BOOK REVIEWS


Theology has not yet provided us with a satisfying explanation of the vital doctrine of inspiration. The customary set of theses about the divine authorship hardly gets us further than the affirmation of the fact that God is the author of Scripture. The repeated attempts to go beyond the fact and to explain divine authorship in terms of influence on intellect, will, and sense faculties have failed to point up the unique characteristics of God’s authorship. No doubt God does exercise such influence, but the descriptions of this in terms of speculative or practical intellect, etc., are tenuous in the extreme. Have they really shown us what distinguishes this specific instance of divine principal and human instrumental causality from that normal subordination of human secondary causality to divine first causality which obtains in all human operations? Moreover, if our theology has been weak in its overly schematic, psychologizing approach to the problem of the origin of inspired writing, it has been even weaker in its failure to consider the factor of the word received in the community and its necessary place in the life of God’s people. Alonso Schökel addresses himself to both of these weaknesses. He is admirably equipped for the task with his knowledge of modern Scripture study and linguistic philosophy (especially in its German form) and his trained sensitivity as a literary critic.

With this equipment he sets out to investigate the total phenomenon of language as it appears in Scripture. He quite correctly maintains that the charism of inspiration must extend to this phenomenon. Far more is involved here than intellectual apprehension, decision to write, and the actual physical production of a text. Imagination, taste, sense of rhythm, the whole gamut of faculties and sensibilities involved in literary production are called into play. Further, A. insists rightly that true language is never merely an individual phenomenon. It is communication, and it can never be separated from its proper audience. In the case of the Bible, this audience is the people of God both in its time of growth, when the Scripture functioned as a major part of the process which produced this people and vice versa, and in the “fulness of time,” when the Scripture continues to speak to the Church.

In calling our attention to these points, A.’s book is pure gain, but this is not to say that he solves every problem. By insisting on the indivisible totality of the act of literary creation, he makes clearer the complex reality which our theory of inspiration must explain, but he does not supply that
explanation. He does not make plain the differentia which characterizes this act and its product as something which differs from the ordinary divine concurrence that is connected with the production of other literary works. Part of the difficulty here is the problem of selecting an enlightening case from the complex variety of biblical literature. We do not presently have an adequate number of studies which satisfactorily describe the various activities that went into the process by which our Bible was composed. Hence scholars are limited to particular examples, and the range of applicability of their theories of inspiration is restricted accordingly. Further, I suspect that A.'s very expertise in the use of his chosen tools compounds the problem. He uses with great skill the thought of a school of linguistic philosophy which is helpful because it organizes and systematizes, but a concomitant shortcoming in this approach is the failure to take account of the nuances which more empirical studies reveal. We have already noted that he is at home in the modern style of literary criticism which emphasizes totality, the structure of the literary whole. This school seems inevitably drawn to the more careful literary forms, the tightly structured lyric, for example. However, in our biblical literature there are, besides the poets, the compilers and commentators who affect the meaning of their materials by minor changes or even by mere collocation. Between these extremes we have editing, prose composition, and a host of other literary forms in the Bible. The work of an editor or of a theologian like the Deuteronomic historian, while surely his own and very personal, is just as surely of a kind different from that of the prophetic poet. The dominant source of his inspiration (in the literary sense) is tradition, i.e., the interplay of traditional documents and traditional doctrine. A. recognizes this essential factor when he notes that literature can be a source of further literature, but this fact and many others need further study if we are to grasp the whole spectrum of inspiration. The claims of this and other sorts of authorship cannot be ignored, and he does not adequately treat them by subsuming all of them under the heading "Wisdom."

By far the largest part of our Bible is precisely this sort of thing, and this is a kind of authorship which allows the community for which the work was made and in which it was transmitted to exercise a significant influence on that work. Because A. slight this type of writing, perhaps because he is more or less forced to concentrate on a model case, he has had to underplay the role of the community in the origins of the inspired word. This is not to assert that an undefined, amorphous group is the author. The group worked through individuals. In many instances of biblical writing a succession of men worked on traditional material. Small collections were made into larger, editorial notes were added, juxtaposition yielded interpretation, and so on.
In most cases these materials received a last adaption to become the books we know. But even here there is variety, ranging from the careful theologi­zing of the final redaction of a Gospel to the crude organization of most of the prophetic books. Complicated processes like these, extended in time and involving many hands, give authorship a collective orientation very different from the individual and personal character of the lyric. Moreover, in the formative period of the Bible the community which used it worked on the material in a special way. We listen and try to understand; so did they. But the community of that time also judged. The Bible *in fieri* was certainly subject to this influence of selecting and modifying materials in view of their utility to the growing people of God.

A further problem springs from the limitations of all contemporary lin­guistic philosophy. It is the underevaluation of writing as writing, and I do not think A. has avoided all the effects of such underevaluation. The very recent discovery of language as a spoken phenomenon, the fascination with descriptive linguistics which has resulted, and the reaction against customary Latinizing grammar has led to something of an overemphasis of its own. Written language is not merely a simplified record of speech. It is not an entirely derivative thing. Written language is a phenomenon in its own right. The language of writing is not always the spoken language. Men do things in writing that they cannot do orally. In any event, the very fact that inspired discourse is written discourse is significant. We shall have to study what this means before we shall have a satisfactory theory of inspiration. Developing such a theory, however, probably depends upon whether or not the philosophers produce an adequate theory of written language for us.

This concern for inspired Scripture as *written* language must not, however, blind us to the need for its proclamation to the community. If Scripture exists for this purpose, then it is written language which must, in some way, be reconstituted orally. The implications of this, too, must be explored on the way to an adequate theory of inspiration. Here again A. has performed a valuable service in recalling this vital aspect of the divine word. It is the never-ending source of Christian living and Christian thought; hence the compelling need for a continually renewed proclamation of it in the liturgy. We are reminded again of the total meaning of inspiration. It is not merely *motio ad scribendum*; it is also a living word which inspires the Church. This is a much-neglected truth.

Nonetheless, there must be some reservations with regard to the current enthusiasm for biblical revival. It is an obvious truth of the faith that the inspired word of God has a special place in the Church. However, one must
be allowed a certain skepticism about propositions too hurriedly deduced from this fact. It is not clear that an ancient and often exotic book will always and everywhere be the most inspiring source of thought and spirituality. Neither is it clear that all the Bible is always inspiring. In fact, history has demonstrated that other sources also inspire Christian living and Christian theology. This is not to deny that Scripture is a special source and norm. But it is a reminder that some consideration of the whole Christian experience is in order. It is also a call for experimentation in the proclamation of the Christian message with respect to openness and readiness to change. We must avoid becoming victims of a doctrinaire biblicism or of a doctrinaire scholasticism. (This does not imply that A. is such a victim. On the contrary, his enthusiasm for the vitality of God's word is entirely in place.)

To sum up: The Inspired Word is a valuable study, surely the best thing now available on the theology of the word of God. It reminds us of the many concrete aspects of inspiration as a source of God's written word as opposed to the academic abstractions of much theologizing on the subject. It reminds us, too, of the total situation of that word: it is not a mere text; it is a part of the vital interplay of the divine and human element in the Church. Finally, it reminds us of how much work must still be done before we shall achieve an adequate appreciation of the complex phenomenon of that word, an appreciation which will lead us to something like a satisfactory theory of inspiration and an efficient use of the inspired word.

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The practice of collecting a scholar's periodical and Festschrift articles both for convenience of reference and in appeal of a wider audience has been one of the happier European imports we have experienced in recent years. It is a tribute to the author of this particular collection not merely that it has been made, and that it is all eminently deserving of being reprinted, but that it represents only a selection from the work of this young and extremely productive scholar. Anyone familiar with Fr. Brown's writings—which will include all the readers of this journal—will immediately think of one or another article that might well have been included but has not.

What has been included results in fourteen chapters distributed between two parts of the book, the second part divided into three sections. The original format of the articles has not always been preserved, titles have changed, and passages have been updated and conclusions modified. The fourteen chapters represent fifteen articles that appeared in ten different
publications. They have been arranged to develop a certain plan, as explained at some length by the author in his Preface.

Part 1 deals with the theory of contemporary biblical research and its ecumenical dimensions. The first chapter, based on a paper delivered in 1961, happily is almost an anachronism after the events of Vatican II, as the author himself acknowledges in a Postscript; it was necessarily concerned as much with an implied defense of the embattled biblical movement as with an exposition of its method, which latter makes the article most useful for the general reader. The second chapter approaches the same general area on a somewhat higher level. It is interesting to note that two of the possibilities raised by the author as leading toward a "common Bible" have now been realized: that is, the RSV without change of text has received an imprimatur, and Protestant scholars have been invited to assist in the completion of the CCD. Interesting, but probably irrelevant as well. The third chapter is by far the most important. It is the paper on NT ecclesiology which B. gave at the 1963 World Conference on Faith and Order in tandem with Ernst Käsemann, and which had even greater implications for ecumenism than those to which the author modestly lays claim.

Part 2, Section 1, contains five chapters on various aspects of Johannine studies, one of the author's fortes. The first of these, an article which originally appeared in THEOLOGICAL STUDIES, has now pre-empted as its own a title that was first the reviewer's—which he gladly relinquishes, still convinced, however, that there is rather more sacramentalism in John's Gospel than B. finds there. These five chapters, together with the three of Section 2 (on the relation between the fourth Gospel and the Synoptic Gospels), contain much of the spadework involved in producing the synthesis of the author's work on John, which is now to be had in the Introduction and Commentary of his Anchor Bible Gospel according to John, the first volume of which has recently appeared. Among these are several of capital importance, including "The Eucharist and Baptism in John," "The Qumran Scrolls and the Johannine Gospel and Epistles," "The Problem of Historicity in John," and (possibly the most important of the lot) "The Gospel Miracles."

The most obvious challenger to the title just conferred is the first of three chapters in the final Section 3 (important passages in the Synoptic Gospels), another article that first appeared in THEOLOGICAL STUDIES: "The Pater Noster as an Eschatological Prayer." However, enough has been said to suggest the value of the contents of the book as a whole, and even to suggest that those who are already familiar with and have access to all or most of these collected articles will have good reason to read the book too. This opin-
ion is shared, on the dust jacket, by no less varied a panel of reviewers than Oscar Cullmann, John A. T. Robinson, Krister Stendahl, Paul Minear, and R. A. F. MacKenzie.

One purpose of this collection has been to direct the material to a more general reading public, which the author believes is now prepared for it. He is probably right; whether right or wrong, the expectation of this justifies any adjustments that have been made in preparing it for publication. At the same time, it could be wished that another property of the European collections had been carried over, that is, an exact identification of the original source and a reduplication of its pagination in each instance, for the convenience of those who write as well as reflect on what they read.

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Several recent monographs have stressed aspects of NT teaching about the Church which had come to be somewhat neglected. Among Catholic writers in particular, this neglect was due to an overemphasis on the Church as the Mystical Body of Christ. But a somewhat fuller picture of the NT presentation has been restored by such studies as N. A. Dahl's Das Volk Gottes, J. Pfammatter's Die Kirche als Bau, P. S. Minear's Images of the Church in the New Testament, and L. Cerfaux's The Church in the Theology of St. Paul. Now Gärtner's new book, the first in a new monograph series, deepens another NT dimension of the Church. It exploits the symbolism of the Jerusalem Temple, illustrating how it served both the Qumrán community and the nascent Church with a means of expressing itself.

The starting point of G.'s five-part discussion is the relation of the Jewish priesthood to the Jerusalem Temple. In those periods when the Jerusalem Temple provided a focus for the nation, the Levites and the priests were an influential group in Judaism. The reason was not only their heredity and the closed group that it entailed, but the idea that these men constituted a "holy company distinct from the common people. . . . Their holiness was directly derived from that which flowed forth from the temple" (p. 1). Those who would serve Yahweh, the Holy One, must possess a standard of holiness far exceeding that of the majority. Those appointed to Temple service were scrutinized by the Sanhedrin and consecrated; they had to be ritually per-
fect, perform prescribed levitical lustrations, be specially robed, etc. (cf. 
Lv 21:17 ff.).

This idea of priestly holiness was developed in the Qumrân community, 
which sought to achieve among its members that degree of holiness necessary 
to win God’s favor in the last days. Though the community was made up of 
priests, levites, and laymen, the former had greater authority as “sons of 
Zadok,” or “sons of Aaron.” But the characteristics of Temple priests were 
applied to the whole community. What was required of a priest was now 
required of the community as such: absence of physical defects, ritual purity, 
holiness, etc. (cf. Lv 21:17 ff. and 1QSa 2:3 ff.; CD 15:15–17). The hierarchy 
in the Qumrân community was analogous to that observed among the Tem­ 
ple priests (1QS 2:22). Its common sacral meal was an imitation of the 
priestly “closed table fellowship,” when the Temple priests consumed the 
flesh of sacrificial animals (p. 13). In all of this movement the focus of holi­ 
ness in Israel shifted from the Jerusalem Temple to a community now re­ 
garded as the “Holy of Holies.”

The third step in G.’s study investigates the meaning of “the New Tem­ 
ple” for the Qumrân community in a detailed analysis of the main texts in 
which the community is so presented: 1QS 5:5 ff.; 8:4 ff.; 9:3 ff.; 4QFlorile­ 
gium; 4QpIsa* fr. 1; 1QpHab 12:1 ff. Here the dominant conviction is that 
the “presence” of God, the Spirit of God, is no longer bound to the Jerusalem 
Temple, defiled as it was by the Wicked Priest and his followers, but is 
found among the true and pure Israel represented by the Qumrân 
community. This idea is rooted in the prophetic passages of Jeremiah, Ezekiel, 
and Haggai; see also Tob 14:5; 2 Mac 2:4–8. The community, though 
separated from the Jerusalem Temple, has not abandoned the Temple ideal 
and the fulfilment of the Law in respect to it. The people of the community 
are described as “a sanctuary in Aaron and a house of truth in Israel” (thus 
including both priests and laymen), “an eternal plantation, a holy house 
for Israel.” Within the community so conceived, atonement is made for sins 
of the people; the substitute for the Temple sacrifices is the life of the com­ 
community, lived in perfect obedience to all the precepts of the Law, all its com­ 
mandments, purifications, and prayers (1QS 9:3 ff.). Thus the Temple 
sacrifices are spiritualized.

Against this background G. next analyzes the main NT texts employing 
the same Temple symbolism. In this part he discusses “Paul and the Temple 
of Christ” (2 Cor 6:14–7:1; 1 Cor 3:16–17; Eph 2:18–22; 1 Tm 3:15), the 
and the Temple of Christ.” It is noteworthy that no parallel to this Temple 
symbolism has been found in other Jewish writings. But “the two groups
[the Qumrân Essenes and the Christians] share the basic idea that the Jerusalem temple and its sacrificial cultus have been replaced by a community of the faithful" (p. 99). There are differences too. For the Qumrân texts "indicate that its replacement was temporary," whereas "the Church believed that the Temple and its sacrifices had ceased to have any significance in the new Messianic age, and that it had been replaced, once and for all, by Jesus and the fellowship around the Risen Lord" (p. 100). The common Temple symbolism was based on three factors: (a) criticism of the Jerusalem Temple and its sacrifices; (b) a belief that the last days had begun; (c) a belief that God had come to dwell with them. But the Christians had further a different historical background in that they looked on Jesus, their founder, as the Messiah. Did this development of Temple symbolism arise in the early Church or is it to be traced to Jesus Himself? Gospel texts indeed present Jesus criticizing the Jerusalem Temple; see Mk 11:15-19 (cleansing of the Temple, an expression of Jesus' Messianic consciousness); also Mk 14:58 (accusation at the trial); Jn 1:14; 2:13-17; 4:14. G.'s nuanced treatment of these Gospel passages cannot be adequately summarized here; they require careful study. But he concludes: "It is more likely, however, that Jesus knew of Qumran's sharp criticism of the Jerusalem temple and its cultus, and knew also that they claimed to be the true temple of God. It is similarly possible that he may have adopted the principles followed in Qumran: criticism and replacement. In his case the replacement took place in his own person and the new dimension of fellowship with God which is represented" (p. 122).

In the final section G. discusses the relation of Temple symbolism to Christology, collective and individual. By this he means the use of the various terms or ideas such as 'Ebed Yahweh, Son of Man, Son of God, and stone, which are found in the OT and have a meaning that is often at once individual and collective. The Qumrân Community, according to G., understood them collectively, whereas Jesus made use of them in an individual sense. "Jesus was aware of the principal Qumran tenet, that the community had replaced the desecrated Jerusalem temple. But since the teaching of Jesus was concentrated on the person of the Messiah and an individual interpretation of the Messianic terms, it is not surprising that the replacement for the temple which he offered was his own person, and the fellowship he established. His body, which was to be 'destroyed' in death, was also the new temple, which was to be built" (p. 139).

This summary of G.'s book scarcely does justice to the necessary nuances he has often introduced. It is replete with useful, fruitful suggestions for the interpretation of many NT passages. The weakest part is the fifth chapter with its strained interpretation of such titles as 'Ebed Yahweh, Son of Man,
and Son of God, or even Son of David, used in a collective sense of the Qumrān community. The evidence for the first title is difficult to assess and scarcely convincing; for the second it is nil; the same must be asserted in the long run for the third, for the material cited by G. is forced. This link in his otherwise closely-reasoned presentation is therefore weak.

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This fascinating study of several crucial NT passages related to marriage and ministry in the Church seeks a common solution for them in the idea that in Jesus' mind His Church was to be the New Temple. The holiness of life expected of the priests of old because of their service in the Temple was often presented as an ideal for lay Israelites as well. This tendency to extend the ideal was well represented in Pharisaic and Essene currents and it influenced Jesus and the early Church in His and its teachings on marriage and ministry.

In such a framework, I. offers a fresh interpretation of the classic divorce texts (Mt 5:32 and 19:3-9), of Jesus' saying about eunuchs in the kingdom (Mt 19:10-12), of the Pauline instruction on the coiffure of women prophesying in sacred assemblies (1 Cor 11:3-16), and of the Nazirite vow made by Paul at Cenchreae (Acts 18:18) and Jerusalem (21:23-27).

I. summarizes the OT teaching on marriage and divorce, in particular the meaning of Gn 1:67; 2:24; Dt 24:1-4 (the OT passages used in Mt 19:3-9), and of Mal 2:10-16. He marshals solid arguments for the "cultic interpretation" of Mal, showing that in its prophetic context the statement, "let none be faithless to the wife of his youth, for I hate divorce," refers not to the actual breakup of marriage, but rather to infidelity to the religion of Yahweh. Thus the sole OT text which is commonly cited as proof of a critical attitude toward divorce does not really envisage it as such. Moreover, Dt 24:1-4 (the bill of divorce) directly regulates man's relations with his divorced wife after she has been married to another man. In short, "nowhere in the OT do we find any polemics against divorce as such" (p. 37). And yet there is the prescription in Lv 21:7 that the wife of a priest may be neither a harlot, a woman defiled, nor a divorced woman, "for the priest is holy to his God." Cf. Ez 44:26. It is this attitude that Jesus extends to his followers.

