BOOK REVIEWS


The *raison d'être* of this book is the author's conviction that "if the history of salvation is as old as the history of mankind, if God's purpose of salvation preceded His purpose of creation, if the revelation of God in Christ is really the fulfilment of time and history, then it must also be the fulfilment of all religions." She has chosen a single theme which she believes is common to all religions, ancient and modern, and which only acquires ultimate meaning through Christian revelation; this is the theme of a "nostalgia for paradise." She conceives of this very broadly, however: "expressing itself in the various concepts of a Utopia, in a love for fresh beginnings in one way or another, or in thoughts of a place of perfect happiness, however that may be conceived." She even sees it—perhaps quite correctly—in religionless contemporary man's "innate desire to 'escape' from the deadening round of daily life by his love of entertainment and reading."

The approach to comparative religious study advocated by Sister Sylvia Mary is both admirable and venerable; we find it in Clement of Alexandria, in Newman, and today in the writings of Oxford's R. C. Zaehner. Christian scholars, encouraged by the positive attitude taken towards the other great world religions by Vatican II, will undoubtedly pursue it extensively in the years to come as the need for a theology of religions becomes, as it is sure to do, a burning issue. Another, far more radical approach has already been proposed by Karl Rahner and H. R. Schlette, but it does not render obsolete the more traditional consideration of the relationship between Christianity and the other religions of man.

As a contribution to this important field of investigation, S.'s book is, unfortunately, a disappointment, and for many reasons; first, because so much of her argument depends upon the ancient Mesopotamian myths. These are unquestionably full of interesting parallels to biblical themes, but chronologically and geographically they afford only the most limited expression of man's religious aspirations. Moreover, this work of exposition has already been done, and the reader who picks up *Nostalgia* expects more than a serving up of some rather stale hors d'oeuvres. On the other hand, the enormously rich cuisine of Hindu myth and literature is sadly neglected, and the occasional crumbs borrowed from it are neither representative nor satisfying. The Greek mysteries are considered in two chapters, but one wonders what purpose is there served by such digressions as that on the
similarity between Platonic thought and St. Catherine of Genoa’s *Treatise on Purgatory*.

The book is a disappointment, secondly, because whole chapters (e.g., “The Land Flowing with Milk and Honey” or “Eden and Jerusalem”) deal with biblical texts almost exclusively, giving only the most perfunctory sort of nod to extrabiblical literature. This may be good biblical theology, but it is not a serious examination of the points of contact between the religion of the Bible and other religions, and this conclusion is supported by the frequent devotional overtones, some of which are embarrassingly naive: “in the story of Abraham we have a picture of the most intimate relations with God: so intimate, in fact, that we can but marvel that it should have been possible to transmit them to posterity.”

Finally, a number of statements are either erroneous or misleading. On p. 61 we are told that “Marduk was the most popular deity among the Sumerians.” The origins of Marduk are obscure, but he certainly had no place in the Sumerian pantheon. On p. 76 we read that Christianity is “the most recent and most highly developed mysticism.” It may be the most highly developed, but does the author really consider it later than Sufism? The Song of Songs, it is stated on p. 56, “clearly stems from the old Canaanite fertility cult tradition.” This is a view which a few exegetes favored, but it has never been taken seriously by more than those few and it is improper to give the impression that such a hypothesis is beyond discussion. On p. 142 we have the remarkable assertion that “in the New Testament, indeed, the paradisal idea is central, and the thought of the garden of Eden is brought into prominence.” The fact is that only Paul and the Apocalypse allude to Gn 2–3.

The book is not without merit. It is easy to read, and for those wholly unfamiliar with the work of Eliade, Hugo Rahner, and S. H. Hooke (to whom this volume is dedicated) it can serve as a general introduction to the study of patterns in religious systems and their interrelationship. It serves as a warning, nonetheless, against good intentions that are not accompanied by accuracy and a disciplined fidelity to the subject of investigation.

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J. Edgar Bruns

**DIE RELIGIONEN INDONESIENS.** By Waldemar Stöhr and Piet Zoetmulder.  

It was a special delight to review this excellent work, which is actually two books in one volume. The first, by Prof. Stöhr, deals with the religions of the old Indonesian and Philippine nations (pp. 3–221); the second one,
by Jesuit Prof. Piet Zoetmulder, details the great Indonesian religions (pp. 223–345). Each is provided with a detailed, well-selected, and pertinent bibliography and with such a masterful coverage of the problem that one cannot emphasize enough that this German edition should also be translated into English. This is especially true since the comparative science and history of the religions of these regions is so unfamiliar to the English and American public, which should be thoroughly informed about their religious-cultural make-up in view of its recent involvement in the politics of these Far East countries.

After a detailed geographical description of the ancient Indonesian and Philippinesian nations, settled in an area of more than twenty thousand islands and populated by more than one hundred fifty distinct national and tribal groups, Stöhr correctly points out that this area not only offers but merits extensive interest in linguistic, racial, cultural, historical, and especially religious research because of this manifold variety. Summarizing the pioneering efforts of mainly German archeologists and ethnologists, S. affirms that the original population probably settled there about 1500 B.C. from southern China. Then he skilfully handles the central problem of interest, Die Stammesreligionen, a religious make-up of the nations and tribes of Borneo, Sumatra, Celebes, the Philippines, and Indonesia, and details their religious system by scrutinizing their concepts concerning their divinities, creation, divine rule, mythology, festivals, priesthood, views concerning souls, magic, taboos, cults of the dead and ancestors, human sacrifices, reincarnations, and eschatologies. He does this emphasizing the fact that it is a religious, not ethnical, distinctiveness which may serve as an effective criterion for the proper identification of local tribes, each with its own characteristic. The old Indonesian tribes may be styled “natural tribes,” whose religious and social factors are impregnated with their collective artistic expression. Because of their rich development, the term “primitive religion” as applied by some scholars may hardly be applicable to these, because the increasing influence of Islam and Christianizing missionary activity somehow clouded the truly original tribal religions. In view of this, attempts to uncover the primitive religious make-up of pertinent tribes, as in the research of G. A. Wilken, A. C. Kruyt, John Warneck, G. van der Leeuw, P. W. Schmidt, the “Leiden school,” H. Schärer, and others, met with great difficulties in arriving at a balanced estimate. S.’s present authoritative account is not only a successful attempt at a detailed examination of these problems, but also a new chapter, full of discoveries, with a new look at the problems and a new approach to several of the controversies. This makes his contribution a valuable one.

While Stöhr dedicates his efforts to an elucidation of the old tribal religions
of Indonesia and the Philippines, Zoetmulder directs his attention to later religious development in the same area under the heading *Die Hochreligionen Indonesiens* (pp. 223–345). According to him, this area between the continents of Asia and Australia reflects all the specific features of religious development, especially in the amalgamation of new religions with old ones. He first touches on the penetration of Hinduism and Buddhism according to the oldest records of the fifth to the eighth centuries. He follows with the expansion of Shivaism and Buddhism in Middle Java, which is manifested by the monumental work of Buddhistic art, the famous shrine Boro Budur, established around the year 800 under the dynasty of Shailendra. In the tenth century this influence extended into Eastern Java with all its religious impact. Z. gives, in this connection, a great treasure of interesting details accompanying this development and thus greatly enriches our knowledge of it. Then he turns to the beginnings and infiltration of Islam to the end of the thirteenth century, as recorded by the oldest documents. Islam's extensive penetration from the fifteenth century into Sumatra, the northern shores of Java, southern Borneo and northern Celebes is detailed here with the corroborating observation that Indonesian Islam may be basically identical with the original one, though various specifically differing features of local character can be discerned. Very remarkable is the religious phenomenon of Islamic mysticism in Sumatra and Borneo, spread here in the seventeenth century. Especially interesting is Z.'s treatment of religion on the Island of Bali, called Agama Hindu-Bali, which is a specific form of Hinduism, namely, by its different concept of a cosmical system, its peculiar cult with a domestic temple and "three sacred towers" in every village.

Both these studies, abundantly annotated and accompanied by a detailed, well-selected bibliography as well as a detailed index, represent a valuable contribution to the religious orientation and history of religions in Indonesian and Philippinesian areas. This is definitely the book to read, remembering the saying of Mircea Eliade that "it is not necessary to bother understanding Orientals if we don't first learn something about Oriental religions.

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**LUDVIK NEMEC**


Prof. Renckens is best known in the United States for his incisive study of the first three chapters of Genesis, *Israel's Concept of the Beginning.* The present work will add to his stature. It is difficult to place the book as far as its intended readers are concerned. Perhaps it would be best to describe
it as scholarly reflections, without scholarly paraphernalia, on the major factors in Israel's religious development. While the scholar will profit by the insights, these will not be lost to anyone who has some biblical grounding.

The work is not an exhaustive study. R. himself admits its incomplete form (p. viii). The reflections are especially pointed in the very first chapter, where the concept of mystery is considered as applied to religions in general. R. portrays well the development of Israel and of its religion against the background of universal, cosmic revelation and of the latter's particularization in the surrounding pagan religions. The treatment is particularly helpful today, when the Church is recognizing, as in Vatican II's Decree on Ecumenism and in the Declaration on Non-Christian Religions, the values inherent in these non-Catholic and non-Christian creeds. Maerten's work, *A Feast in Honor of Yahweh*, comes to mind as a recent, particular application of the principle in the area of cult.

In discussing the mystery of Israel, R. makes an important distinction between the religion of the people of Israel and the religion of the OT. The distinction might seem jarring at first, implying that OT religion is a kind of pie-in-the-sky religion with no roots in historical reality, a concept that is contrary, certainly, to all that is best in recent research. The implication is false. OT religion was "assimilated into the popular religion of Israel, and, conversely, the biblical religion expressed itself through the religion of the people and was always its constant inspiration. . . . Whenever the rank growth of the popular religion threatened to stifle the biblical religion of Israel, as it frequently did, there was always a reaction, stemming from the original, authentic religion, and taking the form of a renewal or purification" (p. 49). This brings out sharply what is perhaps the most important advance in the discussion of biblical religion, that is, its historical character. Today biblical history and biblical religion can no longer be treated separately. It is interesting to note that in the New Clarendon Bible the first volume of the OT series is titled *The History and Religion of Israel*. R. has explained well why such a title is possible.

If there are any defects in R.'s book, they are precisely in this area of historical development. While a general chronological framework is discernible (patriarchs, God of Israel, worship, kings, prophets, remnant), it seems at times to be only a convenient rack on which to hang his discussions. In other words, there is an incompleteness to which R. admits and which detracts from the organic unity of the book. The particular discussions themselves are eminently historical in their inspiration and are usually excellent exercises in biblical theology. It is, in fact, by the latter's terms that
R. traces the development of concepts, a methodology which can be contrasted with the rationalistic one of the past which traced development in terms of philosophical presuppositions. If biblical theology involves presuppositions, as it must, these at least are the kind that are inherent in the subject.

There are some rewarding insights. Speaking of Abraham's faith on the occasion of the patriarch's readiness to sacrifice his son, R. thinks he may have had in some obscure way a faith in resurrection and that "every case of true faith in the Bible was at the same time faith in the resurrection" (pp. 73 f.). In referring to heaps of stones and memorial stones as witnesses, he remarks pointedly that one correct conclusion can be drawn: "that modern man has almost entirely lost his feeling for signs and symbols" (p. 83). Perhaps if this is stated often enough, modern Christians will begin to feel their loss. While the discussion of the name "Yahweh" is somewhat rambling, there are significant evaluations. What is crucial in the name's meaning "is not the inaccessible mystery, who Yahweh is, but the unshakable certainty that he is there" (p. 124). Having made the distinction between the "spiritual" Israel and Israel "of the flesh" (p. 74), R. describes the false prophets as "the authentic prophets of decadent Israel," i.e., of Israel "of the flesh," and sees the classic prophets as "definitely exceptions" (p. 236). While this does contribute to our appreciation of the prophetic uniqueness, would it not be better to classify the latter as representatives of the authentic "spiritual" Israel? It would seem that "spiritual" Israel represents the line of organic continuity in Israel's religion and is therefore the authentic Israel. The final chapter, "The Remnant of Israel," offers some excellent meditations on the meaning of Judaism. R. sees it as "a work of the Spirit," and states that "the faithful Jewish community was the first to live by Scripture" (p. 305). The suggestions made here could form the basis for a profoundly new Christian appraisal of Judaism.

The book closes with a bibliographical survey, in which R. makes some very keen observations on much of the classic literature on OT religious thought (pp. 313–33). All the important authors of the present century are represented. This survey should prove extremely helpful to those being introduced to OT research. A special bibliography (pp. 334–55) follows this, with references to relevant literature (books and articles) on the various chapters of the book. This, too, is most helpful, especially since the author adds illuminating comments from time to time. It is a fine climax to a book worth the attention of every serious student of the Bible.

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EUGENE H. MALY

There is much truth in B.'s accusation that a misunderstanding of the Gospel similitudes has contributed to a gross distortion of the Gospel message. It was by an appeal to the compelle intrare of Lk 14:23 that Augustine quieted the protests of his conscience against forced conversions. And Boniface VIII did justify his pernicious two-swords doctrine by a grotesque interpretation of the expression of Jesus in Lk 22:38. Theses on the fewness of the elect have been drawn from a misinterpretation of the narrow gate of Lk 13:24, and the figurative language of the Synoptic Apocalypse has spawned strange sects. B. recognizes the contribution of modern biblical scholarship to a better understanding of the Gospel similitudes, but in his opinion this scholarship has been so preoccupied with philology and literary criticism that it really has failed to penetrate to the deep and true meaning of the parables.

The Gospel similitudes, he contends, are not pedagogical techniques by which Christ illustrates His teaching on the kingdom. Rather, as vehicles of the word, they bring the kingdom of God to the hearer and challenge him to commit himself to it. The first chapter briefly expounds an existentialist concept of word and similitude and their mutual relationship. Allegory is excluded from the category of similitude. An allegory simply reminds the hearer of what he already knows or can come to know by himself. The allegory is a pedagogical technique which employs pictures to illustrate the speaker's thought. In the similitude the word itself becomes a picture; the similitude is not an illustration; it is the very word. Thus the similitudes of the Gospel do not illustrate a teaching; they actually contain a mystery. The Gospel similitudes are windows which open man's vision to the supernatural world. For B., the similitudes of Jesus are unique, different from the similitudes of the OT and of the rabbis. Jesus' parables do not teach; rather they spark an action. They tear a veil from the hearer's eyes, enabling him to see himself and the world in a new way and challenging him to change his evaluation of himself and of reality. The parables are a call to conversion. "Have you understood everything?" really means "Have you recognized yourself in what has been said?" or "Has the word really overcome you?" The parables are not a proclamation of the kingdom, nor a teaching about the kingdom; in the parables the hearer encounters the kingdom and is challenged by its demands. The parables always take the hearer out of his accustomed world and introduce him to a new world. All the parables stress the exceptional and not the usual, the unheard-of and not the customary, e.g., the shepherd deserting ninety-nine sheep to look for one stray. The
parable challenges the hearer. The man who accepts the challenge immediately runs the risk of alienating himself from the world to which he is accustomed and from his own security.

The second chapter discusses the duty of the hearer of the similitudes. To hear means to perceive, to surrender, to appropriate, to do. Since the parable is a call to conversion, only the man who surrenders himself in total commitment can be called a hearer of the word. B. accuses the primitive Church of having robbed the Lord’s parables of their challenge, and consequently of the mystery, by employing them as teaching techniques. The interpretation which follows the parable of the Sower in the Gospels is cited as evidence of this allegorizing. If this reviewer correctly understands B., he maintains that all the parables are a challenging call to give oneself to the pursuit of the righteousness of the kingdom of God. The third chapter, which treats of the kingdom and its righteousness, and the fourth, which treats of the Son of Man and His mission, outline B.’s interpretation of a number of the Gospel similitudes according to his existentialist conception of them. The final chapter is a summary evaluation of the new insights into the Christian mystery afforded by this existentialist understanding of the parables.

This reviewer found B.’s book difficult reading. He recognizes the validity of a number of B.’s contentions and the value of many of his interesting and provocative insights, but he fears that B. may be sending us at times along a path that will lead to distortions of the Gospel message similar to, if not as gross as, those he complains about in the Introduction.

Passionist Theologate
Union City, N.J.

Richard Kugelman, C.P.


This translation makes available to the English-speaking world the revised and considerably enlarged edition published in 1960 and includes the author’s revisions up to July, 1964. Quotations from foreign languages have been translated, except where brief and the meaning self-evident or where the words of the original were necessary to the argument. Where references are made to books written in foreign languages, English translations have been cited whenever available. References to the NT, always quoted in Greek in the German original, are given in English or accompanied by English translations.
As in the previous editions, J.'s aim remains the same: "to present the historical evidence as the basis for a careful exegesis of the eucharistic words" (Introduction). He continues to manifest the qualities for which he has always been justly praised: remarkable erudition, clarity of exposition, sober critical judgment, and a healthy orientation towards theology. On the whole, with some nuances, he has maintained the positions he formerly held. However, a comparison between the second and third editions of the text reveals a number of changes and modifications.

There is a discussion of Mlle. Jaubert's hypothesis on the date of the Last Supper. It is rejected as "unfounded" (trans. of "phantastisch"; pp. 24–25). A good deal of space is given to the rejection of K. G. Kuhn's theory of the possibility that the Essene meal may have influenced the form of the early Christian meals and the report of the Evangelists (except Lk) about the Last Supper (pp. 31–36). The consideration of the contribution of astronomy to the solution of the question of the time of Jesus' death, already discussed in the previous edition, is now marked with greater reservation in regard to O. Gerhardt's testimony. It is judged that "astronomical chronology leads unfortunately to no certain results" (p. 41). The possibility that the Essenes prove the exception to the general custom of drinking only water in everyday life is treated. No certain conclusion can be drawn, since tiroš, an ingredient of the daily ceremonial meal, does not necessarily mean wine (pp. 51–52). More than ever, the identification of the Last Supper with the Passover meal is affirmed. Three new arguments and five new responses to objections are added to support this theory. Despite these new observations, however, J. concludes with more caution than before. The door is left open to those who take seriously the Johannine chronology and only recognize in the supper of the Synoptics a "passover atmosphere" (by anticipation; p. 88).

A new chapter is added which amplifies some remarks of the previous edition: "The Influence of Worship on the Transmission of the Eucharistic Texts" (pp. 106–37). The reader's attention is called to the sections dealing with the Johannine version (Jn 6:51c) of Jesus' words of interpretation spoken over the bread (pp. 107–8; cf. p. 199), the separation of the Eucharist from the meal proper (pp. 115–20), the primitive form of the Christian Passover, preserved by the Quartodecimans and reflected in Lk 22:15–20 (pp. 122–25), the four terms of Acts 2:42 which are referred to the primitive liturgical celebration (pp. 118–22), and the esoteric element in late Judaism and primitive Christianity which is linked to a "modified" arcane discipline in vogue as protection of the sacred formula (pp. 125–37). Of special interest
to the theologian will be J.'s view, unacceptable in the opinion of this re-
viewer, that the celebration of the Eucharist sub una was the rule in the ear-
liest period (p. 115).

In his treatment of the oldest text of the Eucharistic words of Jesus, J.
continues to maintain (especially against H. Schürmann) that the form
presented by Mk has more Semitisms and is more ancient and archaic than
Lk. He is able to cite a communication from Schürmann which states that
the latter would not now use the expression "primitive account" for the
pre-Lukan form of the Lukan text presupposed by him (p. 190). However,
Jeremías no longer ventures to suggest that Mk contains the oldest form of
the tradition. Rather he concludes that the primitive form behind the for-
mulas of Mk, Paul/Lk, and Jn 6:51c has varied from the period of the oral
tradition and one cannot even say that it was Aramaic or Hebrew. Never-
theless he argues that behind the liturgical formulas, which are in substan-
tial agreement, one can obtain a close approximation of the preliturgical
historical account and even indications of the ipsissima vox (pp. 189–203).
One of the most significant changes in this chapter is R.'s retraction of his
opinion concerning tēs diathēkēs. He formerly regarded this as a late addition,
but now admits that his linguistic objection was based on the false assump-
tion that the sequence in Greek must have been also that of the Semitic
original. Two possibilities, therefore, present themselves (pp. 194–95): the
formula to haima tēs diathēkēs (Mk) may have been a translation of the
Hebrew dam beriti (my blood of the covenant) or the Aramaic adam ḥeyami
(my covenant blood).

The final chapter, which deals with the theological meaning of the words
of institution, is considerably developed. The vow of abstinence, which was
previously discovered in Lk 22:15–18, is reaffirmed (pp. 207–18) and con-
firmed by a new argument: the practice of the Quartodecimans of fasting
for the Jews during the night of the Passover appears to have been inspired
by the example of Jesus Himself (pp. 216–18). The explanation of "Do this
in remembrance of me" is amplified. Additional material is brought to bear
on the rejection of the hypothesis that this is a formula derived from the
funeral banquets of the Greco-Roman world (pp. 238–43). And a more de-
tailed study is made of the Palestinian memorial formulae, in order to show
the relationship of the words of Christ to the biblical and contemporaneous
Jewish usages of recalling something or someone to the efficacious remem-
brance of God (pp. 244–55). The book closes with a final contribution which
deserves mention. J. notes that the last part of the hallel, which was sung
after graces at the Passover meal, was given a predominantly eschatological-
messianic interpretation in late Judaism. This exegesis is preserved in the
Midrash on the Psalms. Guided by the interpretation of Ps 118:24–29, as found in the Midrash, it is shown that the Lord's Supper was from the beginning an anticipation, or rather an "antedonation," of the final consummation (pp. 256–62).

