by which man, under the leading of God's salvific providence, progressively interprets to himself his own inner ordination to the divine. This intriguing theme is spelled out in typical Rahnerian prose, with sentences of remarkable length and complexity. In the second lecture, Ratzinger examines the notion of tradition, with particular attention to the Tridentine decree. The controversy, initiated by Geiselmann, about whether or not Trent denied the material sufficiency of Scripture has, in Ratzinger's opinion, obscured other important aspects of the Council's teaching. Trent, he maintains, proposed
a surprisingly rich and flexible notion of tradition, the dominant element of which was Cervini's "pneumatological" conception, depicting tradition as the mysterious dynamic presence of Christ in the Church through the action of the Holy Spirit in the lives of the Christian people. This view harmonizes well with Ratzinger's own nonobjectivizing theory of tradition.

Woodstock College

Avery Dulles, S.J.

CHRIST THE ONE PRIEST AND WE HIS PRIESTS 1. By Clement Dillenschneider, C.SS.R. Translated by Sister M. Renelle, S.S.N.D. St. Louis: Herder, 1964. Pp. xiii + 306. $5.75. A theologico-ascetical reflection on the dogmatic foundations of the priestly vocation (its companion volume, soon to appear in translation, will be devoted to an analysis of priestly spirituality and the virtues demanded in a priest of Christ). D. is especially methodical in the presentation of his material, and for this we are grateful, not because we favor method for method's sake, but because it has enabled D. to offer his reflections lucidly and to grant his readers an admirable compendium of priestly spirituality woven from dogmatic, ascetical, and liturgical sources. In Part 1, D.'s purpose is to delineate "our priesthood in Christ," and he ably accomplishes this by indicating how the OT was a preparation for, and how the Gospels and the Epistle to the Hebrews establish and give greater detail to, Christ's priesthood. From this review of revelation D. goes on to examine the nature of Christ's priesthood theologically, indicating Christ's sacerdotal consecration at the time of the Incarnation and again at the Resurrection. It is in this area that D. makes excellent use of P. Lécuyer's studies. Next D. discusses the hierarchical priesthood of the Church, its divine institution, and the sacramental nature of the episcopate and presbyterate. In concluding his first part, D. is especially inspiring when he writes on the priestly character, power, and grace. Part 2 contains D.'s reflections on the sacerdotal ministry particularized in its triple role as minister of the word, of the sacraments, and of divine praise in the ecclesial community.

Woodstock College

Joseph N. Tylenda, S.J.

tion and the anointing for His prophetic and priestly mission in His baptism. There follows the operation of the Spirit in Christ's redemptive sacrifice, in His resurrection, and finally in the sending of His Spirit to His nascent Church. Forty pages seem much too few to give depth to the significant truths treated in these six chapters. Part 2 is directly concerned with the book's subtitle, the interiorization of our priesthood. After a discussion of the Spirit in the mission of the apostles and the primitive Church, D. engages himself in an exposition of the Spirit's part in the interior life of the priest, commenting on the place and significance of the Spirit in the liturgical rites of ordination to diaconate, presbyterate, and episcopate, then elucidating the same Spirit's influence upon the priest as preacher, minister of the sacrament, missionary, and spiritual director. Inasmuch as our present age has need of an authentic theologically-rooted sacerdotal spirituality, D.'s work does well in helping to fill that need.

Woodstock College

Joseph N. Tylenda, S.J.

THE ONE BRIDE: THE CHURCH AND CONSECRATED VIRGINITY. By Sister Mary Jane Klimisch, O.S.B. New York: Sheed & Ward, 1965, Pp. xviii + 235. $4.95. This splendid volume is one more cogent witness to the growth of an articulate intellectuality among American Sisters. It is quite likely the best treatment in English of its theme. The fact that its author's primary field is not theology but music makes her work all the more remarkable. Sister Mary Jane develops the theme of the virgin spouse of God in the common fashion: Israel, our Lady, the Church, the individual Christian, the consecrated virgin. She draws perceptively on a wide literature, ancient as well as current, to document her statements, and is well informed on the biblical and theological questions which she treats. She writes well, and with a serene conviction which doubtless reflects no ordinary pondering of the life she describes. Balance and beauty are notable characteristics of this volume, e.g., in the comparison at several points of marriage and virginity. The correlation of the religious vows with the theological virtues is also well done.Since there is no general bibliography, an index of the many authors cited would have added to the notable excellence of this work.

Woodstock College

Thomas E. Clarke, S.J.

realization of Christian unity” (p. v). It is principally, though by no means exclusively, of liturgy that they speak, according to the very orderly plan projected in the Preface. The Protestant and Catholic viewpoints are presented separately, each allotted six chapters. These fall into two parts: three chapters treat one's own liturgy, doctrinally, historically, and according to its present state of renewal; the next three evaluate one's own and the other's liturgy ecumenically. Nine pages of bibliographies are classified under the following headings: general Protestant and Catholic bibliographies, Protestant and Catholic bibliographies of ecumenical literature, and a bibliography of inter-Church symposia. The honesty and forthrightness mentioned in the Preface come through in the critical evaluations that each author presents of his own and the other’s liturgy. Problems are not glossed over. Modest solutions are proposed. Each has presented his own liturgy with sufficient completeness to help both Protestant and Catholics to an initial interpretation of what they are likely to see and hear at each other’s worship, and, one might well add, in their own. All in all, Catholics and Protestants who up to this point have known very little about each other’s worship and who have never thought of their own worship from an ecumenical point of view will profit from this dialogue.

St. Mary's College, Kansas

Everett A. Diederich, S.J.

THE PREACHER'S ENCYCLOPEDIA 1: LENT AND EASTERTIDE; 2: SUNDAY AFTER ASCENSION TO ELEVENTH SUNDAY AFTER PENTECOST. Compiled and edited by Angel Cardinal Herrera. Translated and edited by David Greenstock. Westminster, Md.: Newman, 1965. Pp. xxiv + 734; xvi + 668. $15.00 each. The first two of a projected four-volume work to translate and edit Herrera’s eight-volume source book for preachers, Palabra de Cristo. Beginning with the first Sunday of Lent, the book takes each Sunday in the Church year and gives material for preaching and meditation. Each Sunday’s material is divided into seven basic sections. There is, first, a series of Scripture texts relating to either the Epistle or Gospel or the theme of the Sunday Mass. Section 2, “General Comments,” includes pertinent material on the liturgy of the day or season and some exegetical and moral notes on the day’s Scripture readings. The latter are short, and inasmuch as a wealth of biblical material has appeared in the ten years since the book was first published, one feels that these notes are just barely adequate. Sections 3 and 4 give pertinent readings from the Fathers and the Christian spiritual writers. Among the latter are some more recent Catholic authors, but in general these two sections contain the more classic treatments of Christian spirituality. Section 5 is devoted to Catholic theological thinking.
on topics connected with the Sunday’s liturgy; St. Thomas is quoted in
great abundance. Section 6, which is left out in some cases and is not really
pertinent to the preacher in others, is a series of papal documents on the
subject under consideration. Section 7, the most valuable, gives a series of
fine sermon outlines on each particular Sunday’s theme and readings. These
outlines are not ready-made sermons, but demand that the preacher have
done some work in the previous six sections; they are given in the form of
suggestions which the preacher can easily adapt, shorten, or combine. In
addition, many good Scripture quotations and references are given in the
outlines. There is a good topical and author index in each volume. For
handy reference, one would like a Scripture index as well; perhaps one covering
all four volumes will appear in the projected last volume.