I. next turns to divorce in rabbinical and Essene literature. What he has to say of the former is generally correct, but he is weak in his discussion of
the Essene views of marriage and divorce. He plausibly relates the Essene view of marriage, so different from the OT and the rabbinical view, to their eschatological convictions. By a clever use of the regulations in the War Scroll (1QM 7:3-7) and the Eschatological Rule (1QSa 1:6-11), he suggests that Qumrân Essenes, as warriors prepared for the Holy War, allowed members from 20-25 years of age to marry before their conscription. He insists on using the data from the Scrolls themselves in the matter of marriage and celibacy rather than the information about the "celibacy" of the Essenes given by such "outsiders" as Philo, Josephus, and Pliny. This preference is basically sound. The main information, however, comes from Josephus, who was not exactly an "outsider," since he joined the Essenes for a while (Life §10) and himself distinguished two kinds of Essenes (Jewish War 2.120, 160-61). Again, I. does not allow sufficiently for various types of Essenes: those in the Qumrân "motherhouse," those in the Damascene "camps," those in Palestinian towns and villages, and those in Egypt called therapeutai (Philo). Cf. J. T. Milik, Ten Years of Discovery in the Wilderness of Judaea (Naperville, 1959) pp. 88-92.

Much more interesting is the treatment of the Synoptic divorce texts. Comparing 1 Cor 6-7, I. makes a plausible case for the derivation of Mt 19:3-12 from a source independent of Mk or Q. Vv. 3–9 are not simply an improved and re-Judaized version of Mk 10:2-12, as is often maintained. Rather, Mt had access to an older marriage catechism of the early Church, of which Paul was also aware. Further, Mt 19:3–9 represents an apophthegm derived from what Jesus Himself said about the indissolubility of marriage. I. brings forth a number of telling arguments against the reasons often set forth for labeling this passage a creation of the early community. Whether the same can be said, however, about his treatment of the crucial phrase in 19:9, "except for unchastity," is another question. His arguments do not really suffice to show that this exceptive clause goes back in some form to Jesus Himself and is not a halakic interpretation of the original prohibition of divorce uttered by Jesus and explicated by the Evangelist or the local Church he represents. In this regard it would be like a number of other statements on the subject (e. g., Mk 10:12).

As for the meaning of "unchastity" (porneia), I., after a review of many interpretations, plausibly suggests the translation "premarital unchastity." It does not mean "adultery" (moicheia), but is closely related to the use of porneia in Dt 22:21. It refers to a sexual offense committed by a betrothed virgin whose marriage had not yet been consummated. I. compares Joseph's doubts about Mary's virginal status during her betrothal (Mt 1:19). Such a betrothal could be broken only by a divorce. In other words, Jesus would
in the Matthean form of the saying be insisting on the impossibility of divorce except in the case of the premarital unchastity of a virgin betrothed to a man who had paid the higher bride-price for a virgin and was deceived; he was obliged by the Law to put her aside.

The absolute indissolubility of marriage thus set forth makes intelligible the disciples' reaction in Mt 19:10: "If such is the case, it is expedient not to marry." Jesus' answer about eunuchs in the kingdom shows that even such despised persons (cf. Dt 23:1; Lv 21:20) could have a place in the service of the New Temple (19:12). This statement too is, according to I., a genuine tradition derived from Jesus, who proposed His teaching in dependence on Is 56:4-5: Yahweh would "give them an everlasting name which shall not be cut off." I. concludes: "This statement . . . illustrates Jesus' consciousness of himself as Messiah. His coming means the fulfilment of the promise of a new Temple, in which the eunuchs will have a share in the blessing which was promised them in the prophecy of a new Temple in Isa. 56.4-5" (p. 151).

Ingenious is the only word for the interpretation of 1 Cor 11:3-16 next proposed. I. believes that the paragraph records the early Church's instructions as to how prophets and prophetesses were to appear in public worship. The rules of Ez 44:20 for the Temple priests are applied by Paul to these prophets. His rules refer not to the "veiling" of the head, but to the mode of wearing the hair, either long or short. In the crucial verse 10, which is usually translated "That is why a woman ought to have a veil (exousia) on her head, because of the angels," I. insists (as many have done before) that exousia cannot mean "veil" but must have an active sense, "authority" (to do something). In the context this would be an "authority" to prophesy. He paraphrases the verse: "That is why a wife ought to have an authority to prophesy on her head, when angels have spoken to her and thereby given evidence that she is a prophetess" (p. 186). Our summary of his interpretation is inadequate, but hopefully it reveals the extent to which I.'s analysis has pushed him. He insists that the "authority" in question is one which the wife derived from her husband's consent. I. is right in insisting on the translation "wife" and "husband" throughout the passage. But he is scarcely convincing when he says that there is no reference to the order of creation in the Genesis account in such phrases as gynē ex andros, eklisthē, eikôn theou, when he gives no plausible explanation why the "authority" (to prophesy) has to be "on her head," nor when he insists (p. 179) that Moses as a prophet received his revelations directly from God in contrast to other prophets' dependence on angels. Cf. Gal 3:59; Acts 7:53.

As we mentioned at the outset, I. has written a fascinating book. Much
in it demands consideration and further discussion; and even if all the details do not always commend themselves, its fresh approach and careful analysis in most cases are highly commendable. The English translation bumps along at times and should have been more carefully done; misspelled proper names abound. In the discussion of *apolyein* (p. 95), the new evidence for the usual meaning (“divorce”) comes not from Qumrân but from the texts of the Wadi Murabba‘at.

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It may seem at first sight disconcerting that a Catholic reviewer of a bibli-cal commentary by a Catholic scholar should commend the book for not being “Catholic”—especially when it is the first major commentary on John by a Catholic in many years. This is not meant to be mere rhetorical paradox, but rather to be a testimonial to the maturity of Catholic exegesis when practiced by such a gifted scholar as Fr. Brown. It is exegesis that undertakes scrupulously to discover the meaning of the text without trying to serve the interests of any specific theological position. And how better could the interests of the Anchor Bible and indeed of the Church be served? The resulting work is Catholic in the best sense and will be welcomed by all.

The caliber of B.’s work, especially on the fourth Gospel, is well known to readers of his *New Testament Essays* (1965) and to readers of this journal, in which several of the essays first appeared. His contribution to the Anchor Bible is the first of two volumes on the Johannine Gospel and Epistles, and it can only be described as massive, in scope as well as in size. This volume contains a long introduction to the Gospel and commentary on the first twelve chapters. To present such an extensive and detailed work, the editors of the Anchor Bible have significantly modified their original plan of producing annotated translations. The need of a full-scale commentary on John such as this one emerges from the wealth of literature on the fourth Gospel in recent years, which B. knows thoroughly and uses to very considerable advantage without falling into the often tedious practice of merely cataloging previous commentators on disputed points. He is likewise master of the Qumrân literature, which has inspired so much of the recent writing on John.

The format of the commentary deserves special mention, for in it lies much of the immense usefulness of the book for teachers of John at whatever level. The Introduction deals with such questions as unity and composition, historical traditions, background, purpose, date, author, Johannine theology,
language, text, etc. Only a limited general bibliography is given, but each section of the commentary and of the Introduction is provided with a valuable specialized bibliography, chiefly of more recent literature. The major part of the work contains an original translation of individual passages of the Gospel, specialized notes on the text, a section of general comment, and one of more detailed comment. For readers whose interest is less technical, it is possible to use the comment sections without reference to the notes. Some forty pages of appendices are devoted to very useful studies of the key Johannine vocabulary and concepts, such as life, light, the Word, sign, ego eimi.

B. does not claim literary excellence for his translation of the Gospel; nevertheless his version is both accurate and pleasing as well as "contemporary." The discourses are attractively arranged in poetic format, which greatly facilitates reading them and helps banish the tedium sometimes associated with their repetitive style. In general, both as translator and commentator, B. takes a moderately restrained position with regard to the symbolism contained in the Gospel. This is especially true of his remarks on the sacramental symbolism, which are excellent. But it may be that this moderate position occasionally obscures the possible symbolic reference of the text, as, e.g., in rendering diakonoi in the first Cana miracle (Jn 2:5, 9) as "waiters" (certainly a legitimate translation) instead of the more deliberately ambivalent "servants." The only other Johannine use of this word is in 12:26, and even if in both cases reference to the ecclesiastical sense of the word should be judged improbable, there still seems to be a Johannine sense that is lost in the translation "waiters." A word like "servant" at least does not exclude possible overtones of meaning arising from the Johannine notion of service.

The author sets out to provide a synthesis of the vast literature on the fourth Gospel, offering what he describes as "a moderately critical theory of the composition of the Gospel, combined with the conviction that the Gospel is rooted in historical tradition about Jesus of Nazareth" (p. vi). It would be a mistake, however, to imagine that the work is nothing more than a compendium of views. Throughout B. does not hesitate to state his own position and to take issue with others. For the composition of the Gospel, he offers a theory of five stages of development ending with the work of a redactor—a theory superficially resembling that of Bultmann but without the Bultmannian source and rearrangement hypotheses. Two of the most outstanding sections of the Introduction contain the author's very nuanced views on the relationships between John and the Synoptics and the historical value of the Johannine traditions, and on the destination and purpose of the Gospel. Here, as in countless points of detail throughout the
work, the reviewer can only register his general agreement, with admiration for the thoroughness and scholarship with which the positions are worked out and upheld. But it would be impossible here even to summarize B.'s views on the critical and controversial questions which are raised by every page of the fourth Gospel. The Anchor John will have its rightful place beside the great commentaries on John, and student and teacher alike will for a long time be grateful for the rich gift its author has given them.

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**George MacRae, S.J.**


That there exists a notable dearth of Catholic studies in *NT* ethics is well known, and even among non-Roman scholars the only work devoted entirely to Johannine morality is that of Olivier Prunet (*La morale chrétienne d'après les écrits johanniques*, Paris, 1957). L.'s volume in this neglected area of biblical theology is therefore assured of a warm welcome.

It is the economy of salvation or, to express it in John's own perspective, the revelation of the Father in Christ that constitutes the foundation of the apostle's moral doctrine and L.'s starting point (chap. 1). Whoever receives this revelation becomes thereby a disciple of Jesus, His envoy in the world, a member of a new community of brothers, a child of God (pp. 25-44). These aspects of Christian existence imply no mere imposition or assumption of moral demands but a transformation on the level of being itself. It is from this transformation that John derives his ethical doctrine: "le chrétien doit agir selon ce qu'il est ou en un mot l'impératif doit découler de l'indicatif" (p. 58). L. refers to this as "la norme intemporelle ou transcendantale" of Johannine morality (pp. 58-62). Since the apostle identifies this revelation of the Father with "the truth" (especially in 2 John and 3 John) and with "the Spirit" (especially in 1 John), it is to a study of these themes that the second chapter is devoted.

There is also "la norme temporelle ou historique" (pp. 55-58), for this revelation and the transformation it effects is an event at the center of history. Each stage in the salvific plan has its characteristics, and man must satisfy the demands of the time in which he lives (cf. Jn 16:35-36; 1 Jn 6:18, 28). This is, accordingly, a time of tension, in which Christian existence is invested with an essentially eschatological character, bespeaking a life of faith, a life impregnated by a climate of love (since human fellowship is elevated to the level of the divine fellowship), a life of hope, and a life in which sin means precisely the refusal of the gifts poured forth in this era and the will to live without them. Thus, L. goes on to treat of John's doctrine
on faith (chap. 4), the agapê (chap. 5), hope (chap. 6), and sin (chap. 7), prefacing these studies with a discussion of "la loi chrétienne" (chap. 3).

Throughout these consideration L. refers to John’s doctrine on the economy of salvation as kerygma and to his properly moral teaching as didache (cf. pp. 13-14, 45, 47, 51), so that for him the question of the basis of John’s ethics is essentially that of the relationship of didache to kerygma. Here L. is guided especially by C. H. Dodd’s understanding of each of these terms (cf. p. 13, n. 1). To consider, as Dodd does (cf., e.g., Gospel and Law [Cambridge, 1951] pp. 10–12), that the primitive Christian distinction between kerygma and didache is analogous to that of later Judaism between haggada and halakha has always seemed less than precise to this reviewer. While halakha consisted of ethics and law, didache is more embracing, comprising exposition of religious truth as well as regulations for conduct. If it is to be equated to anything in OT presentation, it is to torah in the full sense which L. himself acknowledges: "le sens plénier de Torah, à savoir l’ensemble de l’enseignement divin à la base de la vie religieuse et morale d’Israël" (p. 123).

The exegesis upon which L. rests his study is adequately penetrating for his purpose. Particularly satisfying is his consistent refusal to force any unwarranted synthesis between the teaching of the fourth Gospel and that of John’s epistles. Account is thus taken of the variety of biblical witness even within the Johannine corpus itself.

In the extent of its treatment, L.’s volume again proves quite adequate. It may be suggested, nevertheless, that John’s concept of the “two worlds” is too basic to the whole of his dualism and too relevant to his moral teaching to be accorded the mere passing references it receives here; for the “spatial” context of the work of salvation is highlighted by this apostle in a way not paralleled in any of the other NT writings, just as he telescopes the “temporal” context in a similarly unparalleled way. Furthermore, closely related to the “two worlds” concept is John’s doctrine on justification, which he presents in a perspective of cosmic proportions. While dikaiosunê and dikaios occur only rarely in his Gospel and epistles, and while, unlike Paul, he is not centrally concerned with the question of how justification before God is achieved, the concept of justification colours the whole of his thought and is basic to the understanding of his antitheses between truth and falsehood, belief and nonbelief, loving and hating, etc. Once again, explicit treatment would seem to be called for here.

These remarks should not be taken as detracting from the over-all excellence of the book. It is well written, highly documented, and should assist in the achievement of the goal expressed by the Council’s Decree on Priestly
Training, “the perfecting of moral theology,” whose scientific exposition is to be “nourished more on the teaching of the Bible” (par. 16).

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NICHOLAS CROTTY, C.P.


For many modern Christians, Manichæism is little more than an aberrational Christianity, emphasizing bodily mortification and sexual abstention. Such a description might be more aptly applied to Manichæism’s mediaeval progeny, Catharism. The mistake of assuming that Manichæism is merely heterodox Christianity has its roots far back in ecclesiastical history, and its supporters as early as Ephraem. Widengren’s work, first published in German in 1961, does much to dispel this error. Mani looked upon himself not as a follower of an established religious sect, but as a founder of a new pattern of belief. Where his Christian Gnostic predecessors, Basilides, Marcion, and Bardesanes, thought that they were developing and elucidating Christianity as expositors and reformers, Mani knew that he was founding a new religion. The matrix of this new religion must, then, be sought in an Indo-Iranian model, particularly Zervanism, rather than in a Christian one.

As W. traces Mani’s life and the development of Manichæism, the key to this religion is found in its eclectic and syncretistic nature. Perhaps the best description of the system is to call it a Gnostic theosophy. Examining superficially the structure of the synthesis, there is the temptation to say that Manichæism was a combination of Buddhism, Christianity, and Zoroastrianism. Several comments, however, must be made to limit and clarify this: the Buddhism with which Mani was familiar from his early Indian missionary activity was basically Mahâyâna Buddhism; the Christianity Mani knew was filtered through the colander of Gnosticism; the Zoroastrianism was that of the Median Magi or Zervanism. Upon still closer examination, W. demonstrates that the elements of Buddhism and Christianity are superficial and tactical (for pastoral purposes), while the Zervanite element, with a peculiar Gnostic twist, is the sine qua non or the distilled essence of Manichæism. With this central thesis of W., one is, I believe, forced to agree.

In his first two chapters W. describes Mani’s background and life. Most important is his emphasis on the Mandaeen influences on Mani’s childhood (216-28), culminating in the vision of Mani’s twinship with the Living Paraclete. From 228 until 240 Mani spent his time in seclusion and meditation, waiting for the divine mandate that was to come. From an angel,
Mani received the message to go forth as "a sent one" or a "messenger" to preach his doctrine. Surprisingly, Mani first evangelized the Iranian provinces of Turan and Makran as well as northwestern India (roughly modern Pakistan). After a year, he returned to his own native land and continued to preach his message in the various provinces of Persis, Mesene, Maišan, Āsoritān, etc., under the patronage of the Great King Shāpur. Shāpur, although giving his protection to Mani, never constituted Manichaeism as a state religion but chose to keep it in balanced tension with Zoroastrianism. A later ruler, Bahrām I, under the influence of the Zoroastrian high priest Kartēr, was finally to imprison Mani, who was to die as a prisoner in 276–77. As W. demonstrates in chapter 8, this was just the beginning of the spread of Manichaeism. In the West, it found its way from Egypt to Spain and from Syria to Greece, Illyria, Italy, and Gaul, until it was finally stopped by the Augustinian polemic. In the East, it spread to India (though violently opposed by the Buddhists) and to China (against the objections of the Confucianists).

In chapters 3 and 4, W. exposes the basic tenets of Mani’s system. From the Zervanites Mani derived the dualism which is at the heart of his teaching—but with a difference. Where the hermaphrodite space-time godhead Zervan begot two equal principles of good (Ōhrmazd) and evil (Ahriman), for Mani the evil principle was not coequal with the good. The more powerful was God, the “Father of the blessed light,” “the four-faced Father of greatness” (God + light + force + wisdom). W. carefully sets forth the “call” (creation? = Syriac qerā) of the Mother of Light and the Primeval Man (especially important since he is the Gnostic “redeemed Redeemer”), the myth of the Seduction of the Archons, the creation of Adam and Eve from the demons Ašqalūn and Namrāēl, the place of Jesus, and the general astrological teachings. Anyone who has waded through a Gnostic synthesis will be especially grateful for W.’s clarity of exposition in the case of the cosmogonic, mythic, Gnostic, religious approach of Mani. A description of such a system is always difficult, but W. has done it well.

Some may find, as this reviewer did, that chapters 5 and 7, on Manichaean literature and art, are a bit disappointing. The literature is surveyed only in the most general fashion, while the comments on art are somewhat pedestrian. There might also be a better correlation between the illustrations (between pp. 72–73) and this chapter; perhaps a subsequent edition could be enhanced by better-chosen examples and by an expansion of the chapter on art.

The ecclesiastical organization and the liturgical life are touched upon in chapter 6. The familiar division between the “elect” and the “hearers” is
carefully described. There is a certain amusement about this distinction, for without the “sins” of the “hearers,” e.g., gathering food for the “elect,” who were forbidden to do so, and producing children, which was also not permitted to the “elect,” the whole movement would soon have disappeared. The wonderfully pharisaic prayer of the “elect” before eating the food gathered by the “hearers” (p. 97) is the quintessence of hypocrisy. W. also tackles the two difficult problems of baptism and Communion in the Manichaean sect. I would agree with him that on the basis of present evidence we may conclude that some type of baptism was employed (not a water baptism but rather an oil and laying-on-of-hands type). That the Bëma feast was a cult meal I agree, but that this is to be aligned with Communion in any real sense I fail to see and therefore remain somewhat unconvinced by W. in this regard.

The final chapter on Mani as a personality is a good summation of the man and his career. Again, I agree with W. that the use of the term “Hellenism” in connection with Mani must be severely limited. He is an “Asiatic” rather than a “Hellene,” a mythologist rather than a philosopher. The religion he produced owes more to Zoroaster than to Plato, Buddha, or Jesus.

The book itself is curious. It appears to operate on two levels, the scholarly and the popular. While it bristles with religious technicalities and etymological nuances, it is frequently almost breezy in style. I would suggest that it is far from a definitive work on Mani and Manichaeism, but serves as a useful introduction, at present, to the intricacies of the sect. One is left with the puzzle of why some of the early Christians, and particularly Augustine (a “hearer”), were attracted to Mani’s ideas. W. suggests that it was the ability of Manichaeism to propose a complete cosmic interpretation, to offer a rational explanation of all phenomena. I am not as convinced of this as is W.; perhaps it offers the possibility of further consideration by scholars in this field.

Woodstock College

KARL WELTON KLEINZ, S.J.


