BOOK REVIEWS


This is an important book, yet at the same time an understandably controversial one for two reasons: the strong personal views of the author and the difficulty of reaching universally acceptable conclusions because of problems of interpretation inherent in the available sources, especially for the earlier period. At the outset, the reviewer would suggest that this book be read side by side with the equally important work of J. Duchesne-Guillemin, La religion de l'Iran ancien (Paris, 1962), which appeared while Widengren’s book was still in press. The two scholars cite earlier studies of each other and often indicate disagreement of interpretation on many points. This kind of disagreement is really salutary for the reader; for he is thus repeatedly warned that there are numerous serious problems in the investigation of Persian religion and that, for the present at least, no convincing solution is possible.

W.’s book is at once systematic and comprehensive, and it reveals throughout a first-hand knowledge of the original sources. He deliberately employs the plural Religionen in his title, because he covers not only pre-Zoroastrianism, Zoroastrianism, and later modifications of what may be regarded as Persian religion proper in the Parthian and Sassanid periods, but he deals also with Mandaeism, Manichaeism, and the cults of the Sagdians, Sacae, and other East Iranian peoples. He closes his exposition with a treatment of Persian religion and its influence after the Islamic conquest. Accordingly, he includes an account of the Parsees, the last significant group still professing a living form of Persian religion. In his exposition of each phase or form of Persian religion, the author follows roughly the same general scheme: pantheon, cult and places of cult, eschatology, priests, religious art, and, where applicable, the royal office and its central religious role. This procedure runs the danger of oversystematization, but enables the reader to make easy and instinctive comparisons. Throughout, the author emphasizes the importance of the terminology in the original languages, and he gives and interprets the names of divinities and institutions as found in Old Indic, Old and Middle Persian, and in other Eastern tongues. Specific references are given in the footnotes to the original sources and to the pertinent modern scholarly literature. At the end of the main text W. has furnished a copious bibliography (pp. 360–74), a chronological table (p. 376), a Namen- und Sachregister (pp. 377–81, really too brief), and two invaluable
indexes for such a work, namely, an Index of Old Indic, Iranian, and Armenian Words and Concepts (pp. 382–88), and an Index of Citations (pp. 384–93). Finally, the book contains a map illustrating the distribution of the Iranian peoples (facing p. 1), and seven plans of Persian temples (pp. 358–59).

W., who is the most distinguished successor of H. S. Nyberg in this field, reflects, if in modified form, the basic views of his master in the history of religion. Furthermore, as in the case of some of his fellow Swedish scholars in the biblical field, he is inclined to overemphasize the role of kingship and its place in religion—even if it be granted that the role of kingship is significant in this respect. While he is familiar with the various studies of G. Dumézil, and especially his Les dieux des Indo-européens (Paris, 1952), he does not give sufficient weight to Dumézil's contributions in his own interpretations of the Indo-Iranian pantheon and mythology. His sociological approach in dealing with religious institutions leads him at times, e.g., in his treatment of religious associations or brotherhoods, to exaggerate their function and influence. His scepticism regarding any precise dating for Zoroaster (p. 61) is a bit extreme, yet it should be observed that his attitude indicates how little we have to work with on this question. No two scholars agree completely on the teachings of Zoroaster himself. W.'s personal evaluation (pp. 74–88) should be compared with that of Duchesne-Guillemin (op. cit., pp. 135–45). Widengren has long been defending his position regarding the nature and significance of Zervanism (pp. 288–95), but he has not succeeded in gaining the support of other specialists on this matter. He is much more convincing in his treatment of Mandaism and Manichaism. He maintains—and the reviewer believes he is right in this—that Mandaism and Manichaism are essentially Iranian in their basic concepts. In the interests of missionary propaganda, Mani could present himself as an apostle of Christ and find a place for Jesus in his system, but there is no essential connection between the Christian and Manichaean conceptions of Christ (p. 300). Incidentally, missionary propaganda in the East led Mani to find a place for Buddhistic elements in his system also.

The criticisms offered—and others could be added—should not give the reader an unfavorable impression. This book and that of Duchesne-Guillemin are the two most important contributions to Persian religion at the present time; as suggested above, the two books should be read together. Finally, it is a pleasure to call the reader's attention to the excellent series in which it appears, Die Religionen der Menschheit. It consists of thirty-six volumes, of which some ten have been published since 1960.

Catholic University of America

MARTIN R. P. MCGUIRE

Ever since the beginning of modern critical study of the text of the Hebrew Scriptures, attempts have been made to trace the development of the religion of Israel from the time of its foundation until the age of the canonization by the Jewish religious authorities of the books included by them in their Sacred Writ.

The task of drawing up such a history was fraught with a number of difficulties. One was the condition in which the text has been transmitted. Many passages have come down in so defective a state that, even if the meaning of every term used in them were known, their total implication would still not be clear. Another problem was posed by the uncertainty concerning the actual dates when the traditions recorded were committed to writing. Language is no more static than any other human phenomenon, and words do not always retain their original connotation. A third complication was presented by apparent contradictions contained in parallel accounts of what gave every impression of being the same facts or identical events. Until comparatively recent times, when the cuneiform inscriptions discovered in the Tigris and Euphrates valley and the hieroglyphics of Egypt began to be deciphered, there was not even available contemporary literature with which to compare the assertions of the Bible. Without such checks the student of the Hebrew Scriptures was, except for the help he could secure from such sister languages to which he had access as Arabic and Aramaic, completely dependent on the text of these Scriptures and his own ingenuity.

Such was the status of what passed as the scientific study of the OT in the Western world about a century ago, when Assyriology and Egyptology were still more or less in their infancy and very little light was thrown by the findings of archeology on Bible times and places. Since the critical student of the biblical texts, who was unhampered by tradition, was left relatively free to speculate, it was not too hard to propound theories that seemingly resolved most of the difficulties. By the time the Graf-Wellhausen school of higher Bible criticism made its appearance, nearly all questions about the composition and make-up of the Hebrew Scriptures and what elements in them were fact and what would have to be set down as fiction were believed to have been answered. The patriarchs Abraham, Isaac, and Jacob were completely legendary characters, and the stories told about them, particularly such tales as the late birth of Isaac, were pure imagination. There was even doubt about the existence of a man like Moses, and the laws attributed to him, if he did exist, were most certainly not held
to be of his making. He could not possibly have initiated them. The so-called Five Books of Moses were compiled centuries after the supposed date of his death. They were pieced together out of four basic documents. The two oldest of these, labeled by these Bible critics Elohist and Yahwist respectively, after the designation employed by them of the deity, were not written before the ninth and eighth centuries before the Christian era. The scroll of the law, which was purported to have been found in the Temple of Jerusalem in the eighteenth year of the reign of the reformist king Josiah (621 B.C.E.), contained most of Deuteronomy, which had just then been composed. Its pretended antiquity was nothing but a pious fraud, perpetrated by its authors to obtain acceptance. The latest of these documents was the priestly code, with its instructions about sacrifices and other such ritual, the dietary regulations, the rules of purity, and the observance of fasts and feasts. This code, which embraces the whole of the extant book of Leviticus and portions of Exodus and Numbers, did not come into being until after the return of the Judean captives from Babylonian exile and first attained its present form under the scribe Ezra in the fifth pre-Christian century.

By following the data contained in these documents and arranging them in the chronological order of the dates of composition of the documents themselves, those who had accepted this hypothesis felt convinced that they could obtain a fairly accurate picture of the evolution of Israelite beliefs and practices.

Helmer Ringgren of the University of Uppsala, the author of *Israelitische Religion*, published by Kohlhammer (Stuttgart) in 1963 and now available in English, is not so sure anymore of being in possession of all the answers. For example, towards the end of his second chapter, which deals with the religion of the patriarchs, he states, after pointing out the various designations of the deity that abound in the patriarchal narratives and the sacred trees and pillars that figure in them, that “in the last analysis, all reconstructions of the primitive religion remain hypothetical.” Neither the religion nor the environment of the patriarchs could properly speaking be called primitive (p. 27); and there does seem to be, judging from the new light shed on the period in question by the latest archeological discoveries, “at least a kernel of historical fact in the patriarchal narratives” (p. 18).

A similar conclusion is reached with regard to the contribution made to the development of the Israelite religion by Moses, the part played by him in the formulation of the belief in a single, imageless God, his role in the exodus from Egypt and his connection with the Decalogue, the tabernacle and the institution of the sacrificial service. “The uniqueness of the Israelite religion remains inexplicable if we are forbidden to presuppose the existence
of a creative personality” like his, even if “what we really know about Moses and his period is not much, and the little that we can say remains more or less hypothetical” (p. 40).

R. feels himself on somewhat surer ground as he approaches the era of the occupation of Canaan beginning with Joshua and the period of the Judges, although the picture is still confused. “Quite probably,” he conjectures, “there was no religious unity . . . Only the beginning of the monarchy, with the introduction of kingship, the conquest of Jerusalem, and the building of the Temple, created the conditions necessary for a synthesis” (p. 54).

The bulk of the book (pp. 57–294) is devoted to a delineation of the Israelite religion in the period of the monarchy. It deals with the subject under such headings as God and His manifestations, His role in the world’s creation and in history, His relationship to Israel and mankind in general, cult and piety, worship in the Temple, sacrifices, the observance of the Sabbath and the festivals, circumcision, the priesthood, the kingship, death and the afterlife, and the writing prophets.

The chapter on the last-named subject is the longest of all—justifiably, because the ideas expressed by these unique figures in the spiritual life of ancient Israel represent the acme in the development of the most advanced faith of antiquity. The writing prophets of whom R. speaks may, he feels, bear some relationship to the guilds of ecстатics preceding them who were designated by the same title as they (p. 249). Although, besides combating idolatry, social justice was the chief concern of the prophets, they by no means “demanded a religion without sacrifice; they primarily censured the cult that had come under Canaanite influence, bitterly attacking a mechanical view of sacrifice” (p. 178). Isaiah condemns the prayers offered by worshipers whose hands are filled with blood as much as he does their obligations.

Only some fifty pages are devoted to the direction taken by Judaism during the time of the Babylonian exile and the postexilic period, when the law became the unifying element, replacing the kingship, and when the belief in an afterlife developed and idolatry ceased altogether (pp. 320 ff.). That the dogma of resurrection was the result of Persian influence is, in R.’s estimation, by no means proven (p. 323).

One may disagree with some of R.’s assumptions—he still adheres in principle to the documentary hypothesis championed by the Graf-Wellhausen school of Bible criticism—as well as a number of his conclusions. One cannot, however, fail to be impressed by his comprehensive scholarship, the maturity of his judgment, and the general sanity of his approach.

*Johns Hopkins University*  
S. ROSENBLATT

This important study not only fills a gap in our OT literature; it is, we hope, the forerunner of a whole series of books which will examine, in some depth, significant themes which emerge from Israel's unique experience with God. Fr. Plastaras, a relatively recent graduate of the Biblical Institute in Rome, presents us with a theology of the Exodus, not simply as an event of the thirteenth century B.C. but as an enduring confrontation between God and His people. This confrontation was concretized in Israel's liturgy, and the traditions which provided the basis of this cult were, in turn, recast and formulated under the influence of liturgical celebration. It is by means of these traditions which, as they now stand, have been refracted through the dramatic re-enactment of the magnalia Dei that we know the God of the Exodus.

While there has been no slighting of the major texts dealing with the Exodus-Sinai events, this book is not a commentary on the Book of Exodus. It is something far more important, in my opinion; we are invited to reflect upon the meaning of these narratives, the theological impact they had upon the worshiper and upon subsequent historians of the divine action in history, including the NT. The Exodus explained Israel's past, but it also provided the blueprint for her vision of the future. Scarcely any other period in the OT has occasioned as much current writing as the Exodus-Sinai event. And it is no small merit of P. that, in addition to his personal insights, he has mediated to the reader some of the best Continental (especially German) and American scholarly work, by non-Catholics as well as Catholics. Serious biblical scholarship today is unavoidably ecumenical.

Where necessary or useful, P. submits the Exodus texts to literary analysis (1:1—2:22; 4:18–31; the Plague narrative; 13:17—15:21; the Sinai traditions) and fills in the historical background as this can be known from the techniques of archeology and related disciplines, without ever losing sight of the permanent theological values which are at the core of this central event in Israel's history. The handling of the event in three of the leading tradition complexes, the Yahwist, Elohist, and Priestly, is particularly well done, especially in the comparison between the covenant theologies of the Yahwist (southern) and Elohist (northern) traditions. Both perspectives have been integrated in the biblical narrative by the sacred writers; both have their validity and exercised a far-reaching influence on subsequent institutions such as the kingship. With regard to the antiquity of the notion of Yahweh as King, P. is undoubtedly correct in rejecting the view that Israel was late in coming to this idea. He could have come down harder on
this opinion, since the antiquity of the concept of Yahweh as reigning
or as King is strongly affirmed in some of our earliest Israelite poetry (cf.
Nm 23:21; Dt 33:5; Ps 68:25; Ex 15:18). As F. M. Cross wrote recently,
"One is astonished by perennial attempts to discover the source of kingship
and creation motifs in the Israelite cult of 'El 'Elyon."

While it may not directly concern the theology of the Exodus traditions,
it probably is not out of place to emphasize that these motifs, which domi­
nated the premonarchic liturgical celebrations of covenant renewal, could
not help but undergo some transformation when David had firmly established
kingship in Jerusalem and his son had inaugurated a full-blown liturgy in a
temple which was designed by Tyrians on a Canaanite pattern. In these
circumstances some modification was inevitable, and it is now possible to
trace a certain decline in covenant celebrations in favor of liturgical feasts
which renewed the dynastic promise and the Lord's choice of Zion as His
dwelling place.

To round out this excellent synthesis of Exodus theology, P. has a final
chapter on Exodus themes in the NT. Without pretending to be an exhaust­
tive treatment, the book very clearly and concisely summarizes the penetra­
tion of Exodus motifs in NT writings. The over-all impression of this survey
is that the influence of the Exodus theme was profound, not only on Jesus
Himself, but on those sacred writers who tried to understand and proclaim
the mystery of His person. An index of scriptural references and a subject
index will be consulted often by those who stand to learn much from this
fine study of the divine presence in Israel's formative age.

Gregorian University, Rome

Frederick L. Moriarty, S.J.

The Rule of Qumran and Its Meaning: Introduction, Translation
Pp. 310. $7.50.

Since W. H. Brownlee's pioneer annotated translation of the rule book of
the Qumran community (The Dead Sea Manual of Discipline [New Haven,
1951]), a number of extended commentaries on the text have appeared. The
more important of these have certainly been P. Wernberg-Møller's The
Manual of Discipline (Leiden, 1957); P. Guilbert's "La règle de la com­
munauté," Les textes de Qumran (Paris) 1 (1961) 9-79; and A. Dupont­
it has taken almost fifteen years for the appearance of a full-scale commen­
tary on the text; and two of them have now appeared one almost on top of
the other. The first is the more comprehensive work of J. Licht in modern
The study of the rule book will not be satisfactory until the ten fragmentary copies of it found in Qumran Cave 4 are finally published. One wonders how much longer the scholarly world will have to wait for these precious fragments. At any rate, L. has wisely made use of the significant variant readings in these further copies which have been made known by J. T. Milik in his review of Wernberg-Möller’s commentary on 1QS (Revue biblique 67 [1960] 412–16). It is to be regretted that L. did not preserve the convention in referring to such readings by marking the different copies of S from Qumran Cave 4 with superscript letters (S\text{a}, S\text{b}, etc.), since Sa is too easily confused by the uninitiated reader with 1QSa (the Rule of the Congregation, the first appendix of the Manual of Discipline).

