BOOK REVIEWS


The translator and the publisher deserve hearty congratulations for making Eissfeldt’s monumental Einleitung available in English. The book is a handsome, sturdy volume, and the price is eminently reasonable. Professional students of the OT need no introduction to the volume; others who should use this volume can be offered here some reasons why they ought to use it. The theologian who picks up E.’s Introduction may be discouraged by his first impression. The German Einleitung is a highly technical work, stylized by generations of tradition; it is meant to be studied and consulted, not read. Properly used, this volume is a mine of information.

The most obvious item of information is the bibliography. Earlier German editions of the Einleitung did not contribute to the happiness of scholars of other countries by E.’s almost total dedication to the writings of German scholars. Subsequent editions have remedied this feature, which was a defect for the Ausländer. Works in French, English, and the Scandinavian languages are listed in abundance, journal articles as well as books. It is no longer possible to say that the writings of Roman Catholic scholars receive less than due attention; and E., unlike some Roman Catholics (including this one in an earlier work), does not signify the difference between scholars of different confessions.

The second item is the review of the problems of literary criticism and of the present state of scholarship. The nature and the importance of the problems of criticism are not always clearly grasped by students of the Bible, who sometimes ask with Gregory the Great what difference it makes who wrote the books, since they all come from the Holy Spirit anyway. The exposition of these problems must be brief as well as clear, and this is the way E. exposes them. From a study of the treatment of the books one will begin to see why criticism is an essential tool of interpretation, and that a book cannot be understood very well if one is entirely ignorant of when and where it was produced. For a closer study of the methods of criticism in particular books and passages, the student will have to go to the works cited by E. If he wishes to talk intelligently about critical problems, he is advised to do so.

A third item is the invaluable treatment of literary forms which is found in the first section of the Introduction. The expression “literary form” has
become quite common, and a great many who approach the Bible are uncertain of just what is meant. They can learn it fairly easily here. They can also learn why the identification of the literary form is a no less essential tool of interpretation than criticism. When we identify the literary form, we know what the writer thought he was doing, and this is hardly peripheral information for a student of literature.

The treatment of the canon is, of course, written from a Protestant point of view, but it is not written in a controversial style. The canon is not, in the present state of ecumenical dialogue, an acute edge of division. E. has a superb compendium of information on the history of the canon and on the disputed and rejected books. In this edition these include the Qumrân documents, which are not really apocryphal in the proper sense of the term.

Every OT scholar will accept H. H. Rowley's judgment that this book is an indispensable tool which should be in every theological library. Nothing need be added to this except that indispensable tools are rarely such excellent bargains.

University of Chicago

JOHN L. MCKENZIE, S.J.


The work of the Chronicler has never been the most interesting part of the Bible, either for the exegete or for the general reader. Both from the literary and from the theological point of view these books seem inferior to the books of Samuel and Kings, and the long genealogies and lists of cultic personnel are dull. It is surprising that M. did not notice the one bright spot in the lists, 1 Chr 25:4, where a fragment of a psalm seems to have been turned into a series of Levitical names. Yet Chronicles present a number of interesting problems of interpretation, and the study of these problems affords some rare insights into the mind of postexilic Judaism. These problems are of more interest to the professional interpreter than they are to the general reader, who is more likely to be repelled than attracted when he learns of them. But if the reader has not learned something of the Chronicler's view of theology and history, tortuous as his thinking is, there is a considerable area of Jewish thought which will be foreign to him.

M.'s translation and commentary are done in the typical Anchor Bible style. The introduction is full and extremely informative. The volumes are the fruit of an enormous amount of work in the literature about Chronicles and about the periods covered by Chronicles, and the reader is referred to
all the important recent work done on the books. M. has obviously spent several years in the preparation of these volumes. The translation is smooth and idiomatic, the notes and comments are useful and pointed, and the work as a whole is a fine synthesis of contemporary learning.

If the work shows any fault, it is overidentification with the author. This is a fault which easily creeps up on any one who studies a single writer for a long time. This overidentification reveals itself when M. gives the work of the Chronicler a historical value in some passages which it very doubtfully has. In the present generation of scholarship more respect is shown to the Chronicler as a historian and to his sources than our predecessors showed. It is now generally accepted that the Chronicler has genuine traditions which are not found in Kings, and sources other than Kings which were probably not available to the authors of Kings. But these sources have not been positively identified. Each of the traditions must be examined closely, and in particular those traditions must be examined closely in which the peculiar theology of the Chronicler is manifest. In such questions assurance is difficult to reach; but I see no reason, for instance, why the Chronicler’s deviation from Kings in the story of the maritime venture of Jehoshaphat should be treated as coming from a different and presumably equally valid source. If this is not an evident example of the Chronicler’s retreatment of a tradition in virtue of a theological principle, then it would be difficult to find a place where the Chronicler did rewrite. Similarly, the transaction between Solomon and Hiram concerning the towns of Galilee seems overrefined. Here also the Chronicler seems simply to have inverted his source to express a theological principle, and an insoluble problem arises if the Chronicler’s variation is taken seriously.

A few such points of discussion in a work of this magnitude are not important; the work remains the most important major modern treatment of Chronicles.

University of Chicago

JOHN L. MCKENZIE, S.J.


Readers who have not utilized the earlier Dutch editions of this book or their translations (see Theological Studies 20 [1959] 111–12 for a review of the French translation, which appeared as no. 21 of the Lectio divina series) will want to know something about it.

Fr. Drijvers has, in a word, written an introduction to the Psalms, and a quite good one, in the genre of haute vulgarisation. He joins almost all modern
authors in following the path laid out by Hermann Gunkel in his commentary on, and especially in his introduction to, the Psalms. Thus, we get an overview of the various types of Psalms, followed by chapters on the individual types: praise, thanksgiving, petition, pilgrimage, processional and enthronement, and royal. Preceding these central chapters, we have treatments of "The Psalms as Christian Prayer," "The Origin of the Book of Psalms," and "Hebrew Poetry." These serve to induct the reader into the more detailed study of the types mentioned above.

A final chapter, "The Old and New Covenants," attempts to show the continuity of the Testaments from the point of view of the transcendent holiness of God, on the one hand, and His nearness to His people, the old and the new Israel, on the other, with the Psalms reflecting the people's experience of the tension. Author's notes, eight appendixes, and an index of biblical quotations complete the volume.

The appendixes are useful—especially those that group the Psalms according to types, list and outline by verses the Psalms of each of the types named, and bring together the references to the Psalms in the NT. Welcome, too, for the nonexpert who has access to a basic theological library, is a select bibliography of fourteen items, well chosen and up to date. Finally, the author's acknowledgment of his debt to the unpublished lectures of E. Vogt, S.J., at the Pontifical Biblical Institute, Rome, must be said to be no more than just.

We have said that D.'s book is a quite good introduction to the Psalms—"the best available in English by a Catholic author," according to Roland E. Murphy, O.Carm., in the Foreword; and so it is. Whether, though, this or any other book is good enough to gain today for the Psalms wide acceptance as Christian prayer is another matter. That there is need for persuasion in this direction is, I take it, manifest from the spate of books and chapters of books on the subject, reflecting, of course, the palpable malaise abroad today.

Is it a misreading of the author's chapter on the Psalms as Christian prayer to say that his basic premise, laid down on pp. 2 and 3, excludes the great majority of Christians from the genuine appreciation of the Psalms? His basic premise, I take it, is that the Psalms were in the OT songs employed in communal worship and they come alive today only in a similar setting, i.e., in the liturgy, and most particularly in "the daily prayer in choir with its ceaseless psalmody" (p. 3). If this premise is correct, the many excellent suggestions and reflections which occur especially in this and the final chapter, while helpful, do not hold out a great deal of hope to those who encounter the Psalms outside of choir, whether on a daily basis as priests and religious, or less regularly as laymen.
In any case, it is only by personal effort, following, if possible, expert direction, that anyone, in or out of choir, can gain first an appreciation, then a love, of the Psalms. The expert direction is here provided by Fr. Drijvers.

Bellarmine School of Theology  
JOSEPH J. DeVault, S.J.


With the publication of Wrede's *Das Messiasgeheimnis in den Evangelien* in 1901, the respectable illusion of Mark's naiveté was dispelled, and Markan scholarship took an irreversible turn. A gospel that had been prized mainly as a source of factual information relative to the career of Jesus was now looked upon as a source of materials for the reconstruction of early Christological preoccupations. The advent and success of Form Criticism some twenty years later brought on the scene a second insight of methodological relevance. The importance of Mark was seen to reside in the fact that here one reaches material shaped by the Christian community to cater to the needs of its own existence.

The monograph under review inserts itself into the stream of inquiries made possible by these methodological achievements. Quite familiar with the present state of Markan scholarship, Prof. Best intends to make his own contribution to the same by exploring what he calls "the Markan kerugma" (*sic*, p. x), i.e., Mark's understanding of "the essential relevance of Jesus Christ to the world and the Christian community" (p. xi). The body of the monograph is an effort to implement this design—a very methodical and careful effort. B. examines in succession the various devices used by Mark to express his understanding of Christ's purposes and achievements: namely, the editorial connectives by which he lends continuity to his account ("the Markan seams"), his selection of materials and the ordering of them, the titles he chooses for Jesus, and finally "the kind of community which Mark envisages as arising from the preaching of the Gospel he records" (p. 178).

This methodology is premised on the assumption that Mark did have an understanding of the Christ he could call his own, and yet he had to bring this understanding to expression by manipulating materials which had already achieved a fixed form and meaning at the hands of the Christian community. Obviously, such a Christology-by-editorial-technique was no easy project, nor is it an easy project to recover it. A keen eye is required to discover the import below the import, and also a sizable reserve of quiet self-confidence, for rarely is the evidence strong enough to compel assent.
As it turns out, however, it is not in Mark's editorial technique that B. finds the decisive clue to Mark's understanding of the Christ, but in an episode which Mark records at the beginning of the career of Jesus, the contest between Jesus and Satan in the desert (Mk 1:12–13). Noting that Mark's account of the incident fails to indicate the outcome of the contest, the author shifts to Mk 3:19b–35 to ascertain what the outcome was, and finds his answer in v. 27. There Jesus declares that "the strong man" must first be bound if his house is to be plundered. "The strong man" in question "is undoubtedly Satan," B. maintains (p. 11), and the "binding" of him describes the outcome of the trial of strength between Jesus and Satan. Jesus proved the stronger of the two contestants (cf. Mk 1:7; p. 12) and achieved irreversible victory.

This interpretation of the Temptation account plays an important role in B.'s understanding of the Markan Christology. It delivers to him the negative term of the antithesis in which that understanding is cast. Having defeated Satan conclusively at the first encounter, Jesus' subsequent activities against Satan and associates were in the nature of "mopping-up operations" (p. 61). Thanks to this initial and final victory, the cosmic dimension fades into the background of Jesus' ministry, to make room for a central preoccupation that concerns not Satan and his satellites, but the ills of men and their need for redemption. Jesus now devotes his efforts to the plundering of the house which Satan had built. He guides men out of their ignorance and brings to them "an understanding of the Cross, not only as redemptive, but also as a way of life for themselves" (p. 190). He also imparts to them the deeper meaning of the Cross, namely, the Cross as judgment and forgiveness. In His passion and death Jesus "drinks the cup of God's wrath, is the shepherd that is smitten, and is the one who is overwhelmed by the floods of baptism for them" (p. 191). The final outcome of this effort is the emergence of a new community, the community of those who are saved, not primarily from the wrath of Satan, but from their own servitude to sin.

In broad outline such is Mark's understanding of the work of Christ. As it appears, the emphasis is anthropological, not cosmic. In its cosmic dimension evil is disposed of at the beginning of the ministry in a confrontation which is integral to the ministry, but only as an initial clearing of the deck for action to come. The action itself, its substance and pattern, is controlled by the intent to defeat an evil of noncosmic variety.

Readers familiar with Markan scholarship have by this time adverted to a polemical tension implicit in B.'s presentation of Mark's Christology. In the
act of advocating a sin-centered understanding of Jesus' ministry, the author departs from a position ably defended by James M. Robinson in The Problem of History in Mark (Naperville, Ill., 1957). In that essay Robinson looks upon the trial of strength in the desert, not as the confrontation that defeats Satan once for all and clears the ground for the ministry, but as the prototype and symbol of the encounters and struggles that constitute the ministry proper. At the Temptation the strong man was not "bound," only repulsed. He remained in control of his power and of his minions, and Jesus will encounter diabolic antagonism time and again in men possessed, in the incurably ill, in the insidiousness of His opponents, in the incomprehension of His disciples, and finally in the treachery of His judges and executioners. Thus the principle of process in the ministry of Jesus, the force that controls the course of His career and reveals its meaning, is primarily cosmic. Only at the Resurrection is the force of evil conclusively broken and the lordship of God established in history.

With this interpretation of Jesus' work B. takes issue at the beginning of his inquiry, and rarely does he lose sight of it as the inquiry unfolds. As a result of this polemical tension, the findings of an inquiry that is eminently positive in design and execution are very often couched in antithetic language (cf. pp. 33, 35, 36, 37, 38, 41, 42, 43, 46, 69, 71, 81, 101, 102, 123, 136, 144, 165, 181, 184, 188, 189).

Since the conflict with Satan plays such an important role in the understanding of Mark's Christology, it is somewhat distressing to find that this Christology raises a problem which it fails to resolve. "If Satan has been already bound how is it that the early Christians were very much aware of his power? In particular, how is it that Mark can refer to Satan as assailing members of the community (iv. 15)?" B. raises the question in these terms (p. 184), makes some suggestions as to possible solutions, but declares in the end that none of them is convincing. "Mark has been caught in a difficulty that exists for the whole New Testament... and we cannot claim that he has wholly resolved it" (p. 186).

This, then, is Mark's Christology and its unresolved problem, as B. sees them. A critical evaluation of his efforts would require more room than is possible here. It may suffice to say in conclusion that the monograph is a model of serene and responsible scholarship. It advances methodically from question to answer, always through perceptive analysis of pertinent texts, and rarely does the evidence prove deceptive. Biblical scholars will be grateful to B. for a valuable contribution to Markan scholarship.

*Catholic University of America*  
ROGER BALDUCCELLI, O.S.F.S.

Books by Catholics on NT morality are, at least on the American scene, well-nigh nonexistent. When, then, a Catholic who is a trained and world-recognized exegete publishes a definitive study of the moral teaching of the NT, it is a cause for attention not only by Scripture professors, but also (indeed, especially) by professors of moral theology. The latter might well find the methodology and the language of this book unfamiliar; yet it will be at their own risk if they presume henceforth to be unacquainted with it.

Three main divisions structure the book: Jesus’ moral demands, the moral teaching of the early Church in general, and then in particular. Within a basic salvation-history perspective, “the real ground of moral obligation is the perceptible saving action of God in Jesus’ coming and activity” (p. 25), which demands an immediate, inescapable response: repentance in faith. The call to discipleship is for all men, and the Gospels recognize no formal distinction between commandment and counsel (later, though, in §13, S. seems to admit poverty as a “counsel”). The foundation of the new morality, the Sermon on the Mount, is discussed with exegetical expertise and is a chapter from which many contemporary moralists could well profit, especially for its pellucid delineation of the antilegalism, radicalism, and practicability of Jesus’ demands. The detailed exposition of the “great commandment” in its eschatological perspective might give pause to those manualists who find it less worthy of extended treatment than justice and sex. Nor will they be satisfied with S.’s chapters on Jesus’ attitude to law, power and state, work and property, marriage and family (S. makes it quite clear, e.g., that a “just” war, pacifism, private property, etc., were not among Jesus’ concerns). But then the author cannot improve on Jesus’ own teaching. What he can and does do, however, is to present that teaching, its radical demands, and the motives for its practice in as clear and straightforward a way as is possible today.

As in Jesus’ own perspective, so also and even more in that of the early Church, eschatology was an all-important factor for the determination of morality. Several corollaries could be drawn from this insight. (1) Eschatology must be re-established as a controlling factor in determining our contemporary moral positions. (2) The early Christians saw Jesus’ pronouncements as dynamic challenges to be lived according to the demands of the given historical situation, not as abstract truths to be contemplated, dissected, and watered down. (3) The Gospels themselves, following upon a previous formative tradition, are not lacking in redactional emphases due
to the situations of the early Church vis-à-vis Jesus' own demands. In explaining these redaktionsgeschichtliche implications, S. shows an enviable deftness, competence, and clarity. For example, his treatment of how the early Christians faced the problems of poverty, virginity, fasting, marriage, slavery, etc., is rich with insights into the eschatological responsibility of the early communities and their boldness in adapting and interpreting Jesus' message according to the needs of their historical and theological situations. One cannot disagree with S. when, in discussing the Christian's pilgrim state and his call to responsible action in the world, he states: "No Christian can escape responsibility for the course of history, for the future of the Church, for the salvation of the nations. In his age, in his historically conditioned existence, summoned by the events of history, he has to fulfill the tasks which God has set that age, and him as a child of that age" (p. 195).