This excellent work deserves to be considered carefully by all those who are engaged in research on the origin and meaning of the Eucharist. J.'s method and conclusions are calculated to preserve criticism from excesses and to recall irresponsible speculation, however well intended, back to a more scientific, objective approach. Despite the vast amount of circumstantial evidence which is amassed to show that the Last Supper was a Passover meal, it still remains difficult to decide between the Synoptic and Johannine chronology. Unfortunately, the conclusions reached in the rest of the book appear to depend, to a great extent, on this identification. While the sacrificial character of the words of institution is underlined (p. 222), the action of Jesus continues to be interpreted as a double simile: the broken bread is a simile of the fate of Jesus' body, and the blood of the grapes is a simile of His outpoured blood. "'I go to death as the true passover sacrifice,' is the meaning of Jesus' last parable" (p. 224). Although one may have some misgivings about the symbolism awarded to the broken bread, or even to the red (?) wine, it seems clear that the Eucharistic words and actions are a parable, or more precisely an acted prophecy, expressing the self-giving of the Servant of Yahweh for the salvation of the world. But is this the exclusive meaning of the words and actions? Is this as far as the interpretation, undertaken from a historical and literary point of view, can go in the penetration of this mystery of faith? Is this sufficient to explain the Pauline and Johannine interpretation of the Eucharist?

J. continues to propose two personal opinions in spite of the lack of success they have encountered. His theory that Jesus abstained from the meal receives additional support from the thesis of B. Lohse, which was completed under his direction. But it still remains only a remote possibility. His interpretation of the anamnesis command to mean "Do this that God may remember me, i.e., my sacrifice, and bring about the establishment of the definitive kingdom," likewise presents difficulties. This reviewer would agree that J.'s explanation ought to be integrated into an adequate solution of the anamnesis problem. Nevertheless it would seem that the discussion should be carried on further for a number of reasons (cf. H. Kosmala, "Das tut zu meinem Gedächtnis," Novum testamentum 4 [1960] 81–94), including the fact that the Last Supper was celebrated in the atmosphere of the Passover.

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*Edward J. Kilmartin, S.J.*

This is a collection of ten previously published essays, mostly scriptural, by two French professors at the Pontifical Biblical Institute in Rome. Many of the essays first appeared in periodicals or collections of difficult accessibility for Americans, and the decision to reprint them is welcomed. Of the two authors, Lyonnet is perhaps the better known because of his studies in Romans. L.'s four essays occupy about one third of the volume, and all of them deal with Paul. His most important is a study on Christian liberty and law—a very interesting essay in light both of modern demands for freedom in the Church and of the claims of some Scripture scholars that the NT leaves no room for law. L. vigorously affirms that for Paul the law of the Spirit (of life in Christ Jesus: Rom 8:2) is not just a higher or better law than the Mosaic, but one that is radically different in nature. It is not a new code of laws given by the Spirit but a free, interior principle of action. It expresses itself in love and leads the Christian to do what is right without the necessary constraint of exterior law. Yet Paul himself promulgated positive laws for his Christians. "NT morality, including Pauline morality, has nothing in common with 'a morality without obligation or sanction'" (p. 185). For Paul, however, as for Thomas Aquinas and Robert Bellarmine, this exterior law does not bring justification to the Christian any more than the Mosaic law brought justification to the Jew. The reason for such an exterior law is that men are sinners (1 Tim 1:9); their abuses need to be corrected and they need to be reminded. And for the just man, this law aids his conscience sometimes dulled by human weakness. If this exterior law is without relation to the interior law of Christ, it is but an empty observance. L.'s evaluation of Paul's thought contains all the principles for correcting overlegalism without fostering a twentieth-century antinomianism.

Another of L.'s essays, one on the vocation to perfection, shows that for Paul all Christians are called to perfection. Therefore, when in 1 Corinthians he seems simply to tolerate marriage, he is not holding up virginity as a state of perfection. Virginity and marriage are only means to perfection, i.e., to a life of love. Virginity is a more apt means if one is called to virginity by the Lord (p. 238). Still another essay discusses Paul's attitude toward the things of this world. A passage like Col 3:2, "Set your minds on the thing that are above, not on things that are on earth," if read in context, is not an instance of despising the secular. In speaking of the "things that are on earth," Paul is condemning a series of sins. Any blanket condemnation of
this world is ruled out by Paul’s contention that “love lasts” (1 Cor 13:13),
that the body will be raised up, that all things will be subjected to Christ
(15:28), and that all creation groans for redemption (Rom 8:22).

I. de la Potterie has devoted much of his writing to Johannine themes, and
of his six essays in this volume two are concerned with John and three with
1 John. In an analysis of Jn 3:5, he maintains that the primitive text men­
tioned only being begotten (or born) of Spirit, and that the phrase “of
water” was added subsequently. The original reference was to birth to new
life by means of faith and the action of God (= “of Spirit”); then Christian
practice (flowing from Jesus’ will) related this life to baptism (= “of water”).
Thus the text as it now stands in the NT involves the two essentials for
birth into new life: faith and baptism.

Another article by de la Potterie analyzes the Paraclete texts of John.
The Paraclete’s special role among the disciples is to teach them. Christ is
the unique revealer, but the Paraclete makes certain that the revelation
penetrates the hearts of men and that they become witnesses of Jesus. The
Paraclete also shows the world that Jesus, who was put on trial by men, was
victorious in that trial. The exegesis of the Paraclete texts is very careful,
and the author fits them neatly into the whole of Johannine theology.

An article on 1 Jn 3:4 shows conclusively that the translation of anomia in
that verse should be “iniquity” and not “lawlessness”: “Everyone who
commits sin is guilty of iniquity, for sin is iniquity.” Here “iniquity” is an
eschatological term for the field of the devil’s activity (cf. 1 Jn 3:8: “He
who commits sin is of the devil”). The sin that is defined in terms of this
radical evil is the sin of refusing to believe in Christ. In another article, de
la Potterie argues that “the anointing” of the Christian in 1 Jn 2:20,27 is
not primarily a reference to an anointing with the Holy Spirit but to an
anointing by faith where the oil is Christian revelation. He points to a similar
usage in 2 Cor 1:21–22.

In the one non-Johannine article, de la Potterie shows that “lay” (Greek
laikos from laos, “people”) was in use in Greek long before it became a part
of Christian vocabulary. Pace many popularizers of theology, “lay” was
not originally used to distinguish the Christian (who belonged to God’s
people) from the pagan. In secular usage it distinguished ordinary citizens
from administrators; in Jewish translations of the Bible into Greek, it dis­
tinguished the profane from the consecrated and the priestly; in early
Christian usage it distinguished those who had not been set aside for the
special service of God from deacons and priests.

These essays will be of primary interest to the biblical scholar. But, as Y.
Congar points out in his introduction justifying his inclusion of them in the *Unam sanctam* series, they touch on fundamental questions in Catholic life today—questions that involve all.

*St. Mary's Seminary, Baltimore*  
RAYMOND E. BROWN, S.S.


Dr. Chadwick's thesis deals with the formation of the early Christian theological tradition as a reaction against the influences of paganism, and as we find it especially reflected in the Alexandrian school. It is particularly welcome as a statement of position by a foremost canon of Christ Church Cathedral, Oxford, and from a scholar who has been the editor of the *Journal of Theological Studies* since 1954 and the Regius Professor of Divinity at the University of Oxford since 1959. Like many of the patristic scholars of the English school, C. has been attracted to the many-faceted brilliance of Origen; and thus the development from Justin to Origen was the kernel of the Hewett lectures, delivered at Union Theological Seminary, which formed the foundation of the present volume.

C. sets up a dichotomy between Justin and Celsus: Celsus' great objection, that Christianity could in no wise claim to be continuous with pagan philosophy, is fully answered in the work of Clement and Origen, in whom we find the beginnings of the Hellenization of Christianity in the fullest sense. And yet, in the Alexandrian school, we find this Hellenization subjected to opposing forces; for if on the one side we have the Stoic ethic (in Clement) and the somewhat Platonist metaphysic and anthropology, on the other we have a spirit totally opposed to Gnosticism and bound to the authority of Scripture (p. 64). In Origen C. rightly points out the "scale of apprehension" by which "higher minds perceive truths in the Bible that are obscure to inferior understandings" (p. 74). Thus Origen departs from the narrower confines of Irenaeus' theological horizon. And indeed, in my view, the key to this departure is precisely Origen's allegorical approach to the Scriptures: in his profound way he saw how the Philonic principle of the "enigma" could raise Christian theology to the heights of mysticism; it also allowed him to adopt the dual principle which C. makes the nucleus of his final chapter, "The Perennial Issue" (pp. 95–123), that is, the meaning of orthodoxy. Indeed, C. himself would seem to lean towards Origen's own solution, which consisted in agreement on a rule of faith, that is, on certain "formal credal propositions . . . in an unqualified and dogmatic form"; yet,
on the other hand, he maintains a complete openness to investigation on "the reasons and the underlying pattern beneath these affirmations" (p. 123). This all but contradictory position is indeed at the heart of Origen's system; and it is, in fact, the reason why investigators like H. Crouzel have suggested that there is, in Origen, no strict system at all. In any case, C.'s scholarly summary of Origen's position is indirectly a plea for a liberal approach to the problems of modern theology—and with this position I should entirely agree.

At the same time, it is inaccurate to picture the life of the primitive Church as solely absorbed in the brilliant pyrotechnics of the Alexandrian school. C.'s stress on this aspect of theology—and it is the intention of his lectures—should not distract us from the calmer, more continuous sacramental and liturgical life of the People of God. The aspect of debate (Celsus' attack and the corresponding replies) is perhaps too academic; but it is a cogent method of analyzing this early Christian dialectic. It is to be remarked, too, that the notes to the volume, added perhaps on the final revision of the lectures, furnish the student with valuable references and up-to-date bibliography on many of the topics touched on cursorily in the text. Occasionally C. likes the gossipy anecdote, as, e.g., the various theories about Origen's emasculation (p. 148, n. 7), or the problem of the spherical risen body (p. 151). But the contents are uniformly of high quality and on occasion add a further dimension to the text, as, e.g., the needed discussion of Origen's modification of Philonian allegory (p. 157, n. 13) which fills out the briefer treatment in the body of the lectures.

In summary, C.'s monograph is a brilliant foray into the dark recesses of embryonic Christian theology; and yet, his final conclusion, after so clear an exposition, remains strangely ambiguous. In his final paragraphs, after explaining with some sympathy the two-pronged attitude of Origenism, he accuses Origen of being ultimately "illiberal, world-denying, and ascetic"—as though this would negate Origen's positive achievement—and feels that he "remains a perennially enigmatic and embarrassing figure in the history of Christian thought" (p. 123). He explains this by alleging that it arises from our constant questioning of Origen's orthodoxy—a position which I should have thought foreign to the true patristic scholar. In any case, C. concludes on a strangely disturbing note, "What is the essence of orthodoxy?" This is a question which, one feels, has slightly marred the fine texture of the work, suggesting a lightness and a skepticism which I am sure was not intended. The volume concludes with a select topical index.

Fordham University

HERBERT MUSURILLO, S.J.
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were in most cases of secondary importance. R. also proffers evidence and arguments to show that Eastern dualist elements were not imported into the West until the period of the Great Reform was practically over, and that religious phenomena in the Early Middle Ages which at first sight seem to resemble Eastern dualism are better understood as extremes of Christian puritanism, without direct and continuous relationship to later movements such as Albigensianism. The most successful corrective function which R. performs is perhaps to balance the picture of medieval dissent as we most easily come upon it, i.e., in standard histories of philosophy. By allotting only a few pages to Abelard and the controversy on universals, R. *in actu exercito* makes the point that the intellectual and religious history of the Early Middle Ages is by no means exhausted by a study of the philosophical disputes.

The book has a good index and, by way of extensive footnotes, a comprehensive bibliography. A few typographical errors were not corrected (e.g., pp. 7, 149, 150, 193, 251, 274). The Center for Medieval and Renaissance Studies of the University of California, Los Angeles, is to be congratulated on this book, the first in its proposed series of studies.

Harvard Renaissance Center, Florence

JOHN W. O'MALLEY, S.J.


In view of the fact that Vatican II dedicated so much effort to setting Catholic ecclesiology in proper perspective, this distinguished work by a renowned scholar arrives at the right time to re-evaluate the encounter of Hus's ecclesiology with that of medieval theology. Its value is augmented by the fact that the view of a historian is integrated with that of a theologian. To show the development of Hus's thought, Prof. Spinka scrutinizes all pertinent treatises written by Hus from the beginning of his career as a reformer. He emphasizes the essential unity and continuity of his ecclesiology, in contrast to his enemies' claim that he changed radically after 1412 when he published his *De ecclesia*, which eventually became the very crux of his indictment.

The first seven chapters serve to identify all the involved factors, the atmosphere, the prevailing mentality, and the influences which set the stage on which the drama of Hus evolved. The last three chapters are concerned with the central problem, Hus's concept of the Church. Here one may say that S. assumes the dual role of faithful interpreter and competent theologian. It is not an easy task to translate medieval thought into terms of modern understanding by grasping its proper meaning without much
post-factum deviation from it. This S. does quite successfully. In fact, the thought of Hus is delineated not only in great detail, but with an obvious command of its distinct and pertinent medieval theological terminology. Despite the fact that S. tries to be unbiased, he generally chooses Hus as the one who holds the correct view. There is no doubt that Hus's theological views were heretical—if and when taken objectively in the spirit of the time—despite Hus's personal view to the contrary.

A problem remains to be solved: whether the much-needed reform of the Church at that time did not push Hus to become a radical to the point of isolating himself from the others only because there seemed to be no other way save that of Wyclif to ultimately effect this much-desired reform. It is in this light that we may understand the unquestionably sincere concern of Hus for the Church—a concern so characteristic of Hus, similar to all the great reformer saints of the Church's history. This concern may also be found behind his persistent faithfulness, so much admired by everyone who knew him as a man who stamped history with the motto "Truth conquers all." Because of this, one can explain the subsequent conflict between Hus's realistic evaluation of the then corrupt Church and his idealized, pure Church of Christ. This conflict made him a thinker ahead of his time. He became the victim of personal conviction in the sense that he did not feel inwardly that he was a heretic, despite the fact that he had to be—as he was—judged as such in the public conciliar forum. Evidence of this may be substantiated by another case, repeated just a year after the death of Hus, when Master Jerome of Prague attempted to follow the path of Hus and arrived at the same verdict on May 30, 1416.

Hus's determined involvement in the reform of the Church is the most fascinating and the most sympathetic part of his historical profile as the man who had the misfortune to have an ecclesiology which was irreconcilable with that of the leading theologians of the Church. For Hus, the Church was a spiritual entity, the fellowship of the saints, the Mystical Body of Christ. Membership in it depended on God's election, not man's choice, a view which was certainly resented in his time. His federalist theory of the Church, which in effect denied the primacy of the Roman Church and logically implied the view of the invisible Church over all visible Churches, had to be utterly repulsive to the pretensions of the Roman Church. Here very emphatically the Church in her divine design as historical society is confronted with an idealized concept including its content as the kingdom of God.

These and other views, which are logically summarized in S.'s excellent conclusion, attest to the fact that Hus stood on the threshold of the new era
which, within a century of his death, eventuated in the Reformation. That era repudiated much of his medieval heritage, but it also further developed and amplified the forward-looking elements of Hus’s thought. It is unnecessary to point out that, due to the absence of religious freedom in medieval theology, this forwardness of Hus had to result in conflict. It is hoped that, with the present post-Vatican conciliatory assessment of differing views and the current spirit of theological forwardness, Hus may be found to be a precursor of many of these views, especially since his priestly life and his personal integrity offer an edifying example frequently lacking in many other reformers. This is definitely a book to read, and both historians and theologians can enrich themselves by the masterful coverage so carefully provided by Spinka, whose reputation on Hussiana has been abundantly assured by several previous works. As the Czechs never reconciled themselves to the verdict of Constance, it is also hoped that this contribution may be another step toward Hus’s eventual vindication by the Church, from whose verdict Hus appealed to Christ—an appeal which could be answered definitively by the Church of Christ.

Rosemont College, Pa.  

LUDVIK NEMEC


Norman Sykes was the chief representative of the evangelical school of Church historians in England over the last forty years. He died as Dean of Winchester, after years of teaching at Cambridge, and this volume, which might have been a Festschrift, comes as an epitymbion from some of his former pupils and friends. One of the editors contributes a brief appreciation of Sykes as historian, and there is a bibliography of Sykes’s books, articles, and principal reviews. The nine essays range from Dean Colet in the sixteenth century to R. W. Dixon in the nineteenth. Sykes had made the period from William III to George III his own, with his monumental life of William Wake and his early work on Edmund Gibson, and it is on this period that the editors themselves have written, Bennett on William III and the bishops and Walsh on the evangelical revival. There is also an essay by R. W. Greaves on Warburton, a minor figure of the eighteenth century, who defended the alliance of Church and state and who may have influenced (by repulsion, not by attraction) the makers of the American Constitution in their desire to prevent the creation of an established church after 1776. T. M. Parker of Oxford leads off with an essay on Thomas More’s Utopia,
agreeing with Chambers that the aim of that work was to present a natural-theology republic; that Utopians should practice euthanasia is but an illustration of the fact that the knowledge of the natural law in its remoter applications is not perfect in man when he is left without the aid of revelation. Dean Colet's idea of law, which is discussed by H. C. Porter in the next essay, was the very opposite of the Utopian; the law of God, shown forth in Christ, is perfect, but human law is a disaster. Property is a consequence of sin, and Denis the Areopagite has shown that it is an unworthy thing that human reason should be mixed up with divine revelation. What might have remained an academic debate between More and Colet was translated into action when Henry VIII's vagaries offered an occasion.

Sykes made a notable contribution to the study of the Elizabethan religious settlement with his *Old Presbyter and New Priest* (1956), and an essay by W. Cargill Thompson on the Elizabethan debate about episcopacy follows the line laid down by Sykes; the earliest Anglican divines had no scruple about apostolic succession or the necessity of bishops, and the first really High Church notions were imported by an exiled Dutchman, Saravia. Matthew Parker in 1560 was prepared to discuss with Calvin a scheme of uniformity for all reformed churches, but said that the English preferred to keep to episcopacy, since they derived it from Joseph of Arimathaea. Jewel, Bishop of Salisbury, and Pilkington of Durham both regarded priests and bishops as on the same level. This fact has to be borne in mind by anyone who wants to interpret the ordination service as given in the Ordinal then in use; for a Catholic reader, this is the most important essay in the book.

A study of the collapse of militant Puritanism (1658–60) by G. R. Cragg is of interest as bringing to light some aspects of the English character, where the stream of Puritanical zeal for morality can be seen at times to run so strongly and then almost to disappear, as if it would imitate the fountain Arethusa. The essay by J. H. Kent on the Nonconformist conscience as manifested in Hugh P. Hughes at the end of the nineteenth century is another study in the same phenomenon. Hughes attacked what he called the public moral aspects of the Parnell case and thus opened the way to a breakup of the alliance between Irish Catholics and English Radicals which had lasted since the days of Daniel O'Connell and which had been founded long before that by the Declaration of Indulgence issued in 1688 by James II.

The final essay, by Gordon Rupp, is on Hopkins' friend R. W. Dixon, who from his vicarage in Cumberland was able to issue six great volumes of *a History of the Church of England from the Abolition of the Roman Jurisdiction* (1874–1900). Dixon has certainly charmed Rupp, and if his essay sends
more readers to Dixon, this volume will have justified itself. Dixon proposed to put a mention of Hopkins’ poems as a footnote to his account (under the year 1540) of the origin of the Jesuits. “You may think it odd for me to propose to introduce you into the year 1540, but I know how to do it.” Later Dixon wrote to Hopkins that in his mention of the Jesuits “I have tried not to be offensive, though I have been, as I think, too free and what may be called hoity toity. I hope to make amends, if I can live long enough. . . .”

Farm Street, London


Fr. Francoeur is a professor of biology at Fairleigh Dickinson University and executive co-ordinator of the American Teilhard de Chardin Association, and it is the Teilhardian hypothesis of cosmic evolution which keynotes the perspectives of this book. Confronted with the reluctance of many Christians to accept an evolutionary world vision because of a theological allegiance to an antiquated cyclical view of time, F. attempts to arrange scattered details and insights of experts in science, philosophy, and theology into a harmonious world picture which might make sense “to any person living in this post-Darwinian world.”

The first half of Perspectives sets forth the issue confronting contemporary Christians, the historical reasons why the evolutionary Weltanschauung appears to oppose religious belief, and the main lines of a plausible resolution. At the conclusion of this section F. summarizes his thought: (1) the evolutionary character of our universe, our world, and man is an undeniable reality; (2) the cyclic world vision is contrary to modern scientific knowledge and the whole biblical foundation of the Judeo-Christian view; (3) modern science has faced the evolutionary dimension; our philosophy and theology have not; (4) this can be remedied by the application of the Christian evolutionary world view of Pierre Teilhard de Chardin.