The book opens with a long introduction in which L. describes the “World of Qumran.” Under the subheadings “Man and the Universe” and “The Teaching of Qumran” he discusses respectively astronomy, the calendar, philosophy, and then such Essene theological tenets as the Two Spirits, God and revelation, the role of the sun, and the Qumran calendar. Thus L. seeks to situate the Essene ideas contained in the Qumran rule book in the contemporary thought-world of the time. If he finds “that the Stoics had much in common with the Jewish sect” (p. 29), he is careful to point out that the way of Qumran is less sophisticated and distinguished by its profound sense of the transcendence of God. Many of the comparisons which L. makes are interesting, but I have the over-all impression that the result is to make the Essenes of Qumran all too Greek. Despite the wealth of information which one finds in his introduction, it would have been better to try to understand this Jewish sect a little more in its own Palestinian and Jewish cultural matrix.
By and large, the translation and the commentary which occupy the last two thirds of the book are well done. The commentary is not overtechnical and can be used by the ordinary reader. There are a few slight inaccuracies in the translation. E.g., *ybr* (4:20) is rendered "(God) will make manifest," rather than "will purify (or refine)"; the latter meaning was used by L. in 1:12. Again, *myw* (6:26) is strangely rendered without any explanatory justification as "God's truth." L. has confused an 'ayin with an 'aleph and disregarded the yodh. It would have been good if the Hebrew text of the rule had been included in the commentary, so that the reader could be sure of the text form on which the comments are being made. Finally, L. would have been well advised to follow the reading of 4QSb and 4QSc (yw*m) instead of that normally read in 1QS 10:4 (*hm*), as indicated by Milik (op. cit., p. 415). Habermann's conjecture which L. follows is scarcely acceptable. If *yw*m is read, the sense would be: "With their renewal (there is) a great day for the Holy of Holies...."

At times it is apparent that L. has not utilized all the secondary literature on the *Manual of Discipline*. His bibliography (pp. 263-68) contains many interesting items, but how different it is from the detailed specific bibliography of Licht (op. cit., pp. 307-11)!

It is inevitable that commentators on a text will differ at times and yet esteem the work of their colleagues. The points of difference we have indicated are minor, whereas our esteem for this impressive commentary on the *Manual of Discipline* is great. We wish it the wide circulation and influence it deserves.

*Woodstock College*  

JOSEPH A. FITZMYER, S.J.


The publication of this book is described enthusiastically in the Foreword by Prof. Hendrik Kraemer of Driebergen, Netherlands, as an "event." The reviewer, while not regarding it as necessarily epoch-making, believes that it is sufficient to characterize it as an important, thought-provoking work—a long book, not easy to read, yet well worth reading. The author was trained at the University of Leiden for mission work in Indonesia, spent some months in Cairo, taught at the theological seminary at Malang in East Java, and is now Director of the Church and World (*Kerk en Wereld*) Institute of the Netherlands Reformed Church at Driebergen.

In chap. 1, "Christianity and Cultures," van Leeuwen furnishes a setting
for the main points developed in detail in the rest of the book. He deals critically with the expansion of Christianity and with the world-wide impact of Western civilization, which, however secularized, has its roots in the Judeo-Christian tradition. He emphasizes the contributions made by cultural anthropology to our understanding of non-Christian civilizations and the importance of the process characterized by the anthropologists as transculturation. Here and throughout his book he would seem to take a very gloomy view of the prospects of non-Christian religions under the impact of a secular Western civilization and its technocratic achievements.

At the end of his first chapter van Leeuwen stresses his conviction that the roots of Western history must be sought in the history of Israel as that history is presented in the Bible. Accordingly, in chap. 2, "Israel and the Nations," and in chap. 3, "Jews, Greeks, and Barbarians," he examines in detail the significance of the OT and NT in their creative relationship to Western history. The thought of the author is very much OT centered in his exposition and interpretation. Furthermore, he exhibits a much better knowledge of the Semitic and Egyptian Near East than of the Hellenistic and Roman worlds. His treatment of Hebrew kingship as compared with Babylonian kingship, e.g., is much happier than his long discussion on the political and intellectual achievements of the Greek city-state, especially of Athens, in the classical age, which has very little to do with civilization in the time of St. Paul.

Chap. 4 is entitled "The Pattern of Western Civilizations." Following A. L. Kroeber, the author advances the concept of a Eurasian oikoumenê embracing a belt stretching from Morocco to Japan and Java and including the derivative cultures on both sides of the central belt. This concept is justified on the basis of cultural diffusion and interrelation—though in some cases relationship is rather remote. Van Leeuwen's survey of cultures and civilizations of the Eurasian oikoumenê from Neolithic times, while not free from errors, is stimulating and valuable. In this chapter, too, he presents and explains his classification of civilizations into ontocratic and theocratic. He holds that the great civilizations of the Near East, Middle East, Far East, and Mediterranean world have been ontocratic, that is, founded on and motivated by the idea of cosmic totality. On the other hand, in the OT and NT, theocracy without compromise replaces ontocracy. Greece, on a human level, freed itself from the ontocratic view of man and the world.

In chap. 5, "The West and Its Counterparts," and chap. 6, "The Revolutionary West," van Leeuwen describes in brief but sufficiently concrete fashion the whole course of Western history, with emphasis on the contrasts that it presents externally to its counterparts, and, within itself, on the
motivating forces, institutions, events, and achievements that have given it its unique character and have resulted in the world-wide expansion of Western civilization and of political domination—at least until recently—in many areas of the non-Western world. The treatment of the relation of Islam to Christianity and Judaism, of the West as the source of the great revolutions, of the phenomenal development of Western science and technology, of the spread of secularization, and of the rise and spread of Communism is, on the whole, as penetrating as it is thought-provoking.

Chaps. 1–6, though constituting three fourths of the book, are really a detailed historical background for chap. 7, "The Western Impact and the 'Awakening' of the Non-Western World," and chap. 8, "Christianity in a Planetary World." These last chapters are the most interesting ones for the reader and likewise—especially chap. 8—the least satisfactory. The Western impact is likened to the attack of a virus and its results. This concept is applied concretely to the growth of Indian nationalism and renascent Hinduism, to the Chinese revolutions from the Taiping Rebellion to Communism, and to the changes that have taken place or are in process in the Mohammedanism of Turkey, Egypt, and India. The impact is described comprehensively in its political, intellectual, religious, and economic effects, with emphasis on the revolutionary changes resulting from the introduction of Western technology. Apart from Christian missionary activity in the past, the effectiveness of which the author tends to minimize, the Western impact since the early nineteenth century has been a purely secular one. The section devoted to Japan is disappointing, as it is very short, and yet it is precisely in Japan that the Western impact, in all its aspects, has been most profound.

In his last chapter van Leeuwen writes as one convinced that we are unquestionably at the end of an era and are at the beginning of a new age, the age of the "third man." Here, as throughout his book, he seems to think of technological developments and their spread in a pessimistic way. He is opposed to the possibility—or utility—of a united front on the part of Christianity and Islam against the onset of secularization and secularism, and likewise to the adoption of Eastern theology in missionary effort in the East. In discussing the confrontation of the Churches with the non-Christian religions, he makes the startling statement: "In the secularized religious situation of the twentieth-century West, we need to clear away, once and for all, any false idea of the Gospel and the crucified Lord as having the character of a religious message" (p. 448). In the section that follows, which is half-mystical and half-prophetic in tone, the reader is left without getting a definite idea of how the author understands religion in itself and, of equal
importance, of just how he conceives the Christian gospel that is to be spread in the new technological world. He is convinced that, as in the past, Christianity will win no adherents from Islam in the future, and that Christianity will have no success in winning converts from Communism. He is much happier in emphasizing that future missionary effort will be concerned not with traditional and static non-Christian civilizations and lower cultures, but universally with such civilizations and cultures in a rapid condition of transculturation under the many-sided Western impact. The reviewer is in full agreement with the observation of Dr. Kraemer in the Foreword that the author's last chapter raises a number of questions that require much more discussion and clarification than he has given.

All in all, as indicated at the beginning of this review, this is an important and thought-provoking book. It is much superior in depth and comprehensiveness, e.g., to Northrop's *The Meeting of East and West*. A number of errors in detail occur, but they do not affect the main exposition in any essential way. The book is furnished with a bibliography (pp. 440-59), biblical references (pp. 460-66), and a good index (pp. 467-87).

**Catholic University of America**

**MARTIN R. P. McGUIRE**


This scholarly co-operative work sets out to explore the possibility of attaining Christian reunion by means of a council that is ecumenical in the sense that it involves all Christian groups. A pressing need for an investigation of this kind was felt once John XXIII convoked Vatican II; it was then realized how little was known about the attitudes towards ecumenical synods among any of the separated brethren. By the time Vatican II convened, the German original of this book was in print. With minor changes the text now appears in English, well translated by Walter Bense. Its nine chapters bear the names of nine authors: one Swiss and five German Protestants, one English Anglican, one Orthodox, and one Swiss Catholic. Chaps. 3 and 9 are reprints of material previously printed in book form. *Die ökumenischen Konzile der Christenheit*, the German title, has been altered for the present edition. So have the subdivisions, since the first three chapters, occupying about half the text, are classified as *Die Geschichte*, the remaining six as *Das Problem*. One subtitle, "History and Analysis," serves for the entire English version. This is an improvement, because the opening three chapters are not all of a type, and some of the later chapters are largely historical. Analysis runs as a thread throughout the whole volume. This work does not dupli-
cate any of the several one-volume histories of general councils that have seen the light in recent years, all endeavoring to summarize the widely diverse tasks and accomplishments of succeeding synods. Only a small percentage of the space in this study dwells on these topics.

In the initial chapters, by far the longest in the volume, Georg Kretschmar of Hamburg University studies "The Councils of the Ancient Church" (pp. 1–81), and Carl Andresen of Marburg investigates the "History of the Medieval Councils of the West" (pp. 82–240). Tyros in ecclesiology or Church history will find a great deal presupposed of them in the treatment of the origins, development, authority, and membership of councils; and they may not appreciate how manifestly Evangelical is the outlook. The papacy does not win prominence in the opening study. But the ensuing one revolves as much around the position in the Church of the popes as of the councils, and delves into conflicting theories of papal and conciliar supremacy. Repeated advertence in the remaining chapters to the proper relation between popes and councils leaves no doubt that this is a major problem for all but the Catholic contributor. Peter Meinhold's article on "The Council in the Century of the Reformation" (pp. 241–78) veers from the course set by its two predecessors. Its focus is mainly on the outlook of Luther and other leading German reformers toward councils in general; there is little about Trent itself, save for the Protestant reaction to its convocation. What is said is well said, but the earlier portion of the chapter repeats material found in Andresen, and the latter section recurs in good part in the fifth chapter.

"The Ecumenical Council in the Roman Catholic Church of the Present" (pp. 279–337) inserts a well-presented Catholic viewpoint that should be illuminating to many Protestants, including some of the contributors to this volume. Oscar Karrer ranges widely. After synthesizing Catholic teaching about general councils, he proceeds to survey the background, labors, and aftermath of Vatican I before seeking to make the decrees of 1870 understandable to Protestants and to calm the fears they still inspire. A third section, on Vatican II, discusses a variety of subjects that were expected to appear on the agenda, such as the liturgical movement, tolerance, the role of the laity, closer contacts with separated brethren, and reunion. By now this last area is dated; it might well have been rewritten in the light of the actual decrees.

Readers of this journal will probably draw most profit from the next four chapters (pp. 338–465), which describe the current Orthodox, Anglican, Lutheran, and Reformed theologies of councils, along with their historical development. Much of this content is not easily available elsewhere. Clearly visible are chasms that separate these Churches from one another, as well as
from Catholic theologians, when discussion turns to the meaning, legitimacy, membership qualifications, authority, and infallibility of councils, or to the procedure for convoking these assemblies. In the view of Metropolitan Emilianos of Meloa, conciliar decrees are infallible to the Orthodox, for whom the sole bearer of ecclesiastical authority is the assemblage of bishops. Bishop Neill, on the other hand, insists that all pronouncements since Chalcedon be regarded as open questions. As a preliminary to a common council, he further demands that Rome recognize the validity of Anglican orders. For him, as for other contributors, a central question is the admission of Scripture as the ultimate norm of authority. Karrer's distinction between the norma normans and the norma normata should help these men scale what Neill calls "the great ice barrier." Two excellent studies, one by Martin Seils, Dean of Naumburg Seminary in East Germany, and the other by Jean-Louis Leuba of the University of Neuchâtel, demonstrate how thoroughly Lutherans and Calvinists fostered a conciliar theology in the sixteenth and seventeenth centuries before allowing it to wither from a neglect that has not yet been remedied.

The closing article, "Ecumenical Councils Past and Present" (pp. 466-510), is better calculated to raise Catholic questions than to command assent. According to its author, Edmund Schlink, professor at Heidelberg and Evangelical observer at Vatican II, the terms "ecumenical" and "council" are both equivocal, and have shifted their meanings considerably during the passage of centuries. By utilizing different definitions of "ecumenical," he is able to categorize as ecumenical synods both Vatican II and the Third Assembly of the World Council of Churches at New Delhi in 1961. Yet when he compares them with the standards of the ancient Church, he finds that neither one merits this rating.

Neill is not overstating when he says that the meeting of a council attended by clergy and laity of the above-mentioned groups "in any near future is purely visionary." But the earnest efforts of these authors will not prove vain if they inspire a more widespread and profound research into conciliar theology undertaken in a truly ecumenical spirit.

Weston College

JOHN F. BRODERICK, S.J.


W. Elert was professor of historical and systematic theology at the University of Erlangen for over thirty years. He died in 1954, a few months after the publication of this book. The work was undertaken at the request of the
Lutheran World Federation, which, especially after World War II, was confronted with the question of intercommunion between Lutheran, Reformed, and Union Churches. As a basis for dealing with the problem of Church fellowship versus Communion fellowship and their relation to one another, E. presents material drawn from the first four centuries: there is a consistent position taken from 1 Cor 10:17 on down through the written sources. Church fellowship and Communion fellowship are most intimately related. The attempts to use the Eucharist as a means of establishing unity were as disastrous as they were bizarre.

A confrontation with Schleiermacher's view of the Church (fellowship created by the voluntary actions of men) and an analysis of the original meaning of sanctorum communio (Eucharistic koinonia) serve as the point of departure. Chapters concerning the essence of the Lord's Supper include "Koinonia as Partaking," "The Sacrament of Fellowship," "The Lord's Supper, Not the Christians' Supper." The significance of ecclesial life for Communion fellowship is treated in chapters which include "Church Fellowship in the Local Congregation," "Closed Communion," "Church Discipline and the Lord's Supper." The book, which contains fifteen chapters, closes with three excursuses dealing with the terms communio, sanctorum communio, and koinonia.

In dealing with a great number of disputed questions, E. is often forced to simply state his view, which is inevitably in harmony with a good orthodox Lutheran posture. This tends to leave the unwary reader with the assumption that a general consensus exists on the matter. An objective assessment of the data available concerning the allegedly heretical teaching of Pope Honorius, e.g., should have resulted in a more cautious evaluation (p. 53). Again, E.'s apparent disenchantment with the Church of the West from the fourth century onward leads him to conclusions which are less than satisfactory from a historical point of view. His stereotyped judgment that "in the church of the West the motive of rulership gains the upper hand over the motive of fellowship, and in the understanding of the Eucharist the fellowship character also recedes into the background" (p. viii) in contrast to the Church of the East, is alluded to several times in the course of the book. This rather tendentious assertion fails to take into account that the involvement of the laity in the Eucharist declined notably in both East and West from the fourth century. It also neglects to give due consideration to the fact that frequent Communion—an important index of the place of the Eucharist in the actual life of the Church—remained more common in the West than in the East for a longer period of time. Moreover, one has but to look at St. Augustine's writings as well as those of the Scholastic period down to the thirteenth century to realize how vitally aware Western theologians were of
the intimate relation of Eucharist to Church. *Didache* 9, 4 is interpreted to mean “gathering of grains into one (eucharistic) bread” (p. 25). There is a strong probability, however, that the text is inspired by an account of the multiplication of loaves similar to that found in Jn 6:1 ff. Also, the evidence drawn from provincial councils to show that *koinonia-communio* was used in the ante-Nicene Church as a *terminus technicus* for the Eucharist (pp. 94–96) is not convincing. In the estimation of this reviewer, such a usage is not found until after the Council of Nicaea.