The third section of S.'s comprehensive study reviews the data of the first two according to the particular genius of a Paul, a John, a James, etc. For Paul, again, "it is the tension between what we already possess and what we do not yet possess which demands so imperiously our ethical probation" (p. 270). This fundamental eschatological outlook permeates the whole Pauline approach, especially in regard to sacraments, conscience (the discussion of syneidēsis is excellent), etc., just as the faith-love polarity dominates John's approach. The chapter on John is a must for moral theologians and could well serve as the starting point and structural framework for a classroom-oriented text, as, e.g., in the texts of G. Gillemann, S.J., and B. Häring, C.SS.R. (It might not be out of place here to mention that the coolness, even suspicion, which seem to have greeted Häring in certain quarters of this country have been laid to rest by the book under review, since it provides more than enough evidence for the soundness of H.'s major positions, especially his scriptural and historical perspectives.) S. provides a "cautious positive exposition" of the Epistle of James and its "perfect law of liberty," "faith and works," and specific parēnesis. Brief closing chapters cover 1 Peter, Hebrews, and Ap 2-3. The unavoidable conclusion of the whole book is clearly enough stated: the dimming of the eschatological urgency of Jesus' message has weakened its impact. It is up to our generation to proclaim that message "without attenuation, and in the moral sphere this involves bringing the undiminished demands of Jesus into our own times and applying them to ourselves" (pp. 387-88).

Perspective is important in any endeavor. In theology, even moral theology, it is indispensable. It is to be hoped that the new generation of moral theologians will use the means now abundantly at their disposal (S.'s own
works, e.g., or the numerous studies mentioned in his rich bibliographies, many of which are now in English) to acquaint themselves with the NT moral teaching, its eschatology, the early Christian response to Jesus' moral imperatives, the influence of the existential, historical situation on the Christian's moral decision, etc. They can find no better starting point than this magisterial work.

A final word about the translation. In general it is good. But a number of infelicities (e.g., p. 49: Zollbank [of Mt 9:9] is turned "seat of custom"; p. 279: for "vicious" read "wicked"; p. 368: for "as for Paul later" read "as for the later Paul"; etc.), Germanisms (e.g., p. 51: "but nor was it forgotten"; and passim), mistakes (e.g., p. 81, note 41: for "exploitation" read "breaking down" or "destruction" [Abbau]; interchange note 6 on p. 114 with note 13 on p. 119), and awkwardly involuted sentences (e.g., on pp. 77, 128, 179, 200, 274, etc.) might be corrected in future editions. It is simply intolerable that this edition lacks an index (the German editions were quite well indexed); its usefulness is thereby seriously impaired.

Weston College

Simon E. Smith, S.J.


The ever-increasing flood of theological publications clamoring for attention these days underlines the need for some kind of guide through the maze of new ideas and the potential confusion of new and changing viewpoints. This need can, at least in part, be met by works such as the two theological dictionaries under review here.

The authors of the first of these works warn us in their preface that "no dictionary . . . can be a substitute for the systematic exposition of Christian truth, and certainly not so condensed a volume as the present one." However, no systematic exposition of contemporary theological ideas in their constantly growing diversity lies on the near horizon. In the interim this effort "to produce brief explanations, in alphabetical order, of the most important concepts of modern dogmatic theology for readers who are prepared to make a certain intellectual effort" will help to fill the gap. Considerations of brevity, we are told, led the authors to "dispense with bibliography, to curtail articles on the history of dogma, to distinguish between fundamental articles of some length and brief notices, to provide [comparatively] sparse references to Scripture and Denzinger."
Working within these limitations, the authors have produced a treasure house of theological information and opinion. Very much alive to contemporary Catholic concerns, they have also been consistently attentive to "the difficulties that non-Catholic Christians feel with regard to Catholic dogma." Nothing of real importance to the understanding of today's Catholic theology seems to have escaped the authors' notice. The explanations are always succinct and by and large expressed in language intelligible to the contemporary mind. Conciseness has not been achieved by oversimplification, and indeed the hasty reader will almost certainly retire in bafflement. As the editor warns us, this English edition is a translation from the German, but not an adaptation to the interests of the English-speaking reader. The viewpoint remains Continental European. There is, therefore, no discussion of Anglicanism, for instance, nor any treatment of specifically American religious ideas, such as those embodied in Christian Science or Mormonism.

Probably the most striking characteristic of the volume is its unusual combination, for a dictionary, of objective exposition of theological concepts with the often highly personal insights of Karl Rahner. The advantages of this method, together with some of the problems arising from it and the general style of the dictionary, will be apparent, e.g., from the following complete article on Last Things:

The usual name for the various elements of the one total finality (either in the form of perfection or that of utter and eternal ruin) of the one human being, as a unique individual before God and as a member of mankind: that is *death, particular *judgment (*Purgatory), the *beatific vision, (*Heaven), *hell (as aspects of the personal fate of the individual) (D 175, 693, 530, 983); and the *resurrection of the flesh, the general *judgment, the new heaven and the new earth (as aspects of the universal consummation of mankind as a whole) (D 40, 86, 287, 429). If we really take into account the basic Christian view of the world with its genuine temporality (*Creation) and the nature of true freedom (as implying all eternity in one's personal choice), and if certain dimensions of human existence are not excluded a priori from the definitive salvation of the one human being (a spiritual person who is also a concrete body) as unsalutary or indifferent, then it becomes obvious that these last things are aspects of the one consummation. They must neither be conceived as the object of affirmations about the same indistinguishable thing, varied only by "mythologization" (for man is a plural being), nor yet as the object of affirmations about events which are adequately distinct (for man is a single being, above all when he is perfected, whose individual elements can only be adequately grasped by envisaging them all). The doctrine of the last things is called *eschatology; consequently it is a dogmatic *anthropology (which again only achieves full statement in Christology) applied to the manner in which its object is perfected.
The asterisks in this quotation are not atypical of the style of the book, each referring to a further concise discussion of the subject thus marked.

Covering the same general field of "basic principles of theology in the strictest sense, i.e. dogmatic theology," the second of these dictionaries differs considerably in style and approach from the one just discussed. Its aim is "to render a service to preachers and catechists by giving them a very brief account of each major question, covering the essentials required for an understanding and correct explanation of Catholic doctrine," with the added hope that it will provide for "divinity students . . . a general introduction to their formal studies." The following article, quoted in its entirety, will give a fair idea of the virtues and the difficulties this volume offers to the reader:

MONOGENISM—By this word is understood the fact that mankind would wholly and entirely descend from one unique first human couple. This is evidently the literal sense of the Genesis account of the creation of man. In the presence of certain doubts of palaeontologists as to the single origin of present-day mankind, a few theologians held that the biblical assertion of the unity and spiritual solidarity of mankind, in its fall as in its salvation, could be maintained even in the hypothesis where it would originate not from one but from several human couples, who appeared on earth in different places and at different times in the evolution of the species. The Encyclical Humani generis of Pius XII cautions insistently against too facile an acceptance of such a theory, since there is nothing in the present stage of science that seems to demand it.

Detailed comment might discuss what is meant here by the "literal sense" of Genesis, what is meant by Pius XII's "insistence," and what reason he really gave for cautioning against polygenist theories. Possibly the search for brevity (and the problems of translation from the French) may lie at the root of the difficulty here.

In general, however, this second work is simpler in language, less succinct in style, and less burdened with cross references than the first. If it is less challenging to the reader, it is more objective in approach throughout and should appeal to those whose need is for a short and usually reliable presentation of the generally accepted view of the subjects discussed. The utility of the book is enhanced by a table added at the end suggesting a method of reading the principal and secondary articles in a logical sequence deriving from headings borrowed from the Apostles' Creed.

The two dictionaries should prove helpful to the theologian, professional or otherwise, in his struggle to keep abreast of current developments in Christian thinking.

Woodstock College

JOHN F. X. SWEENEY, S.J.


These volumes are an expansion and clarification of L.'s work of some twenty years ago, Surnaturel. They show no basic shift in position, but endeavor to express more fully how the hypothesis of pure nature, while not intrinsically false, is inadequate and unnecessary in order to defend the gratuity of man's call to the supernatural order, the intuitive vision of God.

The first of these volumes is primarily historical in its orientation. L. first explains the differences that separate Augustine from Baius and Jansenius on the question of the relations of nature and grace, in spite of superficial similarities. He makes an excellent case, though he leaves unanswered the equally important question as to whether the later disciples also misunderstood their master on the salvine will of God and the nature of predestination.

L.'s primary concern becomes clear in the second part of the book: the hypothesis of pure nature, introduced consciously into theology about the time of the condemnations of Baius and Jansenius, is not implied by these condemnations, nor is it necessary in order to justify them. Cajetan interpreted St. Thomas as teaching such a state, but many Thomists reproached him for distorting while he was supposed to be commenting. Bellarmine and Suarez served to popularize Cajetan's view, and gradually it became accepted almost universally. Some, however, continued to maintain the "traditional position," that the vision of God alone is man's natural end, though he cannot achieve this end by his own ability, but only through grace. In very emotional language L. denounces the decay of thought that led to dependence on such a flimsy construct as "pure nature" in order to defend the gratuity of the supernatural.

At the end he quotes Pope Pius XII's words in Humani generis that it is contrary to the true gratuity of the supernatural order to hold that God could not create intellectual beings without ordering them to the beatific vision. He remarks that this is a particularly precise formulation of the fundamental truth which every theological system must respect. However, he makes no attempt to give a positive content to these words that would mean something other than the possibility of a state of pure nature. It is difficult to resist the impression that we have here a sincerely meant bow to the magisterium, but no success at incorporating its positive meaning into his own point of view.

Furthermore, in spite of the book's immense erudition, I detect at times a
lack of objectivity in handling sources. For example, L. exercises considerable selectivity in citing his favorite theologian, St. Thomas. It has often been observed that Thomas shows a certain ambivalence in treating man's last end. He does distinguish at times between an end connatural to man and the beatific vision (1-2, q. 109, a. 5, ad 3m); he does say that eternal life is a good that surpasses the knowledge and desire of created nature (1-2, q. 114, a. 2). Such passages could be multiplied. Perhaps they can be explained in accordance with L.'s thesis. But they deserve to be cited, considered, and explained, when one wishes to claim the support of St. Thomas and charge others with falsifying him.

The second volume explains L.'s views on the supernatural more precisely and speculatively. First he undertakes a negative criticism of the theory of pure nature. It tends in practice, he says, either to reproduce on the natural level everything that belongs to the order of grace (even the intuitive vision of God) or to make the natural state of man one of ethical perfection along the lines of Aristotle's virtuous man. But the basic reason for rejecting it as inadequate is that it does not deal with the existing world. Existing man is not in a state of pure nature and hence reflection on a hypothetical world order cannot explain the gratuity of grace in this order. (Strangely enough, he adduces Rahner's "supernatural existential" in support of his view of existing man, though Rahner considered his own position as quite different; cf. Theological Investigations 1, 296 ff.)

What seems to be missed here is the point that the hypothesis of "pure nature" does propose to speak of really existing human nature. It says that this human nature could exist and be essentially what it is and yet not be ordered to the beatific vision. Undoubtedly, this diversity of ordination would have profound results for the conduct of life, but it would not constitute an essentially different kind of being. Hence, it concludes, the ordination to the supernatural order is gratuitous, in addition to, but penetrating, elevating, and transforming the essential dynamism of this nature toward its end. This, which seems to be the central point of the whole theory, is never seriously examined by L., who thinks rather that for "pure nature" to explain gratuity man would have to exist, at least for an instant, without an ordination to the beatific vision and then be given it.

In his positive exposition L. places the gratuity of the supernatural in the fact that God first freely and sovereignly wills the end, the communication of the divine vision, and then wills the nature capable of receiving it. Nothing in the nature constrains God or imposes an exigency for this vision, since what precedes everything is the liberality and graciousness of God. The nature exists for the vision, not vice versa. There is, he says, a double
gratuity implied here: that of being itself, and that of being destined to this goal.

Undoubtedly, L.’s insistence on the priority of the supernatural in the divine intention is important and could be overlooked. God did not first decide to create man and then decide to order him to a supernatural end. Man was created for, and is uniquely ordered to, a supernatural end. But what L. is not prepared to admit is that the concrete existing natures called into being for this end could have been called into being for any other end. He contends that not only would these be different individuals, but they would not really have the same nature. This seems to reduce the affirmations of double gratuity to words without any real content. For it makes the ordination to the vision of God part of the constitution of the essence of man as a spiritual being. It may then indeed be called gratuitous, but only in the sense that God is perfectly free in creating such a being in the first place. There is no genuine second gratuity at all.

L. frequently reproaches his critics with misunderstanding him. If this reviewer has misunderstood him, he is truly sorry; for he has a great respect for L. and is deeply conscious of the debt contemporary theology owes to his vigorous mind in many areas.

Alma College

JOHN H. WRIGHT, S.J.


Soteriology has long awaited liberation from the limitations of its conventional presentation and from a strangely secondary status within the ranks of the theological treatises. The present volume is a notable step towards that liberation. The work of many theologians has already freed this treatise from the severe constrictions of an excessively juridical orientation. Galot’s contribution has been to synthesize this work and to present the best of it in an especially dynamic way. This is not to say that he has been only a collector and organizer of the conclusions of others; his own broad theological culture, powers of discrimination, and personal insight have entered into the construction of this “renewed” treatise on the redemption. While the work is not beyond criticism and improvement, it is profound, balanced, and stimulating.

G.’s basic theme is that the goal of Christ’s redeeming activity is the making of the new covenant between God and all men in Christ. He describes this new covenant as the reconciliation of the human community with God, the breaking with Satan and destruction of his power, and the transformation of the human condition by deliverance from sin and the
communication of divine holiness. In the light of this finality, he examines the elements of the divine work of reconciliation and transformation. His careful explanation of the covenant serves to put in clear relief the loving initiative of the Father, revealed and made present in Christ, and the need of the redeemed to add their “yes” to Christ’s filial response to the Father. In this framework the dynamism of Christ’s mediation, the function of His sacrifice, and the thrust of the saving mysteries that make up the sacrifice are strikingly illumined. The saving values of the Resurrection, Ascension, and Pentecost, obscured for so long, emerge into a clear and particularly welcome focus.

The grand sweep of this basic theme of the new covenant does not distract G. from taking up the many knotty problems inevitable in an extended treatment of the redemption. He considers the apparent collisions between the gratuity of the redemption and the payment of a ransom, between divine love and justice, between divine love and divine wrath. The gratuity of the redemption is effectively defended, not by claiming that man was unransomed, but by pointing out that the ransom required by God is furnished by God. The biblical notion of justice is extensively analyzed, and G. rejects the idea that this justice, an element in the redemption, is distributive or communitative, and maintains that it is the divine holiness which God wills to communicate to man. He urges that the so-called wrath of God cannot be regarded as evidence of a vindictive justice, but has a saving purpose, is a manifestation of the divine love, and points up the gratuity and generosity of that love.

While this treatise is largely a biblical theology, G. does not neglect to explore and evaluate the themes that are prominent in the patristic and Scholastic explanations of the redemption. The victory of Christ over Satan and the saving value of the Incarnation are discussed and put nicely into perspective. Of more pressing concern is his careful analysis of the themes of satisfaction and merit. After establishing them as authentically traditional, he points out the insight they provide into the sacrifice in terms of the personal relations between God and man. This effort to integrate traditions which had been central in a previously unsatisfactory presentation of soteriology into this newly reconstructed treatise does credit to the author and substantiates the conviction that G. is a complete theologian.

After reading a volume of this scope, it is inevitable that some complaints come to mind. In treating of the solidarity of Christ with all men and Christ’s eligibility to represent all men in the work of the redemption, no mention is made of the Pauline doctrine of the New Adam. The section is otherwise excellent. In dealing with the completion of the sacrifice of Christ in His
glorification, the saving value of the Resurrection could have been explained to better advantage if its function in the sacrificial action had been spelled out more clearly and if its relations to satisfaction and merit had been indicated.

These complaints are certainly not substantive, simply minor distractions in the rewarding experience of studying this book. G.'s work will have to be a landmark in the evolution of a Catholic soteriology. It must be strongly recommended, not only to teachers and preachers, but to the designers of theology curricula.

Darlington, N.J.

William F. Hogan


It is a pleasure to receive for review a book of the Théologie series directed by the faculty of Lyon-Fourvière, with the familiar blue cover and neatly-cut pages, the clear typography and agreeable format, the assurance of bibliography and indexes, and especially the guarantee of worth-while reading. The pleasure is not dimmed in this case by the way the author murders the English titles in his references and bibliography; that is a price we cheerfully pay for the benefits of French theological literature. I do admit a temptation to haggle over frequent misprints in the Latin quotations and even (I speak as one less wise) in the French text itself; but no matter—let us get on to more important things.