Woodstock College Daniel J. Fitzpatrick, S.J.

MEDIEVAL HISTORY: THE LIFE AND DEATH OF A CIVILIZATION. By Nor-
This voluminous history of the Middle Ages (now in its second printing)
was conceived and born of the “enthusiasm” for medieval civilization which
the author found among students in the course of his academic career. It
aims at making “medieval history . . . relevant to contemporary existence
and significant to the educated men and women of today.” The book con-
tains a number of fine illustrations, fifteen maps, a reading program, a
chronological list, and an index. C.’s view of medieval life is generally
sympathetic, generous, and independent; it is not stereotyped. Its chief
excellence is the noble purpose which inspired it; its central defect is lack
of care and finesse. As a whole, the book suffers from overextended generali-
izations. For example, “Symmachus is the eternal liberal with all his good
and bad qualities; he is tolerant and generous and a little naive”; and “the
serenity” of St. Thomas Aquinas “must also be attributed to his famous
obesity.” These examples are not isolated. C.’s treatment of theological
problems, especially their historical development, is far from satisfactory.
It comes as a surprise to learn that Arianism (which in its rigid insistence
on the oneness of the divine monarchy had refused to confess the divinity
of the Logos and the trinity of the Godhead) “reflected the resurgence of
Graeco-Roman polytheistic concepts within Christianity.” This book would
be greatly enhanced if certain portions of it were to be revised with the
technical assistance of a historian of dogma and theology.

Woodstock College Robert E. McNally, S.J.

ULTIMATE QUESTIONS: AN ANTHOLOGY OF MODERN RUSSIAN RELIGIOUS
THOUGHT. Edited by Alexander Schmemann. New York: Holt, Rinehart
and Winston, 1965. Pp. viii + 312. $6.95. The purpose of this anthology is to provide a general view of what might be termed Russian religious philosophy. The authors chosen for presentation are, in general, independent thinkers, and some, notably N. F. Fyodorov and S. N. Bulgakov, have been the source of considerable theological controversy within the Russian Orthodox Church. S. has chosen nine representative authors who have influenced the formation of modern Russian religious thought, including Aleksei Khomyakov, Vladimir Weidle, Vladimir Solovyov, Pavel Florensky, and G. P. Fedotov. The selections exhibit a wide range of theological and ethical opinions current in contemporary Russian Orthodoxy. Khomyakov's stringent analysis of the Western confessions of faith is a revealing example of the Eastern Orthodox reaction to Roman Catholicism and Protestantism. The scientist-priest Pavel Florensky is represented by a stimulating theological meditation on the Orthodox understanding of the patristic doctrine of the indwelling of the Holy Spirit. This particular essay is a selection from his major work The Pillar and Ground of Truth (in Russian) and it illustrates the depth of Russian theological speculation in the period immediately before the Revolution. Berdyaev's treatment of the ethics of creativity was originally a chapter in his The Destiny of Man (London, 1955). Likewise, Solovyov's illuminating discourse on the dimensions of altruism, "Beauty, Sexuality, and Love," has already appeared in A Solovyov Anthology (ed. S. L. Frank; London, 1950). The remaining selections are all recent translations, from Russian by Ashleigh E. Moorhouse. The editor has provided a brief biographical introduction to each essay, as well as a list of the major works in English referring to each author and his work. The thinkers presented in this anthology, while they do not, for the most part, express the official teaching of the Orthodox Church, have nevertheless influenced the direction of Russian Orthodox theological inquiry. The ultimate questions raised by the Russian religious mind will continue to provoke inquiry and debate wherever man is free, creative, and compassionate.

Woodstock College

Raymond A. Adams, S.J.

The Authentic Morality. By Ignace Lepp. Translated from the French by Bernard Murchland, C.S.C. New York: Macmillan, 1965. Pp. xix + 203. $5.00. To the moralist and to the psychologist interested in patterns of ethical behavior, L. has written an intriguing and somewhat provocative book. His insights into contemporary moral problems represent the soundings of a sensitive soul caught up in the ambivalence and conflict of our day. One senses the sensitive and sympathetic counselor behind almost everything L. has to say. And yet this very sensitivity is
modulated by the effort of intelligence to find a right order in the midst of confusion. Here is an effort to approach contemporary problems with a fresh orientation. L. speaks of a new morality, and the reader is left to surmise that the “new” morality is somehow the authentic morality. The “old” morality is by inference less than authentic. But I suspect that moralists will be less than satisfied with this new morality. First, the conclusions differ from those found in the moral manuals of a former day, but they differ very little from those being presently taught or being given serious consideration by many moralists. Second, many of the conclusions are not supported by any kind of reasoned argument. There is a loose attempt to put a footing under the new morality by an appeal to Bergson’s notion of an open morality and by a vague assumption of a Chardinian noospheric context of moral action. This is risky business, of course, since Teilhard’s vision is not much more than a vision, and one cannot build a morality on visions. But the most refreshing thing is that L. has made an attempt, and in so doing has cast new (even though problematic) light on some old problems. One has the feeling that more such light would not be a bad thing at all. One might even hope that a reading of L.’s attempt might stimulate more cautious ethical thinkers to rethink some of the old solutions to new problems.