E.'s main thesis is solidly established and the evidence includes some interesting historical facts. He has shown that the question of intercommunion is ultimately linked to the scriptural concept of the Church and that this was spontaneously recognized in the patristic period by those of the majority Church as well as by schismatics. His work should serve to alert churchmen to guard against ready-made answers inspired by the pressures of the moment which may be found out later to be based not on the Word of God but on the word of men.

*Weston College* **Edward J. Kilmartin, S.J.**


Despite the radical importance of the question, surprisingly little Catholic theological writing has treated the relation between faith and sacrament. With the publication of his second volume (the first dealt with the topic up to St. Augustine) Louis Villette had made another important contribution towards filling this theological lacuna.

The present volume does not pretend to present a description or analysis of the continuous historical development of this question. Rather, as key illustrative positions on faith's relation to sacrament, it studies the thought of Aquinas and Bonaventure; Luther, Melanchthon, and Calvin; Trent; Cano, Bellarmine, and Suarez; Barth, Bultmann, and Cullmann. V. uses his analysis of these thinkers to provide a more accurate insight into the intrinsic elements of the problem.

Such a method has the advantage of highlighting the thesis that an author may have—in this case, the basic contention that Protestant theology has generally failed to see the integral context of the problem or the full Catholic response to it. However, one wonders how accurately the thought of any given theologian can be understood if it is not seen against the full background of its antecedents. V. has not written a history of the question he studies; one cannot but wish that he had.
This lack is most keenly felt in the treatment of the two thirteenth-century theologians. Anyone familiar with the question knows how the statement of the relation between faith and sacrament in eleventh- and twelfth-century theologians is quite different from our contemporary discussion of the point. Moreover, the thinkers of those two centuries quite explicitly raised the question as an important one. Can one, then, so confidently jump from Augustine to Aquinas and Bonaventure, and expect to understand these latter thinkers accurately? The lack is only a little less keenly felt when the book moves from the thirteenth century to the Reformation and Trent. One suspects that the intervening centuries had more than a little to say about the extrinsicism that is to be found in some Reformation thought.

Granting V. his method—and a reviewer cannot justifiably expect an author to write the book as he himself would have—one still feels a bit uneasy with the treatment of some of the authors studied. To take the analysis of Aquinas as an example: there seems to be little, if any, advertence to a possible development in Thomas’ thought; texts are gathered together in such a way that one must suppose that Thomas’ mature position is already present in his Commentary on the Sentences. Or again, an underlying and unquestioned interpretation of Thomas’ notion of efficient causality controls V.’s choice and exegesis of texts that bear on the “active” or “passive” role of faith.

All of this is not to deny the unquestioned value of V.’s study. It has brought together a valuable collation of basically important statements on the question of faith and sacrament; and V. has had the pioneering courage to establish some patterns among them, and then to make some critical judgments about their relative importance and accuracy. Anyone else who attempts a study of the relation between faith and sacrament will begin a long step forward because of V.’s volumes.

One of the great values of the book is the manner in which V. draws sharp attention to the fundamental issues that are intrinsic to the question. Some of these tend to be overlooked in ordinary theological discussion of faith and sacrament, and it is a benefit to the theologian to be reminded of the problems he must face. One such issue is the role played in any sacramental action by the faith of the entire Church. V.’s analysis brings this question out into the open and shows that it is an essential link in any chain of reasoning about the interrelation of faith and sacrament. Moreover, as one works through his treatment of the topic, one can scarcely miss the focal importance of this question for our present ecumenical discussions.

In many respects the discussion of faith and sacrament has moved into a new context today. Modern philosophy’s emphasis on the constructive and
projective aspects of human thought, psychology's examination of the inner reaches of consciousness, contemporary study of symbolism as it touches the various ways of human knowing—all of these have forced us to a reappraisal of the nature of Christian faith and of the function of Christian sacrament. V.'s book furnishes a valuable background for approaching the problem of faith and sacrament, but it does not treat of those elements in the question as it is formulated today which stand in clear discontinuity with the classical formulations of the problem.

Marquette University

BERNARD COOKE, S.J.


A wide-ranging theological critique of Martin Luther's work by a Catholic will be, to some, quite suspect—perhaps especially so in this case, where the author is quite critical. But one need only read the first short section (pp. 21-27) to grasp that Hacker is above all a close reader of Luther's text. He begins by noting two peculiarities of Luther's exposition of the Apostles' Creed in the Small Catechism: the total dominance of pronouns of the first person singular, and the absence of any explanation of the words "to judge the living and the dead." The latter turns out to be no mere oversight, but the conscious exclusion of a NT doctrine which would threaten my conscious grasp on my Lord and on the grace and forgiveness He brings me.

H. contrasts two kinds of faith: one which bows in self-forgetting acknowledgment and adoration of the God speaking and bearing us up into salvation in Christ and in the Church, and the reflexive faith that strains with the Word until it has engendered a conscious and consoling certitude of God's favor toward me. The former H. finds in the N77, the latter all through the works of Luther from early 1518 onward. H. describes the genesis of this conception of faith in the period 1517-20 (chap. 3), and shows the effects of this idea on Luther's use of Scripture (chap. 2), in his suppression of love of God and of merit (chap. 4), on the conception of the sacraments as exercises in certitude (chap. 5), on Luther's ecclesiology (chap. 6, a spotty chapter), and in his mature, pendulum-like spirituality of sin and grace, of defiant obstinacy and consoling peace (chap. 7). H. claims again and again to have grasped the central Reformation idea, the essential Protestantism, in Luther's work (pp. 58 f., 132, 150, 219, 231).

The decisive point must not be mistaken. H. is not charging Luther with subjectivism in the sense of Joseph Lortz. No, Luther's faith in his own forgiveness is objectively grounded (pp. 185, 216 f.), grounded par excellence
in the address “This is my blood shed for you.” Here Luther characteristically instructs each one to slip the singular “pro te” or “für dich” into the formula “pro vobis” or “für euch” (p. 229). H. is not charging Luther with teaching certitude of salvation in the undifferentiated manner H. Grisar charged in his central chapter on Luther’s break with the Church. Luther’s stress is upon my justification now, with sin and loss of grace a distinct possibility—especially if I come to doubt. H. is not objecting to a living, personalized faith. He knows Gal 2:20 as well as the next man. The point is rather that Luther made conscious reflection upon myself the specific element in living faith and ruled out contrition and charity. The issue is not simply between dogmatic and fiducial faith; for H. makes a convincing distinction between interpersonal trust, with its loving respect for the freedom of the other, and Luther’s strained management of the Word of God to free himself from trials of conscience (pp. 52 ff.).

This reviewer is sure that H.’s critique is basically correct. In fact, he is more correct than he knows, at least about having singled out the decisive doctrinal issue leading to Luther’s break with the Church. H. knows Luther’s *Sermo de poenitentia* (Easter, 1518) but does not seem aware of its importance. One need only read Cajetan’s trenchant analysis of this *Sermo* to see that the most competent sixteenth-century Catholic critic of Luther made much the same point in late-September, 1518, that H. makes in 1966. But one misses in H.’s work a clear awareness that the decisive shift in Luther’s theology took place within the context of explaining ecclesial penance. Before 1518, Luther evolved a rich but asacramental spirituality stressing humble self-accusation of one’s sins, earnest prayer for healing grace to root out concupiscence, and holy unrest to be advancing. But during the indulgence controversy Luther was forced to give an account of ecclesial penance. He interpreted the sacrament as the God-given means to peaceful assurance of forgiveness, making certitude obligatory but contrition irrelevant. This issued in the new spirituality focused on the consoling certitude of forgiveness. H. treats the main documents: the *Lectures on Romans* (a brilliant pre-Reformation work of 1515–16), the *Lectures on Hebrews* (with the first assertions of the new idea, 1517–18), the *resolutio* of the seventh indulgence thesis (a hypothetical and diffuse presentation of the new theory of sacramental penance in early 1518), and the *Acta Augustana* (an ordered defense from November, 1518). There are, however, other documents and letters from 1517 and 1518 which enable one to fix both the content and the significance of the shift more exactly, e.g., Luther’s *Tractatus de indulgentiis*, the *Sermo de poenitentia*, and his letter to Carlstadt on Oct. 14, 1518.

Further, Luther was working within the complicated context set by the
variety of medieval theories about penance (Lombard's contritionism, Thomas' middle way, Scotus' minimalizing of the role of the penitent). Luther took a contritionist position, perhaps following Biel, but then came to so stress the consequent certitude given by absolution that sorrow for sin became irrelevant. A further complication arises with Luther's justified polemic in favor of faith against exaggerated conclusions from the opus operatum in the Scotist line. H., however, does not place the genesis of Luther's idea of faith in this context, but postulates a personal spiritual crisis that was resolved by an overwhelming experience of peace. This seems one-sided, though not wholly undocumented. But one cannot say so baldly that Luther's was not a theological discovery (p. 114).

Another point must not be overlooked: Luther's later descriptions of the justified man's union with Christ provide many points of contact with Catholic doctrine. The stress on imputed justice, mainly from Melanchthon, narrows and thins out Luther's own conception. And H.'s devastating criticism of Luther does not shake this Luther-Catholic overlap. H. writes about justifying faith, about the attitude of the Christian. Here he scores heavily against Luther's essentially private, often violent, use of the Word to give assurance and peace. H. is most convincing as he shows (pp. 219 ff.) how Luther's view of faith controlled his reinterpretation of the Eucharist. Luther excludes sacrificial praise of God the Father and renders actual Communion quite superfluous—since the main thing is hearing those consoling words of institution. These losses point to a more basic problem, and H. has rightly located it in Luther's idea of justifying faith. We note too that H.'s discussion of Ernst Bizer's Fides ex auditu (pp. 324 ff.) is an important contribution to a central issue in contemporary Luther research.

H. has taken on the thankless task of pointing out the main flaw in Luther's genius and showing here a serious departure from the NT. As Joseph Ratzinger points out in the Foreword, the whole Luther is not presented here. H. knows too of riches in Luther, e.g., the exposition of the Our Father from 1518. But after the thin works of Pfürtner and Todd, it is most satisfying to read a Catholic with a wide knowledge of Luther's works and with a passion for the full message of the NT. This book should be translated, not as an arsenal for polemic, but to give a new depth to our Lutheran-Catholic dialogue in North America.

Haus Sentmaring, Münster/Westf. Jared Wicks, S.J.


Böckle speaks out of a context (1963) of traditional misapprehensions
(Catholics, as to how Protestants can attribute any genuine theological significance to moral obligation for the Christian; Protestants, as to how Catholics can give proper appreciation to the gratuitous character of salvation in Christ), as well as recent revisions made by both (Protestants' renewed interest in the natural, and Catholics' renewed reliance on Scripture). B. sees the subjection of the findings of both to the modality of history as the grounds for agreement on approaches to morality today.

Basic is the question of the formal function of law in the order of salvation. B. sees agreement that the total scriptural view must be sought elsewhere than exclusively in Paul or Luther, who are historically conditioned by their polemic against religion by law, and for life by faith; the law is the word and work of God, and does present man with a genuinely serious demand. B. proposes that with the unfolding of God's action in history, the law's role changed. The obedience of fulfilment has already been rendered by Christ; we are saved insofar as we are associated with Christ through faith; here the law serves to convince us of our own incapacity to fulfil it, and of our need to rely on Christ. The obedience of gratitude, however, can be rendered by us; here the law serves to provide us with a rough outline of God's will for the world.

The question then becomes that of finding this law in the present order. Besides Scripture, B. sees all agreeing that the primordial order of creation did represent the will of God. As to its value today, views vary: those (Brunner) who see it as having been preserved and existing alongside the order of redemption, at times complementary, at times contradictory; those (Thielicke) who deny it any validity whatsoever; those (Kunneth) who see it as having been conserved to act as the form through which the order of redemption is signified to us; and those (Barth) who see it as a relatively autonomous order, in which the order of redemption (which while distinct is not distinguishable from it) is being effected. B. sees the final view as most promising, choosing to see nature not so much (essentially) as the "abiding remnant" original order, as (existentially) that subject in which salvation begins to occur; thus, even in this age of salvation, the order of creation does provide us with a relatively autonomous natural law.

The declaration of God's law in the concrete situation poses the final problem of law. B. finds agreement that the law, whether of grace or nature, is radically unwritten and actual only in the present. As alternatives to the Kierkegaardian view that God's law for any given situation is completely unbound to any past situations, are a variety of views: those (Thielicke) who see the value of ethics only in helping man to live with such a situation; those (Brunner) who see ethics as providing its own general laws, which
obedience to God, however, may impel man to disregard at times; and those (Barth) who see in ethics the possibility of providing man with a pattern of divine action in the past, whose constancy offers us a true though analogous understanding of the unity that God's will must have. B.'s own proposal is to develop a type of existential ethics, which would, however, not be purely situational, but would only give man negative limits of what would be inconsistent with God's plan.

B. concludes by analyzing the condition of man himself as faced with the law. B. finds agreement that, apart from Christ, man is incapable of living a truly human existence before God and as such a sinner; his every act, even though it may be "naturally" moral, bears this character. For the man who lives by faith in Christ, however, his every act, even though at times not fully in accordance with God's will, is free of this character. The historical effect of man's sin remains with him, however: he is always the one who has been forgiven (and now still relies upon it), and the one to whom God puts an impossible demand (and now still being justified by faith rather than his own obedience), itself being constantly a real possibility, and making repentance constantly a real necessity.

Over-all, B.'s approach succeeds in opening up several possibilities for joint Christian response to today's moral demands.

St. Bernard's Seminary, Rochester, N.Y.

Patrick Logan


A sense of history is indispensable to the understanding of every age. With the opening of Vatican II, change, evolution, and development have moved to center stage in Catholic thought. Frozen formulas and past positions have felt the thawing impact of contemporary thought. Nowhere is this more evident than in matters of religious freedom and Church-state relations. The Council's great declaration on religious liberty was the end result of a centuries-long evolution. It cannot be properly probed without a grasp of the successive stages in this development. Such is the task Dom Pius sets for himself in this work. He proposes to investigate "the growth curve of Christian church-state doctrine in the light of a growing realization of human dignity and freedom" (p. 12). His success is due in large measure to the careful presentation of political and social realities which shaped doctrine and practice from the NT to modern times.
In Paul’s treatment of liberty he finds the source of the Christian tradition of love and respect for individual freedom. Christ’s death and resurrection freed man from the bondage of sin and enabled him to become once again a whole man. The process of this realization is a gradual one, in which man can and must follow his own conscience. For Paul, the freedom of the sons of God is a completion of natural freedom, rather than something artificially superimposed in layer-cake fashion. It is qualified, moreover, by the restriction implied in the idea of authority. Thus the elements of contemporary teaching on religious liberty are present in Scripture: human dignity, freedom of conscience, balance between freedom and authority, and development.