C.'s study, apparently a dissertation at Strasbourg, does not pretend to trace the history of the doctrines of salvation and redemption, or even to study the predecessors and contemporaries of Aquinas (actually, his footnotes give us considerable information under this heading), or to construct a synthesis of Thomist thought on the question. He limits himself to a rigorous analysis of the Thomist texts. It is a difficulty here that Aquinas has no treatise on redemption (salus and redemptio are not even listed in the Schütz Thomaslexikon); and though one can gather plenty of relevant texts, their very number makes a detailed study of each impossible. C. solves the problem by studying Aquinas in the light of his idée maîtresse, which was the moral value of Christ's human activity.

The study has four chapters. The first is on the salvation of men in general perspective (discussion of sin, the sending of the Son, His redemptive work). The second is on the "moral value" (it sounds weak compared with valeur morale) of Christ's action; here C. discusses merit, satisfaction, sacrifice, and allied notions. The third is on the realization of salvation (we shall re-
turn to this), and the fourth on the extension of salvation to all men through the universal validity of the action of Christ as head of the human race.

The longest chapter is the third, and in my opinion it is here that the substance of C.'s contribution lies. The aim is to discover how the human action of Christ is operative for salvation. Here C. finds three stages in the Thomist texts. In the first (the Commentary on the Sentences), St. Thomas explains the value of Christ's human activity by the *virtus divinitatis* resident in it; in the second (the *De veritate*, the *Compendium theologiae*, etc.), the central thought is that Christ's actions are those of a divine Person and therefore of infinite worth; but in the definitive stage of the *Pars tertia*, St. Thomas, while not rejecting his former views, recurs to a more carefully defined notion of instrumental efficient causality, in which Christ's humanity is understood to be under the influence of the divinity acting as principal agent. Concomitantly in the *Pars tertia* there are shifts from the infinite efficacy of Christ's satisfaction to the salvific plan of God, from the theandric character of His activity to His grace as head of all men, etc. C. insists strongly on this development, and I think we can grant the point, not as if the notion of instrumentality were absent from earlier works, but it is now defined and added to merit and the others as a distinct principle of explanation.

C. has interesting theses of more general import. For example, Aquinas has no "theory" of redemption in the modern sense; instead of seizing on one aspect, he regularly sees the complex reality in its variety (a good collection of texts to illustrate this: p. 143, n. 1). What, then, gives unity to the Thomist view? This, that all aspects are treated under the heading of the human acts of Christ. That is probably C.'s central thesis; one may judge his affection for it by his concern to show that Christ's dead body in the tomb exercises human activity (p. 153).

May I be allowed, however, a few remarks to indicate something less than utter satisfaction with C.'s work? A small point, first: I should like better documentation on the date of Thomist works. E.g., C. refers to Chenu for the early date of the *Compendium theologiae*; so does everyone, but Chenu himself in the work referred to hardly bothered to establish his position. A larger point: I should like to know what St. Thomas had to say on the intrinsic intelligibility proper to the redemption. Merit, causality, human activity—all are surely relevant, but they apply equally well to all Christ's actions. What is the proper intelligibility of the redemption? C. tells us in his final word that the redemption is love. At this point I am afraid I grow testy. Daily I read "explanations" of this kind: the law is love, chastity is love, the apostolate is love, sacrifice is love. Yes indeed, and being is a trans-
cendental, man is a totality, and Hegel, referring to an adversary's position, speaks of the night in which all cows are black. But beings differ; distinct components make up the totality that is a man; and in daylight cows turn out to be of various hues. To talk of love when we ask for the specific ratio is an evasion of the theologian's job.

A final point has to do, not with C. in particular, but with work on St. Thomas in general. Is it not time we tried to work out something a little more rigorous for analysis of Thomist meanings than the educated guess by which we select an idée maîtresse as the basis of interpretation? I would not want Aquinas handed over to the linguistic analysts, but the New Testament has its TWNT, and we need something analogous for St. Thomas. The difficulties are enormous, the tools only imperfectly provided, but surely we could achieve something useful; and perhaps then it would not be possible, in such a good book as C. has written, to speak repeatedly of the sending of the Son without once mentioning q. 43 of the Pars prima.

Regis College, Willowdale, Ont. F. E. Crowe, S.J.


In an ideal world, in which neither publishers nor readers live, the volumes of this edition would appear in the order of the Summa itself. As it is, Fr. Reid's volume on "Fear and Anger" covers the tail end of a series of closely connected questions in the Summa, yet it is the first of that series to appear (cf. THEOLOGICAL STUDIES 26 [1965] 135-38, 464-73, for volumes already published). Vol. 22 has indeed already appeared, but its subject, "Dispositions," is independent of earlier questions in the Prima secundae and rather begins a new section, whereas the questions on "Fear and Anger" are the end of St. Thomas' discussion of the "passions" (or "emotions," as the term is generally translated here), and the reader will gain by waiting for Vols. 19 and 20 to make their appearance before plunging into the present volume.

It is inevitable that, whatever be the valid observations it contains, St. Thomas' discussion of the "passions" will sound outmoded to the contemporary reader. An almost infinitely more refined analysis of these phenomena is at the disposal even of the general public; this is accompanied by a much more sophisticated vocabulary for discussing them. St. Thomas, on the other hand, was pretty much of a pioneer; he had first, as Fr. Reid points
out (pp. xx–xxi), to gather and order his psychological material before he
could take up his proper task: an evaluation of the emotions as factors in
the moral and spiritual life of the human person; this evaluation, in its turn,
is subordinate to the discussion of the theological and moral virtues (the
matter of Vol. 21—which deals with hope and despair as well as with fear
and anger—being related to the virtue of courage in the Secunda secundae).
What is perhaps of most permanent value in St. Thomas’ whole treatment
of the emotions (Vols. 19–21 of the present series) is the attitude of mind
with which he approaches the subject: a robust optimism that refuses to
take a primarily negative view of man’s emotional life, combined with a
realism about the actual, as opposed to the ideal, condition of man as “spirit
in the world.” Of the seven Appendixes, the last five attempt briefly to
relate St. Thomas’ treatment to modern findings on the subject; in particu­
lar, Appendix 4 gathers together the insights into mental disorder that are
scattered through the Summa.
Vols. 50 and 54 happily present two closely connected sections of the
Summa. Fr. O’Neill’s introduction (pp. xx–xxvii) puts the whole Tertia pars
into the perspectives of the Summa as a whole (presumably, the yet un­
published Vol. 48, on the opening questions of the Tertia pars, will take up
more formally and more fully the thorny problem of the place of Christology
in the Summa). It also touches on the specific nature of the questions he is
here translating and commenting on, which are summed up by St. Thomas
as “the implications of the hypostatic union.” The significance of this rubric,
the divers kinds of implication, the technical character yet fundamental
importance of many of the questions asked, are dealt with at greater length
in the first two Appendixes. The other four Appendixes treat of Christ’s
human autonomy, His merit, His priesthood, and the impossibility of His
being an adoptive son; in each, according to the special character of the
question, the historical background, the relations to Scripture, and the sig­
nificance of St. Thomas’ answers are handled briefly but with a dense fulness
and stimulating thoughtfulness that make this one of the more satisfactory
volumes of the series.
Fr. Murphy’s volume, by contrast, is somewhat disappointing. The two­
page introduction does not touch the matter specific to the volume, while
of the five Appendixes three are concerned with factual matters: the length
of the public ministry and the date of Christ’s death (the title of this Ap­
pendix, “Christ and Time,” has associations that would lead the reader to
expect something rather different); the causes of Christ’s death, i.e., the
human responsibilities involved; and the place of Christ’s tomb. The other
two Appendixes deal with properly theological problems. Appendix 1 is on
the "abandonment of Christ" as St. Thomas explains it (M. silently assumes this to be a valid theological problem; legitimately so, inasmuch as merely pointing out that Christ's cry in Mk 15:34 is a citation of Ps 21:1 does not affect, much less remove, the properly theological question, even if it warns us to be rhetorically more reserved in the way in which we speak of "dereliction," etc.); M. is aware of contemporary discussion of the content and limitations of Christ's intuitive knowledge of the divinity, but passes over it too quickly. Appendix 5 is concerned with the "descent into hell"; here, since contemporary discussion is mentioned, some words on Karl Rahner's views (in his On the Theology of Death) might be expected; M.'s brief remarks on the NT basis presupposed by St. Thomas were written before the appearance of William J. Dalton's Christ's Proclamation to the Spirits: A Study of 1 Peter 3:18—4:6 (cf. THEOLOGICAL STUDIES 27 [1966] 103–5). What makes the volume chiefly disappointing, however, is that M. has no essay on the very important questions 48–49, but is content simply to footnote his translation. But the main purpose of the volume is, of course, accomplished: to make accessible in English dress St. Thomas' reflections on the redemptive significance of Christ's death.

Fordham University

MATTHEW J. O'CONNELL, S.J.


Interest in St. Anselm's so-called ontological argument for the existence of God has become both extensive and profound during the last twenty-five years. Neither Paul Edwards nor Arthur Pap could properly be accused of having a pro-attitude toward medieval philosophy, yet their newly revised Modern Introduction to Philosophy (1965) lists more than a page of references to recent studies of what Duns Scotus called the ratio famosa. One is apt to find Anselmian logic under discussion in some of the most unlikely philosophical journals; indeed, the New Yorker in 1963 printed a penetrating article on Karl Barth's view of Anselm. One British scholar, D. P. Henry, has published eight or ten studies of Anselmian logic in journals such as Mind, Philosophical Quarterly, Sophia (Australia), and Theoria. Anselm of Canterbury is now generally recognized as a medieval thinker who has anticipated some of the procedures of modern formal logic.

In view of this, the present book is a welcome addition to the literature. Max Charlesworth is a Catholic philosopher who studied in England and took his doctorate at Louvain. In 1959 he published one of the best intro-
BOOK REVIEWS

ductions to contemporary British philosophy, Philosophy and Linguistic Analysis. His new work shows that he is equally at home in the Middle Ages. Perhaps most English readers have studied the Proslogion in the translation made early in this century by Sidney Norton Deane and reprinted several times by the Open Court Company. It was a very unsatisfactory version, based on a faulty Latin text. Just before and during World War II, F. S. Schmitt brought out his critical edition of the Latin works of Anselm, under publishing difficulties that are suggested by the fact that Vol. 1 was published at Seckau (1938), Vol. 2 in Rome (1940), Vols. 3 and 4 in Edinburgh (1946, 1949), and Vol. 5 in London (1951). The six-volume Opera omnia is now reissued (1946–61) by Nelson & Sons, Edinburgh. Using this critical text of the Proslogion, Anton C. Pegis made a first-rate English version for The Wisdom of Catholicism (1949). Charlesworth does not appear to know Pegis’ translation.

The Charlesworth translation seems to me to be very good. A test is provided by the key formula: “credimus te esse aliquid quo nihil maius cogitari possit.” For this, C. offers: “we believe that You are something than which nothing greater can be thought.” Deane’s version rendered cogitari as “be conceived”—which may have occasioned the usual faulty statement in histories of philosophy that Anselm started with a “concept” of a perfect being. What he began with was an Augustinian “cogitation” which amounted to a nominal definition of the word “God.” This is approximated by the English term “thought.”

However, C.’s book contains much more than an English translation of the Proslogion, with Gaunilo’s and Anselm’s additions. On facing pages with the English the Latin text from Schmitt’s edition is printed. This makes the book very useful for the advanced scholar, and for the ordinary reader who may wish to improve his skill at medieval Latin. Anselm’s language is far from barbarous. In the second place, this book can be used to great advantage in a graduate seminar, for it combines several key problems in logic and metaphysics with much information on the early period of medieval thought. Preceding the actual text are a forty-page Introduction and an equally long Commentary. Charlesworth takes a strong stand against Karl Barth’s noted interpretation of Anselm—which made him a pre-Barthian fideist. Gilson’s view is also rejected, i.e., that Anselm “did not write a single work of philosophy”—if philosophy be understood as beginning from rational premises and ending in rational conclusions. C. argues that there is a dominant rationalistic process in Anselm’s thought and that this is testified to by the newly edited writings of his immediate followers, Rodulfus and Gilbert Crispin. The full notes cite the important literature on which the
reader may base his own judgment. The Commentary is in the form of a careful analysis of the whole argument, chapter by chapter, and this cannot be digested here. Suffice it to say that this is the best explanation I have seen of Anselm's challenging piece of reasoning.

St. Louis University Vernon J. Bourke


Affectivity has long been treated as an awkward stepchild. While intellect and will have been accorded an honored place among human faculties, affectivity has been viewed with suspicion and distrust: it raises disconcerting questions which embarrass those who prefer a neat division between the spiritual and the corporeal. The easiest solution is to relegate it to a philosophical limbo.

For many decades Dietrich von Hildebrand has been a notable exception in championing the cause of human affectivity. His present offering—whose subtitle is more indicative of its contents—is the distilled essence of many years of painstaking phenomenological analysis. Themes elaborated at great length in former studies (such as Christian Ethics and Fundamental Moral Principles) are here expressed more briefly and brought to bear on the question of devotion to the Sacred Heart; for, as H. wisely observes, before this devotion can be seen in proper perspective, the human heart must be appreciated for what it is.

H. states his thesis simply: "In man there exists a triad of spiritual centers—intellect, will and heart—which are ordained to cooperate and to fecundate one another" (p. 46). He substantiates this statement through an analysis of the arguments usually advanced to discredit the affective sphere and reduce it to the area of irrational experience which man allegedly shares with animals. H. detects in the philosophical legacy stemming from Plato and Aristotle the earliest root of this erroneous attitude. Next he lays bare the disastrous equivocation centering around the term "feeling," which emphasizes the biological character of emotional states and equates this with all affective experience. Then he considers the danger of detaching an affective response from the object which is its motive, thereby destroying the inner substantiality of the response whose dignity lies in the intentional relationship it bears to its object. Finally, H. acknowledges the possible deformations to which affective responses are liable, then points out the fallacy and unfairness of judging anything (intellect, will, or heart) in the light of aberrations.

These ideas are further refined in subsequent chapters. We must analyze
carefully and differentiate properly, H. contends, what are radically different types of affective experience. He contrasts nonspiritual and spiritual affectivity, energized and tender affectivity, affective hypertrophy leading to a tyrannical heart and affective atrophy resulting in heartlessness. What began as a defense of affectivity concludes with a triumphant claim: "... in many respects the heart is more the real self of the person than his intellect or will" (p. 109). This first and lengthiest part of his tripartite essay is the most original section of the work.

Part 2, dealing with the affectivity of the God-man and the mystery of His heart, was written not to be simply read but to be contemplated with "ultimate reverence and deep recollection" (p. 117). H. unveils the wealth of the Sacred Heart by correlating passages from the Gospel with selected invocations from the Litany of the Sacred Heart. Two deficiencies detract slightly from this beautiful, central section of the book: in several of his interpretations of scriptural passages, H. did not utilize recent advances in our understanding of the word of God; secondly, though he acknowledges (pp. 119, 145) that the ultimate and most sublime revelations of Christ's heart are manifested in His relations to His heavenly Father, H. did not avail himself of the Johannine recording of these profound revelations, e.g., the sacerdotal discourse.

The third and final section, treating of the transformation of the human heart, is rich in insight. H. reminds the reader repeatedly that it is only in Christ and through Christ that even a noble affective dynamism is protected from the dangers of deviation. Some ambiguity, however, surrounds his treatment of affective attachment and detachment. He refers vaguely to "certain stoic and oriental influences [which] manifest themselves in certain Catholic currents, old and new" (p. 171), without indicating whether he would include among these the via negativa of St. John of the Cross and other traditional masters of the spiritual life. Greater precision in his remarks on this crucial mystery in spiritual theology would have made this section more valuable.

Many spiritual directors are of the opinion that much of the present unrest within the Church is due to an affective deficiency created by an over-emphasis on the role of intellect and will. Though H.'s work is not one which should be "on every bookshelf," since it is far too demanding for the average reader, it can certainly help counselors rectify the alleged imbalance among human faculties by restoring the heart to its proper place—at the center of human life.


We tend to think of Fr. Häring as a moral theologian, and we tend to think of moral theology as a tidy discipline whose outline we have fairly precisely in our heads. One presumes that these words will be read here in THEOLOGICAL STUDIES by theologians or would-be theologians, and on the whole by the "older breed," because that is what we slip into after thirty. To us, then, this book comes as a bit of a shock. True, it does not call itself a sacramental theology, but a sacramental spirituality; yet we expect, unreasonably, a theology, and we do not get it. Perhaps that is why, in the remarks on the paper wrapper, we find the sentence: "With the possible exception of professional theologians, it is hard to think of any serious Catholic who would not profit from a reading, etc."