F.’s scientific support for the first conclusion may seem to many to be far too sketchy to carry the weight of “undeniable reality.” Cosmic evolution does, indeed, receive powerful convergent support from almost every department of science, but because of the tremendous range of F.’s project, he can only treat seriously the conclusions of paleontology and vaguely hint at a few other sources of evidence. For example, cosmogenesis, the origin and unfolding of the universe as a whole, receives three pages of such facile, popular description that no one could accept this as scientific evidence for the undeniable fact of cosmic evolution.
Much is made of the observation that the cyclic world view of Christian philosophical and theological traditions based upon Thomas Aquinas, and through him upon Aristotle and Plato, is responsible for contemporary reluctance to accept an evolutionary world-vision. F. also claims that this cyclic view of time is contrary to the Judeo-Christian view. The fact that the cyclic notion of time flourished very well in the Judeo-Christian tradition for centuries needs explanation. The author also admits that the “pulsation hypothesis” of scientific cosmic origin and process is quite consistent with an eternal universe, “a belief which Thomas Aquinas found in no way contradictory to the Christian revelation.” Yet, is not the “pulsation hypothesis” another form of cyclic cosmic process? If it is an evolutionary view of cosogenesis which is quite consistent with Aquinas’ thought, then how can the Aristotelian-Thomistic world view be totally antievolutionary and the cause of the contemporary dilemma, as the author repeats throughout his book? The serious reader might wish that F. could have taken time to support his assertions in this section with more critical care. However, for those who find no difficulty in accepting a cosmic evolutionary view, the need for a fourth-dimension (evolutionary) philosophy and theology is evident. The Teilhardian hypothesis may very well meet that need. This is the burden of the second half of the book.

The problems which bring evolutionary science and Christian belief into apparent confrontation are these: (1) the biblical account of creation; (2) the nature of man as both animal and spirit; (3) the Christian belief in a paradise state of man, his fall, and original sin. Making very helpful distinctions between the methods of science and those of theology, F. attempts to show that with careful application of Teilhard de Chardin’s thought and recent biblical research, open confrontation of cosmic evolutionism and Christian thought can be obviated.

Invoking Teilhard, F. shows that polygenism (many Adams) is favored by scientific anthropology because evolutionary science deals only with populations, whereas theologians, following *Humani generis*, have inclined towards monogenism because of the biblical account of Genesis and the Church’s teaching on original sin. Biblical research since *Humani generis* (1950), however, reveals many hypotheses of interpretation of the creation account and references to original sin which would equally allow for a polygenistic origin of man. Here F., drawing heavily upon Teilhard, de Fraine, Lyonnet, Smulders, Dubarle, Faudel, Schoonenberg, Brentjens, Troisfontaines, and others, contributes most valuably to the cause he champions—a Teilhardian resolution of basic theological issues. The power of this section resides in the creative exploration of Teilhard’s views, especially in re-
thinking Christian ideas of the creation of man and the fall in evolutionary terms. The weakness of this section—indeed, of the entire book—is its facile and uncritical presentation of difficult and important philosophical and theological issues.

This is a time of much-needed and long-neglected research and revamping of traditional views in the light of contemporary experience. Perspectives stands solidly as a contribution and incentive to engage in that arduous task. But so broad a scope and so uncritical a treatment limit its usefulness. To those already initiated into evolutionary thought, the professional work of Teilhard, of Scripture scholars, and of scientists whose insights are found in this book are now available in necessary depth. F.'s notes and bibliography are valuable here. But to the uninitiated, the cursory outlines will be interesting but bewildering. In the midst of research hypotheses, provisional theories, and courageous attempts at a synthesis, what is to be regarded as reliable? What is the critical value of these new ideas about original sin, the nature of man, and creation? Research, imagination, and extrapolation are absolutely essential, but the results must stand the critical test of professionals before they are placed before the public as "a summary and synthesis of the state of our knowledge today in all its aspects, scientific, philosophic and theological" (p. 1).

Aquinas Institute of Philosophy
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RAYMOND J. NOGAR, O.P.


These two essays, "The Present Christ" and "The Historical Christ," which originated as lectures delivered by Bonhoeffer at the University of Berlin in 1933 and have been reconstructed from students' notes by B.'s friend Eberhard Bethge (which explains a marked succinctness of literary form), give an entirely new perspective to the prophet of "radical theology." If he was much later to advocate an end to religion, this was not to involve any repudiation of Christology. It is the historical orthodoxy that is most immediately apparent in these pages, but Edwin Robertson's helpful introduction draws attention to the clues of what is to come. B.'s recurrent theme of Christ's self-concealment points to a parallel concealment of God: i.e., now that the world has come of age, God "takes refuge" in ultimate questions (p. 15). Religion and Church are so structured that the very clarity of their disclosure of God and Christ is unavoidably a falsification. The genuine Christ lies hidden beneath His own profound and mysterious
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humiliation, which, as true concealment, seemingly goes far beyond any interpretation that contemporary exegetes (e.g., Piet Schoonenberg, S.J.) would give to the biblical kenosis.

These studies are entirely undocumented—which leaves the accuracy of their scholarship somewhat open to question, though perhaps it would be fairer to say that B. deliberately intended to bypass all attempt at such authentication in favor of a critical and creative development of his own insights and vision. The latter are frequently brilliant, presented with a compelling urgency, and the most valuable contribution of the book; yet even these suffer from an indulgence in comparisons, juxtapositions, dichotomies, etc., that are very often overly facile and arbitrary, culminating too frequently in the sweeping statement, as, e.g., that all liberal theology, including that of Schleiermacher and Ritschl, must be seen in the light of Docetist Christology (p. 83).

The question posed in "The Present Christ" is central to all of Christology: who is Christ? The quest is for the person; to be a person is to be present; Christ is thus God pro me. He is present as Word, Sacrament, and Community—and in human existence, history, and nature. This presence as an existential summoning to decision suggests some of the recent writing of Ernst Fuchs, and is closer to Bultmannian "immanence" than to Barthian "transcendence." B. is decidedly disinclined to see this encounter in existential time (i.e., in time as something historic rather than historical) as reaching through and terminating at a God in se; for him, to attempt to define God independently of men is to suppose God as an idea (p. 79). In much the same vein, he sees it as a tragic dislocation of the question to ask what or how Christ is, whether in terms of the union of the natures or the earthly "ambiguous" works of Jesus. But if the Person can reveal who he is, why must this exclude any awareness of the natures personified? Is it even possible to experience the Person otherwise than through the natures? And why might not the revelation be precisely in and through earthly events? No clue is offered as to why faith might not supply the interpretation of the event as well as of the Person. This leads to the question as to why it is necessary to locate the saving message of God in any historical event at all. Here, too, is it possible to encounter the mystery of person otherwise than through the "sacramentality" of spatial and temporal action? What B. is recoiling against, of course, is any representation of Christ as merely a force within history; but he is equally discontent with a presence of the risen Christ who stands somehow outside of history while continuing to operate upon man, thus rendering Himself present in a specifically sacramental way, through the retrieve in faith of events historically past.
"The Historical Christ," by contrast, is developed entirely within the framework provided by the history of dogma and the tensions of opposing heresies: Docetist and Ebionite, Monophysite and Nestorian, subordinationist and modalist. The investigation is not historical, centering rather upon the inner intelligibility of these modes of thought. There is a welcome sense of the meaningfulness of dogma here, yet for B. all dogmatic formulations are purely negative; i.e., as arbitrations of disputes conducted in the very terms of the dispute, they cancel out the very terms used. Chalcedon is thus seen as prohibiting the objectifying categories of "nature" and "hypostasis." The problem here once again is whether it is possible for the human intelligence to give assent without some intelligible content. This is not to question adherence to a person in real experience (e.g., worship) or in deployment of the conative powers (e.g., love); the concern is rather with intelligence in its own specific order.

Ultimately B.'s Christology is not far removed from that of classical Lutheranism: the corruption of sin is nearly total for fallen man; assuming such sinful flesh, Christ Himself becomes the "Unrighteous One." Yet the believer surrenders to Him "even when this seems against all sense" (p. 115), for "He, not the likeness of flesh, is without sin" (p. 113). It is here that B.'s own faith lies—at the very boundary of human existence, ambiguous, disconcerting, deeply religious; here too lies the power, if not the clarity, of his thought.

_Dominican House of Studies_  
_Washington, D.C._


Since World War II, especially in the fifteen years since the proclamation of the dogma of the Assumption, numerous books and articles dealing with the theology of Mary have issued from both Catholic and Protestant presses. The most important of these have been admirably summarized in Fr. O'Meara's book. Intended for the general ecumenical public, his presentation is orderly and clear, while the ease and sureness with which he goes about his task testifies to his mastery of current Marian literature, which has been conveniently listed in the bibliography.

As Cardinal Bea has said, any serious talk about Mary invariably leads to the key issues that divide Christians. It is not surprising, then, that this book time and again touches on such root problems as Scripture and tradition, the development of dogma, and the relative emphasis to be put on the
“events” of revelation over against the “dogmatic formulation” of the meaning of the events. Predictably, the reader’s attention is kept focused on grace, on the respective role of God and man in the work of redemption, and on the function of the Church in God’s plan.

First of all, O. gives a brief survey of Catholic Marian theology, but with the Protestant listener always in mind, explaining how devotion and theology interact and granting that, while we have no right to “pick and choose among the words of God” (p. 94), there is indeed a “hierarchy of events and teachings in the history of our salvation” (p. 95). He then traces the interesting evolution of Luther’s and Calvin’s attitude toward Mary: they rebuked the excesses of Marian devotion, but cherished the Virgin herself as the Mother of God, venerating her with special praise in their sermons (in a way, however, that is alien to modern Protestantism), without ever asking for special favors through her intercession.

Next comes a sampling of current Protestant and Catholic exegesis of basic Marian passages, selected to illustrate how a difference of attitude tends to influence our respective understanding of the texts. The Protestant exegete emphasizes “the Word conveyed individually and immediately” (p. 153), although what this means can range all the way from traditional belief in the Bible as God’s Word to the view of some contemporary theologians that Scripture is almost exclusively a means to stimulate an existential encounter with the self-revealing God. The Catholic exegete uses all the tools of modern biblical research, but puts much more emphasis on the “continuous and communal transmission of the Word in the instituted Church” (p. 153). O.’s treatment here is schematic by design; the reader who is interested in the question of Scripture and tradition should consult Vatican II’s Constitution on Divine Revelation as well as recent studies by L. Alonso Schökel and Gabriel Moran.

O. devotes a chapter to four radical theologians who have most influenced modern Protestant thought. Karl Barth admits the Virgin Birth, but maintains that Catholic theology has erred in its interpretation of Mary’s fiat, inserting creaturely co-operation in a work that is “irreversibly, indivisibly and exclusively God’s” (p. 222). Emil Brunner here parts company with Barth, rejecting the Virgin Birth as a myth that is irrelevant to contemporary Christianity, while admitting that it has, at most, some value as “a linguistic myth for safeguarding orthodox Christology” (p. 227). Paul Tillich mistrusts the NT as a historical record; for him, Mary is not the mother of God, but of the man Jesus who became the Christ. Mary is important only as one of many symbolic channels of revelation; as such, she is helpful for Catholics but not for Protestants. Rudolf Bultmann feels that what the
NT says about Mary is now outmoded and all but meaningless; what "seed of meaning" can be recovered from the Gospel myths about her is minimal.

A concluding chapter cites the efforts of Protestant theologians like Mascall, Thurian, and Asmussen in Europe and of Pittenger, Sittler, and Pelikan in America to foster "an open reconsideration of Mary in theology and worship" (p. 304). Especially interesting is the account of the renewal of Marian devotion in the spiritual life of Protestant monastic communities like Taizé and in the liturgical reform of German Lutheranism.

It is clear that O. has made a conscious effort to temper his own certainties without compromising them and to listen to what Protestants are saying about Mary; moreover, when he speaks about her himself, he tries to keep them in mind without being patronizing. In a pioneer work written over a century ago Johann Adam Mochler wrote: "I flattered myself that I might do something toward bringing about a religious peace, by revealing a true knowledge of the great dispute [that] sprang out of the earnest endeavors of both parties to uphold the truth—pure and genuine Christianity in all its integrity.... Opponents who are not conscious of having adequate grounds for opposing each other, and yet do so, must despise one another." O.'s book will help the general reader who seeks such mutual understanding to see more clearly the issues that divide Catholics and Protestants today, to evaluate soberly and accurately what theologians of both faiths are writing about our Lady. Thus, a Catholic will be cheered by Max Thurian's treatment of Mary, without imagining that it is normative of Protestant thought; Heiko Obermann's article on Mary in the *Journal of Ecumenical Studies* (spring, 1964), fair but emphatic in its insistence on the difficulties which Protestants have in understanding Catholic Marian theology, is much more representative of current Protestant thinking. Having read O.'s book, a Catholic will be in a much better position to understand Protestant reactions to the decrees of the Council, especially what the journalists and theologians are writing about chapter 8 (on Mary) of the Constitution on the Church. Finally, the general reader will learn of the renewal of Catholic interest in the patristic notion of Mary as the New Eve, which (in G. Philip's phrase) reappeared in the theological skies during the 1940's like a meteor and which burns brightly with each passing year. As New Eve, Mary is representative of the perfect Christian who places no obstacle in the way of God's operation, who responds fully to His initiative, and each of whose prerogatives is not merely a personal gift, but emblematic of what the individual Christian is now through grace or is destined to become. In this perspective, even the dogma of the Assumption, though still not acceptable to most Protestants as an article of belief, begins to make some sense to those who hitherto had
viewed it as merely the latest aberration in a "personality cult" of the Virgin that had gone entirely out of control.

O. repeatedly stresses the fact that the role of the theologian in ecumenical affairs is of paramount importance today; of course, he is right. But experience is teaching us that unless pressure is brought to bear upon the theologians from the grass roots, their efforts are much less productive than we had hoped. At the same time, it is equally true that if grass-roots cooperation among divided Christians is to get beyond an initial mood of good-fellowship, one must bring to the encounter accurate theological information and a sense of style. As a rich source of such information and as an exercise in civilized theological discourse, O.'s book makes a definite contribution to ecumenical literature and will be welcomed by all who are working for Christian unity in charity.

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In the Introduction, the noted Dominican theologian, peritus to the Dutch bishops at the recent Vatican Council, mentions that he is undertaking an appraisal of the institution and the sacrament of marriage that is fundamentally theological; nonetheless he intends to incorporate the findings of some of the social sciences which could have an influence in his Christian approach to the subject. In this volume (published in England in paperback in two small volumes) he considers the sacrament of marriage as we find it in Scripture and in the actual historical working out of the institution in history and in the Church. This endeavor is rather ambitious; consequently, only the basic issues of these considerations are treated, though rather adequately, those on Scripture being slightly more scholarly (at least from this reviewer's viewpoint) than those from history.

The work is perhaps one of the finest that we have to date on the subject, bringing to bear on its problems the mind and heart of a master theologian with years of theological research and familiarity with not only the new but also the best of the old theology. As is customary for S., his treatment is not at all superficial; rather it is quite clear and concise, adding additional insights to his over-all treatment that are not often found elsewhere: e.g., the relationship between baptism and marriage.

The present reviewer, however, did find that S. attempts to marshal his historical evolution of the institution in such a way as to support a conclusion
he has presupposed, and obviously as being the only objective one possible: that is, that the Church is attempting a rather tight control (too tight, he would seem to feel) over the institution of marriage. This control unreasonably offends the sensitivity of other religions, as well as the local governments of many countries of the world today. He attempts to show that this was not the case in the early years of the institution's existence within the Church, and therefore need not be so today. In his historical treatment he mentions that the New Testament, while showing that marriage was something that had to be entered into "in the Lord," nonetheless sees marriage as a secular reality, or a civil and family affair, with religious overtones and foundations, of course. While some ecclesiastical control was exercised in its regard, still all undue clerical and Church intervention was regarded as superfluous. He then attempts to show that the present rather tight control over the institution by the Church stems from a purely historical phenomenon, the Church of the Middle Ages, which began here as elsewhere to take over functions and duties that belonged by right to the state. It was Trent that put the final touch on Church control by legislating that the presence of a priest and two witnesses was necessary for its validity, with the exception of some few well-determined cases. Canon law then fossilized this status and approach. Today such a status of affairs presents serious embarrassment for any Catholic who wishes to engage in the ecumenical movement.

What S. claims about the historical overview of marriage may be quite right; but the present reviewer, having worked with some of the documents in his own work on matrimony (The Sacrament of Matrimony: A Dogmatic Study [Milwaukee, 1964]), feels that S. has put his case rather strongly—in fact, far too strongly. The religious overtones of matrimony seem to be quite strong in these documents, and what was mentioned by both Leo XIII and Pius XI in their encyclicals on marriage still seems to be quite accurate—that there is something essentially sacred and therefore symbolic in marriage. Marriage has always presented something of a divine mystery. This is not adventitious, having come in only with the advent of Christ; it is, rather, innate in the institution, having been given to it by its author, God.

With this personal background it would seem that some reservations ought to be made about S.'s interpretation of some of the historical documents. At any rate, it would seem that at least another view or interpretation is possible. And I would question whether this rather new interpretation of the history of marriage is as objective as it is made out to be. It might be somewhat slanted in view of some of the well-known preoccupations no doubt bothering the author and many other theologians writing from the Low Countries these days. While there are many historical reasons for Paul's
thinking on not only marriage but many other topics (e.g., virginity) about which he writes in his letters, still they are inspired and contain many points of doctrine that are not simply relative to his own times. They pertain to that deposit of faith about which he speaks to Timothy, and we must preach them and teach them when this is convenient and when it is not so convenient.

At any rate, anyone reading this volume will have opened up for himself many new perspectives in regard to one of the most absorbing of the human problems of our times. We await with anticipation the appearance of several other volumes which will perhaps clarify some of the thinking in this work: his doctrinal approach or theological synthesis on the same subject, and a volume on the religious life, promised by both author and publisher some time ago.

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In previous reviews of the new English translation of the Summa, note has several times been made of the qualities Fr. Gilby brings to his task, whether as translator or as commentator in notes and appendixes (cf. THEOLOGICAL STUDIES 26 [1965] 135–38, 465). These qualities are much in display here, in the translation itself, in the footnotes which deal both with the thought and especially with the meaning and translation of technical Latin terms, and above all in the nineteen appendixes (pp. 121–91) in which G. moves from the place of this treatise in the Summa through an extended general characterization of Thomist moral theology to a consideration of the usual aspects of moral action.

G.’s volume is nicely complemented by a new volume in the Editions du Cerf Somme théologique (formerly called the Revue des jeunes Summa), which covers the same ground. Fr. Pinckaers presents these questions as the second part of the treatise on human acts (for the fine first volume, cf. Theo-
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Logical Studies 24 [1963] 167), while the English Summa gives the heading “Human Acts” only to questions 6-17 (Vol. 17, not yet published). P.'s “Notes explicatives” are numerous and full (pp. 155-214); the “Renseignements techniques” are represented by one lengthy essay (pp. 215-73) on “La nature de la moralité: Morale casuistique et morale thomiste,” divided into a presentation of “La conception casuistique de la moralité” (pp. 215-35) with its stress on conscience and obligation and its setting of law and liberty over against each other, a few pages on “La révolution occamiste” where P. sees a decisive shift in moral thought, and a presentation of “La conception thomiste de la moralité” (pp. 239-73).

G.'s and P.'s volumes are complementary in a more than material way. Differences in style and in organization of material do not hide a notable agreement on the basic character of Thomist moral thought and on the placing of accents. G. does not try, for example, to show, as P. does, what St. Thomas' moral theology is not, but he evidences the same evaluation, partly by his positive presentation, summed up abstractly when he says: “the four Questions here presented compose only one section of St. Thomas’s theory of morals [one must, for example, look back to the foregoing examination of the conditions of responsible activity, and forward to the discussion of the virtue of prudence];... a theory of morals is part only of his moral theology [one must, for example, integrate this section of the Summa with the treatises on the theological virtues, especially charity];... his moral theology is part only of the science of Christian theology, or sacra doctrina, which is first of all about God himself, then his creatures, and then their acts as leading to him” (p. 130); partly by the reduced place which he shows conscience to play in Thomist moral theory (Appendix 15, pp. 180-83) and by his remark, in passing, “It may be doubted whether ‘obligation’ represents a specific interest for St. Thomas” (p. 124, note 23).

Volume 42 by Fr. Ross (with an appendix on St. Thomas’ sources by P. G. Walsh) is best read in continuity with Vol. 21, on “Fear and Anger,” which has already appeared (cf. THEOLOGICAL STUDIES 27 [1966] 284-85). This section of the Summa is rich in its implications for Christian life, and it is a bit disappointing that Fr. Ross has not chosen to synthesize some of this wealth in the form of appendixes (there are none except the one on sources).

Volume 60 contains the final questions written by St. Thomas for the Summa, the incomplete treatise on penance (the present translation will not include the Supplement). The three appendixes supplied by Frs. Masterson and O'Brien (on the matter of the sacrament of penance, the virtue of penitence, and the sacramental grace of penance) suggest a few remarks.