The root problem of the patristic age was one of reconciling reverence for conscience with the use of state power to repress heresy. The key here, as A. rightly indicates, is Augustine’s concept of conscience as a “divine light, infallibly—however obscurely at times—pointing to the truth” (p. 70). Today, in a reversal of position, conscience is seen as a human power which man can follow sincerely but erroneously.

In the Middle Ages, Aquinas evolved a doctrine of conscience which broke sharply with the Augustinian tradition. The possibility of a sincere though erroneous conscience was ultimately incorporated into the medieval legacy.

The profound intellectual, political, and social changes of the next three hundred years had little immediate impact on Christian Church-state doctrine. Some development occurred in the area of religious tolerance and found expression, not in papal teaching, but in the opinions of theologians and writers. An established state-religion remained the ideal for Catholic and Protestant. During the eighteenth and nineteenth centuries, toleration of religious minorities gained acceptance in civil law and later in theology. Suarez and Bellarmine, to be sure, explicitated the supremacy of the king in temporal affairs, but insisted on the indirect power of the pope to intervene when the “care of souls” was at stake.

Why papal hesitation in the face of palpable political ferment and obvious democratic development? A. finds the answer on the practical plane rather than in either of two alleged alternatives: (1) that the Church is essentially and inevitably absolutist; (2) that the European democratic movements were basically anti-Catholic. The popes of the period, he says, were caught in the dilemma wherein a positive alliance, whether with the monarchies or with the republics, would have injured those in the other type of regime. For pastoral reasons, if with limited vision, they sided with the monarchies. The long-standing tradition of close union between throne and altar had obscured the biblical and patristic assertion that “the kingdom of God is above the
intricacies of the purely political” (p. 173). The dilemma was later resolved by the policy of Church neutrality with respect to various forms of government.

The really significant era of Church-state doctrinal development got under way with Leo XIII. A. provides an excellent capsulation of Leo's contribution. He shows that there was little fundamental change in direction of Leo's political writings during the course of his long pontificate. Rather, there occurred a “broadening panorama of almost identically orientated doctrine” (p. 184). Rooted in the Scholastic notion of natural law, Leo reasoned in syllogistic fashion to the two facts that (1) Church and state are separate in their essences, but (2) they are co-ordinate partners in their destinies. These principles and this pattern of thought indicate the kernel of Leo's contribution. The ongoing problem is how to make these abstract generalizations operational in changing historical situations. Leo's polemic was directed against the antireligious liberals of his day. A. warns that this level of his thought should not be extended to a blanket judgment against freedom, democracy, and Church-state separation. He simply lacked the historical experience of a later age which has moved beyond “union” as a permanent ideal.

The signing of the Lateran Pacts by Pius XI in June, 1929, inaugurated a new era in the development of Catholic Church-state relations. The work of Pius XII is central to this evolution. P. singles out for analysis (1) Pius' relative freedom from the burden of polemical jousting with the Church's political enemies; (2) the growth of universal, informal contacts between Church and state which enabled the Pope to wield a good deal of influence; (3) the emergence of a major international theological debate between liberal and conservative theologians which Pius evidently considered not yet ripe for resolution; (4) the Pontiff's refusal to affirm or deny any so-called "ideal" relationship between Church and state. Pius did not side with either faction in the theological feud. He encouraged co-operation with diverse political systems but always insisted upon the inviolability of conscience for all religious groups. That this did not always come about in practice is a matter of historical record. Pius understood the immense complexity of modern society. His refusal to spell out precise details of "ideal" structures, whether in Church-state relations or other social issues, marked a significant step forward in Catholic doctrine and policy.

John XXIII, in his person, practice, and proclamation, sought to adjust Church-state complications to the circumstances of his particular historical situation. He did this, not by abstract formulations, but by defending operative religious freedom for all men. Moving beyond the older Catholic empha-
sis on position, privilege, and preservation, he portrayed the Church as humble servant of human needs.

It remained for Vatican II to fashion, and Paul VI to promulgate, the Declaration on Religious Freedom. A. provides a succinct treatment of this focal document. He shows how the growth process flowered in the Council's crucial statement: "It follows that a wrong is done when government imposes upon its people, by force or fear or other means, the profession or repudiation of any religion, or when it hinders men from joining or leaving a religious community" (p. 685). Thus was answered the hotly-debated question of the preceding half century. The state does not have an obligation to embrace any religion as true, and consequently set limitations on others. Its duty, in fact, is precisely to safeguard freedom of belief and of practice for all.

Although the Declaration on Religious Freedom is crucially important for the life of the Church in the present age, there is bound to be further development. No system or solution can claim finality in matters as inherently dynamic as Church-state relations. This book is recommended to those who want to probe beneath the surface and ponder the intricacies of this dynamic. Some may even wish to speculate about the direction of future evolution.

Maryville College, St. Louis

PATRICIA BARRETT, R.S.C.J.


With a precision now familiar and a breadth of treatment which continues to make this series uniquely valuable, these two fascicles offer a rewarding balance between biographical and thematic articles. "Gagliardi" (col. 53), "Garrigou-Lagrange" (col. 128), and "Gerson" (col. 314) are well read as parallels wherein significant identities emerge despite varying historical settings. In the celebrated Chancellor of the University of Paris, Jean Charlier of the village of Gerson-lez-Barty (col. 314), are found the profound command of dogmatic theology, the mystical insight and sagacity of the mystical theologian, the firm gentility of the ecumenical churchman, the political adroitness of a statesman, and the shrewd administrative sense required of a university chancellor. Less a tribute to his prodigious versatility or a hesitant commendation of his courage in assuming these different roles, this article by P. Glorieux seems to attest rather to the unity, profundity, and intensity of Gerson's insight. Melding contemplative study to academic and pastoral action, Gerson seems to have become a man whose unified perception of the secular and the sacral was not so much achieved as received from
the Spirit of unity; he grasped the spherical concerns of man and their precise point of interaction. As J. Huizinga observes (The Waning of the Middle Ages, p. 194), Gerson saw not only issues but men, and men in their national context and with their ethnic characteristics; thus he could defend the range of Dutch piety and restrict his own compatriots. As dogmatic theologian at the Council of Constance—significantly—he wrote his rules for the discernment of spirits (De probatione spiritus, col. 319). Wary of the mysticism of Ruysbroeck (col. 329), his Industriae (col. 323) and his mystical works have decisively influenced French and Spanish spirituality (e.g., Cisneros, col. 330) and are conspicuous for their contemporaneity; timely indeed are Gerson's qualifications on mystical union and the autonomy of the human personality and consciousness (col. 322). The matchless estimate of St. Francis de Sales explains Jean Gerson: his piety and his doctrine were always in perfect balance.

P. Adnes offers a fine article, "Garde du coeur" (col. 100-117). Tracing the ascetical attitude, as both practical and contemplative (col. 102), from its Semitic and Oriental origins and Hesychast development, he presents cogent witness to the fact that the process of history does not always mean the growth and authentic continuity of an ascetical theme, but on the contrary such themes may be denigrated and diluted, if not deformed. To the modern the heart signifies almost exclusively the affective, emotional life, but to the ancient writers the heart was synonymous with spirit, intelligence, and intellect. Such variant reading crucially alters the modern understanding of traditional doctrine (col. 116-17) and contributes to the rise of rhetoric over insight in the explanation of spiritual usages. Liable to a certain narrowness, this ascetical posture, together with the nepsis of St. John Climacus (col. 118), assures a disposability to Providence and locates the earnest Christian as a pilgrim by preventing his becoming a nomad. Historical circumstances seem to suffice in explaining a latent Semi-Pelagian flavor noticeable in this devotion.

The following article, "Garde du sens" (col. 117-22), is an apt supplement to the former article; prudence here turns possible penury into spiritual profit and facilitates the distinction between the impoverishment of sensory deprivation and the spiritual poverty of detachment (col. 120). Discussing "Générosité" (col. 187-95), F. Marty distinguishes and develops this virtue as an act and as a state of being; thus he offers the ascetical preamble to the two previous articles on vigilance and presents their coherent mystique.

In an interesting article, "Génuflexions et méthanies" (col. 213-26), E. Bertaud presents his material so that what might to the modern appear only
as quaint, emerges as a salubrious insinuation of the majesty and transcendence of God and an artful admonition that the *mysterium fascinans* must never eclipse the *mysterium tremendum*.

"Gloire de Dieu" (col. 422-87) and “La plus grande gloire de Dieu” (col. 487-94) are excellent columns prepared by P. Adnes, P. Deseille, and F. Courel. Synoptic yet admirably inclusive, these two articles summate the biblical, dogmatic, and historical theology of the *doxa-kabod*. Of particular value is section 5 (col. 479), delineating the technical transition from the Lessian opinion and the contributions of Boyer, Donnelly, Sagüés, as well as those of M. Flick and Z. Alszeghy, and concluding with Teilhard de Chardin’s *Le milieu divin*.

Almost coterminous with the recorded history of man, rampant or repressed, in the guise of alchemy or the roman courtois, then a murky magic, now a pseudo intellectualism, “Gnosticism” (col. 509-41) is relevant, contemporary to today’s world of thought not solely as a minatory memory but as a present possibility. P. T. Camelot and E. Cornéls offer a first-rate scrutiny of a most involved phenomenon. Gnosis holds the hazard that a view into the depth of man may be mistaken for the revelation of God, a Faustian interlude inviting fraudulence, the munificent Mephistopheles enriching the mind against the heart.

These fascicles are a genuine contribution to spirituality; the alphabetical assurance of continuance and the now assured excellence of future fascicles afford the scholar a pleasant expectancy.

*Weston College*  

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


To convey a comprehensive picture concerning the interior life of a seventeen-centuries-old branch on Christ's mustard tree is a hard task. Fr. Peifer deserves our respect for undertaking this job and carrying it out with his fine erudition. In the first main part, under the heading “Context,” he locates monasticism within the frame of its genus (religious life in canon, general sense), draws the outlines of its historic heritage, and discusses monasticism in relation to some elements of our common Christian treasury: Bible, liturgy, and Eucharist. The high light of this part is his conclusion; there are “no other elements in monastic spirituality which are really distinctive” (p. 65) except (1) a happy combination of both real withdrawal from human society and fraternal unity within the monastery, and (2) an
exclusivism of prayer in the sense that "the monk, unlike other religious, does not have any secondary purpose" (p. 64). In the second part of his work, after considering the gate of monastic life (conversion, entrance), we are led by P. to distinguish the "elements" of the same divided into those corresponding to the active and contemplative part of spiritual life. An extremely rich system of indexes and bibliography makes the work an excellent tool of monastic studies.

In the evaluation of such a work we must bear in mind both the author's intentions and our expectations based upon the specific needs of our day in connection with the subject. P. is honest about his intention: the book is meant to replace an outdated textbook for young monks and nuns, without the form of a textbook, with the hope that it "may appeal to a wider audience" (p. x). Thus it is a popularization, but hopefully not unscientific. As far as our expectations are concerned, all those who are aware of the contemporary problems of the Church know that monasticism is not exempt from a serious crisis of self-identity. A ray of light, guidance, and if not ready-made solutions, at least principles leading thereto—this is what we expect from the author of a monastic spirituality published in 1966.

While still in the process of reading the book, we might feel disappointed in our expectations. After the last lines, though, this impression is tinted by a deep sympathy: P. is certainly not to be blamed for not having "solutions." Nevertheless, he could have gone a step further than he actually did. What he does is this: (1) with the objectivity of the historian, he states the distinctive elements of monastic life; (2) with praiseworthy realism he alludes to frames of living that make these conditions almost empty words in the majority of existing monasteries, though he does not state explicitly the proportion; (3) instead of a direct question "how are these communities still monastic?" he writes: "a monastic apostolate is one exercised by those who follow a monastic form of life" (p. 325). Is this not idem per idem? There is a relevant sector of contemporary thought that calls to be heard in this question: on the one hand, the idea of change or development, and on the other, the problem of knowledge, of truth, in terms of conformity vs. fidelity, along with some considerations on a static vs. dynamic outlook on the world—being vs. becoming. These problems on the philosophical, theological, and psychological levels should have been applied to the crisis of self-consciousness in monasticism.

A certain incoherency of method makes the explicitation of typically monastic problems still more difficult. The arbitrary switching from a historic, inductive thought pattern to an aprioristic, retrospective one is unfortunate. Some of the praiseworthy practices of our Christian spirituality
are mixed with data of ancient monastic history, these followed by practical exhortations about how to avoid abuses of our times. Every single statement is true; our remark concerns only the method. As P. sees it, the primary elements of any spirituality are common to Christianity; hence the ambiguous terminology about monasticism being characterized only by secondary elements. Along the same line, why should the Eucharistic life be included with typically monastic characteristics through 35 pages? This irenic blending of historic and contemporary considerations manifests itself, sometimes quite explicitly, in syllogisms like "no orthodox spirituality is complete without...; but monastic spirituality is certainly orthodox; therefore..." (p. 120). The atmosphere fostered by this thought pattern does not contribute to an acknowledgement of riches shared with all Christians or with any religious family, or to a frank confrontation of specifically monastic problems.

The merit of P.'s work is great enough to withstand such criticism of method. Our general impression is that he wanted to put everything he had collected on the topic into this encyclopedic work. We agree with one of his reviewers: "In the main thesis of the book we find that the author is about on the same Unes as the general conclusions of Abbot Butler fifty years ago." This is the greatest praise and weakness of P.'s work.

Catholic University of America Emery A. Lekai, S.O.CIST.


In An Existentialist Theology M. argued, persuasively and intelligently, that for "the elucidation of the genuine thought of the New Testament... [the philosophy of existence] is the philosophy which more than any other philosophy, expounds an understanding of the being of man which has affinity with the understanding of his being implicit in the thought of the biblical writers." This volume is his own long-awaited systematic theology, interpreting the language of revelation in an existential-ontological language drawn from contemporary philosophy. The theologians and philosophers he makes use of for articulating the body of Christian truth in a contemporary way are Heidegger, Bultmann, Knox, and Rahner ("the most helpful"). The main philosophical influence throughout, however, is clearly the later Heidegger, whose thought M. makes use of with authority and competence.

M. divides systematic theology into three major parts; and this threefold division sets the pattern for the content of the whole work: (1) Philosophical theology, which investigates the fundamental concepts and conditions of theological discourse. In establishing "the bridge between our
everyday thinking and experience and the matters about which the theologian talks," M. uses the descriptive method, and in the process shows why he rejects the older natural theology and its rational method of "proving" the existence of God. He then analyzes the roots of the religious quest in the enigma of human existence, the revelation of Being and the relation of Being and God, and finally the question of the validity of theological language. (2) Symbolic theology treats the main themes of theology: the triune God, creation and creature (nature, man, angels), providence and the problem of evil, the Incarnation, the work of the Spirit and salvation, the Holy Spirit and the Christian life, and the last things (eschatology). (3) Applied theology, "the working out of faith in the world," treats the themes of the Church (including a section on Mary, the saints, and the notes of the Church), ministry and mission, word and sacraments, worship and prayer, and finally Christianity in the world, the application of Christian faith to the problems of the world.

Each part is prefaced with an introductory chapter explaining the task of the particular division and an outline and general explanation of the material to be treated. Within the limits of one volume M. has presented a remarkably succinct account of all the main themes of Christian theology, written with the orderliness and clarity readers have come to expect of him.

The publication of this work is significant because it is the first comprehensive attempt to write a systematic theology using existentialist philosophy as a vehicle for elucidating the biblical word—not a small contribution in view of the fact that until now the existentialist theologian has had merely the role of critic without having a complete, coherent statement of his own theology. More importantly, however, M. has given an exposition of existentialist theology which takes full account of the later Heidegger and the turn which his thought has taken since the publication of Being and Time. The relevance of this turn for theology was made explicit by Heidegger himself in a letter to Heinrich Ott: "As long as anthropological-sociological conceptualizing and the conceptualizing of existentialism are not overcome and pushed to the side, theology will never enter into the freedom of saying what is entrusted to it." This present work is not an existential theology in the narrow sense of existentialism ("we reject any attempt at a purely existential theology" [p. 168]), with its inherent danger of subjectivizing all the content of revelation, but, in M.'s terms, an "existential-ontological" approach which allows for a discussion of being rooted in man's existential being.