Elmer O’Brien has rendered a great service to teachers and students of theology by publishing these bibliographical surveys. The main ones cover the fields of Old Testament studies (Roland Murphy), New Testament studies (John J. Collins), patristic studies (Walter J. Burghardt), and liturgical studies (John H. Miller). It is more difficult to classify Joseph

A fundamental idea underlies the volume: that 1954–64 has been a decisive decade for Catholic theology. In a sense this is true, if we judge the decade from the number and importance of theological publications, and from its added value in the life of the Catholic Church as the Johannine and the conciliar period. However, one could hold the previous decade, 1944–54, to have been equally or more significant; for it was during the War and the immediately postwar years that the theological fermentation in France heralded the geographically wider fermentation of the following decade. One could even wonder if 1954–65 have added much to what was said and done from 1944 to 1954. Thus, I would not agree with Fr. O’Brien’s strictures on la nouvelle théologie. Once the term has been rejected as a misnomer and its few extreme products criticized, the theology “stemming chiefly from France in the late forties” (p. 212) is that of Yves Congar (Vraie et fausse réforme dans l’Église (1950), Yves de Montcheuil (Aspects de l’Église, written in 1946–43, published in 1949), Henri de Lubac (Corpus mysticum, 1944; Surnaturel, 1946; Catholicisme, 4th ed., 1947, etc.). This theology made the Vatican Council possible, not least because Cardinal Roncalli, as papal nuncio in Paris at the time, had immediate acquaintance with it.

I find a great dissatisfaction with Fr. Crehan’s chapter, partly, of course, because, in the matter of Scripture and tradition, Louis Bouyer and I are described as “some who went back to the theologians who were the accepted authorities in the time of Trent to see if they would help” (p. 16). This is by no means what I did in Holy Writ or Holy Church; nor has Heiko Oberman’s study of Gabriel Biel proved or disproved anything concerning the Council of Trent. But there is more to it than a personal disagreement. Crehan’s study abounds in half-truths or plain mistakes: the debate on the Council of Trent did not start, as he says, in Germany with Geiselmann, but in Paris with Edmond Ortigues (p. 11); Henri Holstein and Yves Congar have never depicted the fathers at Trent as being “in the dark” (p. 13); Pius XII in Divino afflante Spiritu did not “wreck the Thomist theory of total inspiration” (p. 13); the analogy between the Word of God Incarnate and the Word of God written was not a line of investigation “started by the encyclical” (p. 14), for it is a commonplace of patristic theology; the Second Vatican Council never prepared a “schema on toleration” (p. 28), but on religious freedom; that the thought of Teilhard de Chardin can involve “the disappearance of the distinction between Church and State” (p. 30) seems
an extravagant idea; and it is rather less than theological to argue about the existence of intelligent beings on other planets on the basis of "a suggestion made by a correspondent in the Catholic Herald in 1950" (p. 30).

Fortunately, the other contributors to the book followed their assignment better, and carefully avoided exhibiting their idiosyncrasies and biases. The result is an excellent series of very objective and informative surveys. All of them had to be selective on account of the abundance of material, and other authors might have added other titles or envisioned other problems. On the whole, the choices that have been made are most welcome. I would note, however, that Fr. Miller's survey of liturgical studies could have profited from giving more space to Oriental liturgies. It should at least be mentioned that research into some non-Byzantine liturgies has been made infinitely easier by Michel Hayek's excellent book, *Liturgie maronite: Histoire et textes eucharistiques* (Tours: Mame, 1964). The references to non-Roman Catholic liturgiology could also have been more numerous, since this is an area where ecumenical collaboration has grown considerably. The two volumes (now three, and soon five) of Horton Davies, *Worship and Theology in England* (Princeton University Press, 1961, 1962, 1965), which present liturgical developments in England in relation to theological developments, cannot be omitted in a survey of the "decisive decade."

Elmer O'Brien's final evaluation of "theology in transition" contains brilliant summaries of theological viewpoints and discussions, and many perceptive insights into the theological situation. One should note his remark that Catholic theology has now begun to be marked by what has characterized Protestant thought for a long time: it has inspired "personal" theologies, that is, "cohesive systems distinctly marked by the personalities of their authors" (p. 243). This, I believe, is not entirely new, for the theologies of Newman, Möhler, and Scheeben in the last century could be called "personal" in the above sense. Yet recent times have witnessed a proliferation of these "personal" points of view, even if we may limit to a few the number of fully developed "personal" theologies of our transitional period. Fr. O'Brien mentions five of these: de Lubac, Rahner, Urs von Balthasar, Daniélou, and John Courtney Murray. I find it difficult to see why he hesitates to place Congar in the same group, or why Chenu is not mentioned here; for surely the fact that Congar has not "abandoned Thomistic categories" (p. 247), or that Chenu has been mostly a historian of medieval thought, has not made them less personal in their thought and even in its expression.

Altogether, *Theology in Transition* deserves careful perusal. It is the first
volume of a series called "Contemporary Theology"; let us read it also as a good omen for the series.

Mount Mercy College, Pittsburgh  
George H. Tavard


Fr. Murphy has collected here seven essays published in different journals over the past five years. With the possible exception of one very detailed study on the meaning of "traditions" at Trent, all the essays might be described as historical variations on a theme clearly stated in the chapter entitled "Two Theories of Faith." Here M. argues, as do most contemporary theologians, for a psychological as well as entitative effect of the grace of faith and to a consequently psychological distinction between the judgment of credibility and the act of faith. To show the serious difficulties which follow on the denial of this difference, he then describes at length the apparent impasse to which all attempts to establish Christ's divinity by history alone have led. He ends with a detailed study of the contents and fate of Butler's Analogy of Religion, which, although meant to be the model of a fully rational apologetic, so exposed the weaknesses of its own method that it came in the end to provide more arguments for skepticism than for faith.

M.'s historical studies, especially those dealing with the history of apologetics, are carefully done and contain a great deal of information on the presuppositions operative within past Christian attempts to meet rationalists on their own ground. One wonders, however, whether he has not left himself open to an attack similar to that which followed on Butler's Analogy. Up to this point he has certainly shown the limits of reason within apologetics. He has also shown that earlier theologians (e.g., St. Thomas and Suarez) would never have asked of reason alone what later, post-Cartesian theologians took for granted as a legitimate demand. Putting the two arguments together, he concludes that grace alone will explain the unshakable certitude proper to faith. This is all well and good—provided that faith has that unshakable certitude. This last proposition is, of course, just what the rationalist denies. Thus he may well suspect that M.'s grace is a deus ex machina to which he appeals in order to assert and then explain a certitude which is not there.

To all this M. might reply that he has chosen to stand on Christian rather than on rationalist ground and that the core of the error he has exposed is precisely the acceptance of a rationalist starting point in a theology of faith. The question may still be asked, however, whether a theology which
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To all this M. might reply that he has chosen to stand on Christian rather than on rationalist ground and that the core of the error he has exposed is precisely the acceptance of a rationalist starting point in a theology of faith. The question may still be asked, however, whether a theology which
puts its primary emphasis on the certitude of faith does not keep us within the rationalist circle. That a preoccupation with certitude has its own difficulties is, in fact, suggested by M.'s own very slight hesitation as to the exact status of "certitude" within the Church's own understanding of faith (p. 312, n. 134), by St. Thomas' apparent acceptance of something akin to "uncertainty" in faith (cf. e.g., *Sum. theol.* 2-2, q. 2, a. 1), by the ambiguity involved in the shift from the Church's word *firmissimus* to the theologians' *certissimus*, and by recent commentaries (e.g., by J. B. Metz) on the "unbelief" of the believer. All this is not meant to say that faith is not in its own way certain, but rather that "certitude" is a very ambiguous category here and that it might be better to establish just what the nature and experience of faith are, and what role grace plays in this experience, before linking certitude and grace as quickly as M. does.

Finally, if it has been suggested here that M. does not go far enough in establishing the specific character of faith as a response to grace, it should be added that what he has done so far shows great sensitivity in dealing with the different problematics within which the question of faith has been posed. Given these qualifications, it is to be hoped that he will soon go further in developing a theology of faith which will correspond more adequately to both the data of revelation and the experience of faith itself.

Woodstock College

JOHN W. HEALEY, S.J.


This book is the fourth volume, considerably rearranged, of the author's *Het geloof van ons doopsel: Inleiding op de verlossingsleer*. It is a solidly theological study of the mystery of sin in terms of the best of contemporary thought. Schoonenberg inspires confidence by his understanding of the magisterium and classical theology and the careful thoroughness with which he advances his ideas. The book merits study.

S. begins with the essence of sin. One question is the distinction between the sin unto death, mortal sin, and venial sin. Schoonenberg investigates the subjective and objective element in sin and tries to bring both elements closer together. In each part of his development he relates the differences between the three sins to what he calls "our daily good actions," "the basic moral act," and "the final choice," which is decisive for eternity.

The differences between the three sins and the three acts subjectively considered are founded upon the imperfection in our knowing and willing. An "ontological split" exists between the intuitive knowledge of reality,
towards which we assume a moral and religious attitude, and the abstract, limited knowledge of intellect dependent upon the senses. Therefore, the object of decision can hide reality. In this case the decision is "a daily good action," if good; a venial sin, if bad. When a connection with reality is grasped in the object of decision, there is "a basic moral act" which, if bad, is a mortal sin. "Final choice" is made in the act of dying, when the intuition of total reality is closest to the intuition we have after death. If bad, it is the sin unto death.

Imperfection in willing exists too, because of the "split" between nature and person. Resisting nature can "shout down" person, so that decision does not involve the deepest self-orientation of person. But sometimes person is clearly predominant. In the first case we have "the daily good action" or venial sin; in the second, "the basic moral act," a mortal sin, if bad. In the act of dying, mastery by person approaches the mastery after death. This is "the final choice," sin unto death, if bad.

Gravity or lightness of matter, the objective element of sin, is a sign of the depth or shallowness of interior decision. Light matter usually does not call for a central decision; serious matter does.

One of the sequels of personal sin is the inability to love naturally and supernaturally. One cannot say "no" to the covenant with God and "yes" in nature. A partial return on the natural level goes beyond nature if it means love. There are three possible states: justice, sinfulness, and the "in-between," that of the sinner in process of justification. Free will remains, but freedom is limited by an absolute moral impossibility of keeping God's law "for a considerable time" without grace. The good a sinner can do is limited by his lack of love. Constancy in doing restricted good is due to the strength of the situation, which gives way as cultures and circumstances change. S. emphasizes his view by an examination into how moral life comes about.

The sins of one person have an interior connection with other persons and affect others interiorly. The connection is the situation constituted by these reciprocal influences. It does not take away free will but determines the lines freedom will follow and limits it. The two components, the sins of individuals and the situation, inviting to sin, which arises therefrom, constitute "the sin of the world." The core of this sin is the rejection and killing of Christ, the sole mediator and source of grace. As far as man is concerned, the world has been deprived of grace and he stands in a universe without grace.

The chapter about original sin requires one third of the book. A study of the classical doctrine prepares the way for S.'s thought about the possi-
bilities of further developing the doctrine without attempting "to further systematize and elaborate that classical doctrine." The meaning of Adam, our conception of the world, evolution, the salvific will operating between Adam and Abraham, and the historical circumstances in which it takes shape invite us to broaden the doctrine by an integration with other elements.

S. learnedly attempts it by comparing "Original Sin and the Sin of the World." He asks and answers affirmatively four questions. Is the state of original sin equal to the fact of "being situated" by the sin of the world? Should the "sequels to original sin" be equated with the implications of "being situated," such as our powerlessness for the good? Is the manner in which we are situated by the sinful history of the world the same as the manner in which original sin has started with us? Is the influence of "Adam" to be equated with the influence of the world?

Alma College

Robert H. Dailey, S.J.


G. C. Berkouwer is Professor of Systematic Theology in the Free University of Amsterdam, and this volume is the ninth to appear in his Studies in Dogmatics series. It treats redemptive theology in a fairly orderly fashion. After three general chapters (the motive of the Incarnation, the humiliation-to-exaltation motif, and Christ's threefold office), the Apostles' Creed serves as the framework for subsequent chapters on the Incarnation, Christ's suffering and death, the Resurrection, the Ascension, the sessio, and the Second Coming. A final chapter discusses Christ's redemptive work under the aspects of reconciliation, sacrifice, obedience, and victory.

In his Introduction, B. pledges himself to the task of presenting the redemptive work of Christ in its full amplitude and in complete fidelity to Scripture, without minimizing aspects difficult of interpretation and without emphasizing one aspect at the expense of others simply to achieve a more humanly intelligible synthesis. The result is a challenging antidote to those who would exercise scriptural selectivity to confirm their own theological preferences.

Throughout the book, B. makes a number of fine points. Worthy of mention is his constant insistence that the work of Christ cannot be understood independently of the person of Christ, for in offering peace and reconciliation "He gives himself, and therefore his gift is never an isolated richness" (p. 20). He insists strongly, also, upon the historical reality of
Christ's redemptive mysteries against those who would undermine it by an exaggerated demythologizing or spiritualizing. Stress is laid on the progressive and organic relationship between the redemptive mysteries, such that the Cross cannot be isolated from the Resurrection and vice versa. There is complete consistency in redemptive doctrine from the beginning of the book to the end.

The position consistently maintained is that of Protestant Reformed theology based squarely on Calvin and the Heidelberg Catechism. The unifying theme is that Christ's work was "for us," not only in the sense of "for our benefit," but "in our stead" in the substitutionary sense that Christ, though innocent, took upon Himself voluntarily our guilt, bore our sin, and suffered the judgment, horror, curse, and condemnation of our sin in order to appease and placate the wrath of God. This is not to deny, however, that the very initiative of Christ's work is the love of God.

When we ask, however, how it is possible to reconcile God's curse and wrath with His simultaneous love and mercy, B. replies: "It matters not that the Church, in her indicating of the mystery of reconciliation, hardly proceeds beyond a stammering" (p. 274). Indeed, "Calvin is conscious of the fact that he can only stammer when speaking of both God's love and his wrath.... Calvin does not attempt here to arrive at a rational and speculative synthesis, but remains throughout fully conscious of the ineffabili modo, the mode in which the Spirit usually speaks in Scripture" (p. 669).

The above is illustrative of one of the disappointing aspects of this book, namely, the failure in a number of important instances to move us toward a deeper understanding of the intrinsic intelligibility of the redemptive mysteries. Perhaps "intention" would be more accurate than "failure," for B. holds that "Speculation—any speculation—falsifies the tone of the Gospel..." (p. 33). He describes dogmatic reflection as "repetitio Sacrae Scripturae" (p. 10) and holds that "we must follow the only correct way, which is to hear the testimony of Scripture and thus be safeguarded from the deceitfulness of the human heart" (p. 11).

In light of B.'s understanding of dogmatics, the reader should not expect to find (nor will he) a new and deeper penetration into Christ's work. The tone of the book is, rather, defensive and polemical, quickly and consistently assuming the form of an Adversus haereses in which B. defends the traditional Reformed theology against the "idle speculation" of all comers: Scotus (on the motive of the Incarnation), Van der Meer, Casel, Schillebeeckx (on the sacraments), E. Brunner, Barth, Korff, Althaus (on the significance of the Virgin Birth), Bultmann (on the Resurrection and passim), Brouwer, V.
Taylor (on solidarity), and the Roman Catholic Church generally, among many others. In many instances B.'s points are well made, but it is distressing to see how often he impugns the good faith, the integrity, and even the intelligence of those he attempts to refute. This book will hardly contribute to the spirit of ecumenism.

In a second edition, at least a half-dozen spelling mistakes should be corrected. "Christ's sinfulness" on p. 136 should read "sinlessness;" a vital "not" is omitted on p. 308; footnote 29 is misplaced in chapter 6; two full lines are out of place on p. 178; "The work of Christ" has no place on p. 252. The "Holy Spirit" and the "Holy Ghost" are used indiscriminately. Perhaps a more modern scriptural text might be used. Citations like "Fear not ye: for I know that ye seek Jesus, which was crucified" (p. 194) give one pause. The works of Bultmann, Cullmann, Brunner, Schillebeeckx, etc., which are now available in English translation, might well be cited as such.

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JAMES L. CONNOR, S.J.


This book is a collection of papers whose unifying theme is the interrelation of the Roman Pontiff and the body of bishops, of the see of Peter and the other episcopal sees, of the Church universal and the particular churches of Christendom. Five of these papers were read at a meeting held in the monastery of Chevetogne in September, 1963, and organized by Dom O. Rousseau; seven were given at a conference organized by the Académie Internationale des Sciences Théologiques and held in Constance during May, 1964; two are original contributions. The book is divided into three sections: the first is historical and comprises by far the largest division; the second is theological; the third is ecumenical. Each part contains much of great interest.

Dupont's analysis of the meaning of "apostle" in Paul's letters shows that, while Paul is an apostle of Christ, he does not claim to have been sent immediately and directly by Christ, 1 Cor 1:17 notwithstanding. Since, however, mission is an essential trait of apostleship, Ananias seemingly had the office of declaring to Paul the mission which Christ had for him. Paul declares that the duty of an apostle is to preach the one unique gospel. Since he did not meet Christ in the manner of the other apostles, he became an apostle and received the gospel in virtue of a revelation from the risen Christ. When later he goes to Jerusalem, he does so to obtain a guarantee of the unity of the gospel which he, as well as the other apostles, is preaching. This guarantee he places in the unity of the apostolic college, a unity which as-
sures the unity of Christ's Church. As, in Paul’s view, apostolic collegiality is defined in relation to the unique gospel, so also the bishops of the early Church judged themselves collegially one by their fidelity to the tradition of the apostles. Paul does not tell us much of the primacy of Peter in its relation to the other apostles, but he does not pretend, in its relation to himself, to make himself the equal of Peter, in whatever manner the Antiochian quarrel is explained; rather, he considers Peter first among those from whom he is seeking recognition for his preaching, first of those with whom he must be in communion, if he has not preached in vain. He does not conceive of communion with the apostolic college outside of communion with Peter. He does not envisage the primacy of Peter merely from a viewpoint of jurisdiction but rather from that of communion in the one gospel. The apostolic college holds in common and transmits in unison this same unique gospel. Peter has a privileged place in this apostolic koinonia by reason of his primacy. He is its center, the warranty of its unity and of the unity of the Church.

Lecuyer’s paper on the word *collegium* reinforces this emphasis on communion, while Marot’s investigation of such terms as *sedes apostolica, apostolicus, apostolatus,* and *summus pontifex* reveals the contrast in the use of these words before and after the Gregorian Reform. Congar’s essay indicates the role of the cardinals in the Church and the exaggerated claims made for it. Moeller continues this theme in his discussion of the collegiality of the cardinals. The notion that the college of cardinals succeeded the college of apostles was very strong at the time of the Council of Constance—so strong indeed that the attempt to restore the tradition of episcopal collegiality on that occasion would, in his opinion, have been impossible.

Jiménez-Urresti’s paper is, while much the longest, most timely and worth while. It reduces to a study of the attributes given to the power of the Roman Pontiff in Vatican Council I: episcopal, immediate, full, supreme, ordinary, over all and each church, over all and each pastor and faithful. The writer engages the student in a study of various general councils, particularly Vatican I, and, on occasion, of various papal documents, in an effort to show that (a) as Peter had a double authority, head of the apostles and head of the Church, so the Roman Pontiff has a double authority, head of the bishops and head of the Church; (b) this double authority is reduced to unity in that, as the councils indicate, authority over the universal Church is a logical consequence of authority over the bishops; (c) such a view leaves intact the truth that this supreme power is immediate, ordinary, and episcopal, as these attributes are understood by Vatican I. This brief statement cannot replace a careful reading of this long essay so rich in content, so methodical.
in development, and so clear in presentation. It is full of challenge to students interested in the primacy and collegiality, whether or not they agree with its explanations and conclusions.