The dust-cover writer doubtless meant that the theologians would know all this already. But one may hazard a guess that the old-fashioned theologian will be quite nonplused by this excellent book. And why? In the old books on the sacraments we are in well-worn paths. There is the apologetic approach—forced on the theologians by the Reformation—proving at great length that the sacraments were created by Christ. Then endless ramifications about the minister of the particular sacrament; then all the canonical structure built round the sacrament. But scarcely ever in those older manuals is there more than a perfunctory description of the part played by the recipient, the chief actor in the drama of the sacrament. Yes, he has to have the right intention, he has to be of a certain age, or he could be an infant, etc.

Neither the reviewer nor the writer of the book is condemning the old method; it had its uses. But H. is opening up new-old seams of rich gold untapped for centuries. He sees the sacraments, not as a theoretical subject, but as a vital concern for individual Christians and for the life of the Church. There is a revealing passage on p. 123 which probably should have been expanded and made into an introductory chapter: "We should be thankful to Ivo Zeiger for drawing our attention to so serious a phenomenon as the separation of liturgy and ethics. We must unfortunately confess that this rift is far from being healed everywhere. In spite of the many patient and sometimes impatient movements for liturgical renewal we are still suffering from the consequences of that unfortunate catechetical and theological systematization which treats the sacraments after the commandments, or only as adjuncts to the commandments of the covenant of Sinai, and which regarded them as a new 'set of duties' and at the most as special 'means of grace.' "
For H., the sacraments are the God-given expressions of the whole spiritual life. It is precisely in baptism that we express our faith and our hope and charity, that permanent sacrament which conditions our whole life. Penance is an encounter with Christ crucified. "Through this sacrament he [Christ] leads the 'Church of sinners' towards radiant purity and holiness" (p. 106). The Eucharist obviously is the expression of Christ's love for His Church, and of the Church for Him, and of each member for all the others. But the more the writer examines the wonder of each sacrament, the more the Person of Christ stands out in them as coming to the recipient. Just as Christ is the Sacrament of God's love, so all the sacraments which Christ set up are the presence of that same Christ in all the richness of His love and power and compassion for men.

So, if a reader would wish to gain all possible benefit from a book of this kind, he must put on one side the old categories, not as useless—far from it—but as irrelevant in the enquiry H. is setting out in his pages. His aim is to make the sacraments the heart of Christian spirituality, to see the sacraments as the meeting place of the Christian soul with Christ his Saviour and with the Church of which he is a member.

St. Louis Priory, St. Louis, Mo. COLUMBA CARY-ELWES, O.S.B.


Fr. Cooke's deep interest in, and knowledge of, the Eucharist are given great prominence in this book. They form its high point. The chapters devoted to the Eucharist and the frequent appropriate references to it throughout the book give ample evidence of deep and intelligent reflection on this central sacrament. The rich pages on the Eucharist that enhance this work, taken in conjunction with an earlier article by the same author ("Synoptic Presentation of the Eucharist as Covenant Sacrifice," THEOLOGICAL STUDIES 21 [1960] 1–44), would give a good basic knowledge of this sacrament to the college student for whom this book is intended.

The same student-reader would also become steeped in the meaning of Christian baptism and confirmation, for these two sacraments are also given privileged space. There are, e.g., fine pages giving the scriptural background for Christian baptism. (In fact, the constant biblical emphasis is but one of the fine features of the book.) In his treatment of the baptismal character, C. entices the reader with the remark that, in St. Paul, sphragis "seems to involve elements both of grace and of the sacramental character" (p. 18). One wishes that this idea might have received fuller development. The same
regret might be expressed with reference to other pregnant ideas, such as baptism as covenant-pledge (p. 15).

Aside from baptism and the Eucharist, and a rather long section on grace, the other sacraments deserve more of C.'s theological acumen. He intends the work to be a text for college students that "will lead them to a deeper understanding of sacramental life and of its role in the development of Christian personality," and which will explain "the basic structure of Christian sacramental living" and "the function of sacraments in the actual living of Christianity and in the development of the Christian person" (p. vii). This is a highly laudable purpose and one which C. fulfills very well in his communication of sacramental theology to his students who benefit from his insights in this area. But one wonders if his purpose for this book might have been even more successfully executed with a more adequate treatment of the sacrament of matrimony, which is basic to Christian living, or of the sacrament of penance, whose meaningfulness so often escapes many good Christians who receive it almost as frequently as they receive the Eucharist. Each of the sacraments is in its own way "a sign of the basic Christian choice of life, an acceptance of Christ on his own terms, an acceptance of a role in the community of the Church, a commitment to the use of personal freedom in genuine Christian maturity" (p. 70). But because of the relatively brief treatment given to matrimony and penance, coupled with the omission of any discussion of the anointing of the sick, one senses a certain incompleteness in an otherwise valuable work. However, the emphasis which is denied to some of the sacraments is compensated for in the many fine pages on others.

There is a good brief presentation of grace as transformation of personality. C. reminds us that in our human way of being, we are creatures who open up in a special way to things around us. The human way of being is a conscious and loving way of being. Through knowing and loving, human existence can be continuously extended. Since we are open beings, we act openly. Grace brings with it a further opening up, "a reorientation, a redirecting, a transforming intensification" (p. 67) which amplifies our power of personal activity to relate ourselves in direct familiarity to the three divine Persons and to enter into new and profound relationships with created persons.

The college students and other adult readers who use this book will learn much about some of the sacraments and about themselves. For readers who will be interested in learning even more about C.'s subject matter, the author has provided brief and well-annotated reading suggestions at the end of each chapter.

Woodstock College

FRANCIS M. O'CONNOR, S.J.

The purpose of this work is sharply delimited by S. He is not concerned with a speculative treatment of the infallibility of the pope in the canonization of saints, but merely with a theological-historical study. He sets out to indicate the developmental line of thought adopted by theologians during the last eight centuries, and he adheres closely to this plan. This adds a special usefulness to the volume, in that it is a striking demonstration of the manner in which a sententia communis et certa can be altered in theological circles from century to century as the question is considered from slightly different aspects.

Papal canonization of saints began only towards the end of the tenth century, and the first written discussions of the problem date from the middle of the thirteenth century. Hence S. begins his study with a consideration of evidence from the thirteenth to the end of the sixteenth century. During this period two chief opinions emerged. The first, defended especially by the canonists, held that the popes were not infallible in canonizations; an opposite opinion, however, affirmed such infallibility. The canonists argued more from a juridic point of view, holding that the nature of canonization could not exclude the possibility of some error concerning the true state of the individual. The others adopted a more theological line of thought, concluding to this position from a consideration of papal infallibility in general.

In the fifteenth and sixteenth centuries a third position was formulated; it eventually became the sententia communior. It stated that the teaching on the infallibility of the pope in canonizations is not certain (de necessitate fidei) but that it is nevertheless a well-grounded and devout assumption (res de pieta fidei). This appeared to be something of a compromise position, although papal infallibility is still affirmed. The emphasis, however, is more on the psychological influence (devout assumption) than on logical deduction. Moreover, this position tends to limit one to the order of moral certitude, which does not exclude absolutely all possibility of the opposite being true.

Nevertheless, during this same period there were those authors who continued to support the first opinion, denying papal infallibility in this matter. Their argument was that the canonization of saints pertained to the area of mores, that is, to the various liturgical and disciplinary practices within the Church. Hence they denied papal infallibility here, limiting it strictly to matters of belief. This approach was associated with a gradually evolving
understanding of *fides et mores*. At this time disciplinary matters were stressed, but eventually the phrase came to refer more generally to *doctrine* concerning faith or morality.

Because of this, attention was centered more on the notion of revelation as limited to doctrine, with a further question of the significance of those religious teachings which could be logically deduced from it; among these further questions was the canonization of saints. Thus in the seventeenth and eighteenth centuries the problem was discussed in line with the question of whether infallibility extended to matters deduced in this way: were they formally revealed or not? The entire discussion was now influenced by the more highly rationalistic spirit of theology during this period, as well as by the apologetic concerns of the post-Reformation era. Similar to this was the question as to whether the *status sanctitatis* of the canonized individuals pertained to the realm of divine faith.

While some theologians continued to defend these older views, there gradually appeared more subtle responses to the question, linked to the equally subtle problem of the development of doctrine and the unfolding consciousness of the Church; the thought was emphasized that one believes that a saint is in heaven because God has revealed that the Church is infallible when it makes such a statement, rather than stating that the fact of such sanctity itself had been revealed. This placed the question in a much broader context, associated with our understanding of the notion of infallibility itself.

In the nineteenth century there were those who spoke of the canonization of saints in terms of *fides ecclesiastica*, and their position would stand or fall together with the validity of this concept. The present reviewer doubts that this is an acceptable theological concept; it seems to sidestep a problem rather than resolve it. Nevertheless, it may mark a step forward toward viewing the question by bringing in the role of the living Church in the unfolding and proclamation of revealed truth.

All in all, S. sees a gradual developmental process whereby the denial of infallibility is set aside, along with its acceptance merely as a *sententia pia*. The ultimate solution has not yet been reached, but S. rightly sees the best clue in a re-evaluation of the teaching of Thomas Aquinas (to which he devotes the final thirty-four pages of his study).

This work is valuable for anyone interested in gaining insight into the complex problem of revelation and its relationship to the unfolding consciousness of the Church, although S., limiting himself to his historical approach, does not draw out all of these ramifications. What he has presented is an excellent, detailed study of the varying opinions. If at times it
seems almost too detailed and too analytic, it must be remembered that we
can only rise above the overly simple approach of many writers by viewing
the debates in all their complexity. This in itself will enable one to realize
that all is not cut and dried in this question, even though such a study as
this will amount only to the first step in attempting to come to a more
adequate speculative explanation of infallibility in general, and the exercise
of this in the canonization of saints.

St. Francis Seminary, Milwaukee

JOHN L. MURPHY

SAINTS: THEIR PLACE IN THE CHURCH. By Paul Molinari, S.J. Translated
$5.50.

Prior to the publication of the present volume, no theologian has ever
attempted a theological synthesis on the true nature and meaning of the cult
of the saints in Christian worship. Such a task presupposes a multiple pro­
ficiency—in dogmatic as well as ascetical theology, coupled with a knowledge
of ecclesiastical and liturgical history. M.'s credentials especially manifest
this competence. In addition to being a professor of spiritual theology at
Rome's Gregorian University, he is the postulator for the causes of the
Servants of God who were members of the Society of Jesus, and is presently
the president of the Union of Postulatores General. Moreover, he was ap­
pointed a peritus of Vatican II attached to the theological commission, and
served as secretary to the special subcommission responsible for chapter 7
of the Constitution on the Church, which treats the eschatological nature of
the pilgrim Church and its union with the Church in heaven. To a certain
degree, then, this volume may be regarded as the theological basis of the
conciliar teaching in that chapter.

M. radicates the validity of the cult of the saints in the doctrine of the
Mystical Body and indicates how, by reason of this truth, the Church
arrives at an appreciation of the reality of the saints and a knowledge of their
function in the Church. Throughout the book he is most insistent in affirm­
ing that this cultic practice must be integrated into the Christocentric
and theocentric worship of the Church and is to be exercised within the scope
and limits envisaged by the principles of the faith.

The first part of the book treats the function of the saints in the Church.
It is here that M. offers a descriptive definition of a canonized saint, em­
phasizing the saint's unconditional correspondence with the divine invita­
tion, so that his life was an ever-increasing perfection in union and
conformity with Christ. Due to this total autodonation to God, God in turn
has approved his life by miracles, and in time the Church has proposed the
saint to the other members of the Mystical Body, as mediators and intercessors with the Father, as worthy of religious veneration proper to a creature, and as norms of true Christian living. By reason of the divine approbation of the saint's eminent union and conformity with Christ made visible by miracles, M. suggests that the saints also have an apologetic function in confirming "holiness" as one of the characteristic marks of the Church.

It is in the second part that we encounter the substance of the book, i.e., the theological considerations of the nature and spirit of the honor paid to the saints. M. initiates this portion by restating the nature of the vital relationship existing within the Mystical Body and then expounds the manner in which the members of the Body, especially the saints, contribute to the perfection of Christ the Head. Because the saints have given free rein to the Spirit of Christ (and as such they are the pre-eminent members of the Body) and retain their distinct personalities within the Body, they complement the Head precisely by placing at His disposal their unique personal qualities; by their life, they offer Christ those human possibilities which He himself could not live in the human nature that was hypostatically His. In this manner they complement Christ as members of the Body, enabling Him who lives in them to live a variety of concrete modes in which a human nature can exist and realize the maximum of human perfection. At the same time, the saints complement Christ as persons who, animated by the Spirit of Christ and His grace, give themselves to Him without reserve, affording Him the opportunity to live with them those mutual exchanges of friendship which also complete personal human life.

Face to face with this eminent union and conformity with Christ as found in these vital members of the Body, the Church militant, recognizing the intimate and living union in the Body by reason of the "communion of the saints," honors, praises, and invokes the aid of its most important members. To the question regarding the necessity of this cult of the saints, M. responds ably and convincingly, by offering a threefold consideration: (a) the role of the Church towards the saints in its public prayer, (b) the role of the individual Christian participating in the public cult of the Church, and (c) the case of an individual in his private prayer.

The final portion of the book expertly faces the objections offered by extreme positions on the cult of the saints, treating both the minimalistic tendencies which attempt to curtail or abolish the practice, and maximalistic tendencies which yield to exaggeration. Both of these, M. asserts, result from a defective understanding of the doctrine of the Mystical Body and of the genuine spirit of the cult of the saints. The book is further enriched by two valuable appendices: one on the possibility of a communication between
wayfarers and the saints, the other a history of the genesis of chapter 7 of the Constitution on the Church. It is likewise supported by an exhaustive bibliography unavailable elsewhere.

Borrowing a few phrases from Cardinal Larraona’s preface, we agree that M.’s contribution is “an apt means for increasing, deepening and renewing in the hearts of the faithful a sense of the Mystical Body; it enables us to realize the power of our Head, who is wonderful in His Saints and triumphant in His Martyrs; it gives us an appreciation of the beautiful doctrine of the Communion of the Saints, which includes intercession and assistance, and is a source of incentive and consolation.” The present volume is unique; there is no other work which treats of the saints and their place in the Church.

Woodstock College

JOSEPH N. TYLENDA, S.J.


Originally published in paperback form (Penguin, 1964), this work by the Dixie Professor of Ecclesiastical History at Cambridge is a notable addition to the ever-increasing body of works on the Reformation appearing in the English language. Tracing the movement to a triad of causes, the exaction of churchmen, errors in doctrine, and the corrupt morals of society, Chadwick develops an institutional interpretation deftly balanced with a hard look at the devotional and liturgical aspects of the reform. After briefly sketching the evils confronting Christendom in the Late Middle Ages, he covers the leading figures, Luther, Zwingli, Bucer, and Calvin. The Reformation in England, “emphatically a political revolution,” is followed by a consideration of the growth of reformed Protestantism, the radicals of the Reformation, and the adjustment of the English Church to the assault of Calvinism.

The second part of the book is concerned with the so-called Counter Reformation and includes, significantly, a section on the role of Spain in the New World. A third section evaluates the impact of the Reformation in a divided Christendom, the decline of ecclesiastical power, changes in the ministry and the liturgy with special reference to England and the Eastern Church. The secularizing influences in France are ignored, as is the confessional absolutism of the Germanies.

A deeper study of the theology of the late medieval period, especially the role of nominalism, which C. seems to equate with the twelfth-century controversy over universals, is among the desiderata, as is an evaluation of the hermeneutical problem and tradition in the fifteenth century. Luther’s form-
ative years are passed over, especially his lectures on the Psalms and Romans. Erasmus "cannot be said without reservation to have devoted his life to any cause." Luther emerges as "a tough four-square man of peasant stock, German, national." "He cared little for correct texts." Luther's marriage to an ex-nun, in contrast to Calvin's mating a widowed Anabaptist, is, according to C., symbolic. These and other clichés mar what is otherwise a serious account of the Reformation.

Since a great deal of the work relates to the Reformation in England, one regrets that so little attention is paid to the important role of Erasmian humanism in that country following the fall of Wolsey, particularly in the group around Catherine Parr and under Edward VI.

This book will be of great service to students of ecclesiastical history because of its lucid treatment of the Free Church groups, which led to the religious pluralism of this century. It also adds significantly to what specialists (Zeeden) are beginning to consider the most important element in the subcurrents of intellectual and political life of sixteenth- and seventeenth-century Europe: die Herausbildung konfessionell unterschiedener Kirchentypen. In this way it will serve the interests of ecumenism.