Any theology which claims to be an elucidation and mediation of reasonable faith and which therefore commends the revealed word to men living
in the world (and is not merely a radical demythologizing for the purpose of self-understanding) must face seriously the problems raised by philosophical theology. Realizing this need, M. gives long and profound thought to the question of being and God. From the outset he avoids the direction the discussion in Germany has taken on this question. (I refer to the anologia proportionalitatis—philosophical thinking is to being as theological thinking is to the self-revealing God—a formula thrown into the discussion of the 1960 meeting of the "Old Marburgers" by Heidegger for the sake of the argument rather than as a statement of his own position. The adoption of this formula as a key to the solution of the problem has apparently led the German discussion down a blind alley.) M. instead faces squarely the relation of being (the being of beings) to God. He says: "... to use the word 'God' means that one has taken up a certain attitude toward being, namely, the attitude of faith ... a designation ... that carries important existential connotations of valuation, worship ... We could, however, say that 'God' is synonymous with 'holy being' ... it makes sense to recognize the holiness of being, and to take up before it the faith-attitude of acceptance and commitment. Our final analysis of being as the incomparable that lets-be and is present-and-manifest, is strikingly parallel to the analysis of the numinous as mysterium tremendum et fascinans."

The obvious comment on such a solution is that Heidegger himself makes no such identification of being and God; in fact, he prefers to be silent and, because of his feeling of the inadequacy of human thought, refrains from making either a positive or a negative decision about the relation of being to God. While he has even made the concept of the "holy" somehow equivalent to being, he never suggests that this "holy" is God. M. is aware of these facts but believes that Heidegger is convinced that theology uniformly has meant by "God" a being, who had to be set aside, therefore, in the process of overcoming metaphysics. But, M. notes, such a concept of God as a particular being must be denied by the theologian as well; for no matter how exalted a being we conceive him to to be, he will not be God, who must be more ultimate than any particular being. In Heidegger's own philosophy, he continues, being tends to assume the position of God and appropriates the attributes traditionally associated with God. With Heidegger's analysis of being, then, we are now ready for "the identification of God with what I have called 'holy being,' and we may think of this as the phase of existential-ontological theism."

Is M. successful in his use of the "step backwards into the essence of metaphysics" to arrive at God, a step that Heidegger himself has not taken? Yes, if it be understood that he has advanced the meaning of "being"
farther than Heidegger has. Heidegger speaks of man standing where being becomes clear, where it unveils itself and its “thereness” emerges, standing in the truth of being, experiencing the voice of being calling to him—“the wonder of wonders: that beings are.” Being occurs, gives, shows itself to man, thus setting thought in action. While accepting completely this role of being, M. goes on further to speak of a far more ontological role: being as a kind of “energy that permits things to be,” the “letting be” of things, the “condition that there may be particular things,” the “enabling to be,” “bringing into being,” “the grace of being that pours out and confers being,” the “transcendens.”

There is in M.’s exposition a need of further completeness on this point. Unfortunately, he has cut himself off from the classical theologians by accepting (at least implicitly) Heidegger’s uniform criticism of the Western metaphysical tradition, a critique that is extraordinarily penetrating for post-Cartesian metaphysics but most questionable for earlier metaphysics. One would hope that in some future discussion M. would make use of these earlier theologians (who certainly faced the problem—at length) to clarify and develop his own position.

The exposition of being and God, crucial though it is in itself (and for such doctrines as the Trinity, creation, and Christology), is not the whole work. What is noticeable throughout is the freshness with which M. illuminates old material, the perceptiveness and fairness with which he describes others’ positions, and, again, the conciseness and clarity of his own expositions. There is at present no work of its kind of equal quality for the student or the serious reader, and it should continue for some time as the work against which others will have to measure themselves.

Saint Paul Seminary, Minn.  

David A. Dillon
Calvinism to the Reformed Churches would be an immeasurable service to a dialogue with Rome.

On the other hand, the promise is only partially fulfilled. The book is, in the first place, a difficult one to read, and it is strewn with assumptions that demand closer scrutiny than they receive. In particular, T. has in recent years enlarged the scope of his interest to include an examination of theological statement from a philosophical point of view. This is perhaps the greatest weakness of this book. His interpretation of philosophy and of its repercussions on theology occupies a fair slice of the book, but it is at once too general and too individual.

To be sure, he has an instinct for the classical positions in theology, notably in Christology (and there are essays here on the Holy Spirit which are among the best things in this book). And where he is untroubled with the shadow of Rome, he is at his best, and in his tranquility is his strength. But he tries, e.g., to press the "Chalcedonian principle" (interpreting the distinction between divine and human in terms of the distinction between grace and nature) into the service of sacramental theology (in the matter of transubstantiation) and of ecclesiology (in the matter of grace). The ultimate logic of this approach would seem to be this: the relation between the Church and Christ is either a relation to His human nature directly (and only indirectly to the Godhead) or else a formally hypostatic union. This, of course, springs from a laudable desire to preserve the absolute transcendence of grace over nature. But how then does one explain "communion" save in a relational way, and not by any real participation?

Perhaps there is a need on the Roman side to stress the doctrine of the gift of "uncreated grace" as the correlative of the gift of "created grace," which of itself is a kind of blasphemy for the Reformed theologian. Yet there are hopeful signs of reconciliation. "At no period since the Reformation have Reformed and Roman theology been in such a position to help one another as they are today." And, after sketching "the positive teaching of Reformed theology" on participation in grace under three heads, T. says: "It is very difficult to believe that Roman theology really intends anything other than what has been set out positively here." This may be open to question, but the dialogue has every indication of being fruitful.

Implicit (to the Roman reader) is the crucial question: What is the Reformation principle? What is the real point of no return between Catholic and Calvinist? Karl Barth has made it clear that it is not infallibility versus noninfallibility. This may loom largest in the ecumenical debate, but it is not the crux. It would seem that the real point at issue is the relation be-
between God and man. In the Reformed position (or so it seems to the Catholic) God is made so absolute that man is relativized to the point of vanishing. What then is the Christian response to God, if it is not a real response of the Christian's own, albeit in and through Christ? Is our communion with God a real possession? T. admits that "participation in grace involves a real having of grace within our creaturely being and existence, but a having that is yet to be fulfilled or completed when Christ comes to make all things new." Yet "we are unable to describe this participation in positive language any more than we can describe the hypostatic union in positive language." The real issue seems to lie, as T. has seen, at the level of theological statement and, at the end, of the validity or invalidity of the analogy of being.

Perhaps the debate really centers on the difference between the time in which we live and the end-time: there must surely be a real transformation in heaven. Then, to put the matter very simply and very hopefully, the debate is only a matter of time.

Woodhall House, Juniper Green
Midlothian, Scotland

JAMES QUINN, S.J.


This fifth volume in the Library of Living Theology series follows collections on Paul Tillich, Reinhold Niebuhr, Emil Brunner, and Henry Nelson Wieman, and again conforms to the format borrowed from Schilpp's Library of Living Philosophers. It includes autobiographical reflections by Bultmann himself, sixteen interpretative and critical essays by leading scholars, a reply to his critics by their subject, and a detailed bibliography complete up to 1965. Though the critics are somewhat less varied in viewpoint than were their counterparts earlier in the series, and though one regrets again the absence of certain names among them, nevertheless Prof. Kegley has rendered theologians and their students a signal service. The range of the essays collected is broad, Bultmann's response is candid, and the bibliography, translated from a 1954 article and brought up to date by Bultmann himself, is a most valuable tool.

The first group of essays deals with the German theologian's concern for an existential interpretation of the NT message. In one of the best pieces in the volume, Günther Bornkamm surveys the roots of Bultmann's theology and his central concern with the problem of history and historical understanding. Bornkamm aptly characterizes the demythologizing pro-
gram as “an attempt to bring to bear universally the Reformation principle of pro me” (p. 12), and after agreeing with Bultmann’s response to Protestant criticism from the right (Barth) and left (Buri), he indicates that Catholic critics like Marlé show how insistently is the question “how Protestant theology can manage to escape the demand, which from the Catholic viewpoint is a legitimate one, that it [Protestant theology] return to a metaphysics of being if it insists on making the aseity of God and a fixed revelation its objects and denies the constitutive relations of the saving event, the Word, and faith” (p. 19). Edwin M. Good also writes on the meaning of demythologization, raising questions as to Bultmann’s definition of myth (he agrees with Thielicke: “If there is to be demythologizing, let us at least have remythologizing!”), the possibility of phenomenology apart from faith, the relation of myth to the history it interprets, and the relation of personal history to the Church community. In a brief but extraordinarily clear and pointed treatment of revelation, H. P. Owen of King’s College, London, demonstrates how the theory of revelation antedated and determined the demythologizing program; Bultmann responds that Owen’s characterization has not included a decisive matter, the assertion by Christian faith that a historical event is the eschatological event; he also admits here the possibility that new self-understanding, recognized as the action of God, can be displayed in theological statements, provided “that traditional dogmatics be interpreted existentially as well” (p. 261).

Three contributors deal with Bultmann’s understanding of history. Paul Minear clearly exposes the principal norms for his subject’s eschatology, one negative (it must not be cosmological) and one positive (it must produce and be in accord with man’s historicity); but Minear criticizes what he sees as a dualistic tendency to absolutize the distinction between nature and man. K. E. Logstrup finds Bultmann giving a dominant position to the relation between faith and nihilism in order to emphasize faith as decision, but he argues for his own part that God’s power is “manifest not only in the limitations of our life but also in its unfolding” (p. 90).

For this reviewer, Heinrich Ott’s essay on Bultmann’s philosophy of history is probably the most suggestive in the book. Assessing the thesis of History and Eschatology, that meaning can only be found in history in the present and in precission from the false question as to the meaning of the entire course of history, Ott wrests from Bultmann the admission that he has “not made clear the distinction between the ontological possibility [of realizing meaning] and the ontic actualization as it takes place [eschatologically] in Christian faith” (p. 262). But when Ott criticizes Bultmann’s failure to explain historical causality and argues that some final judgment
or end of history is the ontological presupposition for speaking of "the essentially intrinsic future dimension of all historical events" (p. 58), the response is a firm no. Insofar as the true subject of history is man, it is implicitly recognized that the causality of history is human will, and only insofar as this will is involved in progressive but never final clarification of the meaning of historical events do these events have a future. Yet it must certainly be objected in turn to Bultmann that he speaks here most ambiguously of "human will" (where is it located? in the individual? in the community? the two in relation? how?) and that his openness to the endless continuation of history seems too easily to have solved the differences between Heidegger and the NT. It seems far preferable to suggest with Ott "that the dimension of the meaning of history as a whole must be left open" (p. 63), whether or not we consider his argument from the concept of God's providence as entirely sufficient.

Together with Løgstrup, three other contributors discuss the function of philosophy in Bultmann's theology. Götz Harbsmeier's essay is rather sketchy. Both John Macquarrie and Schubert Ogden treat Bultmann's use of philosophy with sympathetic admiration and yet urge a broadening of his philosophical horizons, Macquarrie while discussing Bultmann's attitude towards Heidegger on the one hand and Jaspers on the other, Ogden while urging that current talk about a post-Bultmannian theology is premature (or worse) but that clarification is imperative for Bultmann's claimed distinction between analogical and mythological talk about God.

A fourth group of essays deals with special questions in Bultmann's NT interpretation: a fine study by Hans Bolewski on "the role of the Church" (to which Bultmann confesses "that ecclesiology has not stood in the midpoint of my work, and so I can only be grateful to be reminded of this lack in my work" [p. 278]); a biblically inspired insistence by Otto Michel on "the event of salvation and Word in the New Testament" (which falls rather wide of the mark, however, in its criticism of existential interpretation); an investigation by Heinz-Horst Schrey which outlines the ethics implied in Bultmann and gives a forceful summary of its deficiencies; Friedrich Müller's correlation of Bultmann and classical philology; and Samuel Sandmel's criticism of the picture Bultmann draws of the rabbinical Judaism of Jesus' time. (In view, incidentally, of Müller's broad acceptance of Bultmann's ideas on Gnosticism in the Gospel of John, it would be well to refer to the first volume of Raymond E. Brown's The Gospel according to John in the Anchor Bible series, especially pp. lii–lvi in the Introduction.) Finally, two essays by Hannelis Schulte and Martin
BOOK REVIEWS

Stallmann consider what can be learned from Bultmann for fulfilling the Church's tasks of preaching and religious education.

Hopefully, these too crowded paragraphs will give some idea of how and for whom Kegley’s collection of essays will be useful. Despite an occasional lack of standardization in the translation of some key terms (e.g., “Vorverstándnis,” “Entweltlichung”), and granted some inaccurate footnote references due to problems of translating articles written in German, the essays from abroad have been well presented. And the collection in general is as reliable as it is suggestive. It will provide a convenient conspectus of the work of this great German theologian for a good time to come.

Woodstock College

LEO J. O’DONOVAN, S.J.


Funk, who contributed to the second volume of New Frontiers in Theology and edits the Journal for Theology and the Church, has been working for some time with the new hermeneutic. In the present volume he introduces and criticizes Continental hermeneutic as well as some American responses to the problem of language in theology. His concern is not with the “meaningfulness” of theological language but with the basic theological enterprise and its presuppositions. He establishes his own position by rethinking the language of the parable and the Pauline letter.

Part 1, “Language As Event and Theology,” prepares for a central chapter on Fuchs and Ebeling by first presenting Bultmann and Heidegger; then van Buren, Ogden, and Ott are reviewed and criticized from the vantage point thus established. Fuchs and Ebeling have revised Bultmann’s notion of salvation event by relocating the essence of event in language. Salvation event gives place to word event. Bultmann had taken “self” as ontologically prior to “world,” making theological language a form of self-expression. F. reverses the emphasis and sees language as that which primarily reveals not self but world. Here F., along with Fuchs and Ebeling, relies on the later Heidegger, who views language as the “house of being” where reality comes to stand. The new hermeneutic identifies word event as the place where new reality breaks out into language. The new reality is the Word Event of God, Jesus Christ.

If the Word of God is word event, and Jesus is redefined as the text of that event, then faith can find a place for itself in language. The gospel has
lost its power only because we are no longer able to listen rightly to what is being said in it. As Heidegger is at pains to show, our Western language has been “used up,” turned to prattle; consequently, being has receded from view, and can be recaptured only in the naming-of-being accomplished by poets. Similarly, we can learn to listen to the word event by being attentive to what happens in the parable. In the linguistic phenomena of the parable we have fresh grounds for a quest for the historical Jesus.