What is said in the first appendix (pp. 175-79) about the acts of the
penitent (interior acts, exteriorly expressed) as quasi matter of the sacrament and consequently as part of the sacrament as cause of forgiveness leaves some obscurity. While there is an obvious difference between the matter of a sacrament like baptism and that of penance, too much seems to be drawn from the difference here. Even in sacraments using some material object, the materia is not, e.g., water, but the pouring of water on someone (as St. Thomas insists in 3, 66, 1). What is said on p. 178 about penance can, consequently, be applied to such sacraments as baptism too: “There is a definite sense in which they [the acts of the penitent] bestow upon the absolution some of its sacramental signification. They themselves signify the co-operation, the willingness to be forgiven, that the penitent brings to the sacrament. . . . Thus the priest’s absolution is given its full meaning in this exchange by being joined with them. He pronounces words of forgiveness upon a penitent, for those sins by which the penitent has alienated himself from God, from which he now turns, wanting to be reconciled and to atone.” But the same can be said of baptism, confirmation, etc. The acts of the recipient (his active submission to the sacrament) signifies his intention to receive the sacrament, and must signify, if the sacrament is to be fruitful for an adult, his faith, repentance, etc. Pertinent here is what St. Thomas says in the De forma absolutionis poenitentiae sacramentalis: “In baptismo etiam verba prolata super aquam tantum non faciunt sacramentum, sed super aquam adhibitam baptizato, quod totum est loco materiae” (ed. R. A. Verardo, O.P., Opuscula theologica 1 [Turin: Marietti, 1954] 179, n. 708; italics added).

In any event, the minister alone represents Christ in this sacrament as in the others. If the penitent’s acts have a causal role, the latter must (within the usual Thomist perspective) be differently evaluated than that of the minister’s action. The passage to which the appendix refers (84, 5 c) suggests that there is a difference.

Apropos of the third appendix on the sacramental grace of penance (pp. 185–89), with its paragraph on the res et sacramentum (pp. 188–89), one would expect, not necessarily a defense of St. Thomas’ view on the res et sacramentum, but at least some indication of what role, if any, is played by reconciliation with the Church in St. Thomas’ thought on this sacrament.

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Anyone with a serious interest in liturgy, whether personal or pastoral, should read this book. It is sane but not stodgy, straightforward but not
simplistic, and a good example of the old idea that speculative theology, if rightly done, is the most practical of sciences. It is written with clarity and without the horrible jargon that has become a blight upon much of contemporary American theological writing, produced as it is under the influence of ponderous German and Dutch thinking and under the additional influence of poor translations; A.'s original text (not yet published) is in French, he always writes with lucidity, and he has been well served by his translator. The book is, further, richly detailed, balanced, provocative; remarkable, to a Catholic, for its closeness to a well-grounded Catholic theology of liturgy, closer indeed than A. realizes at certain points where a failure of communication prevents his grasping genuine Catholic thought (the failure is in no small measure ours, for our formulas have often betrayed our true meaning); remarkable also for its frank critique of Protestant positions, whether polemically or theologically determined, e.g. (to choose a few points at random) the Protestant unwillingness, where it exists, to make the Eucharist (for A., this means Communion) the center and focus of cult, a distrust of image and symbol, and the tendency to think of forms of worship as "only questions of form."

It would be impossible to go into a detailed consideration of the book. I shall simply indicate its chief contents and make some remarks on a few points, especially where A. feels obliged, implicitly or explicitly, to note his disagreement with Roman Catholic thought.

The book has two sections, corresponding to those indicated in the title: "Problems of Principle" and "Problems of Celebration." The five chapters of the first section cover the following ground: (1) Christian cult as recapitulation of the history of salvation: by this A. means, concretely, an anamnesis of the past work of Christ, a participation in the heavenly liturgy, a prolepsis of the kingdom; (2) cult as epiphany of the Church as baptismal, nuptial, catholic, diaconal, apostolic (missionary) community; (3) the cult and the end and future of the world: cult as threat to the world (a challenge to human righteousness; a prelude to the Last Judgment), but also as promise for the world (as vicarious worship for the world; as expressing the mystery of creation to which the world does not respond); cult not primarily an evangelization, yet a great evangelizing force; (4) approach to forms: their necessity and limitation; the domains of liturgical expression; discipline and liberty in liturgical expression; (5) necessity of cult (because established by Christ; because the work of the Spirit; because a realization of the process of salvation; because the kingdom is not yet fully here) and the usefulness of cult (pedagogical, sociological, psychological). This outline of main topics hardly begins to suggest the wealth of comment and observation contained
in this first section, for under each heading listed there is a closely reasoned development, without padding or rhetoric, in which various lines of thought are succinctly opened up. For example, under "discipline and liberty in liturgical expression" (a subheading of chap. 4), A. develops, as the first two of four points, (a) the norms of liturgical expression: fidelity to the Bible and the limits this fidelity suggests (basically, that the liturgical assembly must be convoked in the name of Christ, to celebrate His victory and invoke His presence; and, making this basic requirement possible: that the liturgy must enable the faithful to persevere in the teaching of the apostles and to communicate in the Body of Christ; it must gather up the prayers of the Church; it should be an assembly of men committed to a common way of life), but also respect for tradition, for in cult we are part of the Church of all times and places, and this community binds us to respect liturgical tradition (this respect implies gratitude to God for His past teaching, inspiration, and guidance of the Church; a freedom with regard to this tradition, in the sense that we are not bound to preserve what is obsolete but to repeat in a way suitable to us what our fathers in the faith did; an understanding of liturgy in the perspective of Christian unity and therefore of love; a bulwark against a clericalization of cult, since the congregation is not abandoned to the whims of the minister); (b) conditions of liturgical formulation: intelligibility, simplicity, beauty.

The second half of the book, "Problems of Celebration," likewise has five chapters, which correspond pretty much to each of the five chapters of the first half. The topics covered are: "The Components of the Cult," "The Participants in the Cult," "The Time of the Cult," "The Place of Worship," and "The Order of Worship." The reader is warned by A.: "Problems of celebration are to be discussed, and we shall certainly be dealing more with precise and practical problems than in the first part. But, since this is not a liturgical laboratory, even here we shall have to remain within the bounds of theological study" (p. 127). The prospective reader should not be disheartened at this, as though it meant a vague and impractical approach to practical problems; on the contrary, it means that the discussion of these problems is controlled, as it should be, by theological considerations and not by the shibboleths of "being up-to-date," "modern man," or "adaptation." The reader may not accept all of A.'s practical applications, but he will at least be stimulated to think about these problems. One conclusion A. draws from the history of Sunday, and also from his insistence in the first part of the book (pp. 57-61) on the necessary distinction between the sacred and the profane (not to be confused with the sacral and the secular), is that the Eucharist should be celebrated only on Sunday and not on the
other days of the week. It would be of interest to see the reasoned reactions of Catholic liturgists to this point and to see how they would defend (on the assumption that they would) a daily Eucharist, while not jettisoning in the process the principles A. has rightly proposed. A couple of further points, once again chosen at random, on which it would be of interest to get an informed Catholic reaction, would be: that only the baptized should be present at the Eucharistic liturgy, as distinct from the liturgy of the word (p. 45 and chap. 7); that the position of the celebrant should suit the kind of liturgical activity he is engaged in ("facing the people to absolve, to read, to preach, to celebrate the Eucharist [which for A. is a Communion service], to give the blessing; with his back to the people when he prays in the name of the people [and, one might add, in the logic of this position, when he engages in that Eucharist prayer which is the sacrifice]"); p. 95); that free prayers by the celebrant, theoretically justified, often "spring more from pastoral pride or clerical pretension than from an obedience to the Holy Spirit," and that the congregation ought not to be expected "to join in the individualistic caprices of the minister" (p. 105). A. has an aside, only remotely connected with his main line of thought, but which I found intriguing and would like to hear discussed by NT scholars as a genuine question and not as an uninformed opinion to be rejected a priori: "I must frankly confess that I have never yet found an argument which really convinces me, on historical and psychological grounds, that the apostolic Church lived in the expectation of an imminent parousia" (p. 228).

I have made it clear by now, I hope, that I think this a first-rate book. The following remarks, therefore, clearly do not imply any radical dissatisfaction with it. There are, inevitably, a number of points on which a Catholic reader can only regret that all the ecumenical dialogues have not made clear the meaning of certain Catholic dogmas or universally held doctrines, not gotten across a Catholic theology which is both solidly traditional and speculatively responsible. One fundamental point on which I think that discussion with A. would bring out a greater continuity between Catholic thought and his own than he is aware of, concerns sacrifice. For A., the Eucharist means Communion. In two places he gives his understanding of the term "sacrifice" as it could be applied to the Eucharist. The first I find unclear, for "what might be called [the] sacrificial element of the cult" is described as "the means whereby the Church receives grace and responds to grace" (and this element is regarded as reformable), yet a moment later A. speaks of the (nonreformable) "sacramental aspect of the cult, the means of grace, what the Lord has instituted as the vehicle of grace—the Word and the sacraments" (p. 106; italics mine). At a later point, a note more familiar
to Catholics is struck when A. says: "in the Eucharist he [the communicant] is called upon to give himself in turn... But to understand this, we must admit the presence in the Eucharist of a sacrificial element... The Eucharist is not merely a 'mass' as the Word is a 'mass' (i.e. an endowment with spiritual strength and benediction to be sent out into the world in the name of the Lord). It is also a service in which we are dedicated to present ourselves to Him as a holy and lively sacrifice, praising and blessing Him by the gift of ourselves" (pp. 156-57). A. immediately makes it clear that for him this sacrificial element is found in Communion, as indeed it is, though not exclusively; but there is here, obviously, especially since "Communion" means (presumably) the whole Eucharistic service and not just the reception of the Lord's body and blood, a point at which the Catholic doctrine of the "representation" of Christ's sacrifice and of the Church's sacrifice as Bride and Body of Christ could readily be made clear and acceptable.

Such a clarification would probably also help reach agreement on a point which A. develops at some length and which is his restatement of a classical Protestant objection to Roman Catholicism: the problem of the epiclesis (pp. 28-32). For A., the stress of the Eastern Orthodox Churches on the epiclesis as opposed to the Roman stress on the words of Institution is salutary, because it helps avoid the idea that "the Church has... this divine presence [of Christ] at its disposal, and [can] conjure it up by an automatic process which it might use as it pleases" (p. 28). "If the cult is epikletic, it means that those who celebrate it recognize that the Lord whom they serve is not at their disposal, that they are indeed His ministers and not technicians" (p. 29). A. makes it clear, however, that we are not to distrust the promise of Christ that He will be present; we can be sure of His promise and rely on His being present. I do not see the force, then, of the argument that "if, with the Christian East, it [the epiclesis] is placed after the words of consecration, then it is implied that the latter have not in themselves the power of bringing into effect the real presence of Christ; that this presence, consequently, depends not on the celebrant but on the action of the free grace of God. Hence any suggestion of sacramental automatism is removed, and the idea repudiated of an unconditional coincidence between the liturgy of the Church and the act of salvation. God remains free" (p. 30).

On this last quotation several observations are called for. The epicletic view of the Eucharistic liturgy is just as open to the kind of distortion A. fears as is the Roman view. If the epiclesis is sure of being answered, then a human minister can regard himself as possessed of the words of unfailling power when he insists on the centrality of the epiclesis, no less than when he insists on the centrality of the words of Institution. "I can call spirits from
the vasty deep," can be his boast, and he will ignore as irrelevant the re-
joiner: "Why, so can I, or so can any man;/ But will they come when
you do call for them?" In any event, the Christian East would accept "the
unconditional coincidence between the liturgy of the Church and the act of
salvation." So, really, does A. For no one denies that God is free. The only
question is whether, in the institution of the Eucharist, Christ's promise
binds Him freely to be present when the Church celebrates its liturgy. All
liturgy is open to human distortion and corruption. The Roman view of the
Eucharist ought to be judged not by its possible distortions and misun-
derstandings but by its own theological claims and by the normal outlook of
those faithful who have some basic grasp of their faith and are not simply
superstitious. These certainly do not think of the priest as exercising "an
attempted compulsion of the presence of Christ... of an automatic evoca-
tion of His body and blood through the correct utterance of the formula of
institution" (p. 31).

In all of A.'s discussion of the "problem of the epiclesis," I felt especially
the absence of the idea (which ultimately grounds the Roman position on
the sacramental "power" of the minister of the Eucharist and takes it out
of the realm of magic and superstition) that Christ is the primary active
subject of all liturgy: not only of its sacramental, "manward" aspect, but
also of liturgical prayer and of that embodiment of prayer which is the
Eucharistic sacrifice, the logikê thysia (which is not the same as the polemi-
cally colored "sacrifice only of praise and thanksgiving" which Trent was
opposing). The introduction of Christ as primary active subject of all liturgy
also opens up, in greater depth, the question of "a real actualization of the
past in the present" (p. 34), which for A. is explicited in the phrase—to me
ambiguous—"at every Eucharist, those who participate learn that they are
themselves the objects of the redemptive action of the cross" (ibid.). Fur-
thermore—to return for a moment to the matter discussed in the preceding
two paragraphs above—in connecting Christ's Eucharistic presence with
the words of Institution, the Roman Church is not appealing simply to the
fact "that it is the words of Christ's own institution that are repeated" (p.
31); it is appealing, much more radically, to the fact that Christ is the High
Priest active through the ministry, in itself powerless, of the priest who
lends Him voice and hands at the altar. I think, therefore, that the quotation
from Peter Brunner on p. 31, which A. is unwilling to go along with, voices
a more satisfactory outlook on the question of epiclesis and words of Insti-
tution.

One final remark, on the structure of the book as a whole, may be made.
A.'s Christological emphasis, transcending the purely anthropological ap-
approaches which produce as many problems for liturgical theology as they resolve, is undoubtedly what a theology of the liturgy needs. I would like, however, to have seen more attention given to an analysis of Christ’s historical sacrifice and to the fact that in His worship the order of the ritual, the “cultic” (in the usual, quasi-technical sense this word has), is transcended. “Sacrifice” and “worship” become coextensive with life itself, and this fact—which A. is far from denying, which in fact he explicitly states—should provide a bridge to the consideration of Christian worship as being in the first place a matter of the life of faith according to one’s baptismal commitment. Cult or liturgy is indeed not only the supreme expression of the Church’s activity as community of sanctification and worship, but also its source (especially in sacraments and sacrifice); but it makes some difference, I think, whether we unconsciously turn liturgy into a sort of absolute reality or whether we see it growing out of and in turn influencing Christian life. I am far from suggesting that A. absolutizes the liturgy, but I suspect that some of the problems he raises might be put into better focus if the sequence: life of Christ as worship—Christian life as worship—liturgy, were more profoundly analyzed.

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Prof. Scheffczyk, who recently left Tübingen to replace M. Schmaus in the chair of dogmatics at the University of Munich, has already qualified himself as a worthy successor of the author of Katholische Dogmatik in the field of systematic theology. This book, which treats of the foundations of a theology of the word, will also serve to enhance his reputation. Only recently has this aspect of theology received due consideration in Catholic circles. Hence one cannot expect for some time a fully developed treatment. Nevertheless this study will serve as an outstanding contribution to that goal.

S. begins with a discussion of the various sources of current interest in the theology of the word (new appreciation of Scripture, influence of the liturgical movement, dialogue with evangelical theology, recognition of the essential function which the word plays in the realization of personality, history and community, the anthropocentric feature of modern thinking, the understanding of salvation history in terms of dialogue, the influence of philosophical thinking). This is followed by a rather extensive treatment of the word within earthly reality. The second part of the book deals first with the word of God as it issues forth in supernatural revelation, and then concludes
with the theme of the word of God in the Church, where it continues to work its redeeming effect on men.

From his analysis of the word as creatural reality, S. concludes that man has speech as a basic condition and medium of his personal self-fulfilment. Because this is so, theology must take into account the natural “miracle” of speech. Reflection on this leads to appreciation of the truth that responsorial self-fulfilment is essentially relevant to the economy of redemption, i.e., to the understanding that God makes use of the word in order to return man to dialogue with the Creator and Redeemer. Accordingly the consideration of the natural reality of the word and speech serves more than the function of an introductory philosophical course for the theological clarification of the word. It is not merely background material but a part of the theology of earthly reality.

In the second part of his study, S. gives a good account of how the word of God is bound to the word of man and yet can be attained through it. He also answers the question of the intimate relationship between word and sacrament: the word is not subordinate to the sacrament, nor is it totally identified or totally unconnected with it. Rather the relationship is expressed in terms of the objective salvific event which takes place in Jesus Christ. In the redemptive circle of descending mediation and ascending response, word and sacrament are not exchangeable but related phases of a complete movement which re-presents what happened once for all in the redemptive act of Christ.

Of great importance is S.'s stress on the fact that the theology of the word has profound consequences for theology in general and not just for the theology of the sacraments. To be sure, the theology of the word emphasizes that the sacramental celebration issuing from the word and fulfilling itself in the word has the character of an event which leads men in a unique way to a truly personal exchange with God. But the sacraments are not isolated aspects of the life of the Church. They provide the highest fulfillments of that life as the Church grows into the form of Christ. Thus from their structure one can comprehend the essential structure of the whole economy of salvation. This essential structure demands that a theology of the word be developed as a distinct tract within the scope of systematic theology. But it also requires that the conclusions derived from this study be integrated into the whole of theology, understood as reflection on the living fulfilment of divine revelation.

This book should be carefully considered by all those engaged in the various fields of dogmatic theology. It points the way to a new orientation in systematic theology which is long overdue and which the age demands.
S. shows an extraordinary grasp of his subject and touches on all pertinent aspects of the study of word and speech, including an excellent résumé of the different theories of the origin of speech and a treatment of word and speech from the perspective of philosophical anthropology. It is hopefully expected that this work will be given a wider audience through translations.

Weston College

Edward J. Kilmartin, S.J.


The Documents of Vatican II in its hardbound edition looks very much like an official, definitive, normative version of the conciliar documents. Handsomely bound, bearing on its dust jacket a medal with profiles of Pope John XXIII and Pope Paul VI, cluttered with subtitles and details of editing, it conveys to potential readers the idea that it is the last word concerning the Council. Fortunately this is not the case. As most of the commentators in this volume say of the Council, so it may be said of this book, “This represents a beginning, not an end.”

The editor, Fr. Abbott, is quite frank in discussing the unofficial and almost informal character of the presentation. He acknowledges that the translations were done under pressure, by people who use differing approaches to translation. He makes clear that no kind of imprimatur was sought for the non-Catholic contributors’ writings which follow each document. Had efforts been made to force this volume to speak for the decades and centuries to come, we can be sure that it would have incarnated and perpetuated on too formal a level a number of infelicities of translation, and it would have had to prematurely freeze a quasi-official approach to the documents into official status. We do not need a textbook-like “canons and decrees” approach at this time; what is needed is an approach to open documents left by an open council in an open Church. In the light of this approach, which did tend to guide editor Abbott, it is unfortunate that title page and dust jacket do use the term “definitive” (though not “official”) concerning the translation.

Ingenuity marked the editor’s every move. The book has been published by both a Protestant and a Roman Catholic press. Official spokesmen for Catholicism and Protestantism comment in introduction. A paperback version ($.95) which requires a magnifying glass for a sustained reading will help spread the book in lay and student circles. Each document is introduced by a Roman Catholic and responded to by a non-Catholic—in most cases a Protestant. The margins for notetaking are wide and generous.
At the moment it is too late to treat the Council journalistically and too early to deal with it historically. Therefore, this review will not recanvass the official documents; I shall comment only on the commentators’ work. One would have expected the Catholic introducers to speak most critically, since they were interior to the development of the documents, had most at stake, knew most about compromise, and were most aware of frustrations and ambiguities in the conciliar events and documents. Similarly, the non-Catholics might have been expected to muffle their criticism. Guests in someone else’s house do not criticize the furniture arrangements, if they wish to conform to etiquette. But these guests are different; they have been invited to be “courteous and frank,” their comments are often quite critical, and they reflect the interests and various kinds of expertise of a heterogeneous group of writers.

In general, the commentators rise to the occasion: if they have a substantial document with which to work, they have something to say. Pity the men who had to deal with *Inter mirifica*, on the Instruments of Social Communications! Avery Dulles, S.J., provides diffident and modest comment for *Lumen gentium*. Albert Outler responds with an enthusiasm that borders on the uncritical. Not that Outler cannot be devastatingly critical of some features of the Council: he happens to have been assigned a document which appeals to him very much.

To illustrate the ways in which the personality of respondents emerges, note two examples. Frederick C. Grant, a liberal Anglican, commenting on *Dei verbum*, exploits the moment to introduce an extraneous matter: a swipe at current “Death of God” and “Religionless Christianity” movements and cults. Though it is extraneous and relates to an ephemeral moment (one can see a thumbprint of late 1965 on the comment), it is a charming revelation of the personality of an audacious man. Grant also intrudes a particular theological viewpoint in his comment: “The Christian faith, as many of us believe, reflects the climax of a divine revelation which began long before human history and has been available to all men everywhere.” Franklin H. Littell, advocate of the Free Church tradition, cannot resist pointing to Anabaptist and Quaker parallels in *Dignitatis humanæ*’s location of religious freedom in the missionary impulse of the Church.