The entire collection of articles is a valuable contribution to the ecumenical movement. It admirably lives up to and strikingly illustrates the effort and the aim of the well-known series *Unam sanctam.*

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MICHAEL J. LAPIERRE, S.J.


For various reasons, as Msgr. Ryan notes in his forward, John Duns Scotus has not received in the modern era the general recognition "that what he was and what he did should have brought to him." The work of the Commission Scotistica on the critical edition of his works and the research of the last fifty years, in great part that of his confreres, has established a firm basis for a revival of interest in Scotus. To honor Scotus on the seventh centenary of his birth, American, Canadian, and European scholars, Catholic and Protestant, under the general direction of the philosophical department of Catholic University, have collaborated in this volume to make the Subtle Doctor better known to the English-speaking public.

C. Balić, president of the Commission Scotistica, gives a completely documented account of the present state of research on Scotus' life and work. E. Bettoni complements this with an over-all view of Scotus within the history of Christian thought. Scotus is an Augustinian-Franciscan, but one who has rethought this synthesis through a positive dialogue with Aristotle and St. Thomas and a negative critique of such Augustinians as Henry of Ghent.

The following nine studies together might serve as an introduction to the key themes of Scotus' philosophy—in some instances representing original contributions. A. Wolter has clearly sketched the role of the formal distinction in the thought process—minus the formalisms of later Scotists and with interesting comparisons between Scotus and Wittgenstein. The essay of S. Watson on Scotistic realism tackles the problem of multiple concepts of individuals. B. Bonansea provides a good synthesis of Scotus' views of the relations between created intellect and will. While it is true that Thomas and Scotus differ, the differences are not so great as the modern and equivocal tag "voluntarism" implies. J. R. Cresswell of the University of West Virginia underlines an important dimension of Scotistic realism in his evaluation of the relation between the common nature and particulars.
With the studies of F. Allisonis and R. Effler, attention shifts from the finite to the infinite, the creature to the Creator. Alluntis’ essay is a detailed survey of the characteristic Scotistic proof for God’s existence, while Effler examines Scotus’ mind on the so-called physical approach to God. G. Bridges takes up Scotus’ critique of the philosophical argument for the immortality of the soul, stressing the value and limitations of this kind of critique, and indirectly calls attention to Scotus’ accent on the divine will, the problem of man’s last end and of the supernatural.

These studies do not claim to be comprehensive, but they are a more than sufficient preparation for the long and truly magisterial exposition of the core of Scotistic metaphysics—being, univocity and analogy—by T. Barth. By far one of the best presentations in English, it will amply repay the reader’s time and effort to digest it. B.’s basic conclusions are confirmed in the comparative study of Scotus and Suarez by W. Hoeres.

The final essays deal with the history of Scotism. J. Brady discusses the life and work of the fifteenth-century Scotist William of Vaurouillon (in the past more commonly Vorillon). H. Oberman examines the relation of Scotus to nominalism as this emerges from the history of the redaction of the Tridentine decree on justification, an essay of importance for theologians. Briefly, O. holds, contrary to many fashionable interpretations of the decree, that the *meritum de congruo* is a merit based on God’s liberality rather than on His justice; that it allows of a Scotistic as well as a Thomistic interpretation; that the Scotist-nominalist tradition, far from being one of the extremes between which the decree is a *via media*, had a far more substantial part in the formulation than is generally recognized.

The Conventual General mentioned on p. 337 was not John Calvus of Corsica, but Bonaventure Fauni-Pio a Costacciaro, an Umbrian. Bituntinus, on p. 339, with whom the General disagreed, was Bishop Cornelius Musso, also a Conventual Scotist. In view of the role of Musso behind the scenes at the Council, and in view of divergent interpretations of Scotus’ mind among Conventual Scotists on other questions related to this (e.g., Malafossa and Delfini on the certitude of the state of grace), an extended examination of these views might further elucidate O.’s study.

Beraud de Saint Maurice comments on the contemporary significance of Scotus, while C. Balić concludes the volume with an assessment of the nature and value of the critical edition, showing how this labor, a model of its kind, has contributed to the clarification of key themes of Scotus illustrated in the preceding essays.

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Peter D. Fehlner, O.F.M.Conv.
THE MORNING STAR: WYCLIFFE AND THE DAWN OF THE REFORMATION.

This book is better than its title suggests, but still does not measure up to contemporary standards of Church history. The author has tried to synthesize the findings of recent scholarship to give us a history of Christian thought and institutions from Wycliffe to Luther. His narrative is readable, his organization of material is satisfactory, and many of his particular interpretations follow the judicious conclusions of the specialists he employs. What distorts the focus of the book, however, is the fact that P. chooses to view the religious history of the fourteenth and fifteenth centuries from the vantage point of the Reformation, “that mighty movement of God’s Spirit in the sixteenth century” (p. 231). Wycliffe thus becomes “morning star,” and Luther, presumably, bright midday sun. That this perspective is not particularly original is not the principal objection to it.

Whether or not the Reformation was a “mighty movement of God’s Spirit” is to be ascertained by methods other than those customarily at the disposal of the historian. The intrusions of God’s Spirit into Parker’s story can, therefore, be dismissed as irrelevant. What is of more serious concern is the fact that the work of God’s Spirit in the sixteenth century, the inexorable culmination of the fourteenth and fifteenth centuries, is made the norm for judging what precedes it. Such an approach is, to say the least, methodologically questionable. The results of it can be seen in P.’s final evaluation of Erasmus as a man who “put too much trust in Man’s reason” (p. 228), or, to take another instance, in the accusation that the papacy was responsible for the destruction of the hopes of what P. describes as “Christian Humanism” (p. 218). There are many charges which can be laid at the well-battered door of the popes, but this scarcely seems to be one. As a matter of fact, a compelling case can be marshaled for the view that the Reformation itself must bear responsibility for this movement’s decline. But P.’s treatment of Erasmus and “Christian Humanism” is symptomatic of the tone which pervades the book. By omission, emphasis, implication, at times by broad generalization, point after point is scored against the old “institutional or sacerdotal religion” (p. 222).

There are, moreover, a number of specific facts and judgments which can be questioned or flatly denied. There is no evidence that Leo X ever made the famous statement about enjoying the papacy, and it is hard to see just what good purpose is served by continuing to credit him with it (p. 217). The fact that P. classifies Scotus as a nominalist (p. 23) indicates the weakness of his discussion of the philosophical and theological problems which
engaged the Late Middle Ages. For reasons best known to himself, he chooses to follow in substance the much criticized thesis of A. Renaudet that Erasmus was searching for a "third" Church (p. 229), and one wonders why P. finds Erasmus' enthusiasm at the election of Leo X "surprising" (p. 230), since this was a sentiment widely shared by other humanists and men of good will. The enthusiasm was due to the well-known fact of the sympathy for the new learning which Leo had acquired in the circle of his father, Lorenzo the Magnificent, as well as to his morally blameless life. Weaknesses Leo certainly had, but does one really do him justice by describing him as without "the barest glimmer of spiritual responsibility or authority" (p. 230)? And does one accurately describe Wolsey's fall by attributing it to the fact that he was too conscious of papal honors and his authority as cardinal and legate?

The heaviness of P.'s hand is well shown by the following analysis of conciliarism, which ignores the important distinctions resulting from the researches of Brian Tierney, August Franzen, and others: "Conciliarism meant the rejection of any unique power of the Pope as Vicar of Christ and some exponents brushed aside any further thought of papal pre-eminence; others, however, remained willing to allow the Pope an executive leadership under the direction and periodic control by the Council. But whatever the precise formulation, the theory generally was weak because its advocates were fighting on terrain chosen by their enemy, in papal terms and with papal arguments" (p. 101).

To try to untangle for the general reader the story of late medieval thought and institutions is admittedly a difficult task. P.'s effort has within it some of the elements which would make for success. That his book falls short of this success is due principally to the methodologically questionable perspective he adopts. From the titles of the other volumes in this series one is left with the suspicion that some of them may labor under the same difficulty.

_Harvard Renaissance Center, Florence_  
JOHN W. O'MALLEY, S.J.


Although the title announces a subject impossible to inscribe within 103 pages, and although the five essays are of uneven quality, there is a great deal of insight and wisdom in this book. For those familiar with von Hildebrand's work, they form a pleasant recapitulation of much he has written earlier, and present a few small additions. Others can find in them a good introduction to his ethical methodology (by seeing it in action) and to his
understanding of the love that exists, or should exist, between men and women.

With the exception of the second, the essays appear to be lectures given at various times over the past six or seven years, and they work through a cluster of interrelated subjects: the relationship of the sexes in general, the nature of love, spousal love, marriage, procreation, contraception. The first essay, "The True Meaning of Sex," quickly dismisses approaches (e.g., the Freudian) which reduce sex to something less than it is, and asserts that only by beginning with the experience of love between a man and a woman will the "nature and meaning of sex and its mystery . . . disclose themselves." The second and fourth essays are the best in the book. In the second, "The Role of Human Love," von Hildebrand meditates on the nature of love as response to value, to the "important-in-itself." "Affirmation of the other person as such is what takes place in love." The fourth essay, "Love and Marriage," begins with a restatement of the nature of love in general and then moves to the particular love which forms "the real, valid motive for marriage," a type of love possessing an intrinsic relation to the mutual self-donation of bodily union. In this love is to be found the meaning and value of marriage: "marriage is precisely the fulfillment of this love." The third essay, "Friendship between the Sexes," is somewhat disappointing. It covers much of the same ground as the first, i.e., the typical qualities of men and women, and hence the mutual contributions they can make on all levels, and concludes that there can and should be deep friendships between men and women outside of marriage. In regard to "the role of man and woman's mutual destiny in large communities," he simply warns against two dangers: the possibility of "an encroachment into the sexual [physical] sphere," and a blunting of the differences between the two sexes, and hence a loss of true complementarity. The final essay takes up the problem of "Marriage and Overpopulation," and in particular asks about the legitimate means of birth control. He answers that "as soon as we see the abyss which separates the use of rhythm from artificial birth control," we will see that it forms the only legitimate method.

Von Hildebrand's method is phenomenological; this is the source of both the richness and the limits of his story. He begins with the experience of spousal love and unfolds what is found in it. What is primary is the experience of value, of something "important-in-itself," and distinct from what is subjectively satisfying or objectively "good for the person." Value is perceived intuitively. Hence he finds that the essential meaning and value in marriage is the fulfilment of spousal love, and that this is a value in itself
distinct from the value pertaining to marriage deriving from its end, the procreation of children.

The method has great power. It can probe perceptively into human experience and let be seen the fulness of what is there to a degree not achieved in any other way, and yet with order and structure. At the same time there are limits. It moves within the experience, and hence one looks in vain for some distance on its subject: for some wisdom as regards the absence of love in lives, or the frustration of love, or a marriage without its proper measure of love. Furthermore, the intuitively perceived values tend to become the subjective choices of the person involved, so that one wonders, for example, what is to be concluded if one (or the many) does not see the "abysses" that he sees. Nevertheless, the positive contributions are unquestionable.

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**JOHN D. RYAN**


A volume of lectures given during the fifth national congress of priests charged with the care of religious women, Angers, 1964, *La liberté évangélique* deals less with gospel freedom than it does with freedom in the religious life. What it says of the former has been said more clearly and thoroughly elsewhere, and what it says of the latter does not strike us as badly needing to be said again.

Yet there are exceptions to this general assessment. Jean Leclercq explains how obedience promotes growth and freedom in the religious context. On the one hand obedience rightly conceived educates to a maturity that eventually renders it superfluous, and on the other it creates a spiritual setting in which a man remains secure in a conformity (formal, we would add) to the divine will. Furthermore, the subject sacrifices his freedom apropos of men that he may attain more easily an inner openness and adherence to God: he surrenders human liberty to receive divine liberty. As a matter of fact, obedience is ordered and subordinated to freedom; it is a means to the end.

Basing her remarks on contemporary clinical observations, Mother Porro traces the parallel evolution of liberty and personality from early childhood through adolescence and maturity to the final "supreme stage." Gambari
points out that genuine concepts of religious life and freedom should rid us of the dualisms of the spiritual and the juridic, the law of love and that of right, freedom and obedience, affirmation of one's personality and dependence on others.

*Le mépris du monde* needed to be written. And it needed to be written because its central theme, the age-old problem of the relations of the Christian to the world, is particularly relevant as the Church herself is reviewing her stance before this world and its secular values. The contributors to this volume develop the history of an idea, neither a defense of nor an attack on it. The result is both rewarding and disappointing. It is rewarding in that Guy, Grégoire, Leclercq, and Lazzari make clear that the genuine early monastic and medieval understanding of *contemptus mundi* was solid and healthy, and is presumably still relevant for our day (though the term used, "contempt," is no longer relevant). It is disappointing in that there are large and important gaps in the account. There is, for example, scarce mention of the vast patristic literature on the subject of the Christian's attitude toward the world. Nor are the illuminating accounts of Sts. Bonaventure and Thomas included in the study. The appearance of *Le mépris du monde* suggests that an adequate historical account of even one idea cannot easily be achieved in a single volume.

Daniélou brings the study to a close with a discussion of the teachings of Vatican II on the values of contemporary civilization. He indicates the balance of the Constitution on the Church in the Modern World in its situation of earthly values in a proper order, avoiding at once depreciation and exaggeration. He concludes that the Council's perspective "does not contradict the traditional doctrine of 'contempt of the world,' such as we find it in the whole of spiritual tradition and of which the *Imitation of Christ* remains one of the incomparable masterpieces" (p. 195).

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THOMAS DUBAY, S.M.


Those who are acquainted with Dr. Marshall's previous publications dealing with the supernatural aspects of married life will not be surprised to discover that the present volume represents another thoughtful, lucid, and enlightening contribution to the proper understanding of the Catholic theology of marriage and procreation. Any intellectually adult reader, whether layman, pastor, or theologian, will find in these pages an abundance of material well worth his serious reflection.

The all-pervading theme of the book is conjugal love, depicted in terms
which are as theologically sound as they are domestically real and humanly attractive. After an initial chapter devoted to a brief historical survey of Catholic teaching on marriage as it has evolved over the centuries, M. begins his own thesis by accentuating this positive note of love's essential pertinence to any meaningful marriage. Only then does he treat of the consequent love-duty of procreation and its necessary relationship to the other essential ends of conjugal society. But no less a love-duty at times, he insists, is the calculated regulation of births into a particular family.

Against this background of positive values, M. discusses with exceptional competence the medicomoral aspects of contraception and periodic continence. As would be expected at the present time, special attention is given to the oral contraceptives. The book concludes with a shrewd assessment of the pastoral problems emerging from any total appreciation of the responsibilities of Christian marriage and with some soberly realistic proposals offered in the interests of their satisfactory solution.

Although M. is firmly convinced that traditional Church teaching on contraception is unchangeably true, he is nonetheless persuaded that "at the present time there is no single rational argument" which demonstrates conclusively that married couples lack the right to deprive of its procreative potential any individual procreative act of coitus (pp. 94, 176 and passim). Consequently, he maintains that Catholics are ultimately dependent on the teaching Church for certainty in this respect. He rightfully refuses, however, to concede that a moral conclusion which may perhaps be somewhat beyond the reach of unaided human reason is necessarily contrary to reason, or that recourse to ecclesiastical authority in matters moral is tantamount to unconditional surrender at the rational level. Although he does not say it in as many words, M. would seem willing to admit—as he unquestionably might without need of apology—that the intrinsic evil of contraception may be in part a moral mystery, sure knowledge of which requires the mediation of a Church divinely commissioned to declare with authority God's revelation.

If there are theological flaws in the book, they are relatively few and contextually minor. It may not be altogether true, for example, that Pius XII clearly asserted that "married couples by virtue of their state incur an obligation to have children" (p. 48). Despite strong reasons favoring the affirmation of such a duty, the textual fact remains that Pius explicitly predicated this obligation only of those married couples who "make use of matrimony by the specific act of their state." Similarly, it does not seem entirely correct to declare (p. 143) that Pius required anything less than serious reason to justify the use of periodic continence even for a limited length of time. Both the language of the allocution in question and the subsequent
interpretation of commentators would appear to favor the contrary view, although it should also be noted that on the same occasion Pius readily admitted that such grave reasons are not of rare occurrence in the concrete circumstances of married life. The question, therefore, is admittedly largely academic. Of greater practical concern, however, is M.'s implied recommendation (pp. 196-97) that the sacraments not be denied reluctant onanists who find themselves unable to renounce the practice whose alleged necessity they nonetheless deplore. It is disturbing as well as disheartening to find accused of a "legalistic outlook" confessors who cannot in conscience reconcile with the theology of sacramental penance any gesture of absolution in these circumstances.

But incidental criticisms such as these should not be allowed to obscure the fact that with this volume M. has made another most valuable contribution to the theology of marriage. It is seldom that one finds combined in any individual author expert knowledge of gynecology, sensitivity to the nuances of theological terminology, and the ability to communicate so effectively in the language of either discipline. Add to these qualifications a husband's reverential appreciation of the supernatural vocation of marriage, and it should not be difficult to understand why a reviewer should become genuinely enthusiastic in anticipation of the theological good which this book is sure to accomplish.

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JOHN J. LYNCH, S.J.


This evaluation of Vatican II by a group of Protestant observers appeared simultaneously in English, French, and German between the third and fourth sessions of the Council. The authors felt that the Council had by that time already completed its specifically theological work in all those areas which are directly concerned with Protestant-Catholic relations, and that such a critique, while preliminary, would be a "genuine contribution to the conversation between separated Christian brothers." With some distance from the end of the Council, however, their report would seem to be more of historical than of critical significance. It does offer many insights into the mood and mind of the Protestant observers as the final session of the Council was about to begin, but one wonders if certain of the initial reactions and judgments recorded here might not be rather seriously nuanced in the more balanced perspective of all that has happened since then.
All of the contributors are Lutherans, although O. Cullmann can also call himself "Reformed," since he has a double church membership. Essentially, therefore, we have an appraisal of the Council documents through the eyes of the Lutheran tradition. The volume is a companion to an earlier Lutheran symposium edited by K. Skydsgaard, *The Papal Council and the Gospel: Protestant Theologians Evaluate the Coming Vatican Council* (Minneapolis, 1961). Both studies were sponsored by the Lutheran Foundation for Ecumenical Research, an independent agency established by the Lutheran World Federation.

Part 1 of the present volume is devoted to "Descriptions," background material on the structures and procedures of the Council and a chronicle of the events of the first three sessions. These chapters will be of less interest to one already acquainted with the history of the Council. They are valuable, however, for their brief theological reflections on topics which do not come under critical appraisal in the remainder of the book, such as religious liberty, the role of the laity, the diaconate, and mixed marriages. In their chapter on the second session, G. Lindbeck and W. Quanbeck frankly point out the ecumenical problems posed by the conciliar statements on the collegiality of bishops. They see the affirmation of episcopal sacramentality as "perhaps the only point at which the Council has increased the gap between Catholics and Protestants," and are justifiably amazed that practically none of the Catholic bishops and theologians were sensitive to this fact. In the generally positive tone of these chapters, one is especially struck by the apprehension and dismay which was caused in the Protestant observers by the changes made in the Decree on Ecumenism by Pope Paul during the stormy final days of the third session. This critical event is also discussed on a number of other occasions throughout the book, each time with varying interpretations of its significance.