In parable we have the most significant “incarnational linguistic litter.” F.’s studies of the parables of the Great Supper and the Good Samaritan in Part 2 are an attempt to achieve a fresh apprehension of the word event. Since parable is metaphorical, F. enlists the critics Owen Barfield and Philip Wheelwright to show how metaphor gives a fuzzy or “soft” focus on the realities it expresses. There is no simple one-to-one relation between metaphor and the reality behind it. It is a mistake, therefore, to canonize a particular interpretation, as the early Church often did, for there is always more meaning in parabolic metaphor than any single interpretation can express. Treating parable in detail, F. builds on Jülicher, Jeremías, and Dodd, but uses Amos Wilder as a springboard for significant readjustments. A parable is set in the everyday world. Parable deforms this world by summoning another, stranger world into the background. The new world is disclosed in Jesus’ words. The parable is an invitation to recognize, accept, and enter into that new world. The parable divides men into sinners, who know themselves for such and joyfully accept the terms of forgiveness offered in the parable, and Pharisees, who are scandalized and draw back from such an upsetting world. F. thus agrees with Fuchs that the parable interprets the man, rather than the other way around. This notion, which seems central to F.’s position, does not mean that exegesis is superfluous. Certainly his exegesis, and that of his predecessors, is indispensable if one is to stand where he stands and view the parable as he views it. Nor is he saying exactly “If you don’t get it, then I can’t explain it to you.” He seems to mean, rather, that it is impossible for the one hearing the parable not to see himself in it. It is not left open to the hearer’s ingenuity to place himself in it or extricate himself from it. He is already in it, judged. The only question for him is, whether he will acquiesce in the judgment. To reject the judgment is to reject grace.

In Part 3, F. approaches the Pauline letter through a phenomenology of language, this time drawing upon Merleau-Ponty and Remy Kwant. He investigates the distance between Paul’s language and the Heideggerian “primordial discourse”—in this case, the words and parables of Jesus. The letter is a form which reviews “the destiny of that foundational language in
relation to other 'worlds,' the world of the apostle, the worlds of his readers." F. 's tentative work among these problems shows how much remains to be done in this area.

F. might have tried harder to incorporate the insights into language achieved by Anglo-American thinkers. Though he gives them a passing glance, he evinces the usual Heideggerian disesteem for the poorhouse fare of linguistic analysis. Surely it would be profitable for American theologians, who have relied so heavily during the past few decades on Continental developments, to bring their existential harvest into conversation with philosophers at home. Currently there is little fruitful interchange; it remains, as Humpty Dumpty says, a question of who is to be master. F. clearly thinks Europe should be master.

F. 's "soft focus" in presenting his materials is calculated to be evocative rather than precise. Parable is no more a matter of black and white than poetry. While this is true, I question whether parabolic greys are necessary in the explication of poetry. Although F. is not as imprecise as his apology allows, I did feel that his book would not have been worse for being clearer in spots.

Monastery of the Holy Spirit
Conyers, Ga.

Anselm Atkins, O.C.S.O.


This important volume by the Professor of Divinity at Glasgow University was originally presented in a lecture series in 1964-65 at McCormick Theological Seminary in Chicago. Its three parts, devoted to faith, history, and secularism respectively, are an effort to contribute to the revolution taking place today in relating faith to the secular world. "That there is such a revolution, and that we stand today at the threshold of what may be a real step forward in the understanding and practice of Christian faith, is the underlying theme of what I have attempted here. Faith in the context of history, history as qualified by the reality of Christ as the eschatological event, and secularity as the real possibility offered by the reality of Christ—these are the interlocking themes which provide, as it seems to me, the ground for a new view of the liberating powers which are to be found in Christianity. And it is in these liberating powers that I believe it is possible to hope for unprecedented changes in the style and the practice of faith" (p. 8).

Prof. Smith is no mere popularizer or disciple. But his work echoes in the Anglo-Saxon world the views of Bultmann, Bonhoeffer, and Gogarten. One
is not surprised, therefore, to come across some very familiar themes: Christianity as the powerlessness of God; the exclusion of metaphysical preoccupations; the impossibility of proving God's existence; the world empty not only of the gods but of God; the gospel as source of the world's secularization; religion as a deviation from faith, etc.

In developing these and other themes S. is often obscure, and he acknowledges that his conclusions are highly tentative and unspecific. The movement of thought is characteristically dialectical, and often, just at the point where one is tempted to disagreement, an antithetical statement will caution against yielding too quickly to the temptation. Yet the over-all tenor and direction of the essay is clear, as a summary may suggest.

Faith is the subject of the first part. It is described as being historical in the sense of arising from events in history, which determine its shape and contents. It implies no metaphysical schema, that is, no view of the world arrived at independently of the historical commitment of faith; still, it cannot avoid either tensions or attempted harmony with metaphysical views. It does not imply, either, a mythological world-view, that is, any form of metaphysics in which a view of the cosmos is constructed out of objects in the empirical world, and in which transcendence is spoken of in terms of this world. "No mythological method can do justice to the conjunction of sheer otherness with sheer grace which is the paradoxical style of the Christian message" (pp. 33 f.). Thirdly, Christian faith does not imply a moralistic standpoint. It is not fully clear what S. means by this, but it appears to exclude an obligation to moral betterment imposed by faith. This is not to deny, however, that faith is a moral reality and a free decision. Other chapters of this first part go on to speak of faith as personal, as a unity in relation of God and the believer, as justification, as a transempirical reality.

The treatment of history in the second part goes over some now familiar ground. S. seems to favor the view of history as the presentness of the past. The coming of Christ as divine judgment and forgiveness is conceived as both the end and the beginning of history. The resurrection receives treatment in a special chapter, and the insistence is that it not be separated from the Crucifixion. Since, moreover, "we may freely say that the bones of Jesus lie somewhere in Palestine... we are not asked to believe in the empty tomb, or in the resurrection, but in the living Lord" (p. 103). In the end, the resurrection comes down to "a way of affirming the forgiving purpose of God in the historical reality of the life of Christ" (p. 104).

S. goes on to reject the theory of Heilsgeschichte as held by Cullmann and others, and, in highly dialectical fashion, to conceive God's transcendence as identical with His historicity. "We may therefore summarize our under-
standing of transcendence as a temporal and historical experience of an actual encounter, in which the self is continually overcome, both judged and forgiven, and then renewed in being for others. It is in this being for others that the act of God is to be apprehended—not direct, not as a theophany or an objectifiable miracle, not comprehensible, not fully expressible—as the way of his love. We cannot get nearer to God than this: he is not accessible in isolation or in abstraction, as a being, or as being itself. He is known only as he gives himself, and in this giving he expresses himself as entirely historical” (p. 124). To the question “Is there any meaning in history at all?” the simple answer is: we cannot tell. But to this answer we must add: “But we can give it a meaning” (p. 125).

S.’s treatment of secularism in the third part includes a brief chapter on the history of the term “secular” which is one of the few merely descriptive and less obscure passages of the book. Acknowledged dependence on Gogarten and Bonhoeffer is extensive in the chapters which describe the Christian origin of secularization, the impossibility of “religion” for contemporary man, and the distinction between the open secularity of faith and a closed and ideological secularism. The death-of-God theologians and Paul van Buren also come in for treatment. The author himself concludes: “Secular Christianity means the dialectical expression of the presence of the Spirit, which is the way of Christ in the world, in forms which can be neither objectively distinguished nor enumerated. The form of Christ in the world is certainly a historical reality: it is the historical reality. It is the prolepsis of the End. But this historical reality cannot be pinned down. The theology of faith is a theology of the cross, and thus a theologia viatorum. It is a theology of a pilgrim journey which makes its own map as it goes” (p. 204).

There are many particular points in this dense and elliptical essay which the present reviewer found congenial: e.g., the idea that revelation sets man free both from and for the world (p. 40); faith as both gift and free decision (pp. 35 ff.); and the ideal, derived from Gogarten, of mature sonship, in which both dependence on God and responsibility for the world are dialectically joined.

But the book also raises some serious questions regarding both its inherent consistency and its fidelity to Christian revelation and faith. These points cannot be argued in a brief review. A partial enumeration would include such questions as whether negative theology does not here cross the border into an agnostic wilderness; whether there is not an almost total neglect of the crucial question of just how Jesus, whose bones lie somewhere in Palestine, is truly the living Lord, and not just another, albeit extraordinarily striking, instance of the worldly maxim “nice guys finish last”;
whether S.'s secular Christianity can successfully cope with the human reality of death to the satisfaction of both Christian faith and rationality; whether the vigorous rejection of the idea of Christianity as a world-view does not slight both the distinctive understanding of human life and its meaning which is inherent in Jesus' own message and the basic truths of the rational order about man which are indispensable presuppositions for this understanding; and finally, whether Christian secularity of this brand is not already dated by its acceptance of certain postulates of worldly secularism which are now beginning to appear as shallow and inadequate for dealing with the abiding mystery of man.

Some of these objections are raised in a rather formidable critique of S.'s volume in *New Blackfriars* for March, 1966, by Prof. Brian Wicker, rising young Catholic theologian of Britain's New Left, who is also author of a brilliant paperback, *Culture and Theology* (London: Sheed & Ward, 1966). This last work highlights the shortcomings of secularism, and calls for a rediscovery of the role of the sacred. The type of Christian secularity espoused by S. is just beginning to make its impact felt in any depth in the United States (one might mention here Larry Shiner's *The Secularization of History: An Introduction to the Theology of Friedrich Gogarten* [Nashville: Abingdon, 1966]). A reading of such works as Wicker's shows that there may be other options available besides either the tendency represented by Bultmann, Bonhoeffer, Gogarten, and Smith or a merely defensive and uncontemporary reaction to it.

*Woodstock College*

**THOMAS E. CLARKE, S.J.**


This pleasant and balanced work of speculative theology sets out, first, to clarify the notions of time and eternity and then to utilize them in treating such varied theological problems as the relations of God's knowledge to human freedom, the necessary conditions for the possibility of revelation, the appearance of the Incarnation (if one may so speak) from the aspect of eternity, and the meaning that can be attached to the "end of time." But Yarnold has a further purpose, which largely controls the manner of the above-mentioned clarification: he wishes "to relate ... current scientific views ... to the view of ultimate reality to which our Christian faith commits us.... The hitherto unsuspected immensity of the universe, the part apparently played by random process, the strange story of evolution: these
and many other details of the scientific world-view are to be integrated into the outlook of Christian theology by a venture of faith" (pp. 88–89).

The author, described on the jacket as "research scientist and university teacher, Anglican clergyman and warden of a great theological library," draws upon a wide range of modern thought for his conceptual tools. The philosophical structures in terms of which he seeks understanding are, basically, linguistic analysis and, to a less degree, the existentialism of Heidegger. As to modern science, his attitude is a remarkable and strongly consistent openness. His comments (pp. 88, 180 ff.) concerning the attitude which the philosopher and theologian are called upon to maintain with regard to the scientists' contributions are excellent, though they would seem to overlook the not inconsiderable epistemological complexities introduced by sin and pride.

The responses Y. makes to the theological problems he considers lie very much in the line of Catholic orthodoxy. Some statements have a strange sound theologically, but this is mostly a matter of wording; the context or remarks made elsewhere usually make clear his fidelity to Christian tradition. His brief observations on theological purpose and method are refreshing. Though he makes no direct use of Scholastic and patristic approaches, it is not that he rejects them—quite the contrary—but merely that he is writing for those who do not understand them or like them. He makes frequent use of "biblical theology" while remaining alert to its occasionally naive and somewhat irresponsible anti-intellectualism, against which his criticisms are sharp and well-aimed.

But Y.'s chief contributions, in our view, are these. He furnishes a useful over-all view of a wide range of related questions. Further, he presents an intellectually respectable, preliminary sketch of a synthesis of scientific and religious truth. Finally, he does not content himself with using modern scientific and philosophical insights as mere illustrations for his theology, but brings them inside as categories of theological understanding (analogously, of course). Thus, relativity's space-time continuum serves as a means of understanding which ranges from the distinction between God's eternity and His omnipresence in time to the tantalizing suggestion that the particular judgment and the general judgment may be identical from the point of view of those undergoing the experience, though not from ours.

His efforts in natural philosophy are, on the whole, less successful. When discussing relativity, although he evidently possesses the key that could release him, he remains shut up within positivistic interpretations, as when, e.g., he echoes the old refrain that relativity has made impossible the very
notion of temporal simultaneity. Here, however, his modesty and balance lead him to avoid the gaping holes into which so many others have fallen, e.g., his careful reserve as he inspects the clock paradox.

A more serious flaw, for his purposes, is his handling of the notion of entropy. No other concept in physics has proved more dangerous to the unwary philosopher (or, need we say it, even to the unwary physicist). Y. avoids, indeed, the grosser blunders often made, but seems unaware of the treacherous ambivalence of the concept within physics itself. Thus, though he mentions explicitly the mechanical notion of entropy, all his arguments are based on a somewhat exaggerated thermodynamic notion, holding (incorrectly) that all real processes in the physical world are truly and essentially irreversible. Thus, "Entropy change appears to be the one essentially temporal characteristic of external reality. Our theory of time ... recognizes the law of entropy as the underlying physical basis alike of the subjective consciousness of temporality, and of temporal change in the external world ..." (p. 75). "In creating a world which should be temporal, and in which conscious creatures should live creaturely lives, the first requirement (physically speaking) is that the creative act should secure the fact of the degradation of energy, as expressed in the law of entropy" (p. 158). This would be, of course, to throw out of court all physicists (perhaps the majority) who would argue that irreversibility is merely apparent. Such is clearly not Y.'s intention; we can only conclude that he is not aware of the arguments in favor of a mechanical world in which irreversibility is merely a measure of spatial vastness and the inconceivable lengths of its Poincaré cycles. Admitting as he does the possibility of a spatially and temporally infinite universe, it is hard to see on what grounds he would justify his position once he had adverted to the logical inconsistency of the mechanical and thermodynamic viewpoints. One further difficulty is that he states his position in terms of entropy-increase rather than of entropy-production (i.e., the time rate of change of entropy). The very utility of this latter concept suggests difficulties for his position; but, in any case, there is no law of nature requiring that an open system have a never-decreasing entropy, as witness any refrigerator.

Finally, though Y. has achieved some elements of a genuine synthesis, yet the greater part of his work rather shows a harmony between science and theology than accomplishes their integration He has, so to speak, translated a portion of theology from an older, more abstract language to a newer, more concrete one; but he contributes only small pieces to a new theological structure. Considering the difficulty of the task and the few who have succeeded at all, we have reason to be grateful for what Y. has here provided.

Loyola University, Chicago

PAUL M. QUAY, S.J.

In 1956 Le groupe zoologique humain was published in France. Later it was reissued as La place de l'homme dans la nature. The English translation reflects both French editions by retaining The Human Zoological Group as a subtitle. The book has sometimes been called a sequel to The Phenomenon of Man, which is not quite accurate. Teilhard regarded it as perhaps the clearest and most successful of his many attempts to describe his evolutionary vision. Although it was written more than ten years after the Phenomenon, it does not reach the heights of that masterpiece.

As a young man Teilhard, struck by the idea of the genetic structure of mankind, conceived the plan of developing a science of man regarded as an extension of the science of life. The problem he undertakes to solve in this book concerns man's place and importance in the structure of nature. Step by step he traces the ascent of cosmogenesis and biogenesis toward man. Life, the form taken by matter when it achieves sufficient complexity, constitutes the biosphere with its own distinguishing characteristics. Once this level has been attained, life continues to progress and ramify. After many millions of years vertebrates appear; among them the primates, marked by a vastly enheightened cerebralization, take precedence over all other branches. From this group, by a process of mutation similar to all other mutations that give rise to various species, man takes his origin; he alone crosses the threshold of reflection. His arrival inaugurates a completely new layer on our planet, the thinking sphere that is appropriately called the noosphere.

Teilhard's aim is "to define experientially this mysterious human by determining, structurally and historically, its present position in relation to the other forms assumed around us, in the course of the ages, by the stuff of the cosmos." Although man is no longer, as was formerly thought, the immovable center of a finished world, he is the leading shoot of a universe that is constantly evolving. The main feature of this evolution, as it affects man, is the fact that it is moving in the direction of collective organization and socialization. From its first appearance up to our own time, mankind has been expanding geographically. Now it is beginning to converge and concentrate on itself. "After man, we get mankind." This movement, dimly foreshadowed ever since the prehominids and pursued throughout the growth of homo sapiens, is only now "entering its critical phase of encirclement."