Perhaps the best comment is from Robert McAfee Brown, on *Gaudium et spes*. Courtesy and frankness, to repeat Abbott’s terms, are manifest on his pages. He, too, cannot resist leaving a personal touch: “The fact that a small group of American bishops felt the document too sweeping in its indictment of nuclear weapons is a left-handed tribute.” These asides keep a book whose potential for dullness is great from lapsing into tedium.
Jaroslav Pelikan wisely shows how liturgical reform can lead to reform of every aspect of Church life. Donald Campion, S.J., on Gaudium et spes, matches Brown for comprehensiveness but is understandably timid about commenting on the birth-control evasion in the document. Samuel McCrea Cavert, an ecumenical veteran, remarks that Unitatis redintegratio does not "really reconcile its ecumenical outlook with its assumption that the Roman Catholic is the only true Church," and he speaks critically of the phrase "ecclesial communities" applied to Protestant bodies. Alexander Schmemann has little appreciation for Orientalium ecclesiarum and provides important dissent on the "Uniate" subject.

In his comment on Missions, Ad gentes, Eugene L. Smith sees the absence of "the note of desperate urgency of need for the Christian mission." Something happens to ferment before it is coded into conciliar documents. But people who read the documents, full of compromise and honing as they may be, can reopen them and induce new ferment. The informality of the comment in this volume may provide a means for doing this.

University of Chicago

MARTIN E. MARTY


Few experiences will test a person so thoroughly as the ecumenical experience, where it is genuinely ecumenical. Ecumenism is basically a spiritual experience or it is bogus. To be an ecumenist is not simply to be a theologian (there is, in fact, an occupational hazard for the dogmatic theologian turned ecumenist), nor even the soul of charity. It is to be a whole person: intelligent, spiritual, vastly patient, acutely sensitive to the complex, shifting, and profoundly human elements that go to make up the ecumenical problem. From this most exacting of tests Fr. Leeming, sometime dogmatic theologian and now Newman Professor of Ecumenical Theology at the Heythrop Athenaeum, emerges with triumph, or rather with an antitriumphalist modesty that puts lesser mortals to shame. His book is a small encyclopedia, a vast and almost conversationally rambling affair, deceptively crammed with good things. It is a standing witness to the fact that, on the Roman side, since the Holy Office Instruction of 1949 ecumenism is no longer simply an enthusiasm of the few but a disciplined art and, especially since 1960, a rapidly expanding science. It is a science of the spirit as well as of the mind. Attitude (and therefore the kind of terminology that enshrines attitude) can be as important as straight theology. The ecumenical art depends as much
on "involvement" as on direct theological confrontation: the dynamics of ecumenism may be said to lie precisely there. One learns ecumenism above all by being ecumenical, and L. would admit that the development (scarcely change) in his own thinking from his first ecumenical volume (The Churches and the Church, 1st ed. 1960, 2nd ed. 1963) is the fruit not only of prodigious reading but much more of direct involvement in the ecumenical process. One grows in the ecumenical virtues by spiritual contact with other Christians: in mutual respect, in the capacity to listen and to see things from a different point of view, in the ability to discern real persons behind Church organizations, and, most of all, in massive and Christian patience. L. has all these virtues in abundance.

Any defects in the book are not strictly of his making but derive from an ill-starred conjunction of wrong timing and limited scope. The book was substantially finished late in 1965 (perhaps earlier), and could not take account of the final version of the Declaration on Religious Liberty. The book restricts itself to the Decree on Ecumenism, and although there is much, and valuable, material on the separated Eastern Churches, it does not set out to discuss ex professo the Decree on the Eastern Catholic Churches. Especially valuable in this connection would have been an evaluation of the wider implications of the limited intercommunion permitted with the separated East. At the practical level, the book belongs to what we might fairly call the "pre-ecumenical" era in the history of the Catholic Church, taking ecumenism to mean the formal confrontation of two or more traditions in ecumenical dialogue. (The WCC-RC "working party" had met in May, 1965, but, in the absence of a Report, no comment was possible.) It does, however, sum up this particular chapter of history; the practical implementation of Vatican II (especially through the eagerly awaited "Directory" of the Secretariat for Promoting Christian Unity) awaits its own historian.

Such defects as those noticed above are more than amply compensated for by the book's positive virtues, among which its encyclopedic range dominates by size. Here is compressed a wealth of detailed references to a mass of inaccessible but essential material, "floating" (especially periodical) literature, that gives so much insight into the complex, evolving, human side of ecumenism. There is too, among all this, a judicious and charitable balance of factual comment and theological enlightenment. The summaries of denominational attitudes and relationships are admirable; much bewildering confusion is reduced to an intelligible form.

Two areas of special interest may be noted here: the separated Eastern Churches and the Anglican Communion. The ethos of the East is brilliantly portrayed, and there is a valuable, and to some extent pioneer, account of
the indebtedness of West to East. As to the Anglican Communion, L. avoids the controversy about Anglican Orders, though he speaks optimistically of a natural solution of the problem. "The Church of England is in process of revising its liturgy and its Ordinal. Leo XIII's decision about Anglican Orders was based upon the older Ordinals, and a new Ordinal and Liturgy would create a new situation, especially if Old Catholic bishops took part in consecrations of Anglican bishops" (p. 228, n.). The current difficulties being experienced in the House of Laity in the attempt to make the First Series of "Alternative Services" legal (though in common use) make the hope of a new and "Catholic" Ordinal seem regrettably remote. One may be allowed in passing to note a point often overlooked in discussion about Old Catholic co-consecrators: the present rubrics of the English and Scottish (Anglican) Liturgies require only the presiding bishop to pronounce the form. But this digression is on a point of controversy deliberately avoided by Father Leeming. In any case, it is a question not strictly relevant to the Decree on Ecumenism, but belongs rather to the new, important, and long-overdue dialogue between Rome and Canterbury that is taking shape as we write these lines.

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JAMES QUINN, S.J.


The role of the Church in the social upheaval of our time remains an underdeveloped area of Catholic theology. There are those who argue that a revolutionary stance is the proper posture for contemporary Christianity. In this view the future of Christianity depends upon its ability to develop a dialogue with Marxism and to promote participation in revolutionary activity. Others insist that the Church serve as reconciler of contending forces, functioning as prophet and critic but not directly involved in the turbulence, strife, and violence which accompany the destruction of old structures. Fr. Newman belongs to the latter group. His book deals with the adaptation of the sociological structures of the Catholic Church to political and social change. He is at pains to distinguish carefully between the divine and human elements in the Church and to insist that the former are in "no way amenable to change" (pp. 48-49). In this matter he takes Humani generis as normative and doubts the possibility of reconciling with that document some of the ideas of the Tübingen school on this sensitive subject.

Chapter headings indicate the variety of topics covered, and ample footnotes attest the wide range of the author's reading: permanence and change
in the Church; religion and social change; evolution in social thought; adaptation to the pluralist society; the relevance of empirical sociology; sociology and pastoral planning; conservative versus liberal attitudes. N.'s approach is conservative and cautious, although he admits that the well-being of the Church as community requires at present far-reaching institutional changes. Unlike other societies, however, the Church possesses a formal method of change which consistently subordinates community to institutional authority. Accented by N. is the pre-eminent position of the hierarchy in this task, since it is "largely through the hierarchy that the Spirit of God vivifies the Church" (p. 54). Such a judgment appears narrow in the light of Vatican II's Constitution on the Church, which heralds the charisms by which the "Holy Spirit sanctifies and leads the People of God and enriches it with virtues" (n. 12). In the same vein, N. agrees with Journet's indictment of Moehler's ecclesiology for failing to recognize the proper place of the hierarchy. He is, in fact, consistently critical of contemporary efforts to introduce democratic practices into the Church. Strictly heeded, such a ban might result in serious neglect of the "signs of the times," a main theme of Gaudium et spes, following the lead of John XXIII in Mater et magistra and Pacem in terris.

Missing, too, from N.'s attitude towards the Church is the humility, openness, and breadth which characterize the Council documents. He warns against "allowing the development of a peaceful coexistence between heterogeneous systems" (p. 60) and opts instead for a real effort to Christianize human cultures. So, too, he cautions against "seeking adaptation in any sphere unless this is clearly to the advantage of the Church" (p. 91). Hers is the "right and duty to seek to manipulate human structures" (p. 104), to the extent that this lies within her province. Gaudium et spes, on the contrary, reflects the image of a Church which has abandoned theological imperialism in the interest of serving all mankind and conceives its relationship to the world as dialogic rather than hierarchical—a Church, moreover, which admits to being enriched by the progressive evolution of society, an inclusive instead of an exclusive organization.

A chapter on "Evolution in Social Thought" traces the origins and growth of the Catholic social movement from its beginnings to Mater et magistra. Aristocratism, moralism, and paternalism are singled out as the chief defects of the early days. According to N., the ideas of Manning and Gibbons influenced Leo XIII's Rerum novarum more than those of Kettler and the Fribourg Union. The author notes, with apparent approval, the considerable development of doctrine achieved by John XXIII, particularly with regard to the positive functions of the state and the extent to which erroneous
doctrines are subject to ideological and historical evolution once they be­come incorporated into human social movements. Rightly stressed is the indispensable role of empirical science and the need for the Church to address itself to the factual data available. Religious sociology thus offers increasingly significant opportunities for practical studies of the impact of social change on the Church. Although N. does not say so, this is certainly one of the fields destined for intensive cultivation by postconciliar theology. The trend is away from abstract theory and in the direction of the social sciences, which deal with flesh-and-blood man in his existential situation, not with his definition.

With regard to conservative and liberal attitudes, N. predictably praises "moderate" or "conservative" liberalism at the same time that he recognizes the difficulty of achieving such admirable balance. He is very much afraid of modernism and detects tinges of this evil in some elements of progressive Catholic thought. For him, Lord Acton represents "the true liberal, in theology and politics" (p. 338), a man whom the modern Catholic would do well to emulate.

A conclusion repeats the dominant refrain of the book: the urgency of appreciating and safeguarding the indefectible divine aspect of the Church together with the readiness to change those human elements demanded by the exigencies of society.

In spite of comprehensive coverage and a wealth of information, this book is disappointing—mainly because the author discusses past and present happenings within an overly rigid framework. He seems more concerned to preserve the patterns of the past than to search for and suggest guides to the future. The outlook is behind even the Council documents, which most commentators agree should be considered a first, not a last, step in Catholic aggiornamento.

Maryville College, St. Louis

PATRICIA BARRETT, R.S.C.J.


Rome—Opponent or Partner? is a forcible reminder that a sort of Protestant immobilism continues to flourish even after its Roman counterpart has been discredited by Vatican II. Dr. Ehrlich is an avowed advocate of Christian unity—but only on the basis of Rome's return to "pure Christian doctrine," (viz., Calvinism in its Barthian version). He applauds "the change of climate" generated by the Council but doubts if it amounts to more than a friendlier setting for the old debates. Like his Roman "opponents," E. will
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have nothing to do with "compromise"—his epithet and theirs for any significant change from their received traditions.

To show that Rome remains an "opponent," E. chooses three progressive Roman theologians who have concerned themselves more than most with the hard-core issues of the Reformation: Louis Bouyer, Hans Küng, and Urs von Balthasar. If he can show that these men are defective in their understanding of "the Truth" (typically with a capital T), then his thesis that Rome is not really "reformed" is confirmed a fortiori. This is the chief project of the book, and its exposition of the central teachings of this trio is its major contribution.

Bouyer's basic error, as E. sees it, lies in his failure to understand the doctrine of forensic justification, which turns out to be the nub of the conflict between "the Church of Rome and the Church of the Reformation" (p. 162). It was this misunderstanding that prompted Bouyer's conversion to Catholicism from the French Calvinism in which he had been born. Küng has grasped the truth about justification (as evidenced by his agreement on this point with Barth) but wrongly supposes that he can square this with the Roman system as a whole. Moreover, Küng errs on other issues (as, for example, in his declining the Barthian contention "that in the incarnation the Son of God took upon Himself man's fallen humanity" [p. 234]). Von Balthasar gets credit for taking Barth seriously, but he then is faulted because, at bottom, he "subjects the dialogue ... not to the Truth but ... to the Roman Catholic understanding of the Truth" (p. 211).

Despite the brave talk about "the new theology," Trent remains the norm for Roman Catholic theologians. But, says E., Trent's "impersonal notion of grace is diametrically opposed to what the Reformation rediscovered" (p. 125)—viz., "that justification comes about without the cooperation of man but solely by God's verdict of acquittal" (p. 185). "This vital issue [of human passivity in salvation] still divides the Church of Rome from the Church of the Reformation" (p. 168).

As you read on through this politely negative analysis, you keep waiting for some sort of recognition of the transformation of the ecumenical situation wrought by Vatican II and for some sort of delineation of the new frontiers thus opened up for theologians in both Catholic and Protestant camps. But E. is not convinced that this has really happened. Instead, he insists that Rome is still unwilling to be creatura Verbi. Even in the De divina revelatione Rome makes the Word creatura ecclesiae (pp. 280–82).

The conclusion to such an argument is foregone. The Church of Rome and the Church of the Reformation still "face each other across a gulf." They are "partners in dialogue" who must "in the name of the Truth . . .
deny the presence of the true Church on the other side” (p. 209; cf. p. 286). One remembers that this was also Cardinal Ruffini’s oft-repeated point in the debates on ecumenism in St. Peter’s.

E.’s main premises are easily falsifiable by mere historical references, but their residues remain in considerable force among Protestant conservatives who have reacted defensively to the challenges of Vatican II. Obviously, the notion of a single “Church of the Reformation” is simply fanciful. Besides, the ruptures which quickly opened between the various Protestant traditions are sad enough proof that their common profession of sola Scriptura could not prevent the emergence of discrepant confessions of faith and rival systems of doctrine. Forensic justification is not the only version of the doctrine among Protestants, and Christ’s assumption of “man’s fallen humanity” is a minority opinion. Doctrinal pluralism is, and always has been, a brute fact in the Christian community, but the dogmatists and diehards cannot bear that it should be so.

There is a rueful irony in the fact that while Rome is experiencing an unprecedented ferment of renewal, Protestants like Ehrlich are holding doggedly to the old confessional lines—as if they preferred Semper idem (Ottaviani) and Firmiter stat (Ruffini) to Semper reformanda. And yet we learned at Rome (where the immobilisti aided the cause of reform by their opposition to it) that the Lord can make even the intransigence of men to praise Him. Thus, Rome etc. is useful as an honest measure of the price of further progress in ecumenical consensus.

Perkins School of Theology
Southern Methodist University, Dallas

The Secularization of Christianity: An Analysis and a Critique.

Professor of Historical Theology at the University of London and an Anglican priest of the Oratory of the Good Shepherd, Dr. Mascall has undertaken an appraisal of two works that he regards as “outstanding expressions of a radical and destructive attitude to traditional Christianity which has obtained a foothold in many academic circles,” Paul van Buren’s The Secular Meaning of the Gospel and J. A. T. Robinson’s Honest to God. With care to determine their exact position and a scrupulous patience, which Robinson’s style seems to try, M. follows each author point by point, adds chapters on the two areas which are basic to the controversy, science and Scripture, and concludes: “first that what we are being offered is not a re-interpretation of the Christian religion but a substitute for it, and secondly
that the arguments offered, from whichever field of study they have been drawn, are quite unconvincing."

M. is impressively well acquainted with current authors, including Catholics, and makes his points with the incisiveness that Americans associate with English debating style, though without its usual wit. Of scholars who expect to be taken seriously, he makes three very reasonable demands: precision, evidence, logic. When he does not find these, he closes in. His attack on positions such as the God-wants-us-to-live-as-if-there-were-no-God idea is devastating. Though the other side will doubtless return his fire, M. cannot be accused of selective quotation, and he has exposed weaknesses which they will find difficult to explain away: an annoying habit of talking about their own courage and humility and implying that theists are weaklings by definition; a cavalier treatment of history; an approach to Scripture that shows little effort to learn what an author wanted to say; a picture of "modern man" that fits no one but a few Western men in academic circles.

Besides the judgments that will be prompted by his treatment of individual issues, the reader will be left with one notable impression of why the controversy arose. "Robinson has recognized the almost complete irrelevance of academic theology to the lives of ordinary people." Death, pain, poverty, injustice—the problems that the world thrusts upon a human being demand an answer as immediate and powerful as they themselves. If Christian doctrine as he understands it has little to say, he will try to answer them in their own terms, acknowledging this problematic world as the only reality that matters.

It is not M.'s purpose to deal with these problems, but only with certain answers to them. If this gives his book an appearance of incompleteness, since its current is and must be negative, he deserves to be judged solely on the work he has set himself to do. He has done it, and done it well, though he seems to have taken a vow against paragraphs (a random count showed one of them running five full pages). Another dissatisfaction is more serious, though it may not be M.'s fault: his book generates the same frustration as news reports of the war in Viet Nam. The engagement has proceeded according to plan; the enemy's position has been pulverized; theoretically he should no longer be there; but he is.

The exasperating part of the death-of-God controversy is that both sides are speaking as theologians, and yet there is no consensus as to what theology is, what procedures it uses as a science, what tests it applies to a conclusion. Is it an explicit ordered knowledge of God and the world as Christ reveals them? Or is it an attempt to explain life by careful observation, drawing on Christian documents only for a conceptual framework that has
proved more serviceable than others, provided that its terms are defined in a way that fits the observable data?

This book is a typical result. It subjects a school of thought to the critique of what might be called traditional Christian theology. “For we are not concerned simply with the adaptation of the theoretical scheme to the requirements of a novel situation, but with the integration of fresh men and women and fresh cultures into the historic Body of Christ.” But his opponents and others who have a completely different idea of scientific thought about God will pronounce it irrelevant. It is not. For scholars of every persuasion, it clarifies more than one issue and may force them to see that the God-is-dead discussion should move to a deeper level: the question of methodology. Until theologians find a common tongue, they cannot even disagree with one another.

Wheeling College

JOSEPH E. KERNS, S.J.


Prof. Beck of the pädagogische Hochschule in Bamberg, Germany, has undertaken in the present work a dynamic reinterpretation of the Thomistic doctrine of being in the light of Hegelian dialectic. Unlike Coreth, Lonergan, Lotz, and other modern Thomists of the Maréchal tradition, B. does not interpret being from the starting point of the knowing and judging subject. Rather he analyses the concept of being in its character as act, and finds that it has a dialectical structure: reality, ideality, and identity. B. believes that he is thereby giving a dynamic interpretation of the Thomistic doctrine of the transcendentals. Verum and bonum define a movement immanent to the act-structure of being itself, in that every being experiences analogously the outward movement of self-knowledge and the inward movement of self-affirmation (p. 121). B. explicitly acknowledges dependence on the Habilitationsschrift of the late Gustav Siewerth, Der Thomismus als Identitätssystem (1939). Being (Sein) for Siewerth is primarily God in His total reality as subsistent Intelligence. The movement from reality to ideality takes place within the divine Mind (Vernunft). B., on the other hand, by reason of his thesis that being is act, seems to make Sein interchangeable with Seinsakt, (presumably) the act of existence common to all beings, God included. Hence all beings have the dialectical structure of reality-ideality-identity by reason of their common act of being.

The book is divided into three parts, in the first of which B. considers
being in St. Thomas and Hegel. The former emphasized the priority of act over potency both in the order of esse and of operation. Hegel, however, had a purely conceptual, negative notion of being as the absence of negation of all essential determinations (sic Beck). Yet he did recognize that nonbeing limits being in the ideal order, the order of possibility. B., relying on Siewerth, corrects Hegel by postulating the reality of being prior to its ideality, i.e., the projection of finite being as possible. B. then further dynamizes Siewerth's insight by postulating a third stage of identity or self-affirmation of being and explaining the entire process as the activity immanent to the dialectic of being. In the second part of the book, B. explains the dialectical structure of the act of being as such, then its operation within finite being. Here he gives a dialectical interpretation of creation. Finally, in the third part, B. treats briefly natural and historical phenomena which confirm his thesis that this dialectical structure is intrinsic to being.

Criticism of B.'s book should first acknowledge the importance of his problematic, secondly the subtlety of his solution. Two reservations are, however, necessary. First, B. interprets being in Hegel too heavily from the viewpoint of logic or concept-analysis. This overlooks Hegel's genuine insight into the process-character of human cognition. The Hegelian dialectic is a law of thought in the Logic, because in the Phenomenology of Mind it is antecedently grounded as the structure of a real process in human consciousness. The second reservation concerns the equation of being with the act of being within the ambit of Thomistic metaphysics. If the act of being be identified with the Thomistic act of existence, then B. by giving it a dialectical structure has defined its essence, which is of course repugnant to the Thomistic understanding of existence. On the other hand, if the dialectical structure pertain to the constitution of the being, then it is in Thomistic terms an essential perfection and cannot be predicated of all beings, even analogously. Hence Beck's attempt to dynamize the Thomistic transcendentals has produced an "act" which transcends the categories of essence and existence.

Freiburg im Breisgau

Joseph A. Bracken, S.J.