University of South Carolina


Neill was an Anglican missionary in South India for twenty years and eventually became Bishop of Tinnevelly. At present he is Professor of Missions and Ecumenical Theology at the University of Hamburg. To write a history of the expansion of Christianity in all its forms is a massive undertaking, and N. has acquitted himself quite well. Because a Christian historian cannot entirely divest himself of his particular Christian premises, his evaluation of events will be conditioned by his vision of what Christianity is, by what he considers to be successes and failures, and by what causes he ascribes to both. This is a history of Christian expansion written by a Protestant, presumably for Protestants. One does not quarrel with that, but one notes it. N. surely would not pretend an unassailable objectivity in his portrayal and evaluation of the events. Kenneth Scott Latourette in his prodigious history of Christian expansion hoped that he might write with perfect and uncommitted objectivity, and did not succeed. It is no great charge against N. that he could not do so either.

The distribution of material and the space given to periods and to different churches show where N.'s emphases lie. Rightly, I think, in a popular history the first fifteen centuries are drawn with large strokes comprising a quarter
of the book. The rest of the space is given to expansion from the sixteenth century to the present, the centuries during which Christianity achieved something of a world character and coverage. The vast effort of Catholic expansion, 1500–1787, is presented in 70 pages. The beginnings of other Christian missions, 1600–1800, are recorded in 30 pages, because there was not much to record during those centuries. The section on the period 1800–1914 opens with an introduction to set the scene for the “Great Century.” Protestant missionary action occupies 139 pages. Catholic and Orthodox missions are described in 53 pages. All Church missions from 1914 to the present are blocked together in 108 pages and described according to areas. Whatever the reasons for this may have been, this part does not come off with too much balance. The volume closes with a chapter of conclusions.

N. is generous in his praise for the many great figures involved in this marvelous history. He is rightly critical of failures, though he does appear to be more tender toward Protestant failures than toward Catholic failures and mistakes. For instance, the rites problem in Asia among Catholic missionaries is called a “squalid controversy,” while contentions among Protestant groups were “honorable” differences. He has a tendency, from the position of our accumulated knowledge in the twentieth century, to be rather severe in his judgment of the efforts and methods of missionaries several centuries ago. Catholic missionaries are blamed for their failure to develop local priesthoods—which is a fact—but not too much blame is placed on Protestant missions for handing over responsibility to local Christians too soon before they were firmly established in their Christianity. As a matter of fact, one can not institute a comparison between the establishment of Christianity by Protestants and the establishment of Christianity as understood by Catholics, because there are too many differences in objectives and requirements. Nor is there much point in declaring that Protestant missions were more assiduous in distributing the Bible than were Catholic missionaries. That is a fact, but it is difficult to see what it proves with regard to the spread of Christianity. It is also difficult to see why Catholic missionaries are criticized for going into areas where Protestant missions exist, and Protestant missionaries are justified for moving into Catholic areas with the argument that a low order of Christianity exists in such places.

The Conclusion is a brave effort to assess Christian missions now. The difficulties and sorrows are not downgraded. The new problems created by this century are studied and Christian answers are proposed. In spite of the rather dark picture in many areas, N. still responds with confidence in the miraculous vitality of Christianity, not only to survive but to advance.
Catholic readers will find in this volume the record of Protestant missionary activity, an event of a century and a half. The bibliography is strong on the Protestant side, with many biographies mentioned.

Boston College

Edward L. Murphy, S.J.


Systemic and methodic, spirituality since perhaps the nineteenth century appears to have accentuated too exclusively the Way and muted the mysterious modulations and variations of the Truth, the complexity of God's Life shared with man. Content with workable formulae, spiritual life was too often explicated in terms of behavior, rather than being. Through imprecision and possibly an oblique desire to codify the numinous, to render all experience repetition, sincerity came to be pitted against sophistication and won handily; earnestness somehow became a posture against enlightenment; generosity was cast as antagonist to prudence. Thus the chase itself was permitted in Tristanian tension to become the goal and in little ways faith became uncomfortable with hope. The refinement and fire of finality failed to inform, motivate, and guide; structure and transcendence tended to lose their internal relationship and complementarity; time became chronos to be endured rather than kairos to be expected; perfection became a Phidian concinnity; it became more an achievement and less a gift; Spirit and Law became parallel lines, a matter of choice or emotional inclination or psychogenic necessity. Multiform indeed are the explanations of the fact, but either as prologue or corollary the fraction between ascetical theology and dogmatic theology relates to a similar and more often noted dissociation between moral and dogmatic theology.

It is in this context that R.'s present effort is a valued contribution to the corpus of ascetical literature; in it are melded the structure of the Ignatian Exercises and the dynamic transcendence of dogmatic theology. To these two central values the connotative, personal insights and experiences of a great theologian afford a subtle symmetry, satisfying and stimulating. Close reading of R.'s own preface is imperative and will forestall some of the criticism the book will invite. As retreat master, the theologian will not develop his material ad amussim to its ultimate scholion, but will realize that there are limits to explicitation in a meditational or contemplative setting. Something must be left to the personal anagnorisis of the exercitant, a shock of recognition or revelation. Thus the retreat master moves, or is drawn, beyond
the dialogue of class into a triangulation, a field of unique force, which is a 
retreat, where the Spirit through His gifts teaches those who are dociles 
Deo. Ignatius insisted that the director have great care not to interfere with 
the Spirit, whose minister and discerning interpreter he is.

Neither textbook nor expositional essay, this volume is meant to be illative 
and inferential, where agreement is not coerced by the power of intrinsic 
logic or cajoled by a fusillade of rhetoric, where indeed agreement may not 
be expected. Experimentation and variation of retreat methods, at once 
laudable and ingenious, would well profit from what would appear to be at 
least implicit conclusion from the total effect of the book: a retreat is a time 
of disposing the self, under grace, to the reception of the epiphany of God 
in His mysteries, for the reflective assimilation of the divine paideia, retro­ 
spect and prospect, within one’s own life, whereby one is empowered to 
bring to the community the gift of personal integrity which essentially 
qualifies incorporation.

It would be apposite to say here that the text was prepared by R.’s friends 
and scholarly associates from retreatant notes; the retreats were offered to 
candidates for the priesthood at Pullach and at Rome. Consistent with this 
specification of the material, the finest sections deal with the ethos, mission, 
and asceticism of the priest. Accenting the necessary uniqueness of God’s 
call to each man, he warns against a hardening, a spiritual stiffening into a 
“patent ascetics,” a prefabricated piety (p. 26) which must terminate in a 
“spirit-killing emptiness” (p. 21)—thus echoing Alan Wheelis’ contention 
that normality may replace morality and adjustment become the only ideal. 
In Ignatius’ assessment of man according to freedom, R. finds that the defi­ 
nition of man must open out to include mystery. The creative and salvific 
acts of God have made a metapsychology of mystery endemic to a valid 
humanism; the classic profile of man is enlarged and thus blurred by the 
necessary inclusion of suprarational and infrarational components; what it 
loses in precision it gains in amplitude and engagement to the numinous 
along the full parabola of conscious and unconscious life. Husserl and Tillich 
complete R.’s exposition of sin as a basic decision or fundamental option.

In an otherwise fine section it must be suggested that ascetical psychology 
is less than well served by an “identification of person and act” (p. 50). 
Superlative is the treatment of the Incarnation, balancing a “Christology 
of consciousness” and an “ontological Christology” which leads to the ex­ 
pansive invitation, to the risk and realization of the Kingdom: “This con­ 
tinuation of the life of Jesus that is new and different for each one of us 
must be discovered by each individual in the form that is valid for him” 
(p. 119). Considering the charismatic and juridic elements of ecclesial opera-
tion as complementary rather than contrasting, R. makes the salubrious observation: "... all charismatic and pentecostal gifts must remain in the Church: they must remain in the constitutional, legally organized, authoritarian Church. Only when the charismatic observes the proper order, and when the official Church directs and supports the charismatic, is the life of the Church everything that it should be" (p. 168). A defender of angels, R. adds a valuable gloss to the psychopathology of estrangement and alienation by suggesting that it is probable that after original sin man was locked away from the other orders of creation; for Adam, the last angel was a threatening presence, receding.

Prolific, profound, and developing, the Rahnerian Anschauung ranges beyond a single volume; the present work would be well supplemented by referral to his *The Dynamic Element in the Church* (section 3), *Christian Commitment*, and *Nature and Grace*. While it is true that reasonable challenge could be offered to R.'s treatment of the Election, the place of the Trinity in the polished clarity of the Foundation of the First Week, the term "intrinsic animality" (p. 35), the treatment of guilt (pp. 50 ff.), such must not detract from the great merit of the work. Perhaps the book will never be written; what is offered is the spirituality of the Exercises informed by a strong theology which awaits resonant, connotative impact in the person on the anvil of the heart—"from His grace alone a kind of logic of existential knowledge gained in prayer" (p. 8). R. remarks in his preface: "I attempted to give these meditations on the Spiritual Exercises the kind of theological foundation that my listeners had the right to expect...." To have appreciated this right is already partially to have honored it. The translation is well done, a facile rendering of colloquialisms and a conference style in their way more difficult than the technica of the Schriften.

*Weston College*  

**William J. Burke, S.J.**


Evidence of Dr. Cuénot's authority in the domain of Teilhardiana is his position as administrator of the Fondation Teilhard de Chardin and secretary of the committee entrusted with the publication of Teilhard's works. Only his mastery of the subject, based on a thorough study of published and unpublished writings, plus personal acquaintance and correspondence with Teilhard, enabled him to issue so excellent a book a few years after the death of his Jesuit friend. Within a chronological framework he outlines the life
and career of Teilhard, and at every stage presents an account of the latter's developing thought.

The Teilhard who emerges is quite different from the caricature lampooned by unsympathetic critics several years ago and occasionally even today. He is above all a priest who, in absolute loyalty to the Church, consecrated his life to the work of mankind's salvation and had only one ambition, to be the evangelist of Christ in the universe. Although the clothing of the explorer often replaced the cassock of the priest, Teilhard was of the blood and temper of the great Jesuit missionaries, with the specialized apostolate of turning modern unbelief back to Christ by Christifying evolution. His faith in the power of Christianity is the secret of his optimism: "Some day after mastering the winds, the waves, the tides, and gravity, we shall harness for God the energies of love. And then, for the second time in the history of the world, man will have discovered fire." Sadness and setbacks darkened his days, and yet many of the extant photographs bear out his conviction: "It is absolutely necessary to keep smiling. The essential, and doubtless most fruitful, gesture is to smile, with something of love in the smile." His friend, the Abbé Breuil, said that he never heard Teilhard speak uncharitably of anyone. Another friend remarked: "You'd almost believe that there was no original sin in Teilhard."

The progress of converging evolution toward the unification of mankind was not a mere scientific theory for Teilhard. Even as a young man he felt that he was less a Frenchman than a "planetarian," a citizen of the earth. Old-fashioned prejudices must be shaken off; the day of nations is over. Man must rise above the narrow circles of family, country, and race in his effort to promote human unity. The goal of such unity is achievement of oneness with God without detriment to man's personality. This was the heart of his own spiritual life, which he regarded as a "great and splendid adventure."

Teilhard's difficulties with ecclesiastical censors stemmed from the extraordinary combination found in him of deep humility and the highest degree of intellectual boldness. His objective was not to reform Christian thought but rather to develop it, by showing that Christ is the living mover of cosmogenesis and the ultimate peak toward which all evolution converges. Tension between the hierarchy and the pioneer is inevitable, as is notably exemplified in the case of St. Thomas Aquinas. At first the pioneer seems to pose a threat to comfortable, established patterns of thinking; later he is embraced as orthodox. Teilhard himself believed that the only charge that could be brought against him was his constant endeavor to exalt Christ above all things.
As the man grew, so did the range of his intellect. Cuénot insists on this fact throughout the book. The direction of Teilhard's scientific interests gradually shifted from geology and paleontology to the human phenomenon, culminating in the unification of the universe in God through the Incarnation. He was distressed by what he called the "two opposed Christianities: a Christianity of disdain or evasion of the world, and a Christianity of development, or evolution." He was not beguiled by the current vogue of phenomenologist and existentialist philosophies that still treat man apart from the rest of the great world; their narrow specializations prevent them from seeing the essential truth that mankind, whose coming has changed the face of the earth, is a new realm that prolongs and crowns all preceding stages.

Teilhard did much to help a whole generation infected by scientism to listen to the message of faith. He spiritualized evolutionary thought by purging it of the traditional confusion between genuine evolution and transformist theories based on mechanism and materialism. He enabled us to see that what we viewed as a static cosmos is in reality a cosmogenesis, a movement of convergence, synthesis, and union that leads to anthropogenesis. As we have to rethink our anthropology in terms of anthropogenesis, so we have to rethink our Christology in terms of Christogenesis, i.e., the begetting and growth of the Mystical Body of Christ. Cosmogenesis, proceeding through anthropogenesis, reaches its climax in Christogenesis. The pre-existing Christ, the "Omega point," is the only summit for a universe struggling toward unity.

The greatness of Teilhard lies in his success in replacing man at the head, not of a cosmos, but of a cosmogenesis, and in presenting in its true dimensions a Christogenesis that in the light of the risen Christ explains cosmic evolution. He has reconciled Christianity with evolutionary science, substituted progressive optimism for static pessimism, and unearthed again a treasure partly silted over since the days of Paul and Irenaeus, the profound significance of Christ in whom all things are taken up.

The English edition is more a free adaptation than a translation. It reads easily; often the renderings of the idiomatic French turn out remarkably well. Parts of many paragraphs, and indeed whole paragraphs and even pages, have been omitted; it is not always easy to see why. Some footnotes have been incorporated into the text, and some have been suppressed. The book closes with as complete a bibliography as is now possible of Teilhard's hundreds of works.

St. Mary's College, Kansas

Cyril Vollert, S.J.

In the intervals between the sessions at Rome, publishers have been kept busy producing a stream of "Council books" which have dealt amply with behind-the-scenes politics and "bar Jonah" gossip, but which have, for the most part, shed little light on the serious theological issues. Several recent Protestant studies—and perhaps most importantly the present volume—are happy exceptions to this generalization. Dr. Berkouwer, already renowned for his multivolumed Studies in Dogmatics and his brilliant survey of Barth's theology, here delves into the fundamental theological issues which were at stake in Vatican II.

The two opposed positions, as B. explains them, may be called "open" and "closed" Catholicism, the former being a Catholicism which is "no longer preoccupied with itself" but has "thrown open the windows of its concern to the whole world and all the problems and dangers that vex it" (p. 34). This open Catholicism is represented by "progressive" churchmen who are pleading for the adaptation of timeworn formulas and venerable institutions to new situations and modern ideas (p. 255). On the theological front, this trend is represented by what has widely come to be hailed as the "new theology"—a term which B. clarifies in several noteworthy sentences: "It has come to stand for the need to free theology from abstractions and from isolated intellectualism, and for theologians to involve themselves in the living reality of the Church in the world, with what John XXIII called the 'life of doctrine.' Moreover, the new theology has a strong sense of the humanity and of the historical conditionedness of the Church as it responds to the revelation of God. Even where theological differences exist within the group of new theologians, the members share a common openness and honesty in confrontation with the questions of our day. They are not content to augment the 'real' dogma of the Church with a practical or kerygmatic theology, but are addressing themselves to the need for an existentially relevant theology which, while not rejecting tradition, will discard any traditional schematization of doctrine which has actually kept people from an insight into the gospel" (pp. 61 f.).

As representatives of this "new theology," B. frequently refers to Bouillard, Congar, Rahner, Schillebeeckx, and Küng. That this movement is not a fuzzy or watered-down version of Catholicism, but an authentic manifestation of the Catholic spirit, B. has no doubt. But he points out also that it is capable of entering into genuine dialogue with Protestantism in a way im-
possible to the older type of nonhistorical orthodoxy (if we may here borrow Michael Novak's happy term).

The principal areas of confrontation explored in the successive chapters of this book include the mutability of dogma, the "fonts of revelation," the interpretation of Scripture, the pope and the bishops, the nature of the Church, and Mariology. In handling these questions, B. shows that Protestants can share many of the insights of the progressive theologians. On the matter of Frühkatholizismus, e.g., he follows Küng in preference to Käsemann. He points out that many of the difficulties which can be brought against the "new" Catholic theology are problems for Protestants as well. There is, e.g., the familiar complaint that scientific biblical study makes understanding the Bible so difficult that it loses its value as a guide to revelation. This complaint, says B., overlooks the fact that the Church is obliged to respect the Scriptures as they are, not as the Church might like them to be (p. 143).

B.'s work is, then, ecumenical in the finest sense. Without any pretence of dissolving the barriers between Protestantism and Catholicism, he makes the most of the possibilities of a fruitful exchange of ideas. Though obviously sympathetic to the new Catholicism, he shows why it has encountered opposition in the name of Catholic orthodoxy. Progressive Catholic theology, he observes, with its acute sense of the historical limitations inherent in every dogmatic utterance, must still demonstrate how it can successfully distinguish itself from Modernism. Until this is done, the threat of a revived integralism hangs over the Church (p. 73).