At this decisive moment we are able to glimpse the general pattern of our future on earth. Our present task is to discover the best means of organizing ourselves in the adult form required by our personal dignity, in a planetary society that will perfect every individual composing it. The earthly noosphere is destined to concentrate on a point of universal focus, which
Teilhard calls Omega. This Omega is the meeting point between the universe that has reached the limit of concentration, and a deeper, self-subsistent center that is the final source of personalization—the one and true Omega who is God, the prime mover, gatherer, and consolidator of all evolution.

A remarkable picture, indeed; it is a vision that "should strike our minds with such force as to raise to a higher level, or even to revolutionise, our philosophy of existence." This is the real existentialism, quite unlike the defeatist existentialism of our time, for which Teilhard had no use and little sympathy.

_Cyril Vollert, S.J._


The West has cast a magic spell over many Americans, and the fascinating tales of the great and not so great who lived in this land far beyond the Mississippi have been devoured by the reading, movie, and TV public. On the list of great men of this fabled region should be Joseph Sadoc Alemany, O.P. The present account of his life and labors in this enchanting territory falls short of depicting the Archbishop as a hero, however, and what emerges is the story of a hard-working prelate in a new diocese confronting many of the same problems that engrossed his contemporaries in other sections of the country.

The author has incorporated many pertinent facts as he traced the life of the pious Spaniard from his birth in 1814 in the ancient town of Vich, through his school days, his missionary activity in Middle America, his days in California, and his retirement in Spain.

Three years after his ordination in 1837, Alemany emigrated to the United States and began several years of missionary activity in Ohio, Tennessee, and Kentucky before he was appointed Dominican Provincial of the Province of St. Joseph with headquarters in Ohio. The story picks up momentum when Alemany, the newly consecrated Bishop of Monterey, took up residence in his diocese in 1850. The Bishop was assailed by a host of problems arising from the political and military consequences of the War with Mexico—e.g., the property claims of the Church against the government and the celebrated "Pious Fund" controversy. Initially, the Bishop was enveloped in the usual activities that every new prelate in a strange and sparsely settled land experienced, namely, visitation of the diocese, founding parishes, encouraging religious to take up residence, fashioning an education system and the
like, and obtaining funds to carry out effectively all these enterprises. The administration of so vast a territory was complicated by the fact that the Archbishop retained ecclesiastical jurisdiction over Lower California, a territory not ceded to the United States by the Treaty of Guadalupe Hidalgo.

For a "job well done" Alemany was advanced to the newly-created Metropolitan See of San Francisco in 1853, the same year Lower California was detached ecclesiastically from Upper California. In his new archdiocese Alemany was caught up in activities not unlike those of his earlier days in Monterey. New problems, however, did arise. He had an altercation with the Jesuits over the ticklish problem of church property. The case eventually found its way to Rome and was decided in favor of the Society of Jesus, although a decree of the Council of Baltimore stated that all church property was to rest in the hands of the bishop. Mention is made of Alemany's attendance at the three Councils of Baltimore (1852, 1866, 1884) and of his active role in the deliberations of the First Vatican Council. From James J. Hennesey's account of the American bishops at Vatican I, one might not conclude, as McGloin suggests, that Alemany played an important role in the deliberations.

All this while the diocese grew strong, as evidenced by the impressive statistics the author presents of church buildings, school openings, religious taking up residence, and the like. During this hectic time the Archbishop repeatedly requested the appointment of a coadjutor bishop, and he periodically petitioned the Holy See to accept his resignation. Finally both requests were honored, and Alemany put aside the cares of office in December, 1884. After a delay in San Francisco, he retired to his native Spain.

What M. gives in this book is a good factual account of many of the key events in Alemany's life. The fault lies in errors not of commission but of omission. There is no adequate picture of Catholic life in either the Middle States, where Alemany labored for several years, nor in California, yet the Archbishop lived in turbulent times, when the Church and the Catholic community were buffeted by innumerable storms, e.g., the emergence of nativism, the acculturation of the immigrant, and the stabilization of Christian life in the wake of the tempestuous California "gold days." The reader might protest that too much attention was devoted to the conflict with the Jesuits and the Dominicans. Interesting though these bouts were, the daily life of the Catholic community and the activities of the immigrants would seem to be more vital to the Church's development, for these were the days of continental mass migration. The reader is never introduced to the Maguires, the Muldoons, and others who were active in the mining camps and in the city of San Francisco. Newspaper accounts criticizing the moral
laxity of Catholics and the deplorable religious conditions of San Francisco are cited, but there is no development of this theme. Californians' hostility to the Chinese and the violence on the labor scene receive scant attention, except for a brief account of the Archbishop's hostility to Denis Kearney. On p. 330 the reader is introduced to Joseph Donahoe and Denis Oliver, two prominent laymen; nowhere does M. discuss the relationship between the Archbishop and his lay leaders and the role these men played in the activities of the archdiocese. An excerpt from an editorial (p. 331) intimates that the Archbishop dealt with every race and profession in addition to his clergy and laity, yet the reader is never really informed of this nor does he see it evolve. Before Alemany departed the archdiocese, the Chinese people sent a delegation to pay their respects; this episode seems to be imposed on the departure scene, for no real communication between the two was previously recorded by the author. The Donahoes, the O'Reillys, the Rends, the O'Connors, the Kellys, and their contemporaries played leading roles in the development of the Church in Boston, New York, Chicago, and elsewhere, yet a similar role is unrecorded of the laymen of San Francisco.

Lest these remarks seem too negative, it must be said that the book has many meritorious qualities. The statistics interspersed in the text reflect an interesting development of the archdiocese; and M.'s honest and unflattering character sketch of the Archbishop is invaluable. Alemany emerges as a man dedicated to God and to the Church, but one almost obsessed with the prerogatives of office. Some of his own religious brethren objected to his leadership both as provincial in Ohio and later as archbishop. His stubbornness, reflected in the bouts with the Jesuits and Dominicans, indicates a serious defect in his make-up and probably hastened his decision to retire. It was this trait, presumably, that negated his grandiose plan for the establishment of a missionary college in Spain, for his religious superiors disapproved his scheme. True virtues and qualities do shine forth. Alemany is depicted as pious, humble, unostentatious, and a man possessed of great business acumen.

The Archdiocese of San Francisco is richer because of his presence; unfortunately, we do not get a clear picture of his impact on the Catholic and secular communities of this nineteenth-century archdiocese.

*Loyola College, Baltimore*  
*Francis G. McManamin, S.J.*

As the present edition of Ginsburg’s Introduction is an unrevised mechanical reproduction of the edition first published some seventy years ago, the attention of students long familiar with the value of this classic study will be focused on Orlinsky’s prolegomenon, which by way of introduction to the new edition offers a critical evaluation of the phrase “the Massoretic text.” O. leads up to his major point with a rapid sketch of scholarly work in the nineteenth century on Massoretic texts which culminated in G.’s Introduction, and a review of the history of printed editions of the Hebrew Bible with emphasis being placed on the editions subsequent to G.’s Hebrew Bible. Already in the course of these preliminary surveys O. has raised several questions of fundamental importance. Is the Aleppo Codex, of which the Hebrew University Bible Project is preparing a critical edition, the most authentic manuscript of the Ben Asher school? And more basically, “what is so definitive and authoritative about an authentic Ben Asher manuscript?” O. believes that the crux of the matter has simply been overlooked by editors of Massoretic editions of the Bible; for he feels that they are pursuing a mirage in attempting to recover a single, fixed Massoretic text, which, O. maintains, never existed. Evidence adduced for this latter assertion are the different traditions for the ordering of the books of the Megilloth, the other Writings, and even of the Prophets. Moreover, on the basis of variant readings in the rabbinic literature, O. argues that the consonantal text was not fixed in all particulars for all time and that the system of Kethib-Qere readings had its origin in these variant readings. Finally, O. denies that any extant manuscript is free from admixture of both Ben Asher and Ben Naftali readings. He admits the possibility of producing a Massoretic text, provided that a given manuscript is published unaltered, or at least with the changes clearly indicated, in the same way that editions of the LXX are edited on the basis of one or other of the great uncials. This attractive reprinting of G.’s Introduction with its wealth of comparative material will be welcomed by specialists in textual criticism at a time when renewed interest is being manifested in this often-neglected area of biblical research.

Woodstock College

James D. Shenkel, S.J.

of certain questions arising from the development of the physical sciences and modern historiography is a moderate Catholic work which in general is quite good, although there is little new in it. However, it is written in the light of the most recent pertinent research. Like much recent exegetical work, F. accepts certain a priori positions that are at least debatable and at most are wrong. It is incorrect to say, e.g., that in the Bible as it is now taken God first reveals Himself as savior and then as creator; Gn 1:1 belies that assertion. Too much stress is placed on the supposed distinction between the Greek cyclic view of history and the Hebrew linear view; there were cyclic aspects to Hebrew thought not only in the view of the recurrence of seasons but also in the consideration of redemptive acts: the Exodus was similar to the release of the Jews from Babylon. It is actually incorrect to speak of a complex concept expressed by a word: a word has a meaning only in context; the same word can have different meanings in different contexts. F.'s discussion of myth shows how poor a term that is, for it means whatever a given author wants it to mean; strangely, he does not give as a possible definition an example story. He accepts in general the provenance of the material in the Pentateuch from the four sources; in accord with the vast majority of exegetes, he places Gn 11:1–9 in the J source, but dates it from the Neo-Babylonian period! He should have referred instead to E. A. Speiser's view (Genesis, in the Anchor Bible). Interesting is F.'s view that the sin in Gn 2 is not sexual, and his opinion that Gn 1 does not teach creation ex nihilo but rather that God is above nature.

Saint Charles Seminary, Phila.

John J. O'Rourke

THE REVELATION OF JESUS CHRIST: A COMMENTARY. By John F. Walvoord. Chicago: Moody Press, 1966. Pp. 347. $5.95. A fundamentalist exposition of the Apocalypse which rarely refers to modern scientific studies, and then only to reject their results. W.'s approach is "futuristic," i.e., he sees the events portrayed in chaps. 4–19 as future, even from our viewpoint today (pp. 22, 101). Chaps. 2–3 refer to the "Church age," which precedes the rapture of the Church to heaven by Christ at His parousia, not described, but presupposed in Ap; while the Church is in heaven, the tribulations of chaps. 4–19 will take place on earth. In these chapters W. finds no allusion to events contemporary with or prior to the time of composition; he resolutely discards the assumption that Ap was "understandable in the first generation or that it was intended to be understood by that generation" (p. 23). For W., apocalyptic and prophecy are practically synonymous with prediction of the future (pp. 23, 30, 48). His ironclad rule, applied with special zest to the millennium of chap. 20, is that the
symbols of Ap (even the numbers) must be understood literally, unless their transferred meaning is almost forced upon the reader. Consequently, Babylon is a "literal city" (p. 218); it is the destruction of a "rebuilt Babylon" (p. 263) that is described in chap. 18. Even with this type of exegesis, one is dismayed to read that Catholics deify the Virgin Mary (pp. 69, 75 f.), that the scarlet woman is the hierarchical Roman Church (pp. 198, 206, 245–52), and that the "triumph of the ecumenical movement" will be the climax of apostate Christendom (p. 256). Would that W.'s admirable love and zeal for the Scriptures were better enlightened!

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

LAGRANGE AND BIBLICAL RENEWAL. Edited by Richard Murphy, O.P. Chicago: Priory Press, 1966. Pp. 169. $2.95. Last year the Aquinas Institute School of Theology (Dubuque, Iowa) began a lecture series "designed to maintain the free-flow of ideas between scholars and from them to students, and to educated men and women of the laity." The inaugural series was devoted to Père Albert Marie-Joseph Lagrange, founder of the Ecole biblique de Jérusalem and its internationally famous voice, the Revue biblique. This book constitutes the first volume of the Aquinas Institute Papers. It consists of six papers on Lagrange, some by old students, others by devoted admirers. Among the former is J. M. T. Barton, who gratefully recalls his student days at the Ecole while describing the life story, studies, and mannerisms of his teacher. So also is S. Bullough, O.P., who sketches the background of NT studies from Reimarus (1694–1768) to Wrede (1859–1907), so as to show the prudent but persistent path which L. trod in the delicate quest for the historical Jesus. Among the nonstudents paying their tribute to the master is P. W. Skehan, who calls attention to L.'s stature during the "modernism" disturbances at the beginning of the century, when he was compelled to lay aside his studies on the OT and turn his attention to the NT and related topics. E. Maly discusses the way in which L. approached the Pentateuchal history of the Bible by proposing a distinction between the theological teaching and the literary framework, an almost universally accepted principle of exegesis today. B. Vawter addresses himself to L.'s treatment of the prophets and compares the master's teaching with that of Kuenen, Wellhausen, and Renan. The latter began with a hypothesis taken from outside the Bible, to which they then adjusted the biblical evidence, discarding whatever could not be fitted into the pattern. The former insisted on beginning with the obvious sense of the biblical texts. To show that biblical studies are not limited to exegesis and that L. insisted that "sound exegesis must be followed by biblical theology,"
Montague exemplifies this injunction by a study on Paul and the indwelling Christ. The needs of his day kept L. more in the unexplored regions of exegesis, but the work of his disciples, and theirs in turn, shows that the master had laid solid foundations for biblical theology and pointed the way to it.

_Crosier House of Studies_  
_Fort Wayne, Ind._


S. adds a new work to the growing literature on biblical answers to problems posed by modern man. Beginning with the assumption that modern man has abandoned metaphysical absolutes and “finds himself bewildered in the world, his hands full of bits and pieces” (p. 10), he proceeds to look at man as presented in the OT and NT. The incompleteness of the OT is removed by the personal intervention of the Word and the personalizing of man’s relationship to the Father. He concludes with a confrontation of the biblical idea of man with that of contemporary thought. Perhaps the most valuable section is his chapter on NT anthropology: he shows that the OT’s stress on the dependence on God remains valid but is modified and acquires a new warmth in the relationship of the God-man and His followers to the Father. S.’s reflections on the tension between the eschatological withdrawal from the world and Christian presence in the world are also particularly interesting in the light of current discussion of the sacred and the secular. His final chapter is necessarily somewhat sketchy, because it deals with the many concepts or “fragments” of the idea of man in modern thought. He is chiefly interested in finding contact points between modern thought and Christian anthropology. He finds some positive correspondence even in Marxism; his emphasis, however, is on the questions which modern man proposes and leaves unanswered. Like Padovano in _The Estranged God_, he concludes that a new look at the Christian idea of man will show that modern thought is not so far removed from Christianity as is generally thought, or at least that Christianity offers one answer to the problems which most concern modern man.