St. Andrew Bobola House, Boston

W. W. Meissner, S.J.

Horizons de la Personne. By A. Jagu, R. Cailleau, H. Derouet, L. Gallard, D. Hameline, Y. Lagrée, H. Lesage, F. Ruello, and J. Trouillard. Paris: Editions Ouvrières, 1965. Pp. 294. 12.60 fr. Presented as a dialogue between theoretical and practical approaches to personality, this book is rather a collection of points of view. The collection is uneven, and dialogue between points of view is lacking. Part 1 is said to represent the psychology of personality particularly as seen in America. Lesage’s essay on personality research is not in contact with contemporary or even recent American thought. No mention at all is made of S-R theory or ego-analytic theory, which are probably the two most important American orientations. Lagrée’s chapter centers on characterology and typology, which are of questionable status in American circles, though apparently more popular in France. There is some evidence of body shape-personality correlation, but sophisticated research has been hard put to discover what the correlation means. Three philosophical essays on personalism make up Part 2. The effort to make Plotinus and St. Thomas into personalists is rather awkward. Jagu’s sketch of Mounier is interesting but too biographical. For this reader, the book came to life in Part 3, with fine essays on Marx and Freud, though Gallard is rather strict in interpreting Freudian deter-
minism. It is a disputed question, but Freud's theory should be distinguished from his practice before a judgment is offered. The gem of the book is a delightful essay by Hameline on phenomenology and personality. He successfully counters the individualism which vitiates so many existential-phenomenological studies with their adolescent notions of freedom. Cailleau completes the book with a well-formulated appeal to teachers to educate personalities as they actually exist, rather than trying to make personality conform to the teacher's preference.

Woodstock College

C. Donnelly, S.J.

CHRISTIAN COMMITMENT TO GOD AND TO THE WORLD. By Robert Guelluy. Translated by M. Angeline Bouchard. New York: Desclee, 1965. Pp. 178. $3.95. THE CHRISTIAN AND THE WORLD: READINGS IN THEOLOGY. New York: Kenedy, 1965. Pp. xx + 229. $4.95. Popular for several years now in France, G.'s book attempts to integrate the best aspects of incarnational and eschatological theology on the themes of creation, the Church and redemption, spirituality and temporal progress, the problem of suffering. Beautifully written and with ample evidence of dogmatic depth, his effort is nevertheless more in the direction of a spirituality of commitment than towards original theological reflection. For the latter, stimulating beginnings are made in the essays collected in the third volume of readings in theology compiled at the Canisianum in Innsbruck. Here Alfons Auer surveys changes in the Christian understanding of the world, contrasting the medieval and modern (profane) viewpoints and outlining a theology of earthly realities in their relative self-subsistence (Eigenständigkeit). Karl Rahner is represented by two essays translated from Schriften 5: the first, "World History and Salvation History," treats the senses in which salvation history takes place within world history, how it is distinct from profane history and also interprets it; the second is his often-quoted "Christianity and the 'New Man,'" which traces the key respects in which Christian faith surpasses utopian views on the future of the world. J. B. Metz maintains that secularization is in its origin a Christian event witnessing to the historically active power of the "hour of Christ," and that since "God's action on the world is such that he takes it irreversibly to himself in his Son," so the Christian must re-enact in faith this liberating acceptance of the world in Christ. Heinrich Schlier contributes a meditative essay on the Pauline view of Christ as predestined Lord of the world, Walter Dürig a reflection on the Eucharist as symbol of the consecration of the world. From the perspective of eschatology, Leo Scheffczyk treats the Incarnation as the end event, the anthropological and cosmic universality
of Christ's work, and thus His second coming as the consummating revelation of His first coming. M.-D. Chenu makes a timely argument for careful usage of the term *consecratio mundi*, which most properly means, today, "the sanctification of men." And in discussing the Christian's "responsibility for freedom," H. R. Schlette urges a responsibility for two forms of freedom, one eschatological (granted by our new life in Christ) and the other secular (for a world of free dialogue). It is in the essays by Metz, Chenu, and Rahner (his second) that we find the most compelling reasons for seeing to it that the Church is missionary.

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

*SÄKULARISIERUNG: GESCHICHTE EINES IDEENPOLITISCHEN BegriffS.* By Hermann Lübbe. Freiburg: Karl Alber, 1965. Pp. 134. An instructive essay on the proper use of philosophical and theological concepts, by showing how historical circumstances have altered the connotation and denotation of "secularization" and the significant effects of these changes. L. warns the philosopher against enlisting his discipline in the service of a political movement or some similar cause which would tend to reduce philosophical concepts to mere slogans. Such was the fate of "secularization." Its original meaning in canon law was religiously neutral, but in the anticlerical struggles of the eighteenth and nineteenth centuries the word took on new meanings inimical to traditional Christianity. Sociologists like Max Weber made a substantive contribution to restoring the lost neutrality of the word by using it as a value-free category of analysis. The most rewarding section treats the problems of the German theologians of the postwar periods in addressing the question of the role of the Church in the new society arising from the ashes of the Nazi debacle. National Socialism had attacked with no little success the liberal state with which secularism is associated. It was the misfortune of some pre-1933 theologians to see in the Nazis brothers-in-arms against godless secularism. The defeat of Naziism rehabilitated liberalism and secularism, so that antisecular thought had to face the problem of how to call for a return to God without attacking the liberal-democratic foundations of the society created by the victorious Allied powers. Other theologians used secularism as a whipping boy in discussing all the misfortunes of our century. L. claims this theory was popular in Germany because it suggested that Nazism was not a specifically German phenomenon, but rather a result of our generally godless era which happened to show itself in Germany. L. dismisses this theory as an oversimplification—like the oversimplification that attributes Nazism to the personal malice of Hitler. For L., the proper use of "secularization" lies in
distinguishing it from "secularism." Secularization is basically a Christian idea that recognizes the world as a work of creation which man is to develop to its full potential. Secularism leaves no room for faith; it is an attempt to ideologize politics, to interpret all of human experience in terms of one political idea that excludes an independent Church and all other values of a pluralistic society. Since the breakup of medieval Christendom, Western politics has been plagued with the quest for a new total synthesis. This search is the essence of secularism, and Robespierre is its classic exponent. L.'s essay is original and provocative, but his treatment of secularization as a Christian idea—a crucial point in the book—is quite spotty. At times his development of an idea is obscured by his failure to explain more fully the historical circumstances that influenced the writers he cites who made use of the concept "secularization" (e.g., Troeltsch, Weber, and the British Secular Society).

Woodstock College

John A. Rohr, S.J.

FAITH AND THE ADOLESCENT. By Pierre Babin. Translated from the French by David Gibson. New York: Herder and Herder, 1965. Pp. 128. $2.95. Follows B.'s earlier study of the growth of the religious sense in the adolescent (Crisis of Faith) and expands that treatment with particular attention to catechetical applications; based upon responses to a questionnaire administered to 1800 students between the ages of thirteen and twenty in French parochial, public, and vocational schools. Very little attention is given to scientific methodology (sampling procedures, coding techniques, statistical analysis, or the need for control groups), and B.'s statements are often generalizations based on minimal evidence—sometimes the isolated responses of a few students. The general theme can be summarized in the Quidquid recipitur principle, and B.'s effort is to outline the attitudes and dispositions with which adolescents approach religious concepts, so that the catechist can utilize this knowledge in his presentation of the Christian message. Despite the study's weak empirical moorings, it is generally quite insightful. The last chapter, on the religious possibilities of adolescents, is the best. In it B. points out that adolescence is a sensitive (critical) period in religious development. A successful appeal to this sensitivity can be made if psychosocial dynamics are kept in mind. Thus, on the theological level, the adolescent is especially receptive to the notion of an immanent God who has made a personal covenant with man, and, on the level of personal spirituality, the reflective consciousness of the adolescent can be utilized to deepen a sense of autonomy and vocation. In this way, B. feels, the young person can be led to the social and ecclesial awareness
of the adult Christian and to an appreciation of the objective dimensions of revelation.