Similar tensions within Catholicism, as B. shows, arise in connection with the material sufficiency of Scripture, the autonomy of scientific exegesis, the charismatic function of the laity, the need of reform within the Church, and the trend toward Marian minimalism. All these orientations of the new theology create stresses within the framework of traditional Catholicism. It is to B.'s credit that he can accurately pinpoint these problems without polemically exaggerating them or claiming that Protestantism is exempt from analogous difficulties.

In conclusion, it may be said that this book fulfils admirably the task for which the Church desires to have observers from other confessions. B. is able to summarize the great movements going on within Catholicism from a certain distance which gives objectivity and perspective. A keen and voracious reader of Catholic literature, he has much to tell even the alert Catholic theologian. Writing before the third session, he was unfortunately not able to make use of the final texts of the Constitutions on Revelation and on the Church, or the Decree on Ecumenism, all of which would have been
very pertinent to his subject. But since he is writing about the theological background rather than the achievement of the Council, this limitation does not detract from the validity of his conclusions.

The translation is unfortunately somewhat clumsy and is marred by innumerable misspellings of proper names. For several minor oversights, the author himself must presumably be taxed—e.g., for transferring the eminent Petavius from the Society of Jesus to the Dominican order (p. 86).

*Woodstock College*  
AVERY DULLES, S.J.

### SHORTER NOTICES

**THE WORD DWELLS AMONG US.** By William E. Lynch, C.M. Milwaukee: Bruce, 1965. Pp. xii + 171. $3.95. The rapid progress of contemporary biblical studies is reflected in this pleasant introduction to the *OT* and *NT*. Here is scholarship that adapts itself fluently and easily to the needs of the student who knows nothing about the Bible, a valuable supplement for the busy teacher, a sure support for the beginner. While it can serve admirably as a textbook, it may be safely recommended for the study circle or for the reader who wishes to attempt an understanding of Scripture by independent study. Wisely, L. begins with the questions of inspiration, interpretation, literary forms, science. Then he moves through the *OT* with the unerring competence of one who knows what to say and how to say it. A listing of the chapters dealing with the *OT* shows both the scope of his treatment and his carefully structured pattern: The Creating Word, The Word Unheeded, The Covenanting Word, The Prophetic Word, The Word of Consolation, The Faithful Word. In some ways the *NT* chapters seem less satisfying. Any reconstruction of the life of Christ is bound to be arbitrary, and this outline is disappointingly brief. Recent research on the art of the parable, the nature of the miracle, the question of the Christ of faith, the message of Paul, the nature of the early Church, would have enriched these chapters. There is an excellent index, but it contains no allusions to important contemporary *NT* issues. So swiftly paced a survey must necessarily be superficial; this is not meant as a criticism. To those looking for a brief, one-volume introduction to both Testaments, this book can be recommended.

*Manhattanville College, Purchase, N.Y.*  
Kathryn Sullivan, R.S.C.J.

**THE BOOK or ISAIAH 1.** The English text, with introduction, exposition, and notes. By Edward J. Young. Grand Rapids, Mich.: Eerdmans, 1965. Pp. xii + 534. $7.95. This book is not only the first of a projected
three-volume commentary on Isaiah, but it also launches a thirty-two volume series, *The New International Commentary on the Old Testament*, of which Y. is the general editor. A companion series of eighteen volumes on the *NT* is well over two-thirds complete. The reading audience is “ministers and Sunday-school teachers”; in purpose the series “draws from the Scripture the ancient faith.” Although the *NT* books tend to be conservative—and at the same time include some very fine studies, i.e., on Luke, Acts, Hebrews—this first *OT* book (Is 1–18) hews the line of rigid fundamentalism. Y. quotes or summarizes modern scholars on almost every page, but usually concludes with an answer already formulated by Calvin. There are many moving testimonies to Y.’s staunch and devout faith, but practically a total rejection of modern positions. Isaiah of Jerusalem, Y. claims, wrote the sixty-six chapters of his prophecy just as they stand in the Bible today. The only possible exception is the opening inscription (1:1), which might have been added by Temple priests to whom Isaiah confided the written draft of his prophecy. Y. takes no account of oral transmission or of any sort of social inspiration. The story of Isaiah’s inaugural vision was deliberately placed later at chap. 6, to “reinforce what he already proclaimed” (p. 233). “The seraphim are personal, spiritual beings . . . [with] faces, feet and hands” (p. 239). Is 7:14 announces the virgin birth of a Mighty God, as the name Immanuel clearly states (p. 291).

*St. Meinrad, Ind.*

*Carroll Stuhlmueller, C.P.*

**Sin in the Bible.** By Albert Gelin and Albert Descamps. Translated from the French by Charles Scholdenbrand. New York: Desclee Company, Inc., 1965. Pp. 140. $3.75. These two—sometimes bland—articles, taken from *Théologie du péché*, present the biblical meanings of sin, considered within the perspective of the operation of grace. For this viewpoint the volume is superior to the treatment in a good biblical dictionary, although the latter, such as McKenzie’s *Dictionary of the Bible*, contains a more complete treatment of the terminology. G. first examines the *OT* recognition of the actuality of sin, shown in the primitive stories, in trends in terminology and in the opinion that unhappiness is caused by sin. The *OT* idea of sin begins with the first awareness of morality in the revelation of the law and reaches a climax in the prophets’ conception of sin as a rejection of God and a violation of the covenant. D. first declares that he will treat *NT* references to sin in their unique historical situations and lists presuppositions of the *NT* doctrine of sin—for the most part a good summary of G.’s article. He then meticulously examines the teachings about sin in the logia he attributes to Jesus, in the doctrine developed in the early
Christian communities, especially in pre-Pauline Jerusalem, and in Paul's first six epistles. Containing the Bible's most completely developed treatment of sin and Christ's victory over it, these letters show sin as an individual action resisting the establishment of the kingdom of God and as a state of slavery and enmity with God. Christ's death was the complete victory over sin, made effective in each man in his acceptance of Christ. This book can prove useful in supplying background for present-day discussions of morality.

St. Gregory's Abbey, Shawnee, Okla. Charles Buckley, O.S.B.

The Elements of New Testament Greek. By J. W. Wenham. Based on the earlier work by H. P. V. Nunn. Cambridge: University Press, 1965. Pp. xi + 268. $3.75. W.'s introduction to NT Greek is an improvement over Nunn's long-standard Elements and has many good features. The grammatical explanations are concise and clear. The exposition of the use of the prepositions and the distinction between one tense and another are particularly well done. The vocabulary has been chosen from those words which occur most frequently in the NT. The exercises are well designed to exemplify the points of grammar discussed. But this book still cannot be recommended for use, since W. wholly ignores the advances of linguistic science and language learning of the past fifty years. The book is based on the rationalistic grammatical approaches of a half century ago and misses entirely the advantages of a structural approach to languages and the proven success of programmed language learning. A book like W.'s does not stand up to comparison with an introductory Greek program like that developed at Colombiere College, Clarkston, Michigan, by Walter M. Hayes, S.J., and now in use at many Catholic and Protestant colleges and seminaries. This is a taped program set up to lead into the Matthew text after 100 hours of study time, and takes the student through the rest of the NT, enabling him to know every word and parse every form, in another 275 hours. W.'s book does not seem able to offer such hope of success to the beginning Greek student.

Bellarmine School of Theology Francis T. Gignac, S.J.

never be conceived of as replacing the larger work, which gives a fuller picture of the range of meanings and usages of each word. But it is an excellent abridgment, and because of its convenient size and price will appeal to many students of the NT and provide a handy reference book.

Bellarmine School of Theology

Francis T. Gignac, S.J.

LA THÉOLOGIE DE L'ÉGLISE SUIVANT SAINT PAUL. By L. Cerfaux. New, enlarged edition. Unam sanctam 45. Paris: Editions du Cerf, 1965. Pp. 430. 28.50 fr. The English translation of the second (1947) edition was reviewed in TS 21 (1960) 288-90. In the present enlarged edition, C. has rearranged slightly his treatment of the mystery of the Church and of Christ, and in two supplementary chapters has addressed himself to the problem of the continuity between Jesus, the Galilean apostles, and Paul. In the first of these two new chapters, "Du règne de Dieu à l'église," C. studies Paul's use of basileia against the background of the earlier vocabulary of "the good news of the kingdom," which C. traces to Jesus Himself. Whereas in Jesus' preaching the good news of the kingdom comprised both the eschatological rule of God and a present earthly domain, in the apostolic preaching basileia came to be reserved for the former, while the earthly domain came to be designated as ekklesia, a term more acceptable than basileia to Greek-speaking Christians. Paul respects this restricted meaning of "God's basileia," but effects a certain fusion of vocabulary by identifying the Church with the kingdom of Christ (Col 1:12-13; Eph 5:5). This latter formula is not a simple transposition of the more traditional formula "kingdom of God," but grows out of Paul's view that while Christ's sovereignty is cosmic, the basileia which is His through His death and glorification is exercised only over the faithful, the Church. Despite the shift in terminology, there is a fundamental continuity between Jesus, the primitive Church, and Paul: the kingdom preached by Jesus is present in the Church. In the second supplementary chapter, "L'organisation de l'église," C. studies the various ministerial offices attested by Paul (apostles, prophets, teachers, local officials, etc.), the hierarchical structure of the Church, and the question of its perpetuation by succession. It is impossible adequately to summarize this important chapter, in which C. presents both an exegetical description and a biblical theology of the Church as charismatic foundation and authoritarian institution, showing how the development of the Church along institutional lines was a necessary and legitimate unfolding of the authority vested by Christ in the founding apostles. These new chapters, with their many bibliographical notes, form a timely complement to C.'s already classic work on the Church in St. Paul.

Woodstock College

Edward J. Mally, S.J.
JOSEPHUS, WITH AN ENGLISH TRANSLATION 9: JEWISH ANTIQUITIES, BOOKS XVIII–XX; GENERAL INDEX TO VOLUMES I–IX. By Louis H. Feldman. Loeb Classical Library 433. Cambridge: Harvard Univ. Press; London: Heinemann, 1965. Pp. xii + 814. $4.00. With the publication of this volume the English translation of the works of Josephus in the LCL finds its completion. The project began in 1926, and the first four and a half volumes were brought out by the famous Josephus scholar, H. St. J. Thackeray. At his death in 1930 the work was continued by R. Marcus, who completed Vol. 5 and brought out two and a half further volumes before his death in 1956. The eighth volume was finished by A. Wikgren, and the ninth now comes from L. H. Feldman. Thackeray lived to translate The Life, Against Apion, and The Jewish War. But the translation of the Jewish Antiquities comes from four different pens. And yet there is a surprising unity of style, achieved at least in a general way. One reason for this, indicated in F.'s prefatory note, is his use of a "rough draft left by Dr. Thackeray" and of Marcus' "personal copy of Josephus" with notes. The ninth volume is enhanced not only by the general index of some 225 pages to the whole set of Josephus, but also by an invaluable set of appendixes furnishing selected literature on such subjects as Quirinius' assessment, Pharisees and Sadducees, Essenes, Roman procurators, the Testimonium Flavianum, death of John the Baptist, high priests, etc. It should also be recalled that part of Josephus' discussion of the Essenes is contained in Ant. 18.11, 18–22; this section now exists in F.'s fresh translation, equipped with up-to-date notes. Obviously, the whole set of Josephus in the Loeb edition, and this volume in particular, is an indispensable vade mecum for anyone interested in this history of NT times.

Woodstock College

THE SCOPE OF THEOLOGY. Edited by Daniel T. Jenkins. Cleveland and New York: World, 1965. Pp. xiii + 270. $4.95. Under J.'s deft editorial hand, thirteen Protestant scholars (including J.) have produced an introduction to the study of theology. It would be almost impossible to cite another single-volume epitome that stands with this. Admittedly, its orientation is Protestant but in the very finest tradition—conservative and creative. The essays are divided into two groups, the first dealing with the core of a theological program and the second treating the major dialogue areas of the contemporary scene. J. D. McCaughey, "The Study of the Bible," focuses on the problem and history of the canon as a basis for some speculation on the relevancy of Scripture. James Barr's essay, "The Old Testament," touches briefly on the critical assessment of the composition of the OT, but not without some theological reflection. The introduction to
"The New Testament" by G. B. Caird is the best short prolegomenon I have seen; within the scope of eighteen pages he covers a wealth of material in his usual perceptive fashion. I must express a note of regret on Alec Graham's "Early Church History"; its slight polemic note on the question of papal primacy mars an otherwise good performance. J. C. Brauer is simply overwhelmed in his "Modern Church History" by the number of years and the complexities of development which he surveys. Jenkins himself nicely balances the notions of revelation and dogmatics in his "Systematic Theology," while the contrast and comparison of natural ethics and scriptural morality are neatly handled in James Gustafson's "Theology and Ethics." J. H. Thomas' "Theology and Philosophy" is perhaps too exclusive in its emphasis on the linguistic nature of philosophy, but also challenging because of this same emphasis. W. A. Whitehouse faces the challenge of science in his "Theology and the Natural Sciences" and, without a trace of anticipatory triumphalism, affords an optimistic note. The estrangement between social science and theology is clearly outlined by Gibson Winter with a renewed demand for dialogue between this pair. M. Jarrett-Kerr's essay on "Theology and the Arts," taking its impetus from H. Richard Niebuhr, leads to a rather incarnational viewpoint. Robert McAfee Brown's theme of theology as servant (almost suffering servant) rather than queen in the current curriculum adds an interesting note to his "Theology and Education." Ninian Smart's concluding "Theology and Other Religions" succinctly introduces the subject of comparative religion. Hopefully, this inadequate précis may afford some idea of the broad scope of this study. I believe that this book is almost too rich for an introduction; in its summations and its views of the future it almost demands some previous theological training (or a very capable instructor). An outstanding merit of the book is mentioned in a dust-jacket advance comment: "All of the articles are 'where the action is.'" In this case, in spite of the precious nature of the phrase and the notorious fulsomeness of such copy, truth is told; what is introduced is truly theology in action.

Woodstock College Karl Welton Kleins, S.J.

A STAND ON ECUMENISM: THE COUNCIL'S DECREE. By Lorenz Cardinal Jaeger. Translated by Hilda Graef. New York: Kenedy, 1965. Pp. xiii + 242. $4.95. In his English version of The Ecumenical Council, the Church and Christendom (1961), J. registers another success by his faithful interpretation of the official Catholic stand on ecumenism. This present work is a detailed chronology and commentary on the formal and material components of the Council's decree De oecumenismo from its inception to its final composition. It unquestionably qualifies as a valuable handbook for
the student of ecumenics because of its penchant for precisely isolating relevant factors and in establishing a proper theological point of reference. It will merit greater appreciation with the passage of time, which will provide the necessary perspective to properly assess the current avalanche of material dealing with the Council's ecumenical considerations. Its value derives in no small measure from J.'s competence, which so authoritatively influenced the preparations for conciliar action in this area. Contained under three divisions, "The Origins of the Decree on Ecumenism," "Commentary on the Decree with Detailed Explanation of the Articles," and "The Essential Unity of the Decree on Ecumenism and the Dogmatic Constitution on the Church," this work faithfully reflects conciliar ecumenical action, with its concern and direction orientated toward the realization of one Church. It presents in colorful panorama a vista of the living Church as envisioned by Christ. Part 3 is especially valuable for projecting the present ecumenical activity, not as an isolated pragmatic endeavor, but rather as a long overdue fulfilment or mission for which the nature of the Church impels her to continually strive. It is in this sense that the constitution De ecclesia and the ecumenical decree possess an internal unity, for the decree itself is a pastoral document and by its ecumenical application to the thesis of the constitution serves to make these teachings more understandable. In this respect J. has achieved considerable success. The appendix, with its sources relative to the decree on ecumenism, is, however, too eclectic for satisfactory source material on the structure of the decree.

Rosemont College

Ludvik Nemec

THE STORY OF MYSTICISM. By Hilda Graef. Garden City, N.Y.: Ddoubleday, 1965. Pp. 286. $4.95. So learned and intellectually acute is its author, this charming and erratic book achieves in the event rather more than is promised at the outset: "to provide an introduction to this fascinating subject for the lay reader, not a discussion of mystics and mysticism for the expert." Of such discussion there is, happily, a goodly measure, and it is of a sort to gratify expert and nonexpert alike. However, either type of reader will have his moments of mild dismay because of the uncertainty of the course the author follows. Admitting on the opening page the difficulty of arriving at a proper definition of mysticism, G. wanders through a splendid array of the choicer periods in the religious history of mankind with no common notion to guide her. Had she seen fit to use, let us say, the definition of (Christian) mysticism that she gives in the last paragraph of the last page, "the experienced union with God in the depths of the soul," what is a good book could easily have become an outstanding one.