Part 2 is concerned with "Evaluations" of six major themes of the Council. The essays are not couched in theologically technical terms, but they are always stimulating and often profound in their insights. The liturgical scholar V. Vajta examines the Constitution on the Liturgy; O. Cullmann, the best-known biblical scholar among the observers, offers an analysis of the uses of the Bible at the Council; K. Skydsgaard criticizes the Council's theology of the Church as mystery and as people of God; W. Quanbeck evaluates the Mariology of the Council; E. Schlink examines the Decree on Ecumenism; and G. Lindbeck discusses the relationship between the Church and the world as a theological problem where Protestants and Catholics must cooperate in seeking common answers. H. Dietzfelbinger, Bishop of the Evan-
gelical Lutheran Church in Bavaria, closes the volume with some general reflections on the significance of the Council for the Churches of the Reformation.

The most theologically profound contribution in the collection is that of V. Vajta on the Constitution on the Liturgy. V. points out several important dogmatic questions which are posed for Catholic theology by the liturgical practice legislated in the Constitution. He warmly welcomes the document’s *heilsgeschichtliche* view of liturgy, but rightly notes that the place of the Holy Spirit in the history of salvation is scarcely mentioned. But if koinonia in the body and blood of the Redeemer is not viewed fundamentally as koinonia in the Holy Spirit, he argues, Eucharistic fellowship can be no more than a mere fellowship among Christians, when it is, in fact, an actualization by the present Christ, through the Spirit, of a participation in the redemption which He has wrought. This absence of the fundamental liturgical category of koinonia in the Spirit is seen to have weighty consequences in what the Constitution says about the active participation of the faithful. V. has sensitively appreciated the best theological insights of Catholic liturgical renewal. At the same time, he does not hesitate to voice a scholarly and penetrating Lutheran critique. The result is ecumenical theology at its best.

E. Schlink’s evaluation of the Decree on Ecumenism is the longest essay in the book. One must regretfully call it disappointing, even aggravating. The distinguished professor of dogmatics at the University of Heidelberg was the sole observer for the Evangelical Church in Germany during the entire Council, and his influential voice has shaped the interpretation which many German Lutherans have made of contemporary Catholicism. Unfortunately, his appraisal of Catholic ecumenism in general, and of the Decree in particular, often leaves the impression that one is reading the polemical tract of a sixteenth-century German Reformer, updated only half-successfully by a subtle sprinkling of ecumenical phrases. S. appears to maintain that the Catholic Church’s ecumenical openness will only be credible, and that dialogue with her will only be possible, when she in fact renounces her own identity and accepts the Lutheran position on all points with which he takes issue.

The narrow triumphalism of Prof. Schlink is not typical of the rest of this book. And yet, even in the other welcome critiques of Catholic renewal, there is a noticeable absence of Lutheran self-criticism. This is a serious weakness, which prevents the authors from ever quite passing into the creative sphere of genuine dialogue.

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THOMAS E. AMBROGI, S.J.
BOOK REVIEWS


Romano Guardini is reported to have characterized his mode of thought as Bonaventurian. He did, as a matter of fact, write his dissertation for his theology degree on St. Bonaventure. The present small volume is a demonstration of the truth of this characterization from two points of view. First of all, it is impossible to categorize the book as either philosophy or theology in the classical Thomistic senses of these disciplines. This does not simply mean that the work mixes the two together, or that it is written from a theological point of view, or that it falls under the category of "Christian wisdom." Rather, it begins with the philosophical and ends with the theological and Christian in such a way that there is a continuity between the two. It is, of course, the Christian viewpoint that dominates. This resembles the Bonaventurian position that though theology and philosophy are distinct, Christ is the center of both. (It is interesting that this viewpoint of Christ as the center of philosophy as well as of theology is also taken by Vatican II in the Decree on the Training of Priests.)

This also introduces the second Bonaventurian feature, which is that the distinction of sciences is considered not from the viewpoint of differences of objects, but rather from that of the differences of levels or strata of understanding. One is in the tradition of the ascent (itinerary) of the mind to God, or the reduction of philosophy to theology, of the Victorines and the Fathers of the Church.

It is possibly this mode of thought and reflection which enables G. to harmonize so well with the phenomenological movement, especially of the Scheler period. He did, as a matter of fact, not only study theology at Mainz, but also philosophy at Freiburg.

The original German edition of this volume was published in 1939, but the topics and methods are not only still fresh but may actually be more timely in the United States now than when they were first written in Munich. The book is a series of essays, not in the sense of independent pieces written at different times and for different occasions, but rather in the sense of phenomenological reflections in an ascending order of explanation after the pattern of the Bonaventurian mode explained above. The essays are on the two themes indicated in the title, but they are, as might be expected, dialectically related into a unity.

G. begins with the notion of world, which he quickly identifies with nature. He then shows how successive periods of Western culture (Greek, Christian, modern) have expressed a successive understanding of the world as nature, subject, and culture. This gradually leads to a consideration, from a Chris-
tian point of view, of the world as creation. This is developed not from the Scholastic view of the metaphysics of being, but rather from the biblical view of a personal Creator. The position of the Creator as distinct from His creation in turn makes it possible to raise the question of the boundaries of the world, and therefore also of its internal dimensions. G. does this in terms of the "poles of the sphere of existence" (outward-inward, below-above), that is, the dimensions are the personal ones of the human spirit and its values. In this context the issue of the world's autonomy and self-sufficiency appears, along with its tendency to try to enclose all reality within itself and pull it, as it were, away from God. It is this feature of the world which founds the scriptural antinomy between the world and God. This antinomy is resolved by Christ, whose role, by His incarnation and redemptive action, is to re-center all things in God, and thus constitute a new heaven and a new earth.

The first series of essays has prepared the way for the second, the consideration of man in the world. This is initiated by reflection on man's confrontation of the world and his position of independence before the world. It is in this ability to stand back as an absolute self that G. sees the essence of personhood. He gradually moves on through the analysis of the personal to the interpersonal, to language, to the word of creation, to person and God, to Christ. The whole is concluded with a similar dialectical consideration of providence. This gradually elevates the mind to the Christian view that the world is in the hands of God and that existence in the world is the means God uses to lift man to his destiny. From the point of view of Christian reflection the world is seen not merely as a physical, nor even a moral, space and nature, but rather as a divine instrument and context for persons.

G.'s mode of reflection and analysis certainly demonstrates its own fruitfulness, and the value of his work must be admitted at least on the principle of pluralism in theology and philosophy. I can only approve of the general thrust of his essays and the general truth of his analyses. I would like, however, to suggest two corrections, or at least possible alternate developments.

In the first series on the world, G. too quickly, it seems to me, identifies the world with "whatever exists." From both the phenomenological and the historical viewpoints, it would seem that the world has first to be characterized in terms of sensibility, of that which appears through the senses. This forms one horizon, and it is not the same as the horizon of existence, which transcends both sensibility and space-time, at least in their primary sense. It is only this second horizon which is coterminous with creation, or the "world" as understood from the viewpoint of the Creator.

In the second series on the person, G. begins with a kind of Cartesian, and perhaps Augustinian, view of personhood, as the absolute self, independent
and opposite to the other, the world. It may very well be, as he himself sug-
gests in the few paragraphs on language and communication, that the world, 
and the community of men in the hierarchical strata of physical and living 
things, are in some sense prior to or at least simultaneous with the personal 
self. Later phenomenological reflections have perhaps shown that the abso-
lute person exists only in the interpersonal, and that a person knows himself 
as such only in the opposition of communication. G. does not introduce the 
category of the "we" or of the group, and this may be because he is so pre-
occupied with the personal center. This may not be so much the result of a 
Cartesian inheritance as a defensive reaction to the circumstances of his life.

Bellarmine School of Theology

ROBERT F. HARVANEK, S.J.

SITUATION ETHICS: THE NEW MORALITY. By Joseph Fletcher. Philadel-

The ethical trend of situationism is at the moment receiving serious con-
sideration in theological circles, Catholic and Protestant. At the same time, 
publications such as Honest to God, Time, and Commonweal have brought 
the trend and one of its leading proponents, Joseph Fletcher, to the attention of 
the general reading public. In the present volume, F. has gathered the ma-
terial of lectures given over the years (part of which appeared in the Harvard 
Divinity Bulletin, Oct., 1959) and endeavored to present the essential features 
of the "new morality," i.e., situation ethics or situationism.

According to F., the general orientation of situation ethics is not that 
which has occasionally gone by the name and been condemned by Pope 
Pius XII and the Holy Office, namely, an existentialist antinomianism. 
Antinomianism is the approach with which one enters the decision-making 
situation armed with no principles or maxims and relies exclusively upon the 
situation of itself, there and then, to provide its ethical solution. The true 
situationist, on the contrary, brings to the situation the ethical maxims of 
his own experience and of his community, and respects the maxims as illu-
minators of his problems. On the other hand, however, unlike the "legalist," 
the situationist is prepared in any situation to set aside his principles if love 
seems better served here by doing so. Thus, for many people it is wrong to 
have sex relations outside marriage because experience has shown that they 
would thus hurt themselves, their partners, or others. But it is quite possible 
that for other people, in certain circumstances, extramarital sex relations 
might hurt no one, further love, and therefore ought to be had. Only love is 
always good and right, just as only hate and indifference are always bad and 
wrong. This sole absolute, love, the situationist seeks empirically, pragmati-
cally, relativistically to concretize—"to find absolute love's relative course."
To this purpose, experience may yield cautious generalizations, but the situationist will always be ready for exceptions.

Even if he be an atheist, any man who strives unconditionally to love his fellow men has Love, God, the Holy Spirit working within him. The man of religious faith has the advantage of recognizing this divine dimension. He sees thereby more fully why he should love: to imitate God and (in certain faiths) to respond in gratitude to God’s love for him. The motive is more concretely determined for the Christian situationist: all his love is a grateful response to God for what He has done for men in the life, death, and resurrection of Jesus Christ.

As F. rightly points out, the “new morality” is basically not new except in that it brings out more consciously and consistently something that has been essential to Christian ethics, classical casuistry, and, in fact, most human ethical reflection. Moreover, this conscious and consistent reduction of ethics to “the strategy and tactics of love,” the planning how to incarnate love in the concrete situation, has undoubtedly been a preoccupation of many twentieth-century thinkers. F. invokes, as representing this orientation to a greater or lesser degree, Emil Brunner, Karl Barth, Dietrich Bonhoeffer, H. Richard Niebuhr, Joseph Sittler, Paul Tillich, Bernard Häring, Joseph Pieper, Jacques Leclercq, and others. But, F. admits, very few have applied this approach across the board and permitted exceptions to all ethical maxims except love itself. We touch here the nerve of the question today: Can one permit this? Are there no absolutes but love alone?

To evaluate F.’s affirmative answer, one would have to raise certain questions which, in the judgment of this reviewer, F. barely touches on and certainly does not answer with adequate clarity. What do the maxims, the “cautious generalizations,” tell the individual? How do they illuminate the problem? And how are they adduced from experience? Only after one answers these questions can one see whether the maxims always permit exceptions or not. Furthermore, what determines whether an action is loving, whether “love is served”? What, specifically, does love strive to bring about in the loved? Is there a hierarchy of goods which the “good will” of love should effectuate in the loved? Perhaps F.’s vagueness on this object of love explains why he is vague on the content and formation of the practical maxims. F.’s strange silence on both these points may arise in part from a lack of an intrinsic humanism. As he sees it, man should love himself, not for his own sake, but for the sake of other men. Other men he should love not really for their own sake, but for God’s. To love a person is not to respond to his unique value as a person, but to imitate God in caring for this person independently
of his deserts or worth. This extrinsicism will surely rebuff most thinkers in the Catholic tradition and indeed most humanists.

The book is evidently aimed at a wide range of readers and will in places strike some readers as too popular in tone and superficial in treatment (e.g., in certain scriptural exegesis). Elsewhere it will strike other readers as pedantic and overtechnical (e.g., in expounding the "nominalism" of the modern mind). The varying nature of the lectures from which the book is derived may account for this unevenness, as well as for some repetitiousness and overlapping and inconsistent use of terms (e.g., in describing the situationist's attitude to "law"). Yet these minor defects do not prevent the book from being a welcome and substantial contribution to present-day ethical discussion. It will have served well indeed even if it does nothing more than curb the current inflation in ethical absolutes and hasten the review of the process by which the absolutes are determined. And hopefully, subsequent discussion will deal with the questions F. does not touch and thus bring out to what extent Christian ethics can assimilate positively the method of F. and his fellow situationists. One should add that F.'s abundant footnotes provide valuable references to much of the literature, Catholic and Protestant, on the question.

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JOHN G. MILHAVEN, S.J.


The purpose of most of the principal papers of the Congress was to clarify and defend the validity of all Five Ways of St. Thomas. Gilson contributed a paper on our knowing-ignorance of God's nature as infinite act of existence, but of the eight main papers, only Fr. Girardi's is devoted primarily to God in contemporary philosophy. He develops a thesis similar to Luijpen's (Phenomenology and Atheism), that contemporary atheistic humanism rejects a false notion of God that had developed in the West from Augustine through Ockham and the Cartesians to the Reformers, according to which God is necessarily opposed to the causality, freedom, and intrinsic worth of man; a theistic humanism based on St. Thomas can safeguard both the existence and primacy of God and the free activity and value of man.

Fr. Masi's excellent presentation of the First Way discusses at length modern difficulties from the empirical sciences, mathematics and logical positivism, Hegel and dialectical materialism. Unfortunately, only an outline of Fr. Lotz's paper on the Second Way is published. Fr. Philippe, in indirect
attack on Van Steenberghen, stresses the theological setting of the Third Way and the absolute demand of a Necessary Being because of the priority of act to potentiality. Neither here nor elsewhere are the difficulties of Kant and the Oxford and Cambridge language analysts regarding this proof discussed. Fr. Fabro offers a textual study of the development of the formulation of the Fourth Way in St. Thomas and seeks to establish that the argument is from participation to God as existence by essence, and always involves efficient causality, at least implicitly. Fr. Duquesne ascends to God from both finality and government in the Fifth Way. He takes up the doctrine of evolution in Teilhard and others, and claims that contemporary science enriches the data but fails to destroy the validity of the Fifth Way. Fr. Giacon’s paper tries to clarify some thorny points in St. Thomas’ formulation of the Third and Fourth Ways.

Even to name all twenty-one communications is impossible, much more to evaluate them. Two are in English. V. Bourke gives a factual account of the doctrine of a finite-infinite God among various English and American philosophers. Fr. Luijpen again defends the openness of Heidegger’s philosophy to the existence of God. Of the remaining, several give brief but often penetrating insights into the roots, tendencies, and consequences of atheistic existentialism, and several others discuss God as both immanent and transcendent or as the foundation of law. Fr. Valverde contributes an interesting paper on Teilhardian evolution in relation to the Fifth Way. Especially good is an article by Dondeyne on the importance of distinguishing different senses of the word “nature” in speaking of natural law.

For those interested in the positive presentation of St. Thomas’ approach to God, the volume is a valuable addition. One wishes, however, that the authors of the principal papers had come more to real grips with the problem of God’s existence in contemporary existentialism, neo-Kantianism, and analytic philosophy, with the new theories of God in evolutionary and process philosophies, and in general had given more attention to the contemporary ferment in regard to the problem of God. Welcome, too, would have been more consideration of the contemporary objections to the Five Ways. The positive approach has its merits, however, and the volume is a solid contribution to a deeper understanding of the classical doctrine. Likewise, valuable insights and suggestions in the brief communications could be expanded and developed into a more adequate confrontation with contemporary existentialism and evolutionary theories.

Loyola University, Chicago

MUREL R. VOGEL, S.J.
THE DEPTHS OF THE SOUL: A CHRISTIAN APPROACH TO PSYCHOANALYSIS.

A book published in the contemporary psychological and religious scene and subtitled "A Christian Approach to Psychoanalysis" ought to stimulate a considerable amount of interested and expectant response. It is unfortunate that such anticipations are in this case largely disappointed. The present work would have been much more acceptable and its contents much more pertinent to ongoing concerns, had it appeared a generation ago.

This is not to say that there is not a goodly amount of solid and sensible psychology in these pages. But it is to say that what is offered is a fairly superficial rehashing of well-established and widely-accepted insights. By the mobilization of these insights, L. achieves a penetrating analysis under which much of the seeming impasse between established religion and depth psychology fades away. That the impasse had long since faded anyway is worth noting. The book is further marred by a running guerilla-type attack on "Dr. Freud" and "Freudian psychoanalysis." It is quite conceivable that L.'s preoccupations with his Jungian frame of reference has led him along this path, but the fact remains that he is whipping a dead horse. He indulges in repeated potshots at psychoanalysis, firing off accusations of pansexuality, atheism, amorality if not immorality, and the like. The unfortunate aspect of such efforts is that they raise old ghosts and leave the impression that supposedly advanced Catholic thinkers may actually espouse these archaicisms. Further, there is no recognition of or advertence to contemporary efforts in psychoanalysis, to the extremely important and significant evolution of the last twenty years in regard to ego psychology. This is all the more surprising since it is these very developments which in the long run offer the greatest promise of achieving the sort of "psychosynthesis" at which L. has taken aim. The student of psychoanalysis is more than a little appalled at the implications of misunderstanding that lie behind his assertion that the goal of psychoanalytic therapy is the destruction of the superego (p. 116).

Since this work is addressed to "all educated people who have neither the time nor the necessary background to undertake the study of more advanced and specialized works on the subject," it seems propitious that a cautioning word be advanced to the unsuspecting reader. I am quite sure that L.'s previous popularizations have earned him an interested following. The present book, however, is a more systematic work and it reveals a bias which deceives by its distortions and does the interested reader a disservice by its significant omissions.

There is a ferment going on in contemporary psychoanalysis which is not
so much a revolution as a serious and arduous effort to deepen and extend our understanding of ego functions and the ways in which they are operative in normal and pathological human behavior. At the hands of men like Hartmann, Kris, Loewenstein, Erikson, and others, the concepts and insights are slowly evolving which will serve as the basis for a more integral view of the interaction of unconscious and conscious factors in the human personality. This is the direction in which real progress toward psychosynthesis is being made. Attention must be called to it repeatedly, since there is a tendency among Catholic thinkers to underestimate its significance. Consequently it is somewhat disheartening to see another Catholic book issue from the presses which addresses itself to one of the most significant intellectual issues of our day without the slightest cognizance of the most important developments of the last several decades.

St. Andrew House, Boston

W. W. MEISSNER, S.J.


"Above all, we affirm that the social teaching proclaimed by the Catholic Church cannot be separated from her traditional teaching regarding man's life" (Mater et magistra 222). In a very true sense, this statement of John XXIII can be considered as perhaps the most important in his tremendously important encyclical on the social order; for were the Catholic educational system adequately to respond to this clear affirmation, social formation would become what tragically enough it is not now, an integral, organic part of the course content in the curricula of our schools on all levels.

Because for too long Catholic educators have neglected the social dimension, the Church is exposed to two grave dangers: that of being projected in the image of a bourgeois, white man's institution and that of being irrelevant to modern man as he faces the horrendous problems of today's world.

No one more than Paul VI recognizes the urgency of "bringing up to date" the strategy and tactics of the Church if the Christian message is to be meaningful in the modern age. When Paul was still Archbishop of Milan, he had this blunt observation to make: "The modern world has looked at the priest with eyes inflamed with hostile sarcasm and blinded by a utilitarian approach. The heir of the long-dead Middle Ages, the ally of selfish conservatism, the high priest of a silenced litany, the stranger in life—this is the priest. The clergy ... has felt the repelling aversion of society in the midst of the new needs of the century. ... We must go out and look for the great
multitudes. It is up to the priest, not the people, to take the initiative. It is useless for the priest to ring his bell. No one listens. What is necessary is that the priest be able to hear the factory sirens, to understand the temples of technology where the modern world lives and throbs. It is up to him to become a missionary anew if he wants Christianity to endure...."