Once the main ideas of a philosopher become fairly widely known, the problem faces researchers of how to make their further study of the man worth while for the scholarly community. One procedure is to concentrate in greater detail upon one limited portion of his thought; another and perhaps more difficult method is to seek to organize the main ideas themselves
in a fresh way. In treating the work of Gabriel Marcel, Fr. Miceli follows this second path. All of the major themes are restated in the light of a leading principle of interpretation: the plural meanings given to the key term "community," and the relationships that can be established among these usages. Especially for establishing the relations among the several meanings of community, the author makes good use of the analyses of community made by his own teachers, D. von Hildebrand and B. V. Schwarz.

Metaphysically considered, what Marcel does is to develop a theory of the modes of participation in being, by concentrating upon how man is involved in these various modes. To explore the human modes of participation in being means to explore the several senses in which men engage in community relationships. Marcel avoids the tactic of Tönnies and those who would reserve the term "community" for only the most intimate and fully perfective type of human union. The difficulty with the Tönnies trichotomy of individual-society-community is that the individual does not seem to have any communal ties and inclinations at the core of his being and at the outset of his long development. When the goal of community living is postponed this far, it becomes very difficult to furnish any intrinsic reason why individual agents should not engage in merely social relationships or even in anticommmunitarian acts. This was the difficulty plaguing Hobbes and Tönnies (a deep student of Hobbes), and it is one that Marcel seeks studiously to avoid. His method is to distinguish stages in the growth of the reality of community. Through the human body and its incarnational presence, we are already involved in the reality of the community in all our most basic and initial activities. Hence, to choose a course of life that disrupts the tendencies toward the free growth of community relationships is to violate the life of the self, which is never barely given apart from such relationships in some form. The free consent of man to being and its types of participation is, therefore, reformulated by Marcel as a free consent to the many opportunities for realizing or disrupting the tendential reality of community.

Miceli's presentation contains four features of special interest for the elucidation of Marcel's thought. First, despite some denunciations of modern technological society, Marcel does not exclude the scientific and technological developments entirely from the dialectic of community; for such developments are necessary if the communitarian tendency in man is to move on from its biological condition to its intellectual and spiritual fulfilment. Both the strength and the weakness of Marcel's analysis of mass society consist in his continued reliance upon the idealistic theme of abstractness, even though he does not accept the general idealistic position any longer. He calls
attention to the paradox that a mass society is somehow embodied and real and powerful, without ceasing to be a kind of abstraction in which the interpersonal aspect of human community is systematically overlooked or suppressed. But having pointed out the paradox of the “abstraction which remains an abstraction even after it has become real,” he does not follow through with a detailed study of how man can incorporate scientific and technical modes into the concrete community. This is central to the present stage of discussion on the interpersonal community.

A second point emerging clearly from this study is the intermediate value of acts of communication. We engage with other men in respect to what we can do together, and how we can jointly remold the world of objects. Communication is a mode of community oriented toward what men do together, more than toward what they are together. Nevertheless, it is an essential stage in the expansion of the communitarian tendency. If communication is not regarded as the final stage in the expression of selves, then it can serve the aims of the fully conceived community. Perhaps it is by means of his theory of communication that Marcel could finally incorporate the values of science and technology.

A third valuable aspect of this book is the entire chapter devoted to Marcel’s plays. They are studied under the rubric of “transcendence through tragedy,” that is, the creative function that can be found in tragic situations for developing precisely those attitudes of fidelity and hope which bring us to communion. Tragedy does not automatically lead to an opening of one personality to another, but it does constitute the act of encounter and invitation without which men are unlikely to move from the communicational to the interpersonal forms of community.

Finally, Miceli shows that there is some plurality of meanings even for the reserved term “communion.” It designates several kinds of free, intersubjective relationships among men in their personal reality. And it suggests that the mystery of communion is never fully exhausted by the man-with-man sort of relations, that communion remains open to God’s initiative. Several times throughout this perceptive study, use is made of Marcel’s theme that modern man is faced with a choice “between the termite colony and the Mystical Body.” What keeps the tendency toward communion from inverting itself into spiritual colonialism? There is nothing theologically old-fashioned in Marcel’s reply that we are kept from the termite jungle fundamentally by our openness to God’s presence as constituting the Mystical Body.

Saint Louis University

James Collins

Because of extensive bibliographies and wide sampling of opinion on controversial aspects of homosexuality, this book will be valuable to professional people who must deal with the problem. In several chapters the author allows the homosexuals to talk about their problems, and this helps the reader to understand them much better than condensed case histories. A distinct contribution to our knowledge of the subject is found in those chapters dealing with the plight of the homosexual in governmental agencies and before the civil law. For some years homosexual organizations and publications (which are described briefly) have stressed the revision of civil law and of governmental regulations concerning the employment of inverts. It is encouraging that Dr. Cavanagh gives extensive treatment to the injustices suffered by homosexuals without approving homosexual practices. Like other writers in the field, he feels that the civil law should not attempt to cover secret homosexual acts between consenting adults. It is simply futile to do so. In this way two other evils could be considerably reduced: entrapment and blackmail.

While insisting that there is no question concerning the objective immorality of homosexual acts, C. dwells upon the multiple factors that determine the extent of subjective responsibility. Among such are defective conceptual and evaluative cognition, intensity of sexual drive, external environment, particularly preschool, and associated psychiatric and neurotic disorders. He reaffirms a position held by the reviewer, that an individual is generally not responsible for possessing the condition of inversion; but he believes that most homosexuals can control their sexual impulses, provided they seek adequate counsel, which very frequently demands psychiatric treatment as well. Unfortunately, such treatment is still financially prohibitive for many inverts.

C.'s working definition of inversion includes two elements which aid the counselor to distinguish temporary from real homosexuality: (1) it is persistent in the postadolescent period, and (2) it allows for various degrees of aversion to sexual relations with members of the opposite sex. In practice, this means that it is unwise to conclude that a person is homosexual unless the tendency has lasted into the mid-twenties; again, since there are many degrees of inversion, just as there are degrees of homosexuality, an individual engaging in relationships with both sexes may be basically homosexual. Only prolonged counseling will help to determine his fundamental sexual orientation. There is no short cut.

C.'s attempt to distinguish homosexuality as fundamentally a personality
disorder resulting in some form of neurosis does not come through clearly, probably because the distinction between neurosis and personality disorder is difficult for nonprofessionals to grasp. To say that neurosis found in a homosexual is the result of his inversion is not convincing. Whatever the original cause, most inverts do have some form of neurosis beyond their homosexuality, and counselors should help the invert to understand this. The reviewer has found that the invert has as much trouble reconciling himself with self as he has in adjusting himself to society. Despite adequate adjustment to society in a chaste invert, neurosis persists—in the reviewer’s opinion—from the very condition of homosexuality.

From pastoral experience the reviewer feels that C. does not stress sufficiently the Lesbian’s repugnance for sexual relations with men. The married Lesbian, moreover, has very great difficulty in maintaining a maternal attitude towards her children. This is an additional reason for counseling a Lesbian not to marry.

Among theorists, the opinion that male inversion arises from the fear of women has much currency and substantial clinical confirmation. But nothing is said about the curiously close friendships between some homosexuals and older women. The reviewer has noted how a chaste invert for many years has formed a salutary friendship with an older woman while he continues to have a difficult relationship with his mother. He sees in this woman a kind of mother without the possessiveness of his own.

C. does not give an accurate description of the term “gay trade” (p. 27). It does not mean an occupation in which inverts are employed, like hairdressing, but rather a male prostitute. Among inverts it is said that “today’s trade becomes tomorrow’s competition.” The reviewer agrees that a clergyman with overt homosexual tendencies should not attempt to counsel another invert, but it is conceivable, and in one case actual, that after years of self-mastery he could help others afflicted in the same way.

There are a few very minor mistakes, but the comprehensive and balanced treatment of a difficult problem makes this book very useful for all counselors.

De Sales Hall, Hyattsville, Md.  

John F. Harvey, O.S.F.S.
SHORTER NOTICES

IN THE BEGINNING . . . GENESIS I-III. By Jean Daniélou, S.J. Translated from the French by Julien L. Randolf. Baltimore: Helicon, 1965. Pp. 106. $1.25. D.'s little book describes several themes which are considered in the early chapters of Gn. A chapter on the creation of the world shows how the sacred author looks at the universe from the point of view proper to his day: all of the world was created by God and gives testimony to Him. This world is therefore good and holy; it commands our respect. A chapter on the biblical doctrine of man explains how the early chapters of Gn answer the three questions man asks about himself: What is his nature? What are his origins? What is his destiny? According to his nature, he is created in the image of God. His origin is seen to be a spiritual creature in the heart of material creation. His destiny is to be gratuitously placed by God in Paradise. The chapter on the mystery of sin considers the difficult third chapter of Gn and raises the threefold problem posed there: the sin of Adam, the "tree of knowledge of good and evil," and the role of the woman as a temptress. In this chapter, D. sees the essence of original sin to be something religious: man's refusal to recognize his radical dependence upon God and to accept from Him the free gift of salvation. In his chapter on Adam and Christ, D. looks upon Gn as prophetic, like the rest of the OT. The fidelity of the second Adam is contrasted with the infidelity of the first; the passion of Christ is shown as the counterpart of the scene in the first garden; the tree of knowledge is opposed to the tree of the cross; Christ's victory over death is seen as the restoration to men of what Adam had lost. For D., there can be no serious theology of the Incarnation and the redemption without reference to the third chapter of Gn. Two chapters on the peoples of the earth and the Tower of Babel complete this work, which examines in broad terms the biblical data of Gn in relation to the center of all theology, Jesus Christ. Further reading on the themes of Gn is encouraged by a bibliography of selected books and articles.

Woodstock College

Francis M. O'Connor, S.J.

LA VETUS LATINA HISPANA 5: EL SALTERIO 3 (SALMOS 76-151 e ÍNDICES). Edited by Teófilo Ayuso Marazuela. Madrid: Consejo Superior de Investigaciones Científicas, Instituto "Francisco Suárez," 1962. Pp. 741-1167, in folio. Of this work (Introducción general y edición científica) the reviewer has seen only this third portion in a defective copy (eight pages blank), three years after the date on the title page. Besides the table of contents and indexes for the whole work, the book contains a four-page com-
memorative notice, with bibliography, of Msgr. T. Ayuso, who died Sept. 18, 1962, in his fifty-seventh year. The Psalters here presented, with an apparatus to each from the manuscripts, are the Gallican, the Mozarabic, the Roman, the *juxta Hebraeos* of St. Jerome, the Septuagint Greek, and, in a distinct column, citations of Latin Psalters by Church writers connected with Spain. The amount of material compiled in this volume is therefore formidable; it is paralleled by other editions of its various parts through the Benedictine undertaking from the Abbey of St. Jerome in Rome, as well as by separate editions of the Mozarabic Psalter, and the “Spanish” evidence for the *juxta Hebraeos*, by Msgr. Ayuso himself. The distinguished editor will be remembered rather for his early studies on the Caesarean text of the Gospels in *Estudios bíblicos* 1934 and *Biblica* 1935, and for his treatment of the comma Johanneum (1 Jn 5:7) in *Biblica* 1947–48, than for this compilation, which bids fair to occupy a place in text-critical endeavors side by side with the recent reprint of Brian Walton’s polyglot Bible of 1657.

*Catholic University of America*  
Patrick W. Skehan

**Bible Themes—A Source Book.** By Thierry Maertens, O.S.B. 2 vols. Bruges: Biblica, 1964. (American distributors: Notre Dame, Ind.: Fides.) Pp. xxxv + 502; xxxv + 507. $16.95. Straightforward description of these two volumes will show their wealth of detail and range of usefulness. The 474 themes are grouped under six headings: God, Christ, Church, Holy Spirit in Liturgy (i.e., worship, sacraments, sacrifice, prayer, other devotional acts), Holy Spirit in Human Life (basically, the virtues and vices), and Realities of Human Life (an omnium-gatherum section with no clear principle of inclusion). Each theme is stated in broad terms with an indication of its general development through OT and NT; this general paragraph is then expanded in a series of shorter paragraphs, each with its list of major Scripture texts and with cross references to other themes. Each volume opens with the same “Table of Themes,” “Index Alphabetical by Subjects,” and “Liturgical Sequence Index” (under each theme, footnote reference is always given to the liturgical day on which a given text may occur as lesson, epistle, or gospel). It must be noted that such a book as this, for all its detail, is not self-contained; that is, the conscientious user must inevitably be led to consult a Bible dictionary for the fuller organization and development of each theme and to consult commentaries for an accurate understanding of the meaning of many texts. *Bible Themes* cannot be a substitute for such dictionaries and commentaries, but it does suggest an abundance of ideas, especially for preaching and praying on the Scriptures.

*Fordham University*  
M. J. O’Connell, S.J.
THE LANGUAGE OF THE NEW TESTAMENT. By Eugene Van Ness Goetchius. New York: Scribner's, 1965. Pp. xvii + 349, Workbook 277. $5.95, Workbook $2.95. This excellent book is the first to apply the principles of modern linguistics to the language of the NT, and thus stands in a class all its own among introductions to the study of NT Greek. It presents this Greek as a system of formal structural devices contrasting with those of English, and then proceeds to an analysis of the structural meanings indicated by these devices. No memorization of vocabulary is required, and all simplistic one-to-one correspondences of Greek and English words are avoided. A reasonably exact knowledge of a limited number of grammatically significant words is demanded. The book's aim is quite modest. It does not presume to teach the student to read Greek at sight, but to give him that command of the structure of the Greek language which will enable him to use all available helps, such as dictionaries and reference grammars. It gives the reader the necessary tools to follow and evaluate any linguistic argument based on the Greek text which he might come across in theological literature, and to use existing translations of the NT intelligently. The book is accompanied by a very useful if not indispensable Workbook containing exercises for each lesson. Unfortunately the Workbook, prepared by others, is marred by an unreasonable number of typographical errors; perhaps the publisher could insert a list of corrigenda.

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

THE STUDY OF THE SYNOPTIC GOSPELS. By Augustin Cardinal Bea. New York: Harper & Row, 1965. Pp. 89, $3.50. A translation of an Italian work published in 1964. The contents were originally published that same year in article form in two issues of Civiltà cattolica to supplement the Biblical Commission's Instruction on the Historical Truth of the Gospels. An English text of the Instruction is appended to this booklet. There have been several clear, depth commentaries on the Commission's important document, some of which are listed in a footnote to Joseph Fitzmyer's preface (cf. his own commentary in TS 25 [1964] 386-408). The value of Bea's commentary lies primarily in his prestige. Certainly, his first chapter stands as an adequate initiation into Form Criticism; his second supplies sound principles to dissipate irrational fear about the historicity of the Jesus event. But principally by associating his venerable age, long scientific experience, and ecclesiastical stature to something regarded as dangerous, antitraditional novelty by so many of his juniors and our seniors, he contributes to a wider respect for Form Criticism in Catholic circles. B. encourages those of static faith to believe in the validity and potential of sound Form Criticism. He describes
its principles and technique and then gently assures his readers that this new Gospel methodology will stimulate organic growth in faith and dissolve only that content which is naive and noncanonical. The booklet is open to some criticism. B. says (p. 50): "Now it is true that though the apostles preached, filled with the Holy Spirit, yet they did not preach under the influence of the charism of inspiration. This is indeed true, but the evangelists, in assuming into their works the preaching of one or more of the apostles, did so under divine inspiration." This statement ignores wider notions of inspiration current in Catholic discussion and betrays a tendency to connect the Gospel material too directly to the apostles, avoiding the possibility of a wider, more anonymous creative activity prior to the Evangelist. There is a certain irksome romanità to B.'s style. But B. does not dissemble. He refreshingly admits that the spirit of the Biblical Commission in its early days was expressed well in the title of the papal document which established it: Vigilantiae. This honesty is in contrast to that unnecessary opening sentence of the 1964 Instruction itself: "Holy Mother the Church, 'the pillar and bulwark of truth,' has always used Sacred Scripture in her task of imparting heavenly salvation to men." This hardly seems true of the experienced Church. Only the inexperienced would argue that Scripture has been as influential in the formation of modern Catholicism as, say, Counter Reformation polemics and a variety of pieties that are highly questionable theologically, psychologically, and biblically.

Washington, D.C. Geoffrey F. Wood

"OUR FATHER": AN INTRODUCTION TO THE LORD'S PRAYER. By Ernst Lohmeyer. Translated by John Bowden. New York: Harper & Row, 1965. Pp. 320. $4.95. Before studying this "most valuable" commentary, it may be advisable to reread (as I did) Raymond E. Brown's "The Pater Noster as an Eschatological Prayer" (TS 22 [1961] 175-208). While Brown accepts Lohmeyer's understanding of the PN only with important reservations, his lucid explanation of the eschatological meaning of the seven petitions of the Matthean version of this prayer will give the reader a clear view of the forest before inspecting the trees. For L.'s work, packed as it is with information, is not easy reading. He marshals a wealth of parallels to the thought and wording of the various petitions of the PN drawn from the Bible, from Jewish prayers, from rabbinic and other literature; he meticulously weighs the relevance of each parallel, and he offers a critical evaluation of the interpretations that have been proposed for each petition. From the outset it will be well also to keep in mind L.'s hypothesis that two different forms of primitive Christianity may be distinguished at work in the Gospels,
especially in the resurrection narratives, namely, the Galilean and the Jerusalem. The primitive Church of Galilee saw itself as a close-knit community whose members were the privileged sons of God, awaiting an imminent inbreaking of His reign. This community is responsible for the Matthean version of the PN. The Jerusalem Church, on the other hand, was more open; it had none of the “proprietary exclusiveness” which addressed God as “Our Father.” Since its members no longer looked for an imminent Parousia and lived in poverty, they prayed, in the Lukan version of the PN which L. traces to them, the Father to give them their “bread day by day.” While L.’s hypothesis of primitive Galilean and Jerusalem Christianities has won little acceptance, he convincingly challenges the prevailing view that the shorter Lukan recension of the PN is closer to the original form of the prayer as it came from Jesus. John Bowden deserves thanks for making this work accessible in English, even if he has not succeeded in breaking down the cumbersome sentences of the German and thus clarifying L.’s thought. In a few details I might question the accuracy of his rendering. On p. 255, second last line, the omission of the conjunction makes L. contradict himself; read “... still more remote than in Matthew . . . .”

**University of Notre Dame**  
Edward F. Siegman, C.P.P.S.

**MISSION IN THE NEW TESTAMENT.** By Ferdinand Hahn. Translated by Frank Clarke. *Studies in Biblical Theology* 47. Chatham: W. and J. Mackay, 1965. Pp. 184. The problem studied in this book is the essential relationship between mission and church in the mind of Christ, the apostles acting as His emissaries, and the early Christians. H. is a young German, liberal, Protestant scholar of the school of Ernst Käsemann and Günther Bornkamm. He carefully outlines the question as he sees it and the steps to be taken toward a synthesis. First there is an analysis of the OT and Jewish presuppositions of the early Christian mission. Succeeding chapters deal with Jesus’ attitude to the Gentiles, the mission in early Christianity, Paul’s concept of mission, mission in the Synoptic Gospels and Acts, and the problem of mission in the rest of the post-Pauline tradition and in the Johannine writings. The whole is rounded off by a pointed summary in the Conclusion. The double index of authors and reference is a welcome supplement. Although not ready to grant H. the assumptions he makes, this reviewer cannot but admire the method and thoroughness with which H. analyzes books and pericopes. Among the assumptions that seem gratuitous are the death of the apostle John in 44 (p. 90), the northern Galatian theory (p. 95), and the late date for James (p. 139). In like manner I am not yet ready to concur in separating as two distinct incidents the apostolic conference and decree
of Acts 15, nor the dating (placing) of the apostolic conference between the events of Acts 11:25–27 (pp. 77 f., 91). Though the book is copiously annotated, there are very few and only passing references to Catholic authors, and these are used mostly in reference to the theology of mission, hardly ever for the analysis of texts. These doubts and observations notwithstanding, the study is a sincere and profound one, highly instructive for both theology and method.

_Crosier House of Studies_  
_Fort Wayne, Ind._  

_Martin W. Schoenberg, O.S.C._

**The Church in Mission.** Edited by Robert E. Campbell, M.M. Maryknoll, N.Y.: Maryknoll Publications, 1965. Pp. x + 278. $5.95. This collection of eleven essays on the Church’s missionary task is entirely drawn from previously published materials. Only one of the articles, Ronan Hoffman’s survey of the development of mission theology in the twentieth century (reprinted from _TS_ 23 [1962] 419–41), was originally composed in English. The other ten were published in French between 1953 and 1963, seven of them in _Parole et mission_. This reader profited particularly from Dom B. Botte’s observations on liturgical adaptation, which point out some of the pitfalls in a “liturgical revolution” which would hastily discard biblical and traditional elements on the ground that they were no longer understood. In another important contribution N. Dunas, O.P., points out that the “implantation” of the Church, while it may indeed be considered the distinctive goal of missionary proclamation, ought not to be understood too objectively, as though it consisted simply in the erection of a native hierarchy or of churchly edifices. In general, this collection leaves the impression that the standard geographical and juridical conception of the missions may have to be increasingly modified as the religious situation of the world reaches greater uniformity, with the Church finding herself, as R. Beaupère puts it, in a missionary status everywhere. While these studies do not exhibit the full spectrum of current Catholic missiology, they will help to acquaint English-speaking readers with some of the best thinking, especially in France.