Cambridge, Mass. Barry McLaughlin, S.J.

THE POETICS OF MARITAIN: A THOMISTIC CRITIQUE. By Thomas Dominic Rover, O.P. Texts and Studies 3. Washington, D.C.: Thomist Press, 1965. Pp. x + 218. $3.95 paper. R.'s book is divided into three sections: the first presents Maritain's theory on art, imitation, and beauty; the second presents the views of Aristotle and St. Thomas on the genus and specific difference of the work of fine art; the third is a critique of Maritain's theory in the light of the poetics of Aristotle and St. Thomas. Although R. claims that he does not mean to deny the value of Maritain's work but rather wishes only to discover whether that work is a genuine development of Thomistic principles, it is difficult to escape the conclusion that R. considers Maritain's work considerably reduced in value because of its departure from its Aristotelian-Thomistic predecessor. For instance, he writes that "it was necessary to deny the transcendence of the Fine Arts both in view of the Aristotelian-Thomistic location of same and in view of the explicit human finalities revealed in the elaboration of the true definition of the imitative artifact" (p. 210). Whether or not Maritain is genuinely Thomistic is a legitimate question, but R. has gone beyond proper bounds when he ceases to compare theories and begins to judge the truth of one by its correspondence or lack of correspondence to the other. Surely the criterion of any poetics can only be its adequacy as a symbolic formulation of our total experience of the work of art.

Woodstock College G. Michael McCrossin, S.J.

POETRY AND POLITICS. By Mortimer J. Adler. Pittsburgh: Duquesne Univ. Press, 1965. Pp. xiii + 219. $4.95. A revision of A.'s 1937 Art and Prudence, omitting much of the material on movies and censorship. In fact, it is more of a recension than a revision, as evidenced in the fact that Poetry and Politics contains no reference to any work published later than 1936. This is regrettable, in view of the outstanding contributions made since then to the theory of art and criticism. Nevertheless, A.'s recension ably singles out and highlights what is possibly the most important and permanently valuable theme of Art and Prudence: the relationship between the fine arts and the total good of man. A. focuses here on the opposition between the autonomy of art in itself and its "extrinsic" subordination to prudence. The first five chapters pursue the debate on this question from Plato and Aristotle through the Church Fathers and Puritan theorists up
to Dewey and Maritain. In the final chapter A. presents his own conclusion, which is substantially the solution of Aristotle, as modified by Aquinas and reinterpreted in terms of democratic society. A. believes that the conflict between art and prudence cannot be overcome on the purely speculative level, since it is rooted in the division of intellect and will within the soul. "Both art for art’s sake and art for the sake of man are dangerous partial truths. Neither can be denied, neither can be affirmed, without the qualification that is contained in the other" (p. 186). A. invokes the gift of wisdom as a means of surmounting the "antinomy" in the practical order.

Here, as elsewhere, his approach to art remains somewhat extrinsic: he treats it "politically" as a species of the genus "entertainment," and its cognitive aspect gets only passing mention. Some will feel there is something seriously wrong with an analysis which lumps *Hamlet* and Beethoven together with the Beatles, and will wish A. had gone more deeply into the aesthetic aspect of the question. But A.'s conclusion commends itself to common sense, even if, like common sense, it tells one little one did not already know. This book remains a fine statement of neo-Aristotelian, neo-Thomist thought on the issue. A.'s historical survey is excellent and includes some wonderfully intransigent quotations from people like Tertullian and Bossuet.

*Woodstock College*  
*Justin Kelly, S.J.*

THE STUDY OF RELIGION IN AMERICAN UNIVERSITIES. By Robert Michaelsen. New Haven: Society for Religion in Higher Education, 1965. Pp. x + 164. $1.00. A case-study report of the programs now in effect at ten American universities for the systematic study of religion as an academic discipline. It is the assumption of M. and the Society for Religion in Higher Education that religion has an integral part in the ideal college curriculum, whether the college be church-related or not. With this there can scarcely be any quarrel, but the ten case studies show that the assumption has yet to be accepted in many segments of the university community. Private universities, the study shows, have an advantage in this matter, since they can determine their curricula with a minimum of pressure from outside the academic world. Yet, even the pressures from within academia can suffice to make a systematic program for the study of religion difficult to establish; chief among the problems would seem to be the basic question of determining precisely what the concept of religion is. This is particularly acute when an interdisciplinary approach to the study of religion is envisaged as in some of the programs discussed in the study. Thus, is it religion that is under study, or is it sociology, psychology, or
any other academic discipline linked with religion? Is the study of religion the study of dogma, of cults, of cultural effects, of history? Unity within an interdisciplinary framework would appear to be a precious commodity. In colleges and universities not under private control, other, less abstract, but equally vexatious problems crowd forward, especially when the study of religion is for practical reasons handled as something of an appendage to the main academic work of the institution. In some cases legal problems are alleged; but this does not seem any longer to be a serious obstacle. Perhaps more important is the question of the academic status of the teachers involved in such work, since it seems clear that this is necessary if the program is to enjoy any prestige on the academic scene. Deprived of such prestige, programs take on the character of denominationally-oriented pastoral programs. In one state university traditionally well disposed toward "Bible studies," this has become the case. Clearly, it is in these areas that most progress must be made in the near future, if religion is ever to have its rightful place in the structure of higher education. M.'s own feelings are very much in evidence, especially in his occasional words of praise for individuals who have contributed to progress at particular institutions. The report includes a good deal of factual information which perhaps need not have been included (course titles and requirements, titles of textbooks, some of the biographical data on faculty members); but this same information may be of service when similar programs are given consideration in the future, as the evidence indicates will happen.

Woodstock College

Michael P. Sheridan, S.J.