Why Catholic education faces the danger of irrelevance in the modern world, and why the clergy "has felt the repelling aversion of society," lies in the failure to recognize that, although the substance of Catholic education never changes, the forms into which it is cast must vary according to the changing times. This failure in updating can be traced chiefly to the neglect in incorporating the social teachings of the Church into the several curricula of our educational system, so that we fall measurably short of teaching integral Catholicism, of presenting Catholicism in its fulness. It is hardly an exaggeration to state that the large majority of graduates from Catholic high schools, colleges, and seminaries, however praiseworthy their individual conduct, are simply not equipped with any meaningful sense of social responsibility. If this were not true, the scandal of Catholics going off in all directions in political, economic, and social life would not exist, at least not in the dimensions that it does today. These Catholics, lacking any firm grounding in social principles and practices, can scarcely be expected to make any significant contribution toward the Christian reshaping of social institutions.

The key to relevance in the Church's modern apostolate is an education geared to the development of a select corps of priests and laity with sound knowledge of the social teachings of the Church and with a determination to find through research and practical experience effective means of translating the general principles of social justice and social charity into realistic instruments of remedy and reform in the existential world of men and their problems.

It is in this context that the book under review, by a former university professor of sociology who was later consecrated Bishop of Münster in Germany, takes on special significance. The volume can well serve an important twofold purpose in the complex process of developing the type of social apostle referred to above. In the first place, it can be used as a classroom text to impart solid, well-organized grounding in Christian social teaching. Second, it offers Catholic graduates the opportunity to supply, through self- or group-study, for the social deficiency of their years of formal training, and alert them to the principles and practices necessary to understand and to meet the challenges to the Church arising out of the social ferment of the modern crisis.
H. evolves his exposition of the Church's social teaching around the theme that "the goal of Christian social teaching—particularly in its socio-political, socio-ethical and socio-pedagogical aspects—is not an earthly paradise but a social order in which man can best fulfill the will of God and lead a Christian life. Consequently it rejects not only social Utopism but also its opposite, the sort of ghetto-Christianity which would allow Christian belief no say in sociological matters and leave the world to its own fate" (pp. 15–16). He further cautions that "Christian social teaching . . . must also be careful to take proper account of the 'signs of the times' if it is not to run the risk of becoming an abstraction divorced from present reality however true to basic principles" (p. 16).

The author follows traditional lines in his treatment of the social nature of man with the accompanying rights and responsibilities, man's membership in the family, the economic and political communities, the principle of subsidiarity, the role of the state in social and economic development, its relationship to the Church, etc. In the concluding section he emphasizes "the community of peoples" and stresses the urgency of international understanding and peaceful collaboration in which "the law of cross-fertilization of civilizations must apply if we are not to suffer global catastrophe" (p. 194).

Fundamentals of Christian Sociology offers little that is really new. But it is a systematic, though relatively brief, analysis of the material out of which have to be constructed the bridges which will link the sanctuary with the vast arena of man's temporal activities. In this light it is an important contribution to the critical struggle to make religion and religious values genuinely relevant in establishing peace with justice and charity in a world which knows far too little of either. Unfortunately, the book has less than full worth for American readers. The translation is good, but the examples cited to illustrate particular points are taken from a German setting. Moreover, there is neither an index nor a bibliography. Still, the work is a valuable addition to the seriously short supply of literature for the social apostolate.

Loyola University, New Orleans

LOUIS J. TWOMEY, S.J.


Many educated people in this country know more about European Christianity and Oriental religions than they do about their own religious traditions. Indeed, the study of religious life in America is of relatively recent origin. The situation is rapidly changing, however, as evidenced by the growing number of special studies, source books, paperbacks, and interpretative
histories to appear in recent years. This new history by Winthrop Hudson, Professor of History of Christianity at Colgate Rochester Divinity School, gathers together much of the recent work to present a coherent and readable account of the story of religion in America. The book is marked by care, thoroughness, and balance, and reflects the maturity of judgment required in a work of this type. Written to meet the needs of a wide audience, it will be of value to clergy, laity, and students as well as to the general reader interested in understanding the history of the American people.

In American history, religion and culture have been so intimately intertwined that it is hardly possible to write a history of religion that is not at the same time a history of American culture. “While the separate denominations have not been ignored, the central purpose has been to depict the religious life of the American people in interaction with other dimensions of their experience, and to depict the unity American religious life exhibits as well as its particularities.” As this statement shows, H. is not writing a history of the Church, nor does he limit his work to American Protestantism, which dominated the “mainstream” until the twentieth century. He gives ample space to Judaism, Eastern Orthodoxy, and the “holiness” movement, and towards the end of the book Roman Catholicism moves from the periphery to occupy a central place in the narrative.

If interaction between religion and other dimensions of American life is the major theme, numerous minor themes are sprinkled throughout, laying bare some of the unique aspects of American religion. In company with other historians, H. stresses the persistence of the English traditions and beliefs of the first settlers and the role played by geography, be it the space of the frontier or the density of the urban metropolis. The “main trunk” of American religion is “Puritan Protestantism,” which exercised an enduring influence, even on those immigrants who came later from Continental and eastern European nations. Writing in 1888 James Bryce said of the United States and France: “There is a hearty Puritanism in the view of human nature which pervades the instrument of 1787. It is the work of men who believed in original sin, and were resolved to leave open for transgressors no door which they could possibly shut. Compare this spirit with the enthusiastic optimism of the Frenchmen of 1789. It is not merely a difference of race and temperaments; it is a difference of fundamental ideas.” But this original “puritanism” itself underwent momentous changes, especially as it was refined by the fires of revivalism to give to American life its distinctly individual view of religion, which accented “personal religious experience.”

H. surveys the whole period of American history, but the merit of the book is the attention he pays to the period following the Civil War. The great
river of immigrants which flowed into the country in the nineteenth century bore with it both peril and possibility. Faced with problems of language, education, employment, organization, bricks and mortar, these new Americans could little afford to join with the older churches in facing the problems of an expanding nation. But these immigrations were to be no less significant for American religion than the barbarian invasions were for the development of medieval Christianity. In the twentieth century Jews, Roman Catholics, Lutherans, and Orthodox were to change the face of American religion and give to it new hues and color, sometimes readily adaptable to American life, sometimes jarring and disturbing.

While the immigrants were adapting to the new land, the older churches faced two great challenges. The first, prompted by Darwin, biblical criticism, the study of comparative religion, and the new disciplines of sociology and psychology, cut deeply into traditional beliefs and forced the churches to intensive self-examination. In H.'s view, Horace Bushnell, writing before the rise of these new challenges, emerges as a key figure who helped to point the way and provide resources for a theology attentive to the present and faithful to the uniqueness of Christianity. Others, such as the Chicago school of Shailer Matthews, drank more deeply of the new thought and science, and chose to interpret Christianity in general cultural terms. On the extreme right, large sections of Protestantism retreated into the past, calling for a fundamentalism which rejected the new science out of hand.

The second challenge, arising out of the changing social situation which resulted from urbanization, stymied and baffled the churches. The discontent of the workingman, issuing in revolts and strikes, was almost wholly unintelligible to many Christians. This is hardly surprising when one considers, for example, that in Pittsburgh in 1888 business and professional men constituted ten percent of the population, yet they accounted for more than sixty percent of the Protestant church membership. Even the Social Gospel, the most serious attempt to deal with social and economic problems, was only partially successful. It was apparent that the churches “had become victims of their own success. They had succeeded in creating a culture that in mood and spirit was recognizably Christian, and then during the first two decades of the twentieth century practically all the reforms that had been proposed to remedy the ills of society had been set in operation. Proud of their achievements and pleased that their mission had been so largely accomplished, the churches relaxed and made peace with the world” (p. 372).

The period after World War I is marked by growing diversity and further deterioration, growing inability to cope with the new realities of American life, and loss of influence. By the thirties, however, signs of renewal begin to
appear, and from this time to the present we witness a steady growth—in­creasing sophistication in theology in such men as Reinhold Niebuhr and Paul Tillich, greater social and political realism, the rise of the ecumenical movement, great stirrings in the Roman Catholic Church, the civil rights movement, the religious revival of the fifties. As the churches moved to the left politically, they became more conservative in their religious convictions, and the result was new vitality and maturity.

The book ends in midstream. It simply stops—without conclusion and summary. Wise indeed, for the present is tumultuous and the changes and resolutions now in progress have not revealed “what shall be.” The book includes a useful index, and the bibliography, judiciously chosen, is put in the notes. All in all, H. has given us a workmanlike volume.

Lutheran Theological Seminary, Gettysburg, Pa. Robert L. Wilken

SHORTER NOTICES

Mephistopheles and the Androgyne: Studies in Religious Myth and Symbol. By Mircea Eliade. Translated by J. M. Cohen. New York: Sheed & Ward, 1965. Pp. 223. $5.00. E. presents a documentary on man’s deep concern with the macrocosm and himself, the microcosm. Philosophers might do worse than offer such data as a propaedeutic to natural theology. E. starts with the “mystic light” phenomena—a spiritual startle pattern, which demands a response to become religious. Then he unfolds various myths which illustrate man’s deepest preoccupation: the nature of the Ground of Being. Challenge to the unity of the Ground is the mystery of evil; and this has spawned a whole genre of related myths, wherein evil was personified as a blood brother, kin, etc., in the Mephistopheles cycle. For the Indian philosophers, there was no jeopardy to the unity of Brahman-Atman. Maya helped here, and so did the expedient of attributing chameleon qualities to the same gods. Thus they saved, in other contexts, the Vedic outlook; but it was again a Pyrrhic victory. The Androgyne cycle, concerned with unity, anthropomorphically sought a solution in terms of bisexuality. Magic is not religion. With this E. would agree. Moreover, not all myth-making is either religion or magic, and that despite an ornate religious façade. The recent Cargo cults of Melanesia (or the Ghost Dance religion of the Plains Indians) impress one as primarily the shrill or maddened manifesto, or bid, of deprived have-nots for a share in the good things of this world. Can such economic expectancies be meaningfully tied in with real-world renewal rituals such as those practiced in the New Year rites of Meso-
potamia and elsewhere? And does modern man nostalgically yearn for a paradise lost? On the other hand, the Cosmic Tree, Tower of Babel, Indian rope trick, and similar phenomena do exhibit a basic theme. But is all symbolization religious? E. seems to imply as much. Jung’s archetypal theory is built on that foundation. For Freud and Jung taught us not to underestimate the importance of emotion and motivation in thought; for that we are grateful. But in the process they downgraded the relevance of intellect. Symbols became the royal road to health and, for Jung, to religion. Symbols there are; but let us not forget the harried counsel of Plato, not to let go of the “sacred and golden string of reason.” Man's religious endowment is a polyphony of intellect, fantasy, emotion, and will. Or rather, it is a complex tone, whose fundamental must always remain intellectual. But its overtones will be a variable medley of contributions from that untamable, idiosyncratic, but original denizen of the mind, the fantasy, powered by quiet or violent emotions, to attract the will in love. We need not compound mystery with further mystery.

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Hugh J. Bihler, S.J.

THE BOOK OF GOD AND MAN: A STUDY OF JOB. By Robert Gordis. Chicago: Univ. of Chicago Press, 1965. Pp. xii + 389. $8.50. Students of the OT are familiar with the work of Rabbi Gordis from his earlier study of Qoheleth, which demonstrated his competence in treating the Hebrew wisdom literature. In the volume under review, G. provides an exhaustive introduction to the most important and difficult of the masterpieces of Hebrew sapiential writing, the Book of Job. Though G. thinks that the gifted interpreter of a literary work must possess creative imagination, empathy for his subject, and a capacity for penetrating the spirit of the author, he does not neglect the careful sifting of the immense scholarly literature that has grown up on the subject of Job, as evidenced by the careful documentation of sources in the third part of the book. The first part of G.’s introduction comprises sixteen chapters devoted to a comprehensive treatment of the formidable problems the modern reader encounters in attempting to fathom the ancient text. Noteworthy is the original discussion of the use of virtual quotations by the sacred author. The recognition of this stylistic device, G. maintains, would have obviated much of the rearrangement and truncation of the text on the part of hypercritical commentators in the past. The chapter on the rhetoric of allusion and analogy reveals G.’s thorough familiarity with the insights of the New Criticism into the way in which the work of genius must be understood and appreciated as much by what is left to the reader’s sensitivity and imagination as by what is explicitly stated. The second sec-
tion of the book is given over to G.'s fresh translation of Job, with brief introduc-
tions to the speeches of the participants in the dialogue. G. has promised
a full philological commentary in justification of his translation. In the in-
terim this volume will serve as an excellent introduction to the imperishable
humanistic and religious riches contained in the Book of Job.

Woodstock College

James D. Shenkel

Ezra–Nehemiah. Translated with an introduction and notes by Jacob M.
268. $6.00. Jacob Myers, Professor of Old Testament at the Lutheran
Theological Seminary in Gettysburg, Pa., has already contributed the two
volumes on Chronicles to the Anchor Bible series. Here he deals cautiously
with what he calls "the host of problems associated with almost every as-
pect of the lives, work and personalities of Ezra and Nehemiah." He dates
the start of Nehemiah's work as governor about 445. The reconstruction of
the walls was completed perhaps in the two years and four months suggested
by Josephus (Antiquities 9, 5) rather than the fifty-two days mentioned by
Neh 6:15. Nehemiah returned to Susa at the end of his first term in 433. How
long he was away from Jerusalem is unknown, but he returned "after some
time" (Neh 13:6) for a second term as governor of Judah. The length of
this second term is also unknown. He had certainly left Jerusalem by 411,
when Bigvai was governor, and may have been gone by 419, when Hananiah
seems to have been in charge. The relationship of Ezra to Nehemiah's work
is, according to M., possibly an insoluble problem. The evidence does not
allow us to fix a date for Ezra, but it does suggest that he came after Nehe-
miah, at least after his first term as governor. It is possible that he arrived,
as Albright suggests, in the thirty-seventh rather than the seventh year of
Artaxerxes I, which would date his work about 428. The commentary is
characterized by a prudent reluctance to propose easy solutions on insuffi-
cient evidence. Its value is increased by three appendices, an index of place
and personal names, and six pages of selected bibliography.

St. Columban's Seminary, Milton, Mass.

Eamonn O'Doherty

Fuller. New York: Scribner's, 1965. Pp. 268. $5.95. This is not an easy
book to read but it is an exciting one. In it F. has sought to study
the Church's earliest responses to Christ. These responses were formulated
by the Church in terms of the milieux that she moved in. For that reason, F.
judges it useful to ascertain at the outset just what these environments were
that the Church inhabited. He distinguishes three: the Palestinian, the Hel-
lenistic-Jewish, and the Gentile mission. Having isolated these, F. proceeds to examine the Christology of each and succeeds in turning up three distinct Christological patterns. The Church in Palestine, he finds, was concerned chiefly with the earthly words and works of Jesus and with His parousia as well. The Church of the Hellenistic-Jewish world stressed the continuing work of Jesus within the Church. The Church on the Gentile mission found it helpful to dwell upon the pre-existence of Jesus. In summing up his conclusions (p. 247), F. takes exception to Cullmann’s view that the Christology of the NT is purely functional. F. argues convincingly that the NT considers not only what Christ did, does, and will do, but also what and who He is. In pursuing his research, F. has adhered rigorously to the principles of traditio-historical criticism. This encourages the impression that his conclusions are free from all suspicion of tendentiousness. F. has a clear-eyed view of the respective duties of the exegete and the theologian. The latter must proclaim and interpret Christ to his contemporaries; and always his starting point must be the Christology of the NT. It is the concern of the exegete, on the other hand, to trace the outlines of that NT Christology and then to acquaint the theologian with its contours and complexion. This is what F. has done so admirably in his book.

*Darlington Seminary, Ramsey, N.J.*

James C. Turro

**The Theology of St. John.** By Joseph Crehan, S.J. New York: Sheed and Ward, 1966. Pp. 160. $3.50. C. needs no introduction to readers of this journal. In this attractive volume he offers to nonspecialist readers already familiar with the text of the NT a series of twenty-four very brief essays (originally talks) on aspects of the theology and imagery of the fourth Gospel, the Johannine Epistles, and the Apocalypse. He writes from a profound knowledge of the NT, of patristic interpretation of it, and of modern scholarship, and the result is often fascinating reading. But is it the theology of St. John? The very format militates against any unified picture of Johannine theology emerging from the brief thematic discussions of witness, truth, John and the Gnostics, the kerygma, Logos, life, light, etc. C. attributes all the Johannine works to John the Apostle in a limited sense of authorship, and this view leads occasionally to straining for exegetical harmony (e.g., p. 57). The view espoused here that the fourth Evangelist knew the Synoptics is currently—and, I would add, rightly—out of favor. In some of the essays the wealth of patristic interpretations cited seems to obscure rather than bring out the Johannine meaning, although these make an interesting study in themselves. On a number of exegetical or theological points the reviewer finds himself in disagreement; e.g., in a discussion of the divinity of
Jesus (pp. 90 ff.) one misses some very important distinctions between Jesus' claims, the Evangelist's subsequent understanding of them, and later theologians' understanding of both. Finally, though the readers for whom this book is intended, accustomed to the use of more "contemporary" versions, might regret C.'s use of the Douay version in citations, they will be grateful for his engaging style and his illuminating treatment of many Johannine themes.

Weston College

George MacRae, S.J.

Time and History: A Study on the Revelation. By Mathias Rissi. Translated from the German by Cordon C. Winsor. Richmond: John Knox Press, 1966. Pp. xii + 147. $4.50. An interesting and at times provocative study of the Apocalypse. R. maintains that John's work is a general treatment of the period between the death and resurrection of Jesus and the consummation of all things in Him after the general judgment. John shows that history is open to the divine action; thus all the visions of judgment are conditional: the word which announces salvation will turn into a condemnation of those who do not accept it. To this theology of history were later added 13:18b; 15:2; 17:9b-17, to actualize the message for those Christians about to undergo persecution. In saying this, R. to some extent contradicts himself, for he also is greatly opposed to those who hold that the work is composite in nature; seemingly he would not consider the interpolated sections as really pertaining to the message of the book. His proposal that there will be a time of repentance accorded to Israel after the Parousia and the General Judgment certainly should not evoke consent from other interpreters. At times he is inconsistent in his use of terms; thus, "end time" and "intermediary time" are the same period—or so it seems. The translation on the whole seems good, except when the name of the book is involved: the translator should have omitted the article before "Revelation." He should not be blamed for some of the difficult sentences with the confusing reference of pronouns which have their counterpart in the original.

St. Charles Seminary, Phila.

John J. O'Rourke

Mary in the Bible. By Jean Cantinat, C.M. Translated by Paul Barrett, O.F.M.Cap. Westminster, Md.: Newman, 1965. Pp. 245. $5.50. C.'s greatest merit becomes his greatest defect. Mary is given flesh and blood within her own environment (customs, beliefs, social milieu, etc.). Here lies the merit of the book, and for this it is recommended. However, C. never gets off the ground because of an incomplete methodology. The Infancy accounts are treated almost entirely as biographic. The neglect of the Sitz im
Leben ecclesiæ and Sitz im Leben evangeliæ impoverishes the work. C. also seems to ignore OT reinterpretation of texts that contribute to an organic development of revelation. Mary is directly foretold in Is 7:14, Mi 5:2-3a, and less cogently in Gn 3:15. His thinking can be gleaned from the following: “The inspired origin of these words [Lk 1:45] naturally guarantees their absolute truth” (p. 78); Mary would only materially be the Mother of God if she did not believe in Christ’s divinity at the Annunciation (even though C. admits a gradual unfolding of the mystery of her Son). His idea of the Apocalypse is “to reveal things that hitherto had been known only to God, especially in regard to what lay in store for the Church and its members until the end of the world” (p. 199). However, C. is cautious in totally identifying the Woman with Mary. To maintain equality of sexes: “difference of sex loses all importance in the next life” (p. 212). A pity, to so confuse sexus with eros. May we plead for Marian books that will make the Woman relevant and life-giving today, offering us a presence akin and complementary to the all-cosmic Presence of Christ?