Loyola College, Montreal

Elmer O'Brien, S.J.
LES MOINES D'ORIENT 4/1: ENQUÊTE SUR LES MOINES D’EGYPTE (HISTORIA MONACHORUM IN AEGYPTO). Translated by A. J. Festugière, O.P. Paris: Editions du Cerf, 1964. Pp. ix + 142. 18.90 fr. This is the narration of a pilgrimage made to the monasteries and hermitages of Egypt in 394–95 by a group of monks from Palestine. The translation is from the Greek text edited by the translator in 1961. One of the pilgrims wrote the account to edify his fellow monks. He tells of a vast horde of men isolated from the world in the deserts of Egypt and living a life comparable only to that of the first apostles and disciples in fervor and miraculous effects. The names, manner of life, outstanding virtues, and powers of individual ascetics of renown are recorded. Virtues common to all are the Christlike charity and humility manifested towards their fellow men, especially to visitors, an extraordinary asceticism of fasting and vigil, a continual exercise of prayer and submissive obedience to their superiors. Individuals excel in higher forms of contemplation, in spiritual counseling, especially in the art of the Hesychasts, and in long periods of complete silence. Among the gifts peculiar to some are infused knowledge, power to heal various sicknesses and to drive out demons, miraculous powers over animals, over the actions of men, and over material things, such as food. As the author claims, they were like the first disciples, living in a world of their own. This narrative would probably not appeal to ordinary people today, since it resembles rather closely the type of story which it was found expedient to delete in Rodriguez. However, students of ascetical history will find it useful and all should find it edifying.

Boston College

SAINTS AND SANCTITY. By Walter J. Burghardt, S.J. Englewood Cliffs, N.J.: Prentice-Hall, 1965. Pp. 239. $5.50. B.’s earlier All Lost in Wonder proved an exception to the frequent rule that published compilations of sermons make poor reading. The present book similarly offers a collection of twenty occasional sermons which are as engaging to read as they must have been to hear when they were offered to audiences. B. manifests a determined attempt to draw the most out of his material and then make it practical and relevant to a contemporary audience, and as such the book is an excellent manual of model sermons for a modern preacher. However, this book has an even greater importance, insofar as B. addresses himself to the pressing problem of the role of the historical saints of the Church in contemporary spirituality. He has selected a group of sermons based on the lives of a number of saints—Ignatius of Antioch, Antony the Hermit, Athanasius, Augustine, Jerome, Martin de Porres, Patrick, Thomas
Aquinas, Peter Canisius, Christopher, Luke, Francis Xavier, Dismas, Monica, Agnes, Andrew, Nicholas, Lucy, Thomas the Apostle, and Mary Magdalene—and he searches for a relationship between yesterday’s Christian hero and today’s man. He denies, on the one hand, that the saints have no relevance today, and on the other, that they should be slavishly imitated, asserting that “the lives of the saints illustrate certain principles or facets of Christian spirituality that are permanently valid, that have a relevance transcending persons, places, and eras.” Accordingly, each sermon first discusses the historical data about the particular saint, and then passes on to a discussion about the larger and permanent values they manifest: conversion, selflessness, martyrdom, etc. This handsomely designed book, illustrated with line drawings, is therefore a significant contribution in an age of renewed interest in effective preaching and at a time when the pedagogical value of the saints’ lives is being carefully re-examined.

College of Our Lady of Mt. Carmel
Peter-Thomas Rohrbach, O.C.D.
Washington, D.C.

The Popes and the Jews in the Middle Ages. By Edward A. Synan. New York: Macmillan, 1965. Pp. x + 246. $5.95. S.’s study is a sober, brief (only 164 pages of text) account of papal attitudes and actions towards the Jews from the time that Christianity became the official religion of the Roman Empire until about the end of the fifteenth century. Obviously, on such a subject a much thicker book could have been written, one that would integrate the histories of the popes more carefully into the history of Christian society during this period. But to fault the book for not being what it makes no claim to be is beside the point. It succeeds well in what it sets out to do. This is not a subject that lends itself to dispassionate analysis; yet in the main S. manages to refrain from the self-defeating apologetics that have flourished so abundantly in this area in recent years; but neither is he unaware of the ambiguities of his subject, of the vast differences between the medieval outlook and our own. He presents the material, attempts to make whatever comments seem necessary for its proper evaluation, and is generally acutely aware of how extremely difficult it is to say neither too much nor too little. Here and there his interpretations of papal and Christian actions seem somewhat too benign to this reviewer, but for the present we are not likely to find a more judicious treatment of the subject in such brief compass.

University of Iowa
James F. McCue
L'HUMANISME POLITIQUE DE SAINT THOMAS D'AQUIN: INDIVIDU ET ÉTAT. By Louis Lachance, O.P. Paris: Editions Sirey, 1964. Pp. 398. 30 fr. A second edition by a writer whose specialty has been the rights of man, especially from the Thomistic viewpoint. Rejecting the extreme personalist framework as an excess of logic, L. essays to discover the political and social philosophy of Aquinas in a true humanism. He employs as his point of departure the problem of the One and the Many. A firm foundation is laid for the social order on the psychological nature of man. A true subordination of man to God in his entirety and to the political community as a person is set forth. The next part of the volume treats of the human person and his insertion in the state. In this section, L. solidly builds the concept of human dignity from the metaphysical structure. Man is rational and hence is capable of government. Man is imperfect and requires government. The third section deals with the state, which is viewed as a hierarchy of persons ordained for common purposes. The state is the political aspect of man's sociability; man is by nature social. The nature of the common good is explored. So, too, is the form of the state. In the final section, L. discusses the complex relationship of the individual and the state. "If individuals agree to become incorporated into a state, it is with the intention of intensifying the rationality of their own activity." The social life must be founded chiefly on justice and friendship—which is to say, true humanism. Such was the conception of Thomas Aquinas as seen by the author. This volume succeeds in its attempt to give the metaphysical foundations of the state according to St. Thomas. But it does not resolve the ancillary problems raised, e.g., the nature of social justice and the relation of Church and state. It merits reading by the ethicist and the political scientist.

Loyola College, Baltimore
James J. Conlin, S.J.

BED AND BOARD: PLAIN TALK ABOUT MARRIAGE. By Robert Farrar Capon. New York: Simon and Schuster, 1965. Pp. 172. $3.95. A vibrant hymn in praise of matrimony, dealing with the realities of married life and the religious depths of the sacrament. C. writes as husband, father of six, Episcopal priest, and teacher of theology. To these qualifications he adds a refreshing vitality, an eye for humor, and a profound sense of mystery, qualities rarely seen in combination in many "expert" books on marriage. In chapters on husbandhood, wifeliness, the geography of bed and board, and the rearing of children, he is always concrete and yet never merely factual. On courtship: "You don't have to practice going to bed together... what you have to practice is keeping promises"; on the "dance" of marriage: "A hierarchical game played by coequal persons... assigned
unequal roles in order that each may achieve his individual perfection in the whole”; on motherhood: “To be a Mother is to be a sacrament—the effective symbol—of place. Mothers do not make homes, they are our homes”; on the marriage bed: “the oldest, friendliest thing in anybody’s marriage, the first used and the last left, and no one can praise it enough”; on children: “each generation’s fresh witness to the bones of being under the fat of the word of man. In them the skeleton of reality is still unfleshed and unadorned. They are a world and a chaos at once.” C. decries the lack of an “image” of Christian marriage. His book goes a long way towards creating just that, a concrete pattern, capable of realization, pointing beyond itself, to the real mystery of marriage “by which the created order of pieces and parts is to become the image of the coinherence of the three divine persons . . . the forming of the Body of Christ, the building of the city of God.”

Woodstock College

Francis Valentino, S.J.

**Birth Control and Natural Law.** By F. H. Drinkwater. Baltimore: Helicon, 1965. Pp. 93. $1.75. Canon Drinkwater, long prominent in religious education in England, addresses himself to two aspects of the contraceptive controversy: the ethical or natural-law aspect and that of the pronouncements of the magisterium. Of the two, he is more at home in the latter. Leo XIII, Newman, and Manning were still on the scene in D.’s early years. He is thus singularly qualified to comment on the impact on Catholic thought and life of the definition of papal infallibility by Vatican I. He concludes to an exaggeration of this dogma. It has been interpreted too independently of the infallibility of the Church, wherein it has its roots. In the light of this historical development, the “intrinsically evil” statement of *Casti connubii* relative to artificial contraception looms less formidable as a block to redefining the morality of birth control. D. thus faces up to the major problem for clergy and laity in the controversy: how can the Church change her teaching? Though he attempts no definitive theological verdict, he does raise doubts about the traditional view. His sympathy lies with revision. His treatment of natural law and contraception is less felicitous. D.’s stress is too much on the law’s immutability. While this is characteristic of the basic principles of morality, contraception is situated among general rules of conduct which are not absolutes. The last thirty pages of the book are appendices. Appendix 1 gives the texts of the famous interventions of Cardinals Leger, Suenens, and Alfrink, and Patriarch Maximos IV at the third session of Vatican II, calling for a reappraisal of the traditional teaching. Appendix 2 contains the document signed by
154 married men and women from twelve nations and presented to Pope Paul and the bishops, a model of responsible lay involvement in the Church. D.’s style is chatty. He disclaims theological profundity. During this period of reassessment of the teaching on conjugal morality, Birth Control is a distinct contribution to the growing body of evidence. D. deserves praise for his courage and calm objectivity.

Woodstock College

Robert H. Springer, S.J.

RACE: THE REFLECTIONS OF A THEOLOGIAN. By Bonaventure Hinwood, O.F.M. Rome: Herder, 1964. Pp. 168. Lire 1800. The strong words of Vatican II challenge us to consider this present work: “We believe that all men are brothers, whatever may be their race or nation.” H. analyzes the present situation of ideal self-determination, the fight of national groups against empires. Current terminology about such a pressing problem is far from precise; H., as a theologian, hopes to clarify the problem in terms of a full Christian view of the world. His work, a doctoral thesis, is in substance an essay in methodology. H. reviews the use of the word “race,” starting with what the physical sciences have to say about it, then follows up with pronouncements of various individuals and organs of the Catholic Church, referring occasionally to non-Catholic writers. Careful documentation is given, so that this small book is a source for anyone who wants to make a study of particular racial problems. Pius XI in 1938, in his “Instruction on the Errors of Racism,” exhorted scholars to refute the absurd principle of the racists’ doctrine then current. Fifteen years later, Pius XII pleaded for more profound investigation into these areas. In America we are painfully aware of the need for such study; yet the race question is universal—as this study pointedly shows. Man is the sum of his past, and it is grimly fascinating to read how the bishops and missionaries of South America complained in 1533 of the treatment given to their Indians. A jurist, e.g., in his book “De Indianorum jure,” denies human nature to such Indians, so that not a few priests refused to administer the Eucharist to them on such grounds—and this right up to the end of Spanish rule. In conclusion, the reader should know that this book attempts to answer only one question: “when a theologian, as a theologian, comes across the word ‘race’ in the sense of different races, what does it mean for him in the light of the documents of the teaching Church and the writings of theologians?” This is not, therefore, a work of original genius but an attempt to collect, co-ordinate, synthesize, and make available to others material dealing with the sensitive problem of race.

Woodstock College

Eugene J. Linehan, S.J.
Nuclear War: The Ethic, the Rhetoric, the Reality: A Catholic Assessment. By Justus George Lawler. Westminster, Md.: Newman, 1965. Pp. xiii + 189. $4.95. Readers of the journal Continuum will recognize here some views its able editor has there occasionally given space to. The three parts of the subtitle are taken in order. Under “the ethic,” L. assumes the immorality of nuclear war, nuclear deterrence, and nuclear stockpiling with its power of overkill, and declares that the advent of Pope John XXIII has put an end to the kind of jingoist morality that would try to apply the traditional just-war theory to nuclear war. Under “the reality,” L. concentrates on President Kennedy’s handling of the Cuban crisis and renders an adverse judgment. It is the middle part, “the rhetoric,” that enables L. to use his full talents in telling off those who oppose him. These are the crackpot realists who have misused rhetoric to glamorize America’s efforts at defense. Men incompetent in the study of morals have persuaded the nation to spend billions on the stockpiling of weapons that can never be used, and have lulled the people into apathy towards both their possible incineration and their moral responsibility. L. warns the hierarchy and Vatican Council II of their moral obligation to speak out in condemnation of even the possession of nuclear weapons. The pacifist case has been presented before, but what is distinctive of this book is the “rhetoric” emphasis. One may well wonder whether this is the approach the times require. A calm and dispassionate study of the whole question is needed and less rhetorical scolding. L. himself perpetrates an example of the evil he deplores, and misuses rhetoric to inveigh against those who misuse rhetoric. The book is a rather belligerent statement of pacifist views. One who is not a pacifist will find little that would tend to make him one.

University of Santa Clara, Calif. Austin Fagothey, S.J.

The Priest. By Giovanni Battista Cardinal Montini (Pope Paul VI). Translated by Serge Hughes. Baltimore: Helicon, 1966. Pp. 209. $4.95. These discourses of Pope Paul, delivered when he was Archbishop of Milan, reveal the portrait of a shepherd in relationship with his priests, his associates in caring for the flock entrusted to his care. These are personal and paternal words, instructive and pastoral but completely free of sentimentality. On the occasion of ordinations to the priesthood (there are nine such addresses), the Archbishop paints no dreams, but clearly delineates the world in which the newly-ordained are to live. Theirs is to be a mission to the world. “Arm yourselves with courage. The hour calls for it. . . . We must know how to speak in all tongues, reach everyone, answer all needs.” “You
are priests; you are destined for others. You are ordained for the people, for humanity, for all those we call neighbor....” This authentically pastoral motif pervades the entire book. The priests are directed to stop living for themselves; “from this day on you are dedicated to the service of others. You have become ministers in the Church of God, you have become servants.” The collection also includes seven warm, intimate letters to his clergy, written annually in remembrance of the night of Holy Thursday, the feast of their priesthood. While these letters are principally exhortations to intimacy with Christ and appreciation of the sacerdotal mystery, they simultaneously advocate apostolic vitality by recalling the social function of the priesthood. The remaining eight addresses were given at various priests’ study meetings and minor synodal convocations, and as such they treat the practical aspects of the Church’s life in the Archdiocese of Milan. In this collection Pope Paul deals with all aspects of the priestly life, and thus he offers all concerned with the ministry dynamic themes for reading, reflection, meditation, and even self-examination.

Woodstock College

Joseph N. Tylenda, S.J.


Two psychologists present a seemingly understanding and sympathetic attitude toward the problem of growth in religious vocation. They hope to counsel not only those who are responsible for the growth of vocation in any way, but also the seminarian, the religious aspirant, the priest, and the professed religious, that these may achieve a fuller growth in their own vocation; but can the authors really hope that their book will help the un-understanding “vocation director, the seminary professor or postulant mistress, who tries to force things to grow from the outside alone,” to become more understanding? The authors claim to apply the insights of psychological training to the various phases of religious vocational development. Much of what they say deserves serious consideration; unfortunately, it takes a professionally trained expert to distinguish between the scientific research and hypothesis, between the fact and opinion, between genuine psychological insights and psychologizing. Some illustrations of rather bold, unqualified statements: “The minor seminary is not the place for those who come from poor home environments; it should be only for those from clearly wholesome homes” (p. 23). “The human person grows in unitary fashion; he grows altogether or he does not grow at all” (p. 55). “It is easy, and to some extent appropriate, to distinguish between spiritual direction and counseling.
Among other writers, Byrne has shown that direction treats spiritual problems and aims at supernatural integration while counseling treats emotional problems and aims at natural integration. These are accurate and useful statements, and they remind the spiritual director and the counselor not to intrude in each other’s domain” (p. 102). “It is interesting to note that in the training of priests there is close supervision of the seminarian’s private life but practically no supervision of his professional life” (p. 195). These statements and many others show the authors as fallible human observers of a problem that cries for the testing of advanced technology.

Woodstock College

Priestly Celibacy and Maturity. By David P. O’Neill. New York: Sheed & Ward, 1965. Pp. 182. $3.95. An interpretation of priestly celibacy in the light of current psychology and aggiornamento discussions in the Church. It is not a theology of celibacy and its aim is tentative. O’N. deals with a large number of practical items such as the advisability of a married diaconate, the workload of the secular priest, personality types of entrants into major seminaries (and the problems these pose for celibacy), reformation of seminary training, delaying the age at which the celibacy commitment is made. O’N.’s criticisms abound in protective, not-quite-universal terms, and even when one feels that the case is not just as he describes it, it is difficult to prove him wrong. In these almost-universal terms, he paints a dim picture of the contemporary major seminary (we know of none his account would now fit): “seminars, group discussions, research projects, generally have little place.” The seminary spiritual director is “often enough an elderly man” and “he aims generally at an individualistic and legalistic kind of holiness and devotion in his students. . . .” Few in the intellectual circles I know would agree that Teilhard de Chardin “is regarded by many as the only intelligible Christian of our time” (pp. 91, 95, 115; emphases added). Despite this tendency, O’N. is not an irresponsible writer. While we do not accept all his views and conclusions, a number of his proposals are well worth thoughtful consideration.