ENCICLOPEDIA DE ORIENTACIÓN BIBLIOGRÁFICA 3: CIENCIAS HUMANAS; 4: CIENCIAS HUMANAS; CIENCIAS DE LA MATERIA Y DE LA VIDA. Edited by Tomás Zamarriego, S.J. Barcelona: Juan Flors, 1965. Pp. xxxvii + 751; xxxv + 682. These two volumes bring to completion this ambitious enterprise; the purpose, readership, and structure of the work have already been described apropos of the first two volumes (cf. TS 26 [1965] 530). The "human sciences" in Vol. 3 are: scientific psychology; social sciences (sociology, political science, economics, law, education, and pedagogy); the plastic arts, music, film, sport; literature. Vol. 4 adds geography, history, and biography, and goes on to the sciences of matter (selected questions) and of life (biology and anthropology). An appendix gives a list of important literary works for each national literature, and is intended to complement the section on literature in Vol. 3. Finally, there are extensive indexes of authors and subjects. These volumes will obviously not replace lengthier bibliographies, even introductory ones, in any single area here touched on.
Further, they will be useful primarily to Spanish-speaking peoples, both because of the language in which the whole work is written, and because the only translations noted are those into Spanish. Yet, the volumes will be of some use to the general reader in other countries (provided he have some Spanish). Perhaps the most valuable thing about the work, however, is that the general reader can acquire, from the table of contents for each volume, with its divisions and subdivisions, a conspectus of each area in which he may want to read.

Woodstock College

J. O'Connell, S.J.

Jahrbuch für Antike und Christentum 6 (1963). Edited by the Franz Joseph Dölger-Institut, University of Bonn. Münster: Aschendorff, 1964. Pp. 194, 22 plates. DM 33.— Of twelve articles in this most recent JAC, three are continuations: Franz Joseph Dölger’s “Beiträge zur Geschichte des Kreuzzeichens VI” (with more to follow) deals with the sign of the cross as an invocation of divine protection in general, and as an exorcistic gesture in particular. Theodor Krauser’s “Studien zur Entstehungsgeschichte der christlichen Kunst VI” is concerned in lengthy detail with Odysseus’ meeting with the Sirens as a motif in Christian funerary art; his judgment is that we have no evidence as yet that this motif was taken over into Christian art, in the sense of being given a new Christian interpretation, and not simply of being used in a purely decorative way. Klaus Thraede’s “Untersuchungen zum Ursprung und zur Geschichte der christlich-lateinischen Poesie III” studies examples of conventional protestations of humility in patristic literature. The remaining articles deal with very varied topics: the traditions on St. Thomas the Apostle in India; the motif “Vir sanctus et gravis” in the portraiture of Late Antiquity; Edessa as a Roman frontier-city in the late Empire; and others. There is one Nachtrag to the RAC: “Ascia,” by F. de Visscher, who concentrates, as is to be expected, on the sepulchral symbolism.

Le mystère de Pâques. Texts selected and presented by A. Hamman and F. Quéré-Jaulmes. Paris: Grasset, 1965. Pp. 315. 15 fr. Several volumes in the Lettres chrétiennes series (this is no. 10) have dealt in one or other way with the paschal mystery: patristic descriptions of the rites of the initiatory sacraments; patristic treatises, letters, and sermons on the theology of baptism; liturgical texts and patristic commentaries on the Mass. This new volume offers patristic sermons on the mystery itself: in its OT prefigurings, in its historical realization in the death and resurrection of Christ, and its contemporaneity, whether in liturgical celebration or in
the life-in-Christ of the Christian. The texts are drawn from Melito, Origen, the epigonoi of Hippolytus, Gregory of Nazianzus, Gregory of Nyssa, Chrysostom, Asterius, Proclus, Basil, Gregory Palamas, Chromatius of Aquileia, Jerome, Augustine (who supplies the lion's share of texts), Maximus of Turin, Peter Chrysologus, Leo the Great, and Gregory the Great. An introduction gives a brief historical and doctrinal sketch, and there is a short thematic index.

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**


*Brevarium fidei: Kodeks doktrynalnych, wypowiedzi kościoła*. Compiled by


Tavard, George. La poursuite de la catholicité: Etude sur la pensée anglicane.

Moral Theology, Canon Law, Liturgical Questions


History and Biography, Patristics


Pastoral and Ascetical Theology, Devotional Literature


Philosophical Questions


**Special Questions**


Books Received


Enciclopedia de orientación bibliográfica 3: Ciencias humanas (continuación); 4: Ciencias humanas (continuación); Ciencias de la materia y de la vida. Ed. by Tomás Zamarroigüe, S.J. Barcelona: Juan Flors, 1965. Pp. xxxvii + 751; xxxv + 682.


## INDEX TO VOLUME 26

### AUTHORS

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brown, R. E., S.S.</td>
<td>Does the New Testament Call Jesus God?</td>
<td>545</td>
</tr>
<tr>
<td>Crehan, J. H., S.J.</td>
<td>What Were Creeds for?</td>
<td>417</td>
</tr>
<tr>
<td>Crossan, D. M., O.S.M.</td>
<td>Anti-Semitism and the Gospel</td>
<td>189</td>
</tr>
<tr>
<td>Crotty, N. N., C.P.</td>
<td>Biblical Perspectives in Moral Theology</td>
<td>574</td>
</tr>
<tr>
<td>Fitzmyer, J. A., S.J.</td>
<td>Anti-Semitism and the Cry of &quot;All the People&quot; (Mt 27:25)</td>
<td>667</td>
</tr>
<tr>
<td>Gaffney, J., S.J.</td>
<td>Believing and Knowing in the Fourth Gospel</td>
<td>215</td>
</tr>
<tr>
<td>Granfield, P., O.S.B.</td>
<td>The Right to Silence</td>
<td>280</td>
</tr>
<tr>
<td>Hanley, T. O., S.J.</td>
<td>Reluctant Witness to Pluralism in Early America</td>
<td>375</td>
</tr>
<tr>
<td>Marthaler, B. L., O.F.M.Conv.</td>
<td>The Councils in History: A Survey of Selected Literature</td>
<td>393</td>
</tr>
<tr>
<td>McAuliffe, C., S.J.</td>
<td>Penance and Reconciliation with the Church</td>
<td>1</td>
</tr>
<tr>
<td>Milhaven, J. G., S.J.</td>
<td>Contraception and the Natural Law: A Recent Study</td>
<td>421</td>
</tr>
<tr>
<td>O’Collins, G. G., S.J.</td>
<td>Anti-Semitism in the Gospel</td>
<td>663</td>
</tr>
<tr>
<td>O’Connell, M. J., S.J.</td>
<td>The Priest in Education: Apostolate or Anomaly?</td>
<td>65</td>
</tr>
<tr>
<td>O’Rourke, J. J.</td>
<td>Some Considerations about Polygenism</td>
<td>407</td>
</tr>
<tr>
<td>Reed, J. J., S.J.</td>
<td>Natural Law, Theology, and the Church</td>
<td>40</td>
</tr>
<tr>
<td>Richardson, W. J., S.J.</td>
<td>Heidegger and Theology</td>
<td>86</td>
</tr>
</tbody>
</table>