St. Joseph’s Seminary, Washington, D.C. Francis Schroeder, S.S.J.

Les moines d’Orient, 4/2: La première vie grecque de saint Pachôme. Translated by A.-J. Festugière, O.P. Paris: Editions du Cerf, 1965. Pp. 251. This is the latest in the series of texts published by F. as studies of the early monastic life in the East. It is a translation of the first Greek text of the life of Pachomius, founder of the cenobitical type of monasteries in Egypt. More than half the book is devoted to a minutely detailed, scientific comparison of this Greek text with the Coptic texts, to demonstrate that it is not a mere translation from the Coptic sources. The author of the life frankly states that his purpose is to edify his readers by his narration of the holy life of Pachomius and his monks. Pachomius, born a pagan, was converted by the holy example of the Christians. He began his life as a monk under the tutelage of the hermit Palamon. His training exemplifies the primitive Christian concept of the way to attain perfection in the spiritual life. It consisted of a rigid life of fasting, watchings, prayer, and manual labor. Characteristic of the struggle to overcome temptations, especially those from the evil spirits, was the use of Holy Scripture to oppose them and meditation on the last things. The perfect conformity of Pachomius to instructions soon made him a model among the monks. He was inspired by the voice of an angel, after the death of Palamon, to begin his life’s work of establishing the cenobitical form of monasticism in the desert. He organized a community, which increased rapidly, with a marvelous division of departments to care for their various needs and a hierarchy of superiors to insure efficient opera-
tion according to his written constitutions. Later other monasteries of the same type were founded as branches, and two convents for nuns. As one would expect, the narrative portrays the great virtues of Pachomius in his varied activities: his slavish service of the brethren out of charity, his profound humility and self-abnegation, his insistence on absolute obedience and poverty, his special gifts in interpreting Scripture for the instruction of the community, his facility in the art of discernment of spirits so vital to spiritual life. We see simple men, subject to all the foibles, failings, and imperfections common to human nature, molded by austere asceticism and loving guidance into heroic models of Christian virtue. This is primitive Christianity at its best, not yet systematized into the intellectualist spirituality of a later age.

Boston College

James L. Monks, S.J.

Au seuil de la théologie: Initiation en trois années 2. By A. M. Henry, O.P., et al. Paris: Editions du Cerf, 1965. Pp. 462. 25.80 fr. The second volume of a theology text adapted to a three-year formation of Sisters. Vol. 1 was reviewed in TS 22 (1961) 513. Each chapter corresponds in content and authorship to those of Vol. 1, and thus continues the introduction in the areas of Scripture, Fathers, Church history, liturgy, spirituality, catechetics, and music. H. contributes three theological chapters: "The Paschal Mystery," "A Theology of Vows," and "Work." Roguet follows up the first-year introduction to sacred art with a chapter on traditional places and objects of worship. This work has the advantages and disadvantages of a textbook. It will be a godsend to smaller communities that lack an organized program and staff. It may not be readily adaptable to Sister Formation programs which devote whole semesters, over four or five years, to courses of collegiate level. It cannot be dismissed for this reason. It departs radically from the theology curriculum common to American colleges, going into all the above-mentioned areas in each year of the three-year program, particularly such neglected ones as the Fathers, Church history, spirituality, and catechetics. However, this method bears serious consideration, even possible imitation or experimentation. Specifically and deliberately kept in mind are the interests and needs of young Sisters in formation. Since, however, only one or two chapters are exclusively devoted to the life and work of religious, the series might well be adopted, if translated, for other groups such as adult education or CCD teacher training courses. Its fine synthesis of material from the sources—history, tradition, the Bible—as well as the theological chapters can provide an excellent accompaniment to the contemporary study of the documents of Vatican II.

Alma College

William M. Hagan, S.J.
LE MIRACLE DANS LA CONTROVERSE MODERNISTE. By François Rodé. Paris: Beauchesne, 1965. Pp. 288. 27 fr. In this useful survey of the controversy about the nature and recognition of miracles, R. summarizes a multitude of studies which have appeared (nearly all in French) since Renan. Blondel, the writer most carefully analyzed, is given primary credit for renewing the theology of miracle. Laberthonnière is treated with sympathy, Loisy with fairness, Le Roy with severity. The acrimonious articles composed by self-styled champions of "Vatican apologetics" against "Kantian and Protestant infiltrations" are dismissed with merited contempt. In the course of his survey R. takes occasion to review some of the views of earlier theologians (Augustine, Aquinas, Dechamps) to whom the apologists of this period chiefly appealed. In the concluding section R. sketches the contributions of some more recent theologians (including Grandmaison, Mourgou, and Bouillard) who have been influenced by Blondel, and shows the convergence of their findings with those of contemporary exegesis (Cerf, LeFèvre, etc.). R. writes with obvious partiality for Blondel's and Rousselot's positions. While he reaches no surprising conclusions, his book makes conveniently accessible a mass of information concerning the course of an important controversy in what might be called the golden age of Catholic apologetics. If some of the problems of fifty years ago seem dated, there can be no doubt but what this period is decisively important for understanding the present situation and future prospects of apologetics.

Woodstock College

Avery Dulles, S.J.

READINGS IN CHURCH HISTORY 2: THE REFORMATION AND THE ABSOLUTE STATES 1517-1789; 3: THE MODERN ERA, 1789 TO THE PRESENT. Edited by Colman J. Barry, O.S.B., Westminster, Md.: Newman, 1965. Pp. xi + 393; xii + 575. $7.50; $3.50 paper. These two volumes complete the series Readings in Church History, whose first part appeared in 1960. We now have a collection of documents, judiciously selected, that reaches from the promise of the primacy to Peter (Mt 16:13-20) down to the recent conciliar Decree on Ecumenism (Nov. 21, 1964). Through written sources the work presents 1900 years of history, but history understood in a broad sense. Thus, the chosen specimens illustrate the intellectual and spiritual life of the Church, her administrative and missionary activity, theology, conciliar history, and so forth. Obviously, a selective work of this kind will not satisfy the point of view of every reader; but still B. has presented a truly representative sampling. Most of the translations are reliable reprints of trustworthy older works; some of the documents, however, appear in English for the first time. What I wrote in reviewing the first volume (TS 22 [1961] 511-12), I repeat:
"The value of this work would have been further enhanced had B. more precisely situated each document in its historical frame, added a few bibliographical notes to each section, and cited the editions of the original sources." Nonetheless, these volumes are valuable and fill a real need.

Woodstock College

The Church and Its Culture: A History of the Church in Changing Cultures. by Richard M. Pope. St. Louis: Bethany Press, 1965. Pp. 618. $8.95. This book begins with a group of Christians gathered together for worship on a small island off Okinawa during the Second World War. They are of diverse backgrounds and religious affiliation, yet somehow united. This group, according to P., fulfills one possible definition of the Church, and the situation in addition gives an insight into how and why the Church has taken on different cultural forms and attitudes through the ages in order to meet the needs of the community. This also serves as P.'s immediate entrance into the heart of his book, the Church in changing cultures. Since he has set up a working definition of the Church as the frame of reference within which he will work, he has admittedly intended to write a confessional book. Yet it is also a work that can be read and appreciated by anyone with an interest in this field. There will naturally be disagreements on some points and especially on some interpretations, but this is to be expected in all historical studies. Two chapters deserve special commendation: (1) the treatment of the Free Church tradition and (2) the Church in the Age of Science, especially the treatment of Modernism, Fundamentalism, and Neo-Orthodoxy as facets of the same crisis. It is strange that the author does not know what the Immaculate Conception means (p. 240); in addition most students in the Middle Ages were not just "regarded as" clerics but actually were clerics (p. 275).

Woodstock College

Tensions and Change: The Problems of Religious Orders Today. By Gerard Huyghe. Westminster, Md.: Newman, 1965. Pp. xvi + 270. $4.95. The present volume is intended as an aid to both individual religious and communities in their attempt to renew themselves in the spirit of the Church of Vatican II. The first part treats the relationship between the past and present life of religious, showing that both are ambivalent, in the sense that both have constructive values to offer to religious today and both have drawbacks. These must be known for what they are before the problems can be properly faced. Consequently, H. attempts a delineation of the most serious problems—innovation, overwork, lack of the spirit of and
opportunities for prayer, and difficulty in maintaining community life. The second part offers some rather pointed suggestions for remedy, insisting on the essentials of an inner cloister, the real meaning of prayer, the practice of genuine fraternal charity, and the necessity of a realistic acceptance of the Cross in the life of all religious. The third part sets down the need for training superiors, points out the usual pitfalls of superiors in the exercise of authority, and calls for more dialogue. The fourth part seems to overemphasize somewhat the need for engaging in direct evangelization. The view of Cardinal Suenens that the religious life is more or less a vehicle for the apostolate rather than an apostolate in its own right seems to be prevalent. A decidedly activist-direct-evangelization slant comes out as perhaps the best possible solution to most contemporary problems. While this may be the answer for France, even for Europe, it could be disputed as to whether it is the real need of our own country.

Holy Cross College, Washington, D.C. Charles A. Schleck, C.S.C.

YEARBOOK OF LITURGICAL STUDIES 6. Edited by John H. Miller, C.S.C. Collegeville: Liturgical Press, 1965. Pp. 219. $4.50; $2.50 paper. Four articles and a survey of liturgical literature published in 1964 make up this latest Yearbook. Paul Tihon’s article on concelebration is a translation of what appeared in Nouvelle revue théologique, 1964, pp. 567-607. Recapitulating the historical data, T. goes on to point up how unsatisfactory provisional solutions are, and he expresses the hope that some latitude will be allowed during the evolution now in progress; for concelebration is too important to be treated as “a pure question of ritual nicety.” Another substantial article is Thomas Barrosse’s examination of the NT documents on the Eucharist as both sacrifice and meal. After a long era of polemical exclusiveness, Catholics are re-emphasizing the meal aspect, while many Protestants are exploring the sacrificial. B. shows how both approaches can be reconciled. Two slighter contributions treat of Wesley’s beliefs on the Eucharist and of developments in Presbyterian liturgy. The liturgical survey, with brief evaluations, is of value to liturgical students. 964 works are mentioned, and an eleven-page index of authors makes quick reference possible. The survey would be much enriched, however, if the editorial staff examined more journals. Explicitly liturgical and theological sources are precisely the ones likely to be already familiar to students. On the other hand, truly germinal articles often appear in such untechnical journals as Etudes, Stimmen der Zeit, Clergy Review, and a dozen others. For example, G. B. Harrison’s articles on liturgical language that appeared in The Critic and America are more significant than most of the material listed under this heading.

America House, New York C. J. McNaspy, S.J.
THE DYNAMIC POWER OF OUR SACRAMENTS. By Clement Dillenschneider, C.SS.R. Translated by Sister M. Renelle, S.S.N.D. St. Louis: Herder, 1966. Pp. vi + 161. $4.25. The emphasis in present-day sacramental theology is on Christ's continued presence and activity in the sacraments offering the recipient a "personal encounter" with his Lord. D. accepts this as a basic presupposition of his book, but insists that "there are encounters and encounters." The sacramental encounter is not the encounter of a meeting and then passing by, nor of a mere transient contact as the shaking of hands, but it is the entering into a communion with Christ, which is the most vibrant of encounters (p. 20). D.'s purpose is not to supply the reader with a complete theology of the sacraments, but to delineate only one facet of these sacraments, i.e., their dynamic reality, by describing the fulness of the supernatural life which the sacraments offer. First, D. affirms the root dynamism of the sacraments as effective of a personal meeting in communion with Christ the Redeemer. The second form of dynamism is inherent in the ecclesial dimension of the sacraments inasmuch as they are the sacraments of the Church, for the Church, in order to live fully in the Church. It is here that D. offers an excellent synthesis of modern studies in this area. No sacrament is omitted; he even explains the ecclesial and social dimension of the sacrament of the anointing of the sick. The third is the sacraments' eschatological dynamism, which efficaciously orients the Christian towards the definitive possession of the kingdom at the end of time. Finally, the sacraments have a dynamic quality in regard to the present everyday demands of Christian life and Christian asceticism. D.'s book expertly answers the occasional charge that the sacraments are "not meaningful," a charge rooted in an inadequate understanding of the nature, meaning, and dynamism of the sacraments. The assimilation of D.'s ideas will prove an invaluable aid in avoiding "routine" in the sacramental life; more importantly, it will show the reader the riches of the supernatural life which are his through Christ's sacraments.

Woodstock College

Joseph N. Tylenda, S.J.

ÖSTERLICHES HEILSMYSTERIUM. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchum 36. Maria Laach: Ars Liturgica, 1965. Pp. 105. DM 4.50. Since "The Paschal Mystery: Basic Motif of the Constitution on the Liturgy" is its subject, this volume, as might be expected, concentrates heavily on the work and influence of the late Odo Casel. According to Cantius Matura, O.F.M., in his short opening essay (translated from Liturgie et vie chrétienne, 1964, pp. 3–5), between Mediator Dei and the Constitution (=CL) there has been a notable change of spirit. MD spoke of liturgy as the exercise of Christ's priesthood by Head and members, but cast its systematic
presentation of the essence of the liturgy into terms of *cultus* and *virtus religionis*; *CL* rather makes the history of salvation and the work of salvation the center. Doubtless there has been a change of atmosphere, and *CL* does open up wider perspectives. But to write "Die Liturgie ist nichts anders als das vom Vater unternommene Heilswerk, das geschichtlich vollendet wurde durch den Sohn unter dem Antrieb des Geistes und das sich unter sichtbaren Zeichen im kultischen Tun der Kirche fortsetzt" (p. 10) not only has a hint of the Caselian tendency to regard liturgy as a "rendering present" of Christ-at-work (with the Church, as it were, standing by), but is misleading as a definition of liturgy. Liturgy *in recto* remains, for *CL* as for *MD*, the priestly action of Christ, Head and members. To point out that this priestly action is the celebration of the Paschal Mystery is greatly to expand the horizons and immensely to enrich the concept of liturgy; it does not, however, lessen the validity of an analysis in terms of *cultus* and *virtus religionis*, but rather calls for a full understanding of what *cultus* and *religio* concretely are in Christianity. In a longer essay B. Neunheuser, O.S.B., examines the statements made in *CL* about the Paschal Mystery and tries to determine their significance. This is a good summary of the basic viewpoint of the Council and how it penetrates all parts of *CL*. I think, though, that N. misinterprets art. 6 when he writes: "Die Liturgie als Wortgottesdienst kündet dieses Heilswerk, proklamiert es und bringt es so in einer ersten Weise zu den Gläubigen, die glaubend die Botschaft vom österlichen Sieg Christi annehmen und so grundlegend bereits der Macht des Satans entrissen und in das Reich des Vaters versetzt werden (Art. 6). Das ist eine erste Aufgabe der Liturgie; sie kommt ihr nach in jedem Wortgottesdienst" (by which N. means the Fore-Mass, other "liturgies of the word" to be elaborated, and the Office). But art. 6 is speaking of pre- and non-liturgical preaching of the message of salvation; the salvation proclaimed is to be exercised in sacrifice (which involves the reading of Scripture and the celebration of the Eucharist) and in sacraments, as the center of liturgical life. N. attributes to the "liturgy of the word" the function of pre-liturgical preaching. There is doubtless a carry-over (due to need of continual conversion), but *CL* is not speaking of this here, nor does the liturgy of the word have the same primary purpose as pre-liturgical kerygma. The two remaining major essays are "Die grosse Mysteriennacht," composed from notes made at a 1935 retreat conducted by Casel, and "Neu und alt ist das Pascha in Israel" by D. Theophora Schneider, O.S.B., in which what Casel said about the Israelite Pasch is put together, confronted briefly with contemporary research on the OT Pasch, and subjected to analysis along the lines of Casel's own main preoccupations concerning "mystery."

*Fordham University*  

*Fordham University*  

*M. J. O'Connell, S.J.*
SAKRALE SPRACHE UND KULTISCHER GESANG. Edited by Theodor Bogler, O.S.B. Liturgie und Mönchtum 37. Maria Laach: Ars Liturgica, 1965. Pp. 131. DM 4.50. This number of LM, in its first and more important part ("Sakrale Sprache," pp. 7–93), is rich in information, insights, and stimulating reflection on one of the most pressing problems of liturgical reform: to have not simply a vernacular liturgy but an intelligible one. Such intelligibility involves structures as well as language; but the latter is immensely important, and the difficulties are many and complex. An indication of the subjects discussed and of their authors will recommend the book to anyone interested in these problems. The problem of religious language is pushed back to one of its roots in Pius Merendino's "Erwägungen über die Sprache der Offenbarung und unser Glaubensverständnis," and then broken down into different but complementary areas by authors whose reflections here partly summarize, partly carry further, the ideas expressed in their more extensive writings: Leopold Lentner, "Das geschichtliche Phänomen der Kultsprache" (cf. his Volkssprache und Sakralsprache: Geschichte einer Lebensfrage bis zum Ende des Konsils von Trient [Vienna, 1964]); Heinrich Schlier, "Verkündigung und Sprache" (cf. his Die Verkündigung im Gottesdienst der Kirche [Cologne, 1953; reprinted in his Die Zeit der Kirche], and Wort Gottes: Eine neutestamentliche Besinnung [Würzburg, 1958]); and Wilhelm Gössmann, "Die Glaubwürdigkeit von Sprache und Sprechen vor dem heutigen Menschen" (cf. his Sakrale Sprache [Munich, 1965]).

Fordham University

Absolu et obligation en morale. By Jean Tonneau, O.P. Conférence Albert-le-Grand 1964. Montreal: Institut d'Etudes Médiévales, 1965. Pp. 126. It was Etienne Gilson in 1947 who delivered the first annual Albert the Great Lecture. Since then a series of distinguished international scholars have given papers of high excellence on medieval topics of current interest. Subsequently there has issued from the press of the Medieval Institute another volume which the community of the learned has come to esteem. The present monograph is no exception. T. treats in the first thirty pages the role of the absolute in morality, something of major import in the present discussion on the "new morality." Following St. Thomas, T. holds that the relative is far more prevalent in moral science than the absolute. Hypothetical necessity obtains more often than many suspect. But just as clearly there is no contingent singular without some reference to the universal. In passing, he notes that the absolutizing of nature is the ruin of morality. The greater portion of the book is a detailed study of the meaning of obligation in the Summa theologica. After considering the etymological use of the term, T. turns his attention to the obligation-towards-excellence sense of the word.
Vis-à-vis the Divine Excellence, obligation means more than acts of worship or duties of service. It is, more basically conceived, man's situation of belonging to God. Similarly, with regard to human excellence, obligation is a being implicated with another. In this sense, not only is the debtor obligated to his creditor, but the latter is obliged to the former. A third use of the term by Aquinas is with respect to contractual relationships. Vows, e.g., are not primarily a matter of performing acts of religion. The obligation in a vow is the making of a disposition of oneself. It is to put oneself in a situation of involvement. The final use of obligation is found in those passages where the Summa speaks of precepts, law, and conscience. Here T. shows that law is not the basis of obligation, so avoiding the shoal of juridicism in morality. He laments the fact that moral theology has made of grace an extrinsic principle; in so doing, it condemns itself to be not a theology (cf. especially pp. 90–91). As seen through the eyes of the author, St. Thomas shows up the shallowness of contemporary moralizing.