_Woodstock College_  
_Avery Dulles, S.J._

**Comparative Miracles.** By Robert D. Smith. St. Louis: Herder, 1965. Pp. vi + 184. $2.75. The purpose of this small, softbound volume is to study the religious history of mankind, to collect in that history traditions and documents concerning alleged miracles of some of the most prominent religions, and finally to judge which, if any, of the alleged miracles are complete signs—events which are attested by impeccable historical evidence and
which are without reasonable doubt of superhuman origin. The survey of the miraculous in the world's religious literature (done, understandably enough, from secondary sources) is not without use as a first introduction to this particular element of religious phenomena; so also, though to a lesser degree, is the negative critique of mystical phenomena (e.g., levitation) and of the narratives of the miraculous in various religions such as Christian Science, Islam, Buddhism, and so forth. If the book, then, has its uses, it must still be recorded that it is fundamentally and painfully unsuccessful. The quest of the volume culminates in an attempt to show that miracles as complete signs have occurred only in the Judeo-Christian tradition and that within that tradition at least the Gospel miracles of Jesus qualify collectively as a complete sign of superhuman intervention into this world of time and space. Unfortunately, S. has approached the Gospel narratives in a non-critical and simplistic way—his guide is Felder; accordingly his evaluation of the Gospel record will have little appeal or validity to those who are more or less in touch with recent Gospel study. The book is not recommended except possibly as a short and relatively superficial first survey of the miraculous literature of mystical experience and of selected non-Christian religions.

St. Mary's College, Kansas

R. F. Smith, S.J.

Christologie: Von der Apostolischen Zeit bis zum Konzil von Chalcedon (451). By Jacques Liébaert and P. Lamarche, S.J. Handbuch der Dogmengeschichte 3/1a. Freiburg: Herder, 1965. Pp. vii + 127. DM 31.—Fifteen years ago Michael Schmaus, Josef Geiselmann, and Hugo Rahner launched this important series of manuals of history of dogma with Bernhard Poschmann's Busse und letzte Ölung. Several fascicles, most of them on the sacraments, have since appeared. Vol. 3 is to deal with Christology, soteriology, Mariology, and the Church; the work under review is the first part of the first fascicle of this volume. It contains, in addition to eighteen pages on NT Christology by P. Lamarche, an account of the history of the Christological question up to Chalcedon. Liébaert will be remembered especially for an important study in 1951 of the early Christology of Cyril of Alexandria. His present work reveals a real mastery of both sources and recent literature. Following the format of the series, each chapter has an excellent select bibliography. Indexes will, unfortunately, have to wait for the completion of the volume or series. The chief disadvantage under which this competent study labors is that it must compete with a recent magisterial work which covers the same ground: Christ in Christian Tradition: From the Apostolic Age to Chalcedon (451), by Alois Grillmeier, now coeditor with Schmaus of the series (cf. TS 26 [1965] 681–82). Both in fulness and in pene-
tration of treatment of the patristic authors, this latter work offers the reader considerably more. There are, however, a few authors not treated by Grillmeier who receive a brief treatment here. It is always possible to quarrel with particular decisions made in a work of this kind. Since this is a history of Christological dogma, less attention might have been given to the analysis of individual authors, especially the less important ones, and more to the development and articulation of their views on the level of Church doctrine. In general, the broad picture is somewhat slighted in favor of detail. Only three pages are devoted to the Council of Chalcedon, compared with four given to the Cappadocian reaction to Apollinarianism; this hardly does justice to the decisive event of 451. Despite such flaws, this volume will be valuable, especially when it takes its place in the completed series.

Woodstock College  
Thomas E. Clarke, S.J.

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**La Gaule chrétienne à l'époque romaine 3: La cité chrétienne.** By Elie Griffe. Paris: Letouzey & Ané, 1965. Pp. 399. 21 fr. G., Professor of Ecclesiastical History at the Institut Catholique of Toulouse, has given us in this third volume of his work a comprehensive survey of Christian life and institutions in fifth-century Gaul. As used in the title, the phrase "cité chrétienne" can be somewhat misleading. G's study is not restricted to an investigation of urban Christianity but includes rural centers of Christian activity, monastic life whether rural or urban, and doctrinal controversies. The present work does not represent a reinterpretation of the period under study but is rather a synthesis combining the findings of recent scholarship with a skilful use of primary source materials. G. stresses primarily the organizational, liturgical, monastic, and doctrinal aspects of fifth-century Christianity. In its organization and liturgy the Church in Gaul faithfully reflected the continuity of the Roman ecclesiastical tradition. As the *summus sacerdos*, the bishop presided at all liturgical functions and to him fell the major obligation of proclaiming the word of God. No longer located in the Christian ghettos on the outskirts of the town, the bishop and the cathedral church were transferred into the very heart of the city. The urban churches were also most conscious of their obligation to promote the Christian religion in the pagan countryside, and this century witnessed a considerable increase in the number of rural parishes. Numerous oratories were also established on the properties of the great landowners. Although he does not share the pessimism of Salvian, G. does see the Christianity of the Gallo-Roman period primarily as a Christianity of the elite. His treatment of the laity, consequently, is almost completely restricted to the *conversi*, who by their austerity of life in the world professed to live the Christian ideal to its fulness.
The theory of a Christian elite is best exemplified by the institution of monasticism. The monks (sancti) stood in strong contrast to the ordinary faithful (saeculares), and the monastic ideal was used more to show what the life of the faithful was not rather than what it could be. Such an ideal hardly exhausts the apostolic potential of monastic spirituality. The fifth century became the golden period of Gallo-Roman monasticism and had its major centers at Lérins and Marseilles. Many of the more outstanding bishops of the period—Eucher of Lyons, Hilary of Arles, Faustus of Riez—were drawn from monastic centers. The spiritual and intellectual vitality of these centers is especially exemplified by the important role they played in the great controversies on Christology, the relationship of grace and free will, and the nature of the soul. Seen in their historical and institutional context, these doctrinal conflicts in Gaul assume greater importance and interest than ordinarily attributed to them.

University of California at Los Angeles

Louis B. Pascoe, S.J.

MARTIN LUTHER: CREATIVE TRANSLATOR. By Heinz Bluhm. St Louis: Concordia, 1965. Pp. xv + 236. $8.00. Nine painstaking studies by an expert philologist on the evolution, technique, and influence (on the English Bible) of Luther’s translation. Four chapters examine small sections line by line to chart out Luther’s dependence on previous German translations (of Ps 23), on the Vulgate (his text-basis in 1519), and on Erasmus’ Greek text (the basis of the 1522 NT translation). B. does not, however, deliver any clarification of the still- vexed question of Luther’s use of the Zainer Bible (Augsburg, ca. 1475) in his eleven-week translation of the NT at the Wartburg. This is, of course, not to deny the abyss between the two versions. Two chapters discuss Luther’s passion for idiomatic German and include a convincing defense of Luther’s alleyn in Rom 3:28 (alleyn durch den glawben). The last three essays show small samples of Luther’s influence on Tyndale, Cloverdale, and on the Authorized Version of 1611. B.’s studies are exemplary for attention to detail and set a standard for further studies in appreciation of Luther’s masterpiece. One regrets that B. shows no awareness that Luther is at times tendentious, and this in a manner fateful for the millions whose faith and piety have been nourished by the Luther Bible. Two examples come to mind where more critical analyses are needed. (1) Has not Luther’s translation of dikaiosynë theou in Rom 1:17 (die gerechtigkei die vor Gott gilt) inserted Luther’s own forensic thinking (seeing the individual man coram deo) at a place where one must stress God’s covenant loyalty (Lyonnet) or God’s lordly deed in Christ (Käsemann)? (2) Does not Luther’s rendering of 1 Cor 11:26b as an imperative (soll yhr des hern tod verkundigen)
say that the death of the Lord is present in the Mass through the sermon and pious meditation of the faithful? Here Luther's interpretative translation has closed off one avenue to understanding the full biblical sense of anamnesis.

_Haus Sentmaring, Münster_  
W. Jared Wicks, S.J.

**The Register of the Company of the Pastors of Geneva in the Time of Calvin.** Edited and translated by Philip Edgcumbe Hughes. Grand Rapids, Mich.: Eerdmans, 1966. Pp. xvi + 380. $12.50. Recent decades have given witness to an ever-growing interest in Calvin and his teachings through the publication of scholarly monographs on his theology and a modern translation of his writings. The present translation of the Register is another significant contribution to Calviniana and Reformation history. The Register is the record of ecclesiastical affairs (i.e., deliberations and decisions) kept by the Company of Pastors of Geneva. It was begun in 1546, but the Company's secretary was careful to introduce it by first giving the _Ecclesiastical Ordinances_ of 1541, since these very regulations served as the foundation of the organization and discipline of their Church. Though the Register contains matters which some readers may consider of little value, e.g., letters of recommendation and appointments to parishes, nevertheless these common affairs do delineate the internal life of the early Reformed community. Of greatest importance, the Register is a primary source for our knowledge of some of the earliest difficulties which beset the Church. It is here that we find the documentation regarding Jerome Bolsec, whose denial of the Reformed teaching on predestination was the first of the great doctrinal controversies which brought disturbance to Geneva. Again, it is the Register which documents the affair of Servetus and his anti-Trinitarian teachings. The Register is likewise invaluable for depicting the relationship between the civil power and the Church, which relationship became most strained in the dispute as to which group, the Council or the Company of Pastors, had the power to excommunicate from the Supper and to absolve. Students of the Reformation owe the editor-translator and the publisher hearty gratitude for making available such an indispensable reference work.

_Woodstock College_  
Joseph N. Tylenda, S.J.

**Defense of the Unity of the Church.** By Reginald Pole. Translated with introduction by Joseph G. Dwyer. Westminster, Md.: Newman, 1965. Pp. xli + 349. $6.95. Attention is usually directed to the later career of Cardinal Reginald Pole, where he appears as a reform commissioner for Paul III, a legate to the first sessions of the Council of Trent, an untiring
archbishop of Canterbury during the reign of Mary Tudor, and finally an astonished and sick man, summoned to Rome by the stormy Paul IV to answer charges of heresy. As a result the early life of this man of both Plantagenet and Tudor blood is somewhat in shadow. Pole's *De unitate*, here translated into English for the first time in its entirety, should bring brightness again to his first London years and his confrontation with his cousin Henry VIII over the "king's great matter." After Pole had declined Henry's offer of the archbishopric of York, understanding that it was the price for his support of the King's marriage with Anne Boleyn, he returned to the company of his humanist friends in Italy. It is here that he composed the *De unitate* in 1535, intending it for the eyes of the King and his theologians alone. As a work of argumentation, it is a product of the New Learning, prolix, redundant, filled with Grobianist invective (though milder than the expressions of the sainted Thomas More), but still eloquent, and revealing much of the characters of this drama. It is also a long treatise, reaching more than three hundred pages in translation. Consisting of four books, it refutes the arguments for the King's usurpation of the supremacy of the English Church as proposed by Richard Sampson (Books 1-2); admonishes Henry and his new queen; eulogizes John Fisher, Thomas More, the Bridgettines and Carthusians, all recently executed (Book 3); and begs the King to repent and make amends (Book 4). The effects of this bold statement were not unexpected. Henry at first, it seems, was as much bemused as irked, and invited Pole to return to his home in England. Upon refusal, he had Pole pursued by spies and assassins, and attainted him for treason. He also executed both the Cardinal's brother, Lord Henry Montague (1538), and his mother, Lady Margaret Salisbury (1541). Dr. Dwyer has succeeded well in preserving Pole's tumultuous and indignant style, since this is indeed a book of fire and motion, where protestations of affection tumble about with expressions of disenchantment, urgent concern for the unity of the Church and for Henry's salvation, much irony, and complete ridicule for Sampson's arguments. He has also included a valuable introduction, a history of the texts and manuscripts of the *De unitate*, a select bibliography, and an index.

*Alma College*  
Edward D. McShane, S.J.

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**DER MENSCH UND DIE DINGE NACH JOHANNES VOM KREUZ.** By Rudolph Mosis. *Studien zur Theologie des geistlichen Lebens* 1. Würzburg: Echter-Verlag, 1964. Pp. 183. DM 14.80. This doctoral dissertation from the Gregorian University, written in 1961, defends John of the Cross against the charge of Neoplatonic dualism and rejection of the world. The Christian principle involved is a truism since Vatican II, but it is good to see John pre-
sented as a witness of this tradition. Only possessiveness and selfishness need be rejected, not the world as such. Yet this renunciation of the “old man” is necessary, because fallen man cannot see the world in its truth as coming from God and leading to Him. Once transformed in Christ as the “new man” and made one with God through perfect love, the “enamoured soul” relates positively to all things and possesses God and all things. M. analyzes John’s psychology and anthropology and finds them neither complete nor original, much less insightful for the question at hand. Broad principles, not detailed procedures, are John’s forte. So he is concerned with faith as the means of union; this is the living faith of the NT, which includes hope and charity in concert. The various faculties in man receive abundant notice in John’s treatises, but the point of view is always the more basic division between sin and salvation. His language and the categories suggest the Greek opposition between soul and body, but his argument is on the higher plane of the relationship between the whole man and God. This is the Christian perspective and it is John’s claim to a hearing on the modern scene.

Catholic University of America

Ernest E. Larkin, O.Carm.

Liturgisches Jahrbuch 15 (1965). Münster: Aschendorff, 1965. Pp. 280. DM 22.50. Regular readers of LJ need no reminder of the many fine articles and notes that appeared in the 1965 volume. For those not acquainted with this journal, the following indications, of items I found especially worth while, will perhaps show its quality and value. Among the eight articles of the volume, E. J. Lengeling, already noted for his commentary on the Constitution on the Liturgy, contributes an essay “Die Lehre der Liturgie-Konstitution vom Gottesdienst” (pp. 1–27); this is supplemented by B. Fischer’s “Die pastoralen Anliegen der Liturgie-Konstitution” (pp. 65–78) and Alfons Kirchhäuser’s “Der Mensch im Gottesdienst” (pp. 229–38), which takes up the ever-urgent matter of the problems involved in making our present liturgy viable. John Hennig, in his usual dense style, complements several of his earlier essays with a short piece “Der Wirklichkeitsbegriff der Liturgie” (pp. 129–38). Under the title “Gratias agere: Zur Reform des Messkanons” (pp. 79–98), Karl Amon examines the elements of the present Roman Canon, and finds all essential parts of the early Canon present but obscured by the overemphasis on prayers of petition and prayers for acceptance which hide the basic structure proper to a Christian “Eucharist.” He proposes (in Latin) a reformed Canon (based on a Pentecost Preface), which has the virtue of being the result chiefly of a rearrangement rather than of an arbitrary and rootless rewriting. Since reform of the Canon is ultimately the most pressing of our liturgical needs, Amon’s essay de-
serves to be read widely. Among the shorter Notes, W. Dürrig joins the ranks of those who are less than satisfied with the new Advent Preface, and H. Schürmann works out the connection of the fourfold presence of Christ in the liturgy (Constitution, art. 7) with the Church as “sacrament of unity” (art. 26).

Fordham University

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

Dieu nous parle 2: Thèmes de la catéchèse. By Marcel van Caster, S.J. Bruges: Desclée De Brouwer, 1965. Pp. 400. 240 fr. Themes of Catechesis. By Marcel van Caster, S.J. Translated from the French edition. New York: Herder and Herder, 1966. Pp. 207. $4.95. The reading of this sequel to van Caster’s earlier work, Structure of Catechetics, will be a profitable experience for most catechists, despite some inaccurately nuanced passages. It may also dissatisfy some who will seek from it more than the author promises. No ready-made teaching materials are intended, but rather many-faceted studies of some basic themes that will be of solid interest to all catechists: God, Jesus Christ, the Church, the Eucharist, morality, sin and penance, faith, hope, charity, and eschatology. The format of the book facilitates reflection within standard catechetical categories: different aspects of “God’s word,” the “human background” for receiving it, and a final section on “communicating the message.” This so-called “dividing of chapters,” however, occasions puzzling affirmations on a controverted point of some importance in modern catechetics. Whereas in the blurb on the book jacket, van Caster is credited with having “avoided systematizing the Christian message, which is the death of catechesis” (italics mine), in the introduction to the book itself (p. 10) he apparently apologizes for being to some extent systematic, with the explanation that “as we are all aware (italics mine), the practice of system is the death of catechesis.” In response to the request for clarification, the author totally disowned both the paragraph in the introduction and the sentence in the blurb, and disassociated himself from the controverted position taken. In general, let the reader exercise caution, availing himself as much as possible of the original French edition of this excellent catechetical work.

Fordham University

Vincent M. Novak, S.J.

A Christian Understanding of Existence. By Joseph Lange, O.S.F.S. Westminster: Newman, 1965. Pp. xi + 214. $4.50. In simple, direct terms L. writes about the Christian understanding of existence in three parts: the human condition, the “good news,” and living in Christ. He draws the lines of the human condition in existential terms but fails to give due recogni-
tion to sources and perspectives, thus confusing description and prescription. Often what he sees as universal condition, I also perceive as task: man as person, unique, superior to things, capable of total giving; for empirically man sometimes seems to be none of these. Moreover, the "human condition" appears static, for it is without developmental and historical dimensions. The section on the "good news" is a fine set of biblical and theological remarks about elements of Christian understanding. Linking the Christian themes with the elements of the human condition, L. shows the differences and the relations between them. He draws on biblical accounts of God as holy, Creator, just, and includes biblical teaching on sexuality, and then proceeds to give scriptural bases for the Christian-in-the-world and the Christian-with-others. The Christian mode of understanding finds its central meaning in God as merciful love, and this is principally found in the Christ-event of revelation and salvation. In the final section L. suggests ways of living in Christ that grow out of the understanding he has inspected. His practical guides are apt and salient. On the whole, he shows the difficulties one meets in trying to develop an attitude and approach which grow out of a fuller appreciation of the human condition. I suspect that his understanding of the human condition is already very Christian; I find an intimation that the human condition is always the same.

Boston College

Carroll J. Bourg, S.J.

Phenomenology of Social Existence. By Remy C. Kwant, O.S.A. Translated by Henry J. Koren, C.S.Sp. Pittsburgh: Duquesne Univ. Press, 1965. Pp. x + 263. $5.95. We exist through one another. We are, and become, full persons in so far as we interact with and ultimately serve, in love, our human community. We become increasingly aware of this network of mutual interdependence as we reflect on our own experience—especially when we try to discern the religious value of our orientation to the world. K., Professor of Philosophy at the University of Utrecht and Visiting Professor at Duquesne University, has worked out an extended reflection on man's social nature. He has exposed what he calls the ideology of individualism, exemplified in Descartes, Locke, Rousseau, and Adam Smith, as a theory borne and buttressed not by internal evidence or force of conviction but primarily by practical interests. K. likewise rejects the theory of social determinism because it has neither recognized the degree to which our social facticity has increased our freedom nor transcended the traditional concepts of necessity and freedom. Although Marxism erroneously attributed true sociality only to the proletariat, says K., it is Marx's glory that he laid bare the moral evil of social injustice that had escaped the Catholic moralists and
realized that social facticity had to prove itself by enabling all members of society, not just a few, to lead lives worthy of man. K.’s book is a philosophical recognition of the fact that as persons we want to be noticed, to be appreciated, to be cheered. Properly, we cannot think, sing, or drink alone. He writes simply, clearly, directly; and he occasionally attempts to relate his thesis to contemporary problems like the needs of the poor or the persecution of the Jews. But K.’s basic theme is familiar enough to make his book seem overlong, and his concrete applications are too sketchy to really help. Finally, Christ, says K., has come to foster the wealth of human existence, but we still do not know concretely what Christian existence means in our time. Meanwhile, each man works out his life in the human situation of semi-darkness which the Light of the world has not yet dispelled.

Woodstock College  
Raymond A. Schroth, S.J.

THE MEANING OF MODERN ATHEISM. By Jean Lacroix. Translated from the French by Garret Barden, S.J. New York: Macmillan, 1965. Pp. 115. $2.95. L.’s book may not be as complete as its title suggests but it is a competent study. The work is more a series of selected questions on modern atheism than a study of its “meaning.” When L. studies what he chooses to study, he is good. Whether he has caught the mood or the complexity of the problem before him is, however, debatable. At times he can be naive and aprioristic. To say, e.g., that “belief in God is implied in the deepest and most elementary aspects of human behavior, namely confidence and humility,” is to be so vague that one hardly says anything at all. At other moments Lacroix proves himself more effective in describing atheism than in responding to it. One can, as a final negative comment, find this volume too European, almost too French, to be fully serviceable to an American audience. The approach is not sufficiently transatlantic to justify its publication here. Yet there still remains much merit in what L. has to say. He is at his best in his perception of the essentially dialectical character of modern thought and modern atheism. He is comfortable with this idiom not only when he talks of atheism but also when he speaks of Christianity. He is also quite effective in his discussion of original sin. He is less concerned with the historical origin and transmission of original sin than with its existentially moral character. The doctrine of original sin, for L., does not declare man’s very existence evil; it merely tells him what he ought to know, namely, that he is at odds with himself; it merely obliges him to accept himself as divided. Christianity, finally, calls man to self-mastery and self-transcendence not because man is evil but because love is his vocation.