### ARTICLES

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anti-Semitism and the Gospel. D. M. Crossan, O.S.M.</td>
<td>189</td>
<td></td>
</tr>
<tr>
<td>Believing and Knowing in the Fourth Gospel. J. Gaffney, S.J.</td>
<td>215</td>
<td></td>
</tr>
<tr>
<td>Biblical Perspectives in Moral Theology. N. N. Crotty, C.P.</td>
<td>574</td>
<td></td>
</tr>
<tr>
<td>Heidegger and Theology. W. J. Richardson, S.J.</td>
<td>86</td>
<td></td>
</tr>
<tr>
<td>Natural Law, Theology, and the Church. J. J. Reed, S.J.</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Penance and Reconciliation with the Church. C. McAuliffe, S.J.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>The Priest in Education: Apostolate or Anomaly? M. J. O’Connell, S.J.</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Reluctant Witness to Pluralism in Early America. T. O. Hanley, S.J.</td>
<td>375</td>
<td></td>
</tr>
</tbody>
</table>

### CURRENT THEOLOGY

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Notes on Moral Theology. J. J. Lynch, S.J.</td>
<td>242</td>
<td></td>
</tr>
<tr>
<td>Notes on Moral Theology. R. A. McCormick, S.J.</td>
<td>596</td>
<td></td>
</tr>
</tbody>
</table>
The Councils in History: A Survey of Selected Literature. B. L. Marthaler, O.F.M.Conv. ................................................................. 393

NOTES

Anti-Semitism and the Cry of “All the People” (Mt 27:25). J. A. Fitzmyer, S.J. ............................................................... 667
Anti-Semitism in the Gospel. G. G. O’Collins, S.J. ...................... 663
Contraception and the Natural Law: A Recent Study. J. G. Milhaven, S.J. .......................................................... 421
The Right to Silence. P. Granfield, O.S.B. .............................. 280
Some Considerations about Polygenism. J. J. O’Rourke .................. 407

BOOK REVIEWS

Academia Alfonsiana, Professors of the, Studia Moralia 1 (R. Hindery, O.S.B.) ................................................................. 324
Academia Alfonsiana, Professors of the, Studia Moralia 2 (R. Hindery, O.S.B.) ................................................................. 699
Apostolic Renewal in the Seminary in the Light of Vatican Council II (ed. J. Keller and R. Armstrong) (J. Walsh, S.J.) .............. 482
Barth, M., Conversation with the Bible (A. Dulles, S.J.) .............. 106
Bea, A. Cardinal, Unity in Freedom: Reflections on the Human Family (A. Dulles, S.J.) .................................................. 147
Bonnard, P., L’Evangile selon saint Matthieu (J. C. Turro) ........... 436
Bougerol, J. G., O.F.M., Introduction to the Works of Bonaventure (tr. J. de Vinck) (P. D. Fehlner, O.F.M.Conv.) ................. 131
Bourke, V. J., Aquinas’ Search for Wisdom (K. Foster, O.P.) ........ 689
Brandenstein, B. von, Grundlegung der Philosophie 1 (H. J. Schweiger) ........................................................... 709
Broglie, G. de, S.J., Le droit naturel à la liberté religieuse (J. V. Dolan, S.J.) ............................................................ 495
Bulst, W., S.J., Revelation (tr. B. Vawter, C.M.) (A. Dulles, S.J.) 306


Cyprian [Saint], *L'Oraison dominicale* (tr. M. Réveillaud) (M. Bévenot, S.J.) ........................................................................................................... 118


Dawson, C., *The Dividing of Christendom* (L. Nemec) .................................................. 695


Delumeau, J., *Naissance et affirmation de la Réforme* (J. W. O'Malley, S.J.) ............... 693

Dempf, A., *Geistesgeschichte der altchristlichen Kultur* (F. X. Murphy, C.SS.R) .......... 446

*Dictionnaire de spiritualité*, fasc. 37–38 (W. J. Burke, S.J.) ......................................... 454

Dogmatic vs. Biblical Theology (ed. H. Vorgrimler) (J. F. McCue) ............................. 679


Ecumenism and Vatican II (ed. C. O'Neill, S.J.) (L. Nemec) ........................................ 327

Das Evangelium nach Philippus (ed. and tr. W. C. Till) (W. J. Burghardt, S.J.) .......... 440

Die 50 geistlichen Homilien des Makarios (ed. H. Dörries, E. Klostermann, and M. Kroeger) (W. J. Burghardt, S.J.) ........................................... 441


Ganoczy, A., *Calvin, théologien du ministère et de l'Église* (G. H. Tavard) .................. 143


Gottwald, N. K., *All the Kingdoms of the Earth* (J. L. McKenzie, S.J.) ............... 431


Hornschuh, M., *Studien zur Epistula apostolorum* (W. J. Burghardt, S.J.) .................................................. 441

Jeanne d'Arc, Soeur, *Les religieuses dans l'église et dans le monde actuel* (T. Dubay, S.J.) .................................................. 319


Lamirande, E., O.M.I., *L'Eglise céleste selon saint Augustin* (T. E. Clarke, S.J.) .................................................. 120

Lang, A., *Die theologische Prinzipienlehre der mittelalterlichen Scholastik* (C. H. Lohr, S.J.) .................................................. 314


Lohfink, N., S.J., *Das Siegeslied am Schilfmeer: Christliche Auseinandersetzungen mit dem Alten Testament* (R. E. Murphy, O.Carm.) ............ 428

Loretz, O., *Qohelet und der Alte Orient: Untersuchungen zu Stil und theologischer Thematik des Buches Qohelet* (R. I. Caplice, S.J.) ............... 299

Love, T. T., *John Courtney Murray: Contemporary Church-State Theory* (P. Barrett, R.S.C.J.) .................................................. 492

Luijpen, W. A., O.S.A., *Phenomenology and Atheism* (J. Collins) ............ 500


Mariologie et oecuménisme 1: Eglise orthodoxe: Doctrine mariale et influence sur l'Occident* (E. R. Carroll, O.Carm.) .................. 459
INDEX TO VOLUME 26

Mariologie et oecuménisme 2: Positions protestantes face au dogme catholique (E. R. Carroll, O.Carm.) ........................................ 459

Mariologie et oecuménisme 3: Recherches catholiques: Théologie et pastorale (E. R. Carroll, O.Carm.) ........................................ 459

Marlé, R., Le problème théologique de l’herméneutique: Les grands axes de la recherche contemporaine (P. J. Cahill, S.J.) .............. 102


Meyer, H., Martin Heidegger und Thomas von Aquin (T. Langan) ........ 503

Mirgeler, A., Mutations of Western Christianity (tr. E. Quinn) (G. M. McCrossin, S.J.) .............................................................. 144


The New Hermeneutic (ed. J. M. Robinson and J. B. Cobb, Jr.) (P. J. Cahill, S.J.) ................................................................. 104