Woodstock College

Loi de Dieu, Lois des Hommes. By Jean-Marie Aubert. Le mystère chrétienne 7. Tournai: Desclée, 1964. Pp. xiv + 238. It is almost unjust to describe this book as a manual, though its contents are gathered under theses following the structure of the treatise on law in the Summa. This is in line with Aubert's stated purpose of "a return to the authentic teaching of St. Thomas" in order to rehabilitate the classic Christian and biblical conception of law, whose distortion in stereotyped presentations explains and partly justifies the current disaffection toward any ethics that places law at the center of moral life. In a fine introductory chapter A. traces this situation to its origins in nominalism and Kantian idealism, which separated law from its roots in nature and reason and thus reduced it to a merely extrinsic imperative. The damaging effects of this voluntarism were further aggravated by the divorce of dogmatic and moral theology, when the consequent abuse of casuistry inattentive to the biblical sense of law and its place in the divine plan corrupted the genuine spirit of Christian morality with a withering legalism. The modern conscience thus sees law as hostile to human values not only in constraining liberty but, in a more subtle way, by obstructing through its universal and, so to speak, automatic prescriptions the formation of truly personal and responsible moral decisions. Aware of the force of this indictment as evidenced in the appeal of situation ethics and existentialism, A. has made a fresh and pertinent synthesis of the substantial elements of the treatise de legibus. As one would expect, the weight of the treatment is on natural law. Too often assimilated in a univocal way to the structure of
human law, or proposed as a body of precepts deduced from an abstract "human nature," natural law is here shown in its continuity with the lex aeterna, originating as reason's own expression of the purposes discerned in human tendency (and in liberty itself), and as reason's own prescription (not of course in the Kantian sense) of the conduct it sees as due. The basic flaws of situation ethics and of juridical positivism are effectively exposed in light of this conception, and there are illuminating pages on the relation of natural law to the lex nova, "the perfect law of liberty." In this connection, the section treating the specific character and function of ecclesiastical law is a valuable corrective to a naturalistic account of the Church's legislative power that overlooks her uniqueness as a supernatural society. A. has included an admirably comprehensive excursus on the history and development of the notion of natural law; finally, one must not omit a special word of commendation for the rich bibliography and the abundant periodical references in the footnotes.

Fordham University

Joseph V. Dolan, S.J.

Das Problem von Befehl und Gehorsam im Leben der Kirche. By Alois Müller. Einsiedeln: Benziger, 1964. Pp. 317. 19.80 fr. The great value of this book is the breadth of its treatment of the subject of authority and obedience. This is not to imply that M. comes to no worthwhile conclusions; he does present some broad practical norms (the stress is more on the duties of superiors than of subjects, but this is perhaps inevitable in the present situation) and point up the need for "dialogue." I do not think that more can be expected of any book. But what is necessary if the dialogue is to be fruitful is a good grasp, on both sides, of the principles that need to be understood and kept in clear view, and also of the historical development of authority in the Church, a development which explains why certain problems have arisen with such intensity today. The first and longest part of M.'s book deals with "Theologische Voraussetzungen und Grundlagen" (pp. 17-199). After an extensive presentation of writing (papal utterances, theological literature) on obedience since 1945, M. sketches first the historical development of authority in the Church and its exercise, beginning with the NT (here pp. 52-59 present an interesting synopsis of scriptural loci, with passages which stress apostolic power set over against passages which modify it by accenting its character as service or by showing the concrete limitations on it, even if the latter were often self-imposed); he outlines, secondly, the dogmatic principles concerning power in the Church (Bible, Vatican I, and present Code of Canon Law) and the points on which discussion goes on among theologians concerning the powers of the Church, especially the in-
fallibility of the Church; the third and lengthiest chapter of this first part deals with the moral theology of obedience, and seeks clarity on basic issues (obedience to God, obedience to men), on the properties of obedience (here a lengthy disquisition on the Ignatian “obedience of the understanding” and “blind obedience”), on the duties of superior and subject, and on the various types of obedience within the Church (obedience to hierarchy, obedience to superiors in religious orders). The second section of the book is concerned with obedience as a human reality and specifically with the sociological and psychological situation of contemporary man and with various philosophical trends which manifest the kind of man who is today called to obedience. The last section, “Die pastoraltheologischen Erfordernisse,” tries to characterize the “problem of obedience” as it is felt within the Church today, and to set down the broad norms I referred to earlier. This brief sketch of M.’s book is enough, I hope, to show the richness of its contents and its uniqueness in contemporary literature on a vexed subject.

Fordham University

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

THE DISSOLUTION OF THE MARRIAGE BOND. By Luigi Civisca, S.J. Naples: D'Auria, 1965. Pp. 158. Not a few either controverted or minority positions are here presented as certain beyond any reasonable doubt. Thus, it is certain (says C.) that any case of the Pauline Privilege requires a definite nexus between the conversion of one party and the departure of the other. Departure of the non-Catholic not motivated by the conversion of the Catholic excludes any application of the Pauline Privilege. Since in the vast majority of cases presented to diocesan tribunals marital life has been terminated long before the conversion, it is certain that these so-called Pauline cases retain only the terminology and procedure of the Pauline Privilege. In fact, the marriage is dissolved rather in virtue of papal power. The Pauline Privilege is certainly excluded whenever a dispensation is given allowing the convert to enter into a mixed marriage; here again, only the terminology and procedure of the Pauline Privilege is retained. It is certain that civil society has the power to dissolve the bond of the nonconsummated marriage of the unbaptized, since this power is necessary for, and flows from the very nature of, perfect society. Thus, since the Church is a perfect society, the power effecting the dispensatio super rato is certainly not divine vicarious authority but proper authority—not differing from that possessed by civil society. It is regrettable that a certain aggressiveness characterizes C's presentation of these and other themes; often he seems to overstate his position rather than understate it. Arguments given and positions taken are frequently challenging even when they are not wholly convincing; many merit
further study in greater depth. This is a not unimportant work—but perhaps more in the questions it opens up than in the solutions it reaches. Important and meriting serious consideration as well are some of the very practical suggestions offered for reform of procedures in dissolution cases.

Weston College

Maurice B. Walsh, S.J.

CATECHETICS: A THEOLOGY OF PROCLAMATION. By Alfred McBride, O.Praem. Milwaukee: Bruce, 1966. Pp. ix + 154. $3.75; $2.00 paper. Since the renewal in catechetics has begun, a fairly large number of books and articles has appeared in an effort to popularize the rather complex developments which have taken place. M.'s collection of informal essays should be listed among these popularizations. Building on the four signs of revelation—Scripture, liturgy, doctrine, and witness—the text covers areas of major interest to preachers and catechists: God, Jesus the Saviour, the Spirit, the Church, the sacraments, etc. The strength and value of the presentation is found in the collection and use of Scripture in each of the chapters. The weaving of Scripture with the other three signs, however, is not tightly worked out. Thus the unity of the four signs is not always apparent. M.'s effort to say something about a variety of topics has weakened the total effect of his book, for he frequently says too little. At the same time, he has decided not to talk about the area where future growth in religious education will take place, i.e., pre-evangelization and the "inductive" approach. Thus it is possible that by offering a catechesis which is too kerygmatic in emphasis, M. has produced a volume which is perhaps out of date. Expert catechists have already published in textbook form the type of approach about which M. speaks, and they are now gathering materials for a completely new series of "inductive" texts. Though this book does not move forward the boundaries of the very lively world of catechesis, it is a more than adequate introduction to the field. The lack of bibliography and reference notes might hinder a newcomer who would want to follow up the text with further reading.

Woodstock College

Patrick J. O'Brien, S.J.

THE KNOWLEDGE OF MAN. By Martin Buber. Translated by Maurice Friedman and Ronald Gregor Smith. Edited with an introductory essay by Maurice Friedman. New York: Harper & Row, 1966. Pp. 184. $3.50. Once again we are indebted to Maurice Friedman for his continuing efforts to make Buber's thought easily available to the English-speaking public. This present collection contains articles on a final phase in Buber's philosophical anthropology, his study of the wholeness of man. The six essays may be
found in Buber's Werke 1: Schriften zur Philosophie (Munich and Heidelberg, 1962) 267–90, 411–502, but the English translations are scattered in various journals. There is evident in these essays an attempt to provide as firm a base as possible for an ontology of the "sphere of the between." The first one, "Distance and Relation," is a final development of elements already present in I and Thou (1923) and elaborated in "What is Man?" (1938). It serves also as a starting point for the reflections found in the remaining essays. It is F.'s belief that we have here the culmination and crown of Buber's epistemology, his philosophical anthropology, and his ontology, and as such this volume constitutes his final legacy to us. The value of the book is considerably augmented by F.'s own fifty-page introductory essay, an extraordinarily perceptive analysis of the growth of Buber's philosophy of dialogue, which Buber himself thinks is probably the best F. has written on his thought. As if all this were not a sufficient recommendation, American readers will be particularly interested to read in the appendix a recorded dialogue between Buber and Carl Rogers.

Georgetown University  William C. McFadden, S.J.

THE EVOLUTION OF MAN: SOME THEOLOGICAL, PHILOSOPHICAL AND SCIENTIFIC CONSIDERATIONS. By Bernard Ryan, F.S.C. Westminster, Md.: Newman, 1965. Pp. χ + 194. $4.50. R. teaches the philosophy of science at Manhattan College, N.Y. His background in science is physics. He is here dealing with a biological and mostly a paleontological science as faced by philosophy. Unfortunately, he cannot personally cope with this other manner of thinking. Thus, his discussions of micro- and macro-evolution are unclear and inadequate. His remarks about the different opinions of biological scientists are old-fashioned and lacking in insight. It takes one immersed in the literature and aware of a method to avoid any simplistic (or old-fashioned) remarks to the effect that paleontologists disagree so much among themselves that one cannot make real sense of the findings of this science. His remarks on Teilhard de Chardin were probably composed in the period when many Catholic writers thought they should bow to a distant bureaucratic ban (which actually referred only to the care of the young) on giving Teilhard his due. In this reviewer's opinion, Scholasticism at present cannot encompass or do full justice to evolution. However, The Evolution of Man is an honest effort, and the reader must decide the right.

Fordham University  J. Franklin Ewing, S.J.

MAN'S QUEST FOR GOD: STUDIES IN PRAYER AND SYMBOLISM. By Abraham Joshua Heschel. New York: Scribner's, 1966. Pp. xvi + 152. $3.95. A very intense and earnest effort, made with deep feeling and zeal, to induce
SHORTER NOTICES

Jews to take their prayers, customs, and laws as seriously as possible. Entirely addressed to Jews, there is not a sentence in it from which any genuinely religious man cannot learn and profit. It all comes to making one’s interior attitude agree fully with what one is saying or doing while worshiping, and then in bringing one’s actions, private and public, one’s whole being, into harmony with what one professes in his cult. H.’s treatment of prayer is not so much an explanation of what prayer is, as rather a sort of meditation on the need and moment of being very much in earnest about it, of inner participation. When one’s whole soul fully ratifies what one’s voice expresses, then there is authentic worship, God is pleased, a man makes progress in all that is good, and he aids his fellow men to advance in serving God. In the later pages H. makes much of the fact that ancient Judaism tended to be comparatively sparing in the use of symbolism. The sublime realities that the pious Jew has in mind in his religious exercises are rather beyond and above being symbolized. Even life, and especially suffering, are very real and literal, not symbolic. And so is the will of God. “This is our problem: We have eyes to see but see not; we have ears to hear but hear not. . . . There is God, and we do not understand Him; there is His word and we ignore it. This is the problem for us. Any other issue is relevant as far as it helps us to solve that challenge” (p. 144).

St. Mary's College, Kansas

A. G. Ellard, S.J.

PERSON UND GESSELLSCHAFT IN EVANGELISCHER SICHT. By Heinz-Dietrich Wendland. Cologne: Bachem, 1965. Pp. 219. Written by one of the foremost German spokesmen of a Protestant social ethics, this work is a clear, concise, and readable introduction to the fundamental principles of society from the Protestant point of view. W.’s approach to the subject differs from the traditional Catholic natural-law-oriented approach because of its strong, almost exclusive foundation in the Scriptures for his social ethics. The thesis advanced by W. is an encouraging sign among the many scientific processes of a social ethics during the last decades. It is a further intensification of the post-World War II efforts to establish a unified Protestant socio-ethical doctrine within the newly emerging social structures. Basing his thesis on the lack of a unified Protestant social ethics and on the new social structures, W. deals with the process of individualization, i.e., the progressive withdrawal of the individual from and within his social groups all the way from the withdrawal from national life and involvement down to the simplest communal structure, namely, that of the changing patterns of relationships within the family. He follows this analysis with the ideal of the new individual and the basic principles and conditions of Christian humanism from the Protestant standpoint. Within his discussion of Christian humanism W.
treats the relationships of man to fellow man, the inalienable human rights, the concept of right in general, and the supreme virtue of love under the reign of Christ. He concludes his thesis with a chapter on “The Responsible Society.” Under this concept W. collects and synthesizes the official attempts of Protestantism to establish a Protestant socioethical doctrine, especially since the Conference of World Churches in Evanston in 1954. A rather copious appendix contains sociopolitical declarations of the Protestant Churches in Germany and of the Conference of World Churches. These declarations address themselves to questions of the German past and present, to the economic situation, the new social structures, and ecumenism. In themselves these declarations are important additions to the theme of the book, since they permit us to see more clearly the socioethical achievements and concerns of the Protestant Church in today’s world. At the same time, they present a fine documentation and should help especially the Catholic reader to gain a deeper and more appreciative insight into the workings of the Protestant Church. W.’s scholarly method and objective attitude will permit the Catholic reader to gain a finer understanding and a greater and more detailed orientation in questions of Protestant social theories.

University of Minnesota, Duluth

Helmut J. Schweiger

THE DRAMA OF COMEDY: VICTIM AND VICTOR, By Nelvin Vos. Richmond: John Knox, 1966. Pp. 125. $1.95. The relationship between theology and literature (far deeper and more important than the question of morality and literature) has been receiving increased attention. V., of Muhlenberg College, has written “a new dialogue between comedy and the Christian faith” in which he treats not funny incidents or persons (“the comic”) but the literary form of comedy, particularly comic drama. For V., both tragedy and comedy rise out of “an effort to close the gap between the finite and the infinite”; tragedy shows the breadth of the gap, while the comic hero, patient with his finitude, realizes that the chasm has disappeared. By viewing the manner in which this gap disappears, the author sees three types of comic structure: the comic victor, the comic victim, and the comic victim-victor. The comic victor (examined here in the plays of Thornton Wilder) rises above his finite limitations and triumphs (bridges the gap) despite his finitude; the meaning of his existence is found not in the finite but in the infinite—which is really escape and not solution. The comic victim (seen in the plays of Eugène Ionesco) finds meaning only in the absurdity and is victim of his own finitude; he denies that the infinite is involved in the finite, and again escapes rather than resolves the gap. The comic victim-victor (in the plays of Christopher Fry) in and through the finite reaches the infinite;
he finds that the infinite is involved in and revealed by the finite, the natural. In each of these three processes V. finds an analogy to Christ's redemptive act—Christ the Victim, the Victor, and the Victim-Victor—but the third process best manifests the complexity and mystery of Christ's presence and action among men. Thus this book, while devoting most of its space to an interesting analysis of Wilder, Ionesco, and Fry, is primarily a book about comic theory and theology. The basic theory of comedy remains that of Fr. William Lynch in Christ and Apollo; V. develops this theory in relation to dramatic comedy and gives a valuable and original analysis. His comparison of the three comic structures with different aspects of redemption remains interesting, though it is successful only in the case of Fry. (Does absurd comedy really image Christ's redemptive role as Victim?) Thus the book's main value is in its theory of dramatic comedy; as a theology of comedy it is interesting but not always convincing. The book is somewhat cute in its own structure (chap. 1 is "Prologue," chap. 2 is "Act One," etc.), and has a short, selective bibliography on comedy and on the three authors treated.

St. Beuno's College, Wales

Joseph J. Feeney, S.J.

Concilium: Theology in the Age of Renewal. Paulist Press: New York & Glen Rock, N.J., 1965. Each volume $4.50. By this time the general format of the Concilium series requires no elaborate explanation. As is the case with any such continuing series, quality will necessarily vary from volume to volume, and indeed from essay to essay—a fact particularly noticeable in Vols. 7 to 10. Vol. 7, Historical Problems of Church Renewal, edited by R. Aubert (pp. ix + 179), is one of the more successful. Two essays of the état de question type—Franzen on Constance and Alberigo on Trent—are skilful summaries of the difficulties. Two other essays on the early Church (Marot on primacy and Fontaine on military service) are careful rather than creative. The bibliographical surveys of Weiler and Tüchle are solid but somewhat undistinguished. Vol. 8, Pastoral Reform in Church Government, edited by T. Jiménez-Urresti and N. Edelby (pp. viii + 184), is primarily concerned with the problem of collegiality and its implications at all levels—universal, episcopal, and diocesan. Again, the articles are capable but frequently prosaic. The most interesting item occurs in the documentation section—a report by Laurentin on Mary in the Constitution on the Church; with his usual flair, the problem of traditional Mariology vis-à-vis the aggiornamento is exposed with a sure touch. The ninth volume, Spirituality in Church and World, edited by C. Duquoc (pp. viii + 166), contains three solid essays by Besnard, Vandenbroucke, and Cornéls. Perhaps unfairly, it could be suggested that Neyrand's "Christianity in Japan" represents what
is wrong with many of the articles in this series: it concentrates in a shallow fashion on a very ephemeral issue and already has a flavor of being dated. I would hesitatingly suggest that such an essay as this and others of its type require a stronger editorial hand. Vol. 10, *The Human Reality of Sacred Scripture*, edited by P. Benoit, R. Murphy, and B. van Iersel (pp. viii + 212), is an example of what is right with the series. Benoit on inspiration and revelation, Kahlfield on the pericope and preaching, and Mussner on the people of God are eminently readable and scholarly essays. Even the bibliographical section of this volume, with Vawter on the prophets and Murphy on wisdom literature, is above average. An index to Vols. 1-10 is included in this volume. Perhaps this hasty and highly selective survey of four volumes appears cavalier in attitude; it was not intended as such; but as we move in time away from Vatican II, the efforts of this series should become more scholarly and penetrate more deeply the meaning of the Council. All too frequently, however, there is the smell of midnight oil about the essays. Under the direction of such distinguished editors and with the collaboration of such distinguished scholars, works of distinction might legitimately be expected. There are these, but much less frequently than ought to be.

*Woodstock College*  
*Karl Welton Kleinz, S.J.*

**The Knowledge Explosion.** Edited by Francis Sweeney, S.J. New York: Farrar, Straus & Giroux, 1966. Pp. 249. $4.95. A collection of papers on the subject of the knowledge explosion given at a centennial symposium at Boston College. Noted authors and scholars from various disciplines, including Howard Mumford Jones, Peter Bertocci, Paul Weiss, Edward Duff, Barbara Ward, and others, have contributed. The papers are all well done and point regularly to the ramifications of the knowledge explosion—problems to be faced and settled by future generations. Theological dimensions of the problem are not treated in depth.


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

Scriptural Studies


Doctrinal Theology


Moral Theology, Canon Law, Liturgical Questions


*History and Biography, Patristics*


*Pastoral and Ascetical Theology, Devotional Literature*


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