Notre Dame Seminary, New Orleans

The Pastor as Counselor. By Andre Godin, S.J. Translated by Bernard Phillips. New York: Holt, Rinehart and Winston, 1965. Pp. vi + 182. $4.50. A primer for teaching anyone who has the care of souls the function (in both the telic and active sense) of pastoral counseling. It does not expect to be taken as a “counseling self-taught” handbook. It expects its readers to be sensible enough to know that as counseling is a craft, its skills will not be
acquired out of books. Every clergyman who reads it will find something profitable and instructive in it. The devout Freudian will find it a joy; others will occasionally be annoyed. The first chapter discusses the difference between the clergyman as pastor and the clergyman as psychologist. The discussion is good but a bit overdone. Most of the younger generation of the clergy are sophisticated enough to be aware of the difference—in this country, at least. In the rest of the book the heart of the matter in pastoral counseling is expounded. For G., this is, axiomatically, the transference relationship; for him, this is apodictic and irreformable. The trouble is that in any context in which the term is used, it is so polymorphous that the reality it is designed to express may well be only an artifact of the theory needing it. Nonetheless, the situations dealt with by the author are real enough and the procedures suggested are practical. The excursus in the appendix on the pastoral role and parental images has an air of tremendous solemnity about it. The research reports mentioned in the notes are so exclusively biased by psychoanalytic theory that one may cheerfully doubt that the matter is as cosmic in significance as G. pretends. No one reading the book will object to G’s conclusion that well-managed spiritual direction is rare, that people suffer from its rarity, that pastors can learn how to do it. This book is part of a solution to the problem.


The Art of Dynamic Preaching. By Peter-Thomas Rohrbach, O.C.D. Garden City, N.Y.: Doubleday, 1965. Pp. 190. $4.50. In the constantly expanding bibliography on preaching, more entries are appearing in the area of preparation. (Insistence on preparation has been a recurrent theme in papal statements, especially in the annual addresses to the Lenten preachers of Rome.) R. addresses himself to a difficult task of the practical order: compiling the basics of public speaking for the instruction of future preachers and self-examination by the Sunday-morning veterans. The unique, public and personal, ultimately mysterious character of preaching in a grace-laden context adds to the difficulty of the task. Aiming to pass between the Scylla of Madison Avenue slickness and the Charybdis of underplayed naturalness, R. writes to help each preacher become his best self, “a man with a vital message, who knows how to say it” with poise and confidence, communicating with his audience in a meaningful manner. The book has three sections: (1) the ordinary mechanics of public speaking—poise, modulation, pace, gestures, etc.; (2) the art of persuasion—organization of a sermon, interest, outline construction; (3) sermon content, the essential kerygma, the characteristics and themes of kerygmatic preaching (incar-
national, religious, moral, social, eschatological). This third section also deals with Scripture and the homily as presented in the Constitution on the Liturgy. Study of the book and application of its principles will be an aid in the search for apostolic dynamism in preaching.

Woodstock College

Joseph P. McCarthy, S.J.

FROM PULPIT TO PEOPLE. By Georges Michonneau and François Varillon, S.J. Translated by Edmond Bonin. Westminster, Md.: Newman, 1965. Pp. vii + 224. $3.95. Pastoral in orientation, this is a commentary on preaching to an average lower-class congregation. M. paints scathing (humorous were they not true) portraits of types of preachers: the historian, the Scholastic, the sentimentalist, etc. He comments on the elements in the description of preaching: a unique kind of eloquence, sacred, a transmission of the gospel, geared to an increase in love of God and neighbor, a speaking about Someone, to someone, in a living language. He stresses the need for adaptation: people just do not know the meaning of “redemption,” “abnegation,” “beatitudes,” “paradoxical,” “a fortiori.” M. underlines the inadequateness of seminary preparation: unreal refectory sermons, theological jargon-juggling sessions among seminarians, the monotone characteristic of refectory reading. Practice and develop the mechanics of speaking, indeed, but in real situations. Why cannot theology professors “also determine, with the pupils, the best way of handing down what they are learning?” Communication is vital when the speaker is in possession of his material. M. also reports on the team preparation he and his colleagues have found profitable. V.’s comments center on the requisite qualities of the preacher: study and intellectual preparation, holiness, an understanding of emotion as opposed to sentimentality, the need of imagery and symbolism, the need to work on and pray over one’s homily. He, too, stresses the idea of relevancy: the common parishioner does not comprehend the meaning of “adoration,” “redemption,” “supernatural,” “spiritual,” “sanctifying.” The authors’ stress on relevancy (granted they are writing from experience, with definite congregations in mind) is essential in the work of revitalizing homiletics. Their book would fit into the homiletics course as outlined by Fr. James M. Connolly for the Second Christopher Study Week; his last section deals with “Preaching in the Contemporary Situation.”

Woodstock College

Joseph P. McCarthy, S.J.

couples, and general groups, as well as how to run Cana Conferences, liturgical weeks, parish missions, days of recollection, and street preaching in the South. The book is impressive both for its inclusive gathering of the spectrum of preaching events and the helpful array of practical pointers, topical outlines, and bibliographies. Some of the essays need theoretical updating and enlargement. The chapter on the nun's retreat should reflect the present ferment of self-appraisal and promising renewal, triggered by conciliar interest and the writings of Cardinal Suenens. Noticeably absent from the essay on the general retreat is any reference to the newly popular techniques of group dynamics, the "sing along," and testimony sessions. Fr. O'Donnell's contribution on preaching to non-Catholics is a catalogue of intriguing advice on everything from the demands of the trailer pulpit to the advisability of insect-repellent lights. Happiest chapter of all is Fr. Baillargeon's refreshing insights into the parish mission; his challenge to renewal here is initiated by the maxim "restore, not innovate." His recommendations to employ religious sociology and to organize laymen for canvassing homes to get out the people are important positive contributions. A readable, useful, unique contribution to the field of homiletics.

*St. Norbert Abbey, De Pere, Wis.* Alfred McBride, O.Praem.

**To Hear the Word of God: Homilies at Mass.** By Gerald S. Sloyan. New York: Herder and Herder, 1965. Pp. 304. $4.95. There is real hope for the homily if S.'s urbane and intelligent sermons for the temporal and sanctoral cycle are any indication of a trend. He is expansive in collecting analogies from literature, history, biography, travel posters, legends, jokes, proverbs, the *New Yorker*, and the movies. He coolly adapts ideas from men such as Tillich, Rahner, Bonhoeffer, Calvin, and Gerald Vann. He seems unafraid to adopt evocation as a sermon style in preference to hard-hitting, revivalistic interpretation. He has an easy way of interweaving current biblical scholarship, contemporary crusades, ecclesiastical relevancy, and modern theological research into sermons lightly relieved by references to Joe E. Lewis, Samuel Johnson, and Billie Burke. He has managed, quite successfully, to sift a relevant message from the saints' legends. A good source book for preachers.

*St. Norbert Abbey, De Pere, Wis.* Alfred McBride, O.Praem.

the German idealist F. W. J. Schelling thought to distinguish his philosophical interpretation of Christianity from Hegel on the one hand and classical Scholasticism on the other. Using a dialectical thought-structure drawn from his experience of conflict and decision in human consciousness, S. sought to interpret the data of revelation within the broader scheme of the religious history of mankind. K., recently-appointed professor of dogmatic theology at the University of Münster, has done an admirable job of re-evaluating S.’s late philosophy within the context of modern theological speculation on Geschichtlichkeit. The book is divided into three parts, the first of which attempts a general interpretation of S.’s work as a philosophy of history. K. concludes that the Ariadne thread of unity in S.’s writings lies in the insight that human history is grounded in the creative activity of God as its “Absolute,” and that contrarily the Absolute, God Himself, is revealed only gradually in the course of history. In the second part, K. traces the dialectical opposition in S.’s philosophy between God as transcendent Creator and as immanent ground (Grund) or foundation for the world process. Finally, in Part 3, S.’s Christology is used as the focal point for a discussion whether dialectic and dialogue are compatible viewpoints within the same philosophical system. For S., Christ represents not only the divine liberating power (Potenz) at work in the world since creation, but through His personal incarnation and death, the example to Christians of free submission to the Father. Schelling scholars may quarrel with details of K.’s interpretation, as well as with his underlying presumption that S. was first of all a philosopher of history. The dogmatic theologian, on the other hand, should find it a rewarding attempt to bring up-to-date the theological insights of a long-neglected speculative genius.

Freiburg im Breisgau

Joseph A. Bracken, S.J.

MARTIN HEIDEGGER: A FIRST INTRODUCTION TO HIS PHILOSOPHY. By Joseph J. Kockelmans. Pittsburgh: Duquesne Univ. Press, 1965. Pp. viii + 182. $3.75. In this introductory study, chaps. 1–7 discuss major themes in Being and Time and are often aided by notes from K.’s translator. K. himself gives a balanced presentation, emphasizing the ontological perspective in Heidegger’s work. But he could be more clear on certain crucial issues, such as the distinction of Heidegger’s phenomenology from Husserl’s (pp. 21–22) or the identification (?) of the existential logos (Rede) with discursive reasoning (pp. 72–73). He sometimes needs correction, as when he denies the distinction of the ontological and the ontic levels of existence (p. 55). Chap. 8 doubles back to discuss Being and Time, secs. 43–44, together with the first part of “On the Essence of Truth”; unfortunately, the formula that
Dasein is "in the truth" is quoted here without its counterpart, that Dasein is also "in the non-truth" (but cf. p. 162). Chap. 9 discusses Being and Time, secs. 13 and 69, as keys to understanding the distinction Heidegger makes between "science" and "thought." The following chapters repeat material from the existential analytic, in order to introduce themes from the later Heidegger. Here K. has perhaps attempted too much by way of summary, and it will be hard for a student to see the implications of his view that the development in Heidegger's later philosophy is consistent with Being and Time. It seems, finally, that in these chapters K. has gone too far towards an interpretation of Heidegger as a provisional Christian agnostic.

Woodstock College

Leo J. O'Donovan, S.J.

WILLIAM FAULKNER: ART IN THEOLOGICAL TENSION. By John W. Hunt. Syracuse: Syracuse Univ. Press, 1965. Pp. xi + 184. $5.00. A brilliant and fruitful exploration of the role of theological structure in Faulkner's novels. H. contends that the "religious center" of Faulkner's fiction is a tension between the Stoic and the Christian: it is Stoic chiefly in its derivation of the moral values of pride, honor, endurance, and courage from within man himself; it is Christian chiefly because of its belief in man's sin, not his ignorance, as the source of evil in the world. This is documented and extended in three close analyses which constitute the heart of the book—excellent studies of The Sound and the Fury, Absalom, Absalom!, and "The Bear."

H. feels that Faulkner's Stoic and Christian visions constantly qualify each other; ultimately, "as a Stoic, Faulkner believes the values in life are posited by men, but as a Christian he sees them attainable only in love." H. admits, however, that Faulkner's vision of Christianity is radically incomplete: he expresses the Fall, but not the redemption; he has glimpsed the ethical Jesus, His suffering and His love, but not the risen Christ. But, H. believes, Faulkner's very inability to "render the Christian story whole" may be taken as "a charge to the theological community, not simply to hold the Christian faith up before men, but to sustain and maintain a fuller balance within the Christian tradition itself, so that the Incarnation and the Resurrection may carry the same credibility for modern men as does the Fall." One may regret H.'s failure to distinguish various differences of emphasis within the Christian tradition (such as, e.g., the sterner elements of the Calvinist theologies) which may have influenced Faulkner's Southern heritage in greater or less degree, but his insistence on the importance of Stoic elements is a valuable one; and one may look forward, hopefully, to H.'s perceptive studies of other novels in the Faulkner canon.

Harvard University

J. Robert Barth, S.J.
A Handbook of Theological Terms. By Van A. Harvey. New York: Macmillan, 1964. Pp. 253. $5.95. Not a dictionary for theologians, but a wordbook of over three hundred entries directed to the layman desirous of an understanding of technical theological terminology. Rather than offering rigid definitions, H. chooses to describe how these terms have been used by theologians in varying circumstances, and indicates precisely what is at issue in these divergent uses. Many entries, e.g., "grace" and "sacrament," describe both the Protestant and Catholic point of view, and though H.'s statements in regard to the latter may at times fall into the category of generalizations, nevertheless he is at pains to give it faithfully, e.g., "immaculate conception" and "transubstantiation." The terms selected for this handbook reflect H.'s own theological perspective, as he admits in his preface, the ultimate norm being the vocabulary found in systematic and philosophical theology. In regard to the former, H. attempts an adequate coverage of the fundamental areas of Christian theology, e.g., Christology, soteriology, Trinity, justification; on the philosophical side of theology, the reader finds numerous entries, e.g., "personalism," "phenomenology," "positivism," and "pragmatism." In addition, H. includes many (perhaps too many for such a small handbook) of the doctrinal aberrations which have arisen in the history of Christianity, e.g., "monarchianism," "monism," and "monophysitism;" nevertheless, it remains surprising that in a handbook of theological terms there are omissions such as "confession," "infallibility," "primacy," and "priesthood."

Our Changing Liturgy. By C. J. McNaspy, S.J. New York: Hawthorn, 1966. Pp. 271. $4.95. Intended as a helpful guide to today's layman who seeks "some perspective amid the changes that face him every time he goes to church" (p. 18). M. does not set out to give a detailed commentary on Vatican II's liturgical constitution; more modestly, he chooses only to shed various rays of light on the areas of liturgical change, relating them at the same time to other dynamic movements within the Church. Hence, besides chapters on the sacraments, the Word, and the Mass, we find M. speaking of the social meaning of the liturgy, as well as its role in reference to ecumenism and the arts. As a handy reference, the complete text of the Constitution on the Sacred Liturgy is given in an appendix; a suggested basic reading list on liturgical matters is added. The volume is also exceptionally well indexed.

A handy reference book devoted to matters of worship, offering the student of liturgy definitions, descriptions, and at times a brief history of the terms he is most likely to encounter. The entries are not limited to the liturgy of any one church but include those of the Protestant, Anglican, Catholic, and Eastern Orthodox Churches. D. adds bibliographical references to the main items, and in the case of liturgical documents he lists original texts and, where readily available, translations, as well as critical studies if directly related to the subject.

STUDIES. Among the recently published medieval and patristic studies, the five following have been brought to our notice. The first is a study by Nikolaus Häring, *Life and Works of Clarenbald of Arras: A Twelfth Century Master of the School of Chartres* (Studies and Texts 10; Toronto: Pontifical Institute of Mediaeval Studies, 1965. Pp. xiii + 276). H. establishes the text for the extant works (two letters, tracts on Boethius' *De Trinitate* and *De hebdomadibus,* and a brief work on Genesis) of this not-well-known medieval Scholastic, which reveal the influence of Hugh of St. Victor and Thierry of Chartres, both of whom Clarenbald claimed as masters. The second study comes from the same Institute, *Bernardi Triliae quaestiones de cognitione animae separatae a corpore* (Studies and Texts 11; Toronto: Pontifical Institute of Mediaeval Studies, 1965. Pp. vi + 427), by Stuart Martin. M.'s is a critical edition of the Latin text (with introduction and notes) of thirteen questions by Bernard of Trilia, O.P., on the knowledge possessed by the soul when separated from the body, and probably written in 1285. Since no single manuscript contains all thirteen questions, M. assembles these from seven different sources, and devises an order according to what appears most appropriate to their doctrinal content. The final study in this area is Sister M. Jordan Stallings' edition of *Meditaciones de passione Christi olim sancto Bonaventurae attributae* (Catholic University of America Studies in Medieval and Renaissance Latin and Literature 25; Washington, D.C.: Catholic Univ. of America Press, 1965. Pp. xviii + 212. $3.75), whose introduction and commentary show the text to be in the current typical to late-medieval piety and in particular as nurtured in England, since it is from England that most manuscripts come. The two patristic studies are *Epistula ad Demetriadem de vera humilitate: A Critical Text and Translation with Introduction and Commentary,* by Sister M. Kathryn Clare Krabbe, C.S.C. (Catholic University of America Patristic Studies 97; Washington, D.C.: Catholic Univ. of America Press, 1965. Pp. xxxiii + 346. $5.75), and *The Carmen de providentia Dei Attributed to Prosper of Aquitaine: A Revised Text with an Introduction, Translation and Notes* (Catholic University of America Patristic...
BOOKS RECEIVED

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

Scriptural Studies


Theological Studies


Doctrinal Theology


Moral Theology, Canon Law, Liturgical Questions
BOOKS RECEIVED


*History and Biography, Patristics*


*Pastoral and Ascetical Theology, Devotional Literature*


*Philosophical Questions*


**Special Questions**


Henri Perrin, Priest and Worker (pp. 247; $1.95). Josef Pieper and Heinz Raskop, What Catholics Believe (pp. 112; $1.25). Alexander Schmemann, The Historical Road of Eastern Orthodoxy (pp. viii + 341; $1.95).