Oakley, F., The Political Thought of Pierre d’Ailly: The Voluntarist Tradition (J. C. Finlay, S.J.) .................................................. 490

Objections to Roman Catholicism (ed. M. de la Bedoyere) (J. W. Healey, S.J.) ................................................................. 328


Pascher, J., Das liturgische Jahr (M. J. O’Connell, S.J.) ...................... 138

Pastoral and Sexual Problems in Pastoral Theology (ed. W. C. Bier, S.J.) (J. F. Harvey, O.S.F.S.) .................................................... 153

Pelikan, J., Obedient Rebels (R. E. McNally, S.J.) ................................ 474

Pfister, W., O.P., Das Leben im Geist nach Paulus: Der Geist als Anfang und Vollendung des christlichen Lebens (R. Kugelman, C.P.) .... 114

Pförtner, S., O.P., Luther and Aquinas on Salvation (tr. E. Quinn) (J. W. Healey, S.J.) .............................................................. 476


Pol, W. H. van de, Anglicanism in Ecumenical Perspective (G. H. Tavard) ................................................................. 478

Poole, S., C.M., Seminary in Crisis (J. Walsh, S.J.) .......................... 482

Renaud, B., Structure et attaches littéraires de Michée IV-V (J. L. McKenzie, S.J.) .............................................................. 109
INDEX TO VOLUME 26

Thurian, M., *Mary, Mother of All Christians* (tr. N. B. Cryer) (E. R. Carroll, O.Carm.) .................................................. 459
Todd, J., *Martin Luther: A Biographical Study* (J. F. McCue) .............. 141
Vanhoey, A., S.J., *La structure littéraire de l'Épître aux Hébreux* (M. M. Bourke) .................................................. 304
Vollert, C., S.J., *A Theology of Mary* (G. W. Shea) .......................... 685
Weizsäcker, C. F. von, *The Relevance of Science: Creation and Cosmogony* (F. R. Haig, S.J.) .................................................. 504

SHORTER NOTICES

Adler, M., *Poetry and Politics* (J. Kelly, S.J.) ............................ 732
Allen, R., *Missionary Principles* (T. B. McGrath, S.J.) ....................... 175
Aubert, R., *Le pontificat de Pie IX (1846-1878)* (J. F. Broderick, S.J.) ..... 351
Background to Morality (ed. J. P. Lerhinan, C.SS.R.) (F. F. Cardegna, S.J.) .................................................. 353
Bonaventure [Saint], *Opera theologica selecta 1: Tria opuscula; Sermones theologici* (M. J. O'Connell, S.J.) .................................................. 348
<table>
<thead>
<tr>
<th>Title</th>
<th>Author(s)</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholics and Birth Control: Contemporary Views on Doctrine</td>
<td>D. D. Bromley, O.S.B.</td>
<td>525</td>
</tr>
<tr>
<td>Relevant Liturgy</td>
<td>L. W. Brown, S.J.</td>
<td>520</td>
</tr>
<tr>
<td>La spiritualité dei laici</td>
<td>P. Brugnoli, S.J.</td>
<td>174</td>
</tr>
<tr>
<td>Bibliographie zu den Handschriften vom Toten Meer 2</td>
<td>C. Burchard, S.J.</td>
<td>718</td>
</tr>
<tr>
<td>Medieval History: The Life and Death of a Civilization</td>
<td>N. F. Cantor, S.J.</td>
<td>726</td>
</tr>
<tr>
<td>Toward Understanding Saint Thomas</td>
<td>M. D. Chenu, O.P., S.J.</td>
<td>167</td>
</tr>
<tr>
<td>England’s Earliest Protestants, 1520–1535</td>
<td>W. A. Clebsch, S.J.</td>
<td>350</td>
</tr>
<tr>
<td>Monastic Tithes from Their Origins to the Twelfth Century</td>
<td>J. F. O’Sullivan, O.C.D.</td>
<td>347</td>
</tr>
<tr>
<td>Social Principles and Economic Life</td>
<td>J. F. Cronin, S.J.</td>
<td>531</td>
</tr>
<tr>
<td>Current Trends in Theology</td>
<td>D. J. Wolf, S.J., and J. V. Schall, S.J.</td>
<td>343</td>
</tr>
<tr>
<td>The Theology of Jewish Christianity</td>
<td>J. J. Conlin, S.J.</td>
<td>162</td>
</tr>
<tr>
<td>Christ the One Priest and We His Priests 1</td>
<td>C. S.S.R. Dillenschneider, S.J.</td>
<td>723</td>
</tr>
<tr>
<td>Title</td>
<td>Author(s)</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Ecole des langues orientales anciennes de l'Institut Catholique de</td>
<td>J. A. Fitzmyer, S.J.</td>
<td>338</td>
</tr>
<tr>
<td>Paris: Mémorial du cinquantenaire 1914–1964</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enciclopedia de orientación bibliográfica 1: Introducción general;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ciencias religiosas; 2: Ciencias religiosas (continuación); Ciencias</td>
<td></td>
<td></td>
</tr>
<tr>
<td>humanas (Filosofía) (ed. T. Zamarriego, S.J.)</td>
<td>M. J. O'Connell, S.J.</td>
<td>530</td>
</tr>
<tr>
<td>Enciclopedia de orientación bibliográfica 3: Ciencias humanas</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Epistles of James, Peter, and Jude (tr. B. Reicke) (E. H. Maly)</td>
<td></td>
<td>336</td>
</tr>
<tr>
<td>Flick, M., S.J., and Z. Alszeghy, S.J., Il vangelo della grazia: Un</td>
<td></td>
<td></td>
</tr>
<tr>
<td>trattato dogmatico (T. E. Clarke, S.J.)</td>
<td></td>
<td>344</td>
</tr>
<tr>
<td>Foundations of Biblical Spirituality (tr. J. A. Grispino, S.M.)</td>
<td></td>
<td>512</td>
</tr>
<tr>
<td>Fraine, J. de, S.J., Praying with the Bible: The Biblical Bases of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frauen im Bannkreis Christi (ed. T. Bogler, O.S.B.)</td>
<td></td>
<td>362</td>
</tr>
<tr>
<td>Genesis (tr. E. A. Speiser) (J. L. McKenzie, S.J.)</td>
<td></td>
<td>333</td>
</tr>
<tr>
<td>Gilson, E., The Spirit of Thomism (L. J. O’Donovan, S.J.)</td>
<td></td>
<td>168</td>
</tr>
<tr>
<td>Grant, F. C., Rome and Reunion (J. J. McCue)</td>
<td></td>
<td>522</td>
</tr>
<tr>
<td>the Apostle (M. J. Quinn, S.J.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greenlee, J. H., Introduction to New Testament Textual Criticism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Donnelly, S.J.)</td>
<td></td>
<td>335</td>
</tr>
<tr>
<td>Gremillion, J., The Other Dialogue (R. J. McNamara, S.J.)</td>
<td></td>
<td>524</td>
</tr>
<tr>
<td>Grossouw, W. K., Spiritualité du Nouveau Testament (S. E. Smith,</td>
<td></td>
<td>714</td>
</tr>
<tr>
<td>S.J.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guelluy, R., Christian Commitment to God and to the World (tr. M. A.</td>
<td></td>
<td>729</td>
</tr>
<tr>
<td>Bouchard) (L. J. O’Donovan, S.J.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guitton, J., Great Heresies and Church Councils (tr. F. D. Wieck) (K.</td>
<td></td>
<td>513</td>
</tr>
<tr>
<td>W. Kleinz, S.J.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gutzwiller, R., S.J., The Parables of the Lord (tr. A. Swidler)</td>
<td></td>
<td>715</td>
</tr>
</tbody>
</table>
Harrelson, W., Interpreting the Old Testament (J. L. McKenzie, S.J.) ... 507
Harrison, E. F., Introduction to the New Testament (S. E. Smith, S.J.)... 713
Hillerbrand, H. J., The Reformation: A Narrative History Related by Con­temporary Observers and Participants (E. Lampe) ..................... 349
Jahrbuch für Antike und Christentum 6 (1963) (ed. Franz Joseph Dölger-Institut) ............................................................... 734
Journet, C., Le message révélé: Sa transmission, son développement, ses dépendances (C. Vollert, S.J.) .................................. 337
Klimisch, Sister M. Jane, O.S.B., The One Bride: The Church and Con­secrated Virginity (T. E. Clarke, S.J.) .................................... 724
Kritzeck, J., Sons of Abraham: Jews, Christians and Moslems (R. A. Adams, S.J.) .......................................................... 711
Lafon, G., Essai sur la signification du salut (J. R. George, S.J.) ....... 165
Liturgisches Jahrbuch 13, 14 (M. J. O'Connell, S.J.) ..................... 518
Longenecker, R. N., Paul, Apostle of Liberty (W. F. Hill, S.S.) ....... 337
INDEX TO VOLUME 26