Darlington Seminary, Ramsey, N.J.  
Anthony T. Padovano
SHORTER NOTICES

PARADOX AND DISCOVERY. By John Wisdom. New York: Philosophical Library, 1965. Pp. 166. $7.50. A collection of thirteen essays and lectures, nine of them previously published in various journals. Unlike many philosophers who have learnt from Wittgenstein and Moore, W. has always maintained an interest in questions of religion, personal relations, and metaphysics. Those who believe that linguistic philosophers are concerned purely with talk about talk and not with the way things are would do well to read this book. Theologians will be especially interested in the following chapters: “The Logic of God,” which discusses in a novel way what is usually called the problem of the a priori in inferential knowledge of God; “The Meanings of the Questions of Life,” which attempts a reply to the positivistic thesis that life’s ultimate questions are found after analysis to be meaningless; “Religious Belief,” which is a careful critique of Flew and MacIntyre’s New Essays in Philosophical Theology. The chapter on free will is a good example of how ordinary language analysis can contribute to metaphysical reflection. Here W. clarifies technical distinctions which have long been made in traditional discussion about freedom but which tend to become strange and obscure when not referred back to their origin in ordinary language, which is to say, to our everyday transaction with people and things. Other chapters which deal with various questions raised by Moore, Wittgenstein, Price, and Mace are probably interesting only to professional philosophers. Those who like their philosophy solemn will dislike W. His style is always idiosyncratic and often simply funny. The lack of solemnity should not lead the reader to conclude that W. is not serious. It is unfortunate that W. refuses to situate a problem in its historical context, even when in his discussion he is clearly drawing upon philosophical tradition. It seems that this is an affectation which is no longer really necessary for the success of linguistic philosophy.

Woodstock College

Vincent M. Cooke, S.J.

MAX SCHELER. By Manfred S. Frings. Pittsburgh: Duquesne Univ. Press, 1965. Pp. 223. $6.50. F. provides us at last with a very usable brief introduction to the wide-ranging and profound thought of the great phenomenologist Max Scheler. It is no easy task. Scheler’s works are many, long, and not very well organized. An inspirational thinker of almost unparalleled originality, he entangles the reader in long tentacles of penetrating phenomenological analysis without scrupulous concern for careful development or clear structure. F.’s introduction helps provide some of the framework and a first orientation in Scheler’s richly fruitful jungle. When one examines the eleven pages of bibliography and sees how little of it is in
English, one wonders why. Perhaps it has been just this lack of a good introduction that has kept Anglo-Saxon philosophers from a more serious encounter with Scheler’s thought. It may be, too, that Catholic philosophers, worried by Scheler’s apostasy from the Catholicism to which he had converted earlier in his life, were worried about the possibility of disentangling the acceptable from the dubious strands in this complex philosophy. F. incidentally, does everything he can to soft-pedal the difficulty. He tends to make it appear that Scheler was driven to his last position by inadequacies in traditional Catholic thought. Some of the problems Scheler pointed a finger at, problems arising from the Christian theologians’ espousal of Greek philosophy as the vehicle for systematizing and expressing Christian thought, are very grave indeed, and Scheler the critic deserves our most careful attention. But this is no reason for underplaying the fact that he tended in his last period to give in dangerously to pantheism. In F.’s account this is not made too clear. F. touches on all of Scheler’s major accomplishments: his pioneering efforts to establish a nonformal ethic of values; his extraordinary phenomenology of *ressentiment* as a basic key to human conduct; his extremely original reflections on man’s place in the universe, with the convincing descriptions of man’s superiority to the animals (whom Scheler is especially careful to give their due); the unparalleled reflections on love as the central reality; his sociology of knowledge; his reflections on the nature of “person”; his reflection on the nature of religious acts. But somehow the force, the grandeur, the profundity, and the sweep of Scheler’s philosophy does not quite come across in F.’s account. This is not due to any lack of enthusiasm on his part nor can we accuse him of failing to do his homework. On the contrary, F. deserves our gratitude for working carefully through Scheler’s monumental deposit. It is probably that this introduction is too brief, and within its schemes unable to present much of the insightful phenomenological detail which is a constant joy to Scheler’s readers. If F.’s book succeeds in inviting the curiosity of American students of philosophy and results in more reading of Scheler himself, then F. will have succeeded in what he set out to do.

*Indiana University*  

Thomas D. Langan

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**The Thought of Teilhard de Chardin: An Introduction.** By Michael H. Murray. New York: Seabury, 1966. Pp. x + 177. $4.95. Few authors have been so thoroughly presented to the reading public by “introductions” as Teilhard. Most of these are very good. M.’s is among the best. Although he draws on Cüenot, Crespy, de Lubac, Smulders, and others, he has also read Teilhard’s works deeply and perceptively. The synthesis he
has produced can be a valuable aid for understanding Teilhard's vision of the universe evolving toward its consummation in Omega. He grasps Teilhard's contributions to science, philosophy, and theology. Science has divided itself into physics, chemistry, biology, and so on. Each science has its own laws and characteristics, but the crucial thresholds between them have been overlooked. Teilhard has joined them along a temporal axis and has searched for the dynamic principles by which they emerge successively from one another. While Teilhard is not a professional philosopher, his mode of synthetic reasoning leads straight to philosophy; in Teilhard's own words, "to philosophize is to organize the lines of reality around us." Since Teilhard is not a systematic theologian, we should not expect him to cover every aspect of sacred doctrine. Yet he has served the cause of theology well by insisting on the dimension of time: we must recast our concepts of man's nature, the Church, the relation of God to the world, of body to soul, of good to evil, and so forth, into a new dynamic framework. Teilhard did not try to change, add to, or subtract from the traditional content of theology, but endeavored to promote understanding of it by rethinking it in terms of the convergent "cone of time." Perhaps the most original aspect of M.'s study is the final chapter, on "Teilhard's Methodology," which has been violently assailed but which may turn out to be one of his greatest achievements.

St. Mary's College, Kansas Cyril Vollert, S.J.

TORAH AND GOSPEL: JEWISH AND CATHOLIC THEOLOGY IN DIALOGUE. Edited by Philip Scharper. New York: Sheed & Ward, Inc., 1966. Pp. xiii + 305. $6.00. In Torah and Gospel Philip Scharper has skilfully transferred the spoken word to the printed page. In this record of the three-day symposium of Jewish and Catholic theologians held during January 1965 at St Vincent's Archabbey in Latrobe, Pa., he has maintained the scholarly, frank climate of thought which characterized that gathering, so much so that, from Bishop Connare's irenic introduction to Rabbi Gilbert's implosive summary, the reader feels as if he were sharing the lived experience of the participants. The contributors to the book delve unhesitatingly into six areas of major concern to all of us who wish to foster mutual understanding and respect between Jews and Catholics: Rabbi Solomon Grayzel and John P. Sheerin, C.S.P., "Evaluating the Past"; Rabbi Solomon B. Freehof and Aidan Kavanagh, O.S.B., discussing "The Bond of Worship"; Dr. Samuel Sandmel and Roland E. Murphy, O.Carm., examining the question "Biblical Scholarship: Bond or Barrier?"; Rabbi Robert Gordis and Bishop John J. Wright focusing on the complexities of "Freedom of Con-
science”; Rabbi Marc H. Tanenbaum and John F. Cronin, S.S., investigating “Religion and the Public Order”; finally, Gerard S. Sloyan and Rabbi Jacob B. Agus exchanging views on “Israel as Idea and Reality.” Here we have no packaged answers, no facile side-stepping of stumbling blocks. Rather we discover a variety of issues to be considered seriously by intelligent people who, in a world of secular humanism, realize that Jews and Christians must stand together to bear witness to the one true God whom they worship. With energetic realism Torah and Gospel points the way for further depth involvement not only of theologians in sessions like the Latrobe Conference but also of lay people in living-room meetings and college students in classroom situations as they explore together “the relevancy of the Jewish-Catholic faith for the problems of the modern age.”

Maryville College, St. Louis

Katherine T. Hargrove, R.S.C.J.

THE STAR AND THE CROSS. Edited by Katherine Hargrove, R.S.C.J. Milwaukee: Bruce, 1966. Pp. 352. $6.75. A stimulating collection of essays by Catholic and Jewish authors. The theme is the problem of achieving not merely a pragmatic accommodation but also the feeling of fraternal unity in diversity. Accordingly the material is arranged under three headings: Unity, Tension, and Toward a Deeper Unity. The treatment is uneven in approach and penetration. Some of the essays are sociological, even journalistic, in character; others are endeavors to probe beneath the surface of interfaith pleasantries. The over-all impression is twofold: there is a deep earnestness on both sides in the quest for fraternity, but for the present only the merest beginnings have been made. Even the purpose of the dialogue is not clear to all the authors. Fr. Cazelles describes the goal as being not “identification” but “symbiosis,” i.e., a living together in harmony. But Prof. Sandmel, looking at the doctrines rather than at the faith-communities, writes: “As to theological differences, these differences are real and they are beyond harmonization” (p. 90). Though Sandmel employs the same term as Cazelles, his meaning evidently is that there can be no “harmonization,” in the sense of sounding the same note, but, as I understand him, he would aim at harmony in the sense of fitting esthetically within the design of the divine symphony. Semantic imprecision mars the reasoning of even the best essays. Cazelles treats the decision of the Israeli Supreme Court in the case of Bro. Daniel as if it were an act of the Jewish faith-community. But the verdict of the majority of the court was not based upon the inner logic of Judaism, but upon the language of “the man in the street,” i.e., it sought to determine what this average Jew thinks a Jew is. This line of reasoning was based upon the concept of Israel as a secular state. As to Cazelles’s counsel that Jews go
back to Rabban Gamaliel's view of Christianity as a "sect," not an apostasy, it is pertinent to note Prof. Heschel's quotation from an Orthodox eighteenth-century scholar, Rabbi Jacob Eiden ("No Religion Is an Island," *Union Seminary Quarterly Review* 21 [1966]). The letter maintains that Christianity is far closer to Judaism than such sects as Karaism and Sabbataians. Christianity and Islam belong in the category of "a community for the sake of heaven." To be sure, not all Jewish authorities would agree either with Eiden or with Heschel. For some Jews as for some Catholics, the image of the other is at best somewhat blurred, at worst malevolently distorted; see, e.g., Eliezer Berkovits, "Judaism in a Post-Christian World," *Judaism*, Winter, 1966. This is why a dialogue on all levels is so vital. For this purpose, Mother Hargrove's compilation is a useful resource.

*Baltimore, Md.*

**Rabbi Jacob B. Agus**

**Jahrbuch für Antike und Christentum** 7 (1964). Edited by the Franz Joseph Dölger-Institut, University of Bonn. Münster: Aschendorff, 1966. Pp. 184, 11 plates. DM 33.— Of the eleven articles in this volume, two are continuations. Under the title "Beiträge zur Geschichte des Kreuzzeichens VII," six more items from the notes of the late Franz Joseph Dölger are published; they concern the sign of the cross in popular medicine; as miraculous sign in folk stories; in the ordeal; before retiring (according to a hymn of Prudentius); as protection for house, village, etc. (according to Syriac life of Simon Styites); as protection for ship and voyage. Theodor Klauser continues his "Studien zur Entstehungsgeschichte der christlichen Kunst VII," with remarks on the pagan origin of the *orans* and the Shepherd (carrying a sheep) as motifs in Christian painting. The other nine articles range widely among problems of literary history (Prudentius' misunderstanding of the pagan custom of applying wax to idols; questions of the historical character of Minucius Felix' *Octavius* and of the works of St. Fulgentius of Ruspe; Greek tragedy as evaluated by Romans and Christians; the place of the *Psalms of Thomas* in the history of Oriental Gnosticism; the angry Christ in the *Cento* of Proba, who wrote ca. A.D. 360) and of archaeology (essays on an Egyptian votive-pillar and on Egyptian architectural influence in the Christian period; reflections on recent publications concerning the Tomb of St. Peter). There is one valuable *Nachtrag* to the *Reallexikon für Antike und Christentum*: "Anredeformen," by Henrik Zilliacus. The article deals with terms used in written or oral direct address to persons (including gods) and groups, especially where the forms characterize the one addressed and/or show the relationship between addresser and addressee. The survey covers the pre-Christian Eastern world, the non-Christian Greco-
Roman world down to Constantine, and Christian usage down to the late Roman and the Byzantine periods. Especially interesting is the alphabetical list (pp. 176–78) of the most frequent forms used in the letters of the Greek and Latin Fathers, where we find the ancestors of “Your Grace, Your Excellency, etc.” The article does not go into the question, perhaps more interesting for us today, of the psychology behind these manifold forms (in secular life, imitated in Church life).

Fordham University


ENGLISH REFORMERS. Edited by T. H. L. Parker. Library of Christian Classics 26. Philadelphia: Westminster, 1966. Pp. xxiv + 360. $6.50. With the present volume, the Library of Christian Classics achieves its completion. The series, universally praised, offers in translation the principal writings of the Christian Church from the time of the Apostolic Fathers, through the medieval theologians, up to the Reformation on the Continent, and now finally in England. P. has made a selection from the works of nine authors as representative of the principal themes of the English Reformation, e.g., biblical exposition, ecclesiology, Christology, and Eucharistic teaching. Some readers may express disappointment in not finding one of their “favorites” included, but P. has most persuasively answered the objection in his general introduction. In editing the works, P. has attempted to establish the definitive text by constant use of either the author’s own final edition or, when these were not available, the earliest known editions. Each selection is introduced by a discussion of its authorship, date of composition, interpretation, and bibliography. The volume includes, among others, Jewel’s “Apologie of the Church of England,” Tyndale’s “Exposition of 1 John,” Hooper’s “Declaracion of Christe,” Ridley’s “Treatise against Transubstantiation,” homilies by Cranmer, and a sermon of Latimer.

Faith of the Reformed Churches dating from 1523 to 1566. Inasmuch as this is the only available collection in the English language, C. has significantly added to the literature of the Reformed Churches. By way of an appendix, C. has included "The Heidelberg Catechism, 1563" and "The Theological Declaration of Barmen, 1934."

Contemporary Continental Theologians. By S. Paul Schilling. Nashville, Tenn.: Abingdon, 1966. Pp. 288. $5.00. Since contemporary European theology has been and will continue to be a stimulus for American theological thought, this volume fills the student's need for an introduction to the systematics of eleven Continental theologians. Among the Protestants studied are Karl Barth, Diem, Hromádka, Bultmann, Gogarten, Ebeling, Schlink, and Wingren; the representatives of Roman Catholic theology are Rahner and Congar, while Nissiotis serves as the exponent of Eastern Orthodoxy. In his treatment of each of these theologians, S. first attempts an objective presentation of the main emphases of their writings and then adds his critical commentary. In the final chapter, "Converging and Diverging Paths," S. offers a compendium of these theological movements by (a) comparing the eight Protestant thinkers with one another, noting their similarities and differences, then (b) contrasting this Protestant teaching with that of the Catholic and Orthodox theologians.

Creative Minds in Contemporary Theology. Edited by Philip Edgcumbe Hughes. Grand Rapids, Mich.: Eerdmans, 1966. Pp. 488. $6.95. A summary introduction, serving as a guidebook, to the principal teachings of thirteen religious thinkers who have, by their "creative minds," made an impact on contemporary theology. Studied in the volume are K. Barth, G. C. Berkouwer, E. Brunner, R. Bultmann, O. Cullmann, J. Denny, C. H. Dodd, H. Dooyeweerd, P. T. Forsyth, C. Gore, R. Niebuhr, P. Teilhard de Chardin, and P. Tillich. A chapter is devoted to each, and all follow a uniform pattern: (a) a biographical sketch situating the man in his national and cultural milieu; (b) an exposition of the governing concepts and main contributions in his theological thought and writings; (c) a critical evaluation of the same measured against the biblical revelation and viewed from the perspective of historic evangelical theology; (d) a bibliography of the man's work as well as books about him. The editor introduces the volume with a chapter entitled "The Creative Task of Theology."

The Theology of Man and Grace: Commentary; Readings in the Theology of Grace. Edited by Edmund J. Fortman, S.J. Milwaukee:
This is the first volume to appear in the historical section of the newly inaugurated *Contemporary College Theology Series*. The volume's seventy-four selections (by forty authors) are so arranged as to indicate the genetic development of the Christian understanding of the mutual relationship between God and man through grace. The subject is studied in Scripture, in the Fathers, through the pre- and post-Tridentine periods, terminating with the Protestant, Orthodox, and Catholic teaching of the nineteenth and twentieth centuries. No other book of readings offers the student such an excellent selection of the writings of today's best theological thinking on grace.

*The Teachings of the Second Vatican Council: Complete Texts of the Constitutions, Decrees and Declarations.* Westminster, Md.: Newman, 1966. Pp. xi + 676. $5.75. A compilation of the four constitutions, nine decrees, and three declarations promulgated by Vatican II in the translations first prepared by the N. C. W. C. with the exception of those treating the Church, liturgy, and ecumenism. The compilation has an all too brief introduction (five pages) and the documents are without commentary. Pope John's opening address serves as the book's prologue, while Pope Paul's closing address is the epilogue. The volume is indexed.

*The Commentary on the Constitution and on the Instruction on the Sacred Liturgy.* Edited by A. Bugnini, C.M., and C. Braga, C.M. Translated by Vincent P. Mallon, M.M. New York: Benziger, 1965. Pp. xi + 441. $12.50. The commentary on the Constitution on the Sacred Liturgy is the united effort of twenty expert liturgists, some of whom had been *periti* at Vatican II and active in the drafting of the Constitution itself. Numbered among these scholars are S. Famoso, P. M. Gy, O.P., J. Jungmann, S.J., Joseph Pascher, H. Schmidt, S.J., and C. Vagaggini, O.S.B. This commentary is further enriched by notes and bibliographical data appended to each chapter. The commentary on the Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy is the contribution of C. Braga, C.M., director of *Ephemerides liturgicae*. The texts of the Constitution and Instruction precede their respective commentaries, and the editors have wisely added an index for the Constitution and a separate one for the Instruction. The final portion of the book is a bibliography on the Constitution, referring to works in eight languages.

*Biblioteca de Autores Cristianos.* Madrid: Editorial Católica. Volumes in this series since the last notice (TS 26 [1965] 532–33) cover the areas of Scripture, patrology, Church history, ascetical theology, and in-
clude commentaries on a papal encyclical and a conciliar document. The Biblia comentada by the professors of the University of Salamanca is now complete with the publications of its seventh volume (no. 249), Epístolas católicas: Apocalipsis (1965; pp. xi + 665; ptas. 120), with the commentary by José Salguero, O.P. The volume also contains several indexes (e.g., authors, places, divinities, technical terms, etc.) embracing the seven volumes in the series and is the work of Maximiliano García Cordero, O.P. No. 250, El arte sacro actual (1965; pp. xv + 751; ptas. 150), is by Juan Plazaola, S.J., professor of art at Salamanca's College of St. Stanislaus, and is a careful blend of artistic theory and practical Church architecture suitable for ecclesiastics, artists, and the ordinary reader. The author has greatly enriched the volume by a lengthy appendix of documents illustrative of ecclesiastical teaching relative to sacred art; these include papal, conciliar, canonical, synodal, and episcopal writings dating from 380-1965. Further, there is a select and critically annotated bibliography of 112 books and 17 periodicals. This is not all; there are also 64 plates, 16 of which are in color, and interspersed throughout the text are some 185 figures. Two volumes are commentaries. No. 251, El diálogo según la mente de Pablo VI: Comentarios a la “Ecclesiam suam” (1965; pp. xv + 617; ptas. 125), is the work of the Instituto Social León XIII. The volume is introduced by a valuable bibliography of 139 items treating of the Encyclical; then follows the text of the same in Spanish with Italian text at the foot of the page (the Latin text will be found in an appendix). The commentary is a collection of eighteen essays by the same number of authors. The second commentary is No. 253, Concilio Vaticano II: Comentarios a la Constitución sobre la iglesia (1966; pp. x + 1124; ptas. 140). The conciliar document is given in Spanish and Latin, followed by eighteen authors giving in-depth analyses to the document's eight chapters. This volume is the first substantial commentary to appear on Lumen gentium, and its value is further enriched by its countless footnotes, which make the volume a rich bibliographical reference. José M. Cabodevilla has added another volume to the ascetical section of the series; this time it is no. 254, Carta de la caridad: Fechada en Roma, Vaticano II (1966; pp. 487; ptas. 110), and treats the theme of charity in three parts: (1) the love of men, (2) the social economy of salvation, and (3) the love of the Church. The latest volume in the Obras de San Agustín is no. 255, the bilingual edition of Enarraciones sobre los Salmos 3 (1966; pp. 1033; ptas. 135), with Enarraciones on Psalms 76-117 edited by Balbino Martín Pérez, O.S.A. Antonio de Egaña, S.J., is the author of no. 256, Historia de la iglesia en la América española desde el descubrimiento hasta comienzos del siglo XIX: Hemisferio sur (1966; pp. xxiii + 1126; 32 plates; ptas. 175). This is the second volume dealing with the ecclesiastical history of Spanish America.
(the first treated Mexico and Central America); it is limited to the land of South America and covers the period from colonial times of Ferdinand V (1508) to Ferdinand VII (1833). A final word: all volumes in the BAC series are excellently indexed.

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