Lübke, H., *Säkularisierung: Geschichte eines ideenpolitischen Begriffs* (J. A. Rohr, S.J.) .......................... 730


Ménard, J. E., *L'Evangile selon Philippe* (G. MacRae, S.J.) ......................... 340


*Mitteilungen des Grabmann-Instituts der Universität München* 7–9 (M. J. O'Connell, S.J.) ......................... 529


Pegis, A. C., *St. Thomas and Philosophy* (L. J. O'Donovan, S.J.) ......................... 168

Peter of Spain: Tractatus syncategorematum and Selected Anonymous Treatises (tr. J. P. Mullally) (C. H. Lohr, S.J.) ................................. 171
Poschmann, B., Penance and the Anointing of the Sick (tr. F. Courtney, S.J.) (W. LeSaint, S.J.) ........................................... 166
Rahner, K., S.J., The Dynamic Element in the Church (tr. W. J. O'Hara) (J. J. Mawhinney, S.J.) .................................................. 175
Rahner, K., and J. Ratzinger, Offenbarung und Überlieferung (A. Dulles, S.J.) ................................................................. 722
Reicke, B., Neutestamentliche Zeitgeschichte (F. Buck, S.J.) ................ 510
Reumann, J. H. P., The Romance of Bible Scripts and Scholars: Chapters in the History of Bible Transmission and Translation (J. B. Donnelly, S.J.) ................................................................. 712
Riedl, J. O., The University in Process (M. P. Sheridan, S.J.) .............. 532
Roensch, F. J., Early Thomistic School (M. J. O'Connell, S.J.) .......... 170
Rondet, H., S.J., Essais sur la théologie de la grâce (T. E. Clarke, S.J.) 342
Rutledge, D., Cosmic Theology: The Ecclesiastical Hierarchy of Pseudo-Denys: An Introduction (H. J. Ryan, S.J.) ............................ 720
Scheele, P.-W., Einheit und Glaube: Johann Adam Möhlers Lehre von der
Einheit der Kirche und ihre Bedeutung für die Glaubensbegründung
(M. J. O'Connell, S.J.) ................................................. 520
Schelkle, K. H., Discipleship and Priesthood: A Biblical Interpretation
(J. F. McCue) .......................................................... 716
Schelkle, K. H., The Epistle to the Romans: Theological Meditations (tr.
B. Thompson) (S. E. Smith, S.J.) ..................................... 717
Scripture and Ecumenism: Protestant, Catholic, Orthodox and Jewish (ed.
L. J. Swidler) (A. Dulles, S.J.) ...................................... 523
Seybold, M., Sozialtheologische Aspekte der Sünde bei Augustinus (O.
Begus, S.J.) ............................................................... 342
Spedalieri, Fr., S.J., Maria nella Scrittura e nella tradizione della Chiesa
primitiva 2: Studi e problemi 1 (D. J. Unger, O.F.M.Cap.) ............... 515
Staudinger, J., Life Hereafter (tr. J. J. Coyne) (L. Nemec) ............... 345
Caplice, S.J.) ............................................................. 158
Tebul Jom (Der am selben Tage Untergetauchte) (tr. and ed. G. Lisowsky)
(S. Rosenblatt) .......................................................... 161
Teilhard de Chardin, P., Hymn of the Universe (tr. S. Bartholomew) (C.
Vollert, S.J.) ........................................................... 527
W. Bromiley; tr. G. W. Bromiley) (J. A. Fitzmyer, S.J.) ................ 509
Thomas Aquinas [Saint], Commentary on the Nicomachean Ethics (tr.
Tierney, B., The Crisis of Church and State (L. B. Pascoe, S.J.) .......... 346
Ultimate Questions: An Anthology of Modern Russian Religious Thought
(ed. A. Schmemann) (R. A. Adams, S.J.) ............................... 726
Vatican II: Constitution on the Liturgy (M. J. O'Connell, S.J.) .......... 177
Viard, A., O.P., Saint Paul: Epître aux Galates (J. T. Forrestell, C.S.B.) 159
Wacker, P., Theologie als ökumenischer Dialog (M. J. O'Connell, S.J.) ................................................................. 522
Walker, D. P., The Decline of Hell: Seventeenth-Century Discussions of
Eternal Torment (M. J. O'Connell, S.J.) .................................. 360
Weltin, E. G., The Ancient Popes (F. Glimm) ................................ 512
Wrzecionko, P., Die philosophischen Wurzeln der Theologie Albrecht
Ritschls (J. Collins) ....................................................... 525