_St. Louis University_  
_James F. Meara, S.J._


B. presents us with the results of his research at the Anselmianum under the able direction of Dom Poly-
carp Sherwood, O.S.B. We cannot overestimate the importance of any study of Platonism insofar as it affects the Fathers of the Church. This was already glimpsed by Harnack in his *Dogmengeschichte*, although he was not yet aware of all the implications; and it was this insight which inaugurated the great textual edition of Gregory of Nyssa under the late Werner Jaeger and Hermann Langerbeck. For it was through Gregory, they felt, that the great Platonic tradition was channeled to the theological and mystical life of the developing Church. B.'s monograph treats the difficult area of Gregory's thought that had been touched on by such scholars as Daniélou, von Ivanka, and others. One of its merits is B.'s superb coverage of all the relevant bibliography. Gregory's sources are oftentimes obscure; and though the aspect of source-dependence is perhaps the weakest part of the book, B. more than makes up for this by long textual analyses of the relevant Gregorian passages. Especially important is the attempt in chap. 5 (pp. 121-40) to arrive at some survey of Gregory's basic metaphysics of participation. There is a problem in seeing precisely how participation, in Gregory, applies to the supernatural order—and B. more than once refers to this: this is rather a participation in a special way in the divine Goodness, a quality that was lost (or covered over) by the Fall; it was in the present dispensation necessary for the full operation of man as God's image. Hence, restoration implies the renewal of this special participation in God's goodness, through the mediation of Christ, through the sacraments, through individual prayer and *askēsis*, and finally through mystical experience. Indeed, it is precisely in Gregory's concept of *metousia* that we have the source, at least partially, of the deficiencies of Gregory's system, especially in its eschatology. B. touches on the inadequacies of Gregory's Platonism, but he does not perhaps go far enough, and he seems reluctant to draw the conclusions that are implicit in his monograph. But the evidence (with the relevant literature) is all there; and scholars will find his careful dissertation a rich mine from which to continue the enormous research that yet remains to be done.

*Fordham University*  
*Herbert Musurillo, S.J.*

**GOD AND THE HUMAN CONDITION 1: GOD AND THE HUMAN MIND.** By F. J. Sheed. New York: Sheed & Ward, 1966. Pp. xv + 301. $5.00. This book, the greater part of which treats the relation of theology, revelation, and reason, Scripture and the Church's use of it, and the Trinity, is the first volume of S.'s projected two-volume attempt at synthesis and *aggiornamento*. A desire to be clear and to make theology a vital experience animates the book; S. wants men to feel the lack in their own personal lives which
ignorance of Christian doctrines, especially ignorance of the Trinity, would cause. The volume is a clear presentation of basic Christian beliefs and within a certain limited framework—a framework not very biblical or salvation-history oriented—it is perhaps as good a job as can be done; yet, more is needed if theology is to be the exciting and rich experience S. wants it to be. This reviewer was not too aware of much aggiornamento. The lack is seen, e.g., in the chapter on the theology of revelation, where S. over­ stresses revelation as statement and proposition and makes little use of the vitalizing insights into the nature of revelation of men such as Latourelle and Moran. Also, from time to time S. appears to judge the OT Jews rather harshly for not being as intellectually oriented as he feels they should have been. “To the end, their failure to use their minds upon God blocked the fullness of progress possible to them” (p. 108). For one who places such great stress on the role of the intellect in theology, S. appears on more than one occasion to be unsympathetic toward the work of scholars, and despite his efforts to avoid mere mental distinctions, i.e., distinctions without vital equivalents, he seems to fall into one when in discussing the inerrancy of Scripture he distinguishes “truth” and “due truth.” Nonetheless, S.’s personal touch and enthusiasm make the book worth reading.

University of Scranton

Eugene J. Ahern, S.J.

HEILSVERSTÄNDNIS: PHILOSOPHISCHE UNTERSUCHUNG EINIGER VORAUSSETZUNG ZUM VERSTÄNDNIS DES CHRISTENTUMS. By Bernhard Welte. Freiburg: Herder, 1966. Pp. 232. DM 24.80. The internationally known philosopher Bernhard Welte presents a synthesis of his extensive research on the philosophy of religion and brings to the attention of the educated reader his new view concerning the human understanding of salvation. Against the background of the theories of Hegel, Schelling, Kierkegaard, Heidegger, Barth, Bultmann, Tillich, and Rahner, he sizes up the legitimacy, importance, and limits of philosophy in her attempt to scrutinize the understandability of faith. He offers the conclusion that a substantiation of Christianity can be deciphered from basic human considerations. Despite the fact that philosophy cannot entirely substantiate faith as such, it is philosophy which reveals that an understanding of Christian revelation is not only theoretically attainable humanly, but has in actuality been accomplished. It is here, however, that any philosophical analysis must end. The fact that such a proper certification of the claims of religion can be reached through her principles and human reason attests to the great service of philosophy on behalf of religion. Disclosure of the author’s thought is condensed into the following logical patterns: (1) analysis of the hermeneutic problem of theology and philosophy, (2) the understanding of the human
being in relation to salvation, (3) the difference in views on salvation as possibility and reality, (4) the concept of salvation as fore-comprehension in the light of this difference of views. W. is successful in showing that fides quaerens intellectum is still workable in the realm of modern philosophy. The work will be especially useful in comparative religion, where an attempt is made to clarify religious phenomena by exclusively scientific methods.

Rosemont College, Pa.  

Ludvik Nemec

FINS DE L'HOMME ET FIN DU MONDE: ESSAI SUR LE SENS ET LA FORMATION DE L'ESCHATOLOGIE CHRÉTIENNE. By Henri Rondet, S.J. Paris: Fayard, 1966. Pp. 291. There is no doubt that eschatology has once again become topical—a statement quite different from saying that it has become important. To the vast majority of religiously committed people it has always been—even if the word itself signified nothing to them—important. Probably the recognition of a "realized eschatology" in the NT, especially as it appears in John and, to a lesser degree, in Paul, accelerated a new approach to eschatology by Christian theologians. It has, at any rate, been clear for the last few decades that traditional eschatology required serious reconsideration in the light of advances made by the natural sciences and the study of literary forms in the Bible. A number of important works have accordingly appeared, Boros and Rahner making significantly original synthetic contributions, and Cullmann, Cornélius, and Dyer (among others) examining the sources of revelation with care and discernment. Much remains to be done, and nothing like a consensus of theological thought yet exists in this area. Rondet's book is a historical survey of the relevant documents, disputes, and formulations, intended, it would seem, for the nonspecialist in theology. Many of his references are to secondary sources, but the second part of the book is a choix de textes from which the reader may discover the range of pronouncements and speculation on this subject. For the nonspecialist, the book serves a useful purpose, though R. tends to be very conservative in his judgments, showing little inclination to understand the need for a thorough analysis of biblical and conciliar texts in terms of their inherent limitations. As a result, the problems he sees are generally those of an earlier era and not the ones which must be confronted today.

St. Michael's College  
University of Toronto  

J. Edgar Bruns

THE STRUGGLE WITH GOD. By Paul Evdokimov. Translated by Sister Gertrude, S.P. Glen Rock, N.J.: Paulist Press, 1966. Pp. vi + 218. $4.95. This work (original title: Les âges de la vie spirituelle) by an Orthodox lay-
man and professor at St. Sergei Orthodox Seminary in Paris is the first attempt to interpret the spirituality of the Eastern Fathers in the light of modern atheism and secularism. As a summary of the different degrees of progression in the spiritual life and the means to attain sanctity as conceived traditionally by Eastern Christian writers, the book is a success and should be read by all interested in the spiritual life. It is a good general introduction to Eastern Christian spirituality; it does not pretend to be scholarly. E., keenly aware of the challenge presented by atheism to a tired Christianity, seeks to meet it. In his first division, "The Encounter," he presents the arguments of atheism against an overly formalized religion. "Atheism rejects only an ideology, a system, a theory which man has too often misused; it never rejects divine reality, which is revealed only through faith." The essence of faith, the essential elements and different ages of the spiritual life are then presented. In his second division, "The Obstacle and the Struggle," E. deals with the problem of evil, the manner in which the Fathers of the Desert met it, and the perfection of the spiritual combat as found in monasticism. In the last division, "The Charisms of the Spiritual Life and the Mystic Ascension," the role of the charismatic gifts, so strongly accentuated in the Christian East, is described in relation to the spirit of discernment, impassibility, silence, vigilance, metanoia or repentance, humility, joyful dying, and the different degrees of prayer, including the "Jesus Prayer" and liturgical prayer. The last part of this third division, "The Mystic Ascent," summarizes the chief characteristic of Eastern spirituality, which the West has too often in its history of spirituality forgotten. In the words of St. Gregory of Nyssa, "Concepts create images of God, wonder alone grasps something." For the Eastern Fathers, the word "God" is a vocative addressed to the Ineffable.

Fordham University

George A. Maloney, S.J.

BETWEEN FAITH AND THOUGHT. By Richard Kroner. New York: Oxford Univ. Press, 1966. Pp. ix + 203. $4.95. Although it is both a theological and a philosophical commonplace that the God of revelation and the God of rational speculation cannot be identified, there are and must be convergences, since rational man cannot live by faith alone, nor can reason dispense with revelation if its content is to satisfy the religious need of man. There is nothing new about the problem, but K. does contribute some thought-provoking insights from the sort of contemporary Protestant point of view which still finds its roots in Schleiermacher. Revelation, he says, does not tell the mind all it would like to know about God, the redemption, or man's relation to God, and hence reason must speculate as to the
very meaning of what has been revealed. To say that the God of revelation transcends reason is not to say that reason must abdicate before the demands of faith; and thus, to say with Kierkegaard "credo quia absurdum" is out of the question, since the human mind simply cannot be satisfied with absurdity. The book, then, seeks to harmonize the points of view of faith and reason. Sometimes, though rarely, this takes the form of watering down the content of faith, as in regard to the Incarnation and the Resurrection. More often, however, it consists in an effort to bolster both faith and reason by showing that each is indispensable to the other if man's relation to God is to be existential rather than notional, if the many dimensions of meaning in man's world are to be satisfied. One can scarcely say that there is anything startlingly new in the book—unless it be the over-all impression which comes through, that one need not throw out the old in order to be contemporary.

Fordham University

Quentin Lauer, S.J.

RELIGION IN PRACTICE: AN OUTLINE OF CHRISTIAN RELIGIOUS TEACHING IN THE LIGHT OF THE RELIGIOUS RELEVANCE OF HUMANE STANDARDS OF CONDUCT. By Anthony Levi, S.J. New York: Harper & Row, 1966. Pp. xii + 208. $6.00. In the wake of the Council a new wave of apologetics is taking shape, more honest with itself, more gracious with those who disagree. L.'s basic contention is that "religion in practice is not arbitrary," for "revealed religion is consonant with and perfective of human nature," so that "human fulfillment is religious perfection." L. makes his point well. His audience, however, is very limited. His preoccupation, despite periodic disclaimers, with Scholastic terminology will make very difficult and sometimes tedious reading for both Catholics and non-Catholics who do not have a professional interest and training in theology. Catholic theologians will find little new; L. intends simply to "systematize some of the theological thinking of recent years and to draw conclusions from it." The book will benefit chiefly non-Catholic theologians who want a brief, well-integrated account of Catholic belief and how it harmonizes with man's reason and aspirations. The book has several serious flaws. The analysis of faith slips too quickly from an acceptance of a set of values to acceptance of a set of truths, neglecting the relationship of these truths to God: in fact, one believes what God says because one believes in God. He overextends the consequences of original sin (pp. 53, 151). He is not up-to-date in biblical scholarship; e.g., "No document composed after the death of the last apostle ... could belong to the New Testament" (p. 82). He is imprecise about the validity of sacraments outside communion with Rome, in a way which
could offend the Orthodox (p. 92). On the other hand, he gives good explanations of the Eucharist (pp. 129-34), of the need for sacraments (pp. 112-15) and for missionary work (pp. 180-182). Chaps. 7 (on prayer, asceticism, and the communion of saints) and 8 (on contemporary ethical values) are excellent.

University of San Francisco

Francis J. Buckley, S.J.

FUNCTIONAL ASCETICISM: A GUIDELINE FOR AMERICAN RELIGIOUS. By Donald L. Gelpi, S.J. New York, Sheed & Ward, 1966. Pp. 191. $3.95. G. believes that religious life in America is at the crossroads. Seminaries and religious training centers are still harassed by intellectual isolation, rigid regimentation, bureaucratic suspicion of initiative in the young, and the inevitable sterility resulting when the human spirit is stifled by an authoritarian mood. The root evil underlying this external threat to relevance in the modern world is nominalism—"the rigid substitution of one possible conceptualization of reality for the reality itself." G. thinks this nominalism has tainted our dogmatic insights and the ascetical practices built on such a blurred image of God's world. A younger generation of religious clamors for intellectual honesty and asks for recognition of the fact "that in our restless society the only certain blunder is to do nothing." This generation must be made to feel that the Church is on the move; it must be effectively shown that being a religious does not involve being forced into "a predetermined juridical mould" but being set free for a "creative exploration into God." Functional asceticism is simply a deepened awareness of the need for self-emptying within community life because of intelligent devotion to a common apostolic purpose. G. is fair of mind and facile of pen when describing the tensions which disrupt the bond between younger and older religious today. That functional asceticism is no breezy attempt to eliminate the cross from the apostolate is clear from G.'s reflection on fulfilment: "Anyone who professes to follow in the footsteps of a crucified Saviour must face the simple fact that in a world like ours the only possible path to self-fulfillment remains the free and gratuitous offer of oneself to others in love even when the only foreseeable response to that offer is repudiation and rejection. In functional asceticism the cross is sought only in pursuit of communion."

Union City, N.J.

Augustine P. Hennessy, C.P.

book, as he himself notes (p. 93), is not to be taken as a complete treatise on Church authority. Rather, prophetlike, he keeps in mind whatever abuses he finds in the contemporary exercise of Church power and emphasizes—some might say, to a loss of balance—those elements in the NT teaching on authority which are corrective of those abuses. In doing so, he pushes to the front the essential quality to be sought in all those (including nonofficers) possessed of authority in the Church: the need to be in loving service to fellow members in the Church, who are to be viewed as free, personal beings and not as so many “subjects.” If service, and not domination, motivates and orientates the ecclesiastical authority-figure, peace and harmony in the Spirit will presumably be the prevailing characteristic of the faithful community, though experience and realism forbid us to expect that difficulties and conflicts will not sometimes arise. This is a timely, charismatic book, because it says so much that needs to be said, particularly in the wake of Vatican II. It is an interesting book, because M. says these things so well and thought-provokingly. And if the prophet’s voice should be heeded, as it was so rarely in the OT, there will be room and time for a more complete and more balanced presentation of all aspects of Church authority in some future book.


We would rightly expect any book by S. to be scholarly, temperate, balanced; to give a fair judgment on complementary theological trends; to take a broad and ecumenical approach. This work is no exception. It is sound, sensitive, comprehensive, alive to related issues—but it is also very dull. Inexorably, the earnest and expected truisms are revealed, all the proper existential clichés to preach to a converted and yawning reader. Is there a special literary form for high-level popular (and unpopular) theology these days? Born of progressivism out of eirenics; an in-group language, pious, humble, and with a Rhine Valley accent; and absolutely lethal to the inception and spread of genuine thought? There is no reason why faith and mystery should be made repellent; our learned clerks have, all innocently, done literary treason. S. has admirably exposed the theology of the saving word, but, of all appalling crimes, he has managed to make it dull. This book was popularly produced; one would have wanted to recommend it to priests and teaching sisters; one would have hoped that it could light up someone’s world with the new vision that the Church has seen. And it is _because_ it is
Schmaus, because of the splendid title, because of the wealth of good things contained, that the familiar disappointment is so much more real.

Collegio S. Roberto Bellarmino, Rome

J. C. Edwards, S.J.

FRIEDE UND MODERNE KRIEG IM URTEIL DER KIRCHE. By Karl Hörmann. Vienna: Wiener Dom-Verlag, 1964. Pp. 112. DM 7.80. PEACE AND MODERN WAR IN THE JUDGMENT OF THE CHURCH. By Karl Hörmann. Translated by Sr. Mary Caroline Hemesath, O.S.F. Westminster, Md.: Newman, 1966. Pp. 162 + vii. $3.50. There are thirty-six pages of footnotes in this slim volume (fifty-six in the English). They serve as an introduction to the extensive and valuable literature in German on peace and war that has appeared since World War II and are a guide to the innumerable pronouncements of the Holy See from Pius XII to Paul VI. This feature alone justifies the book’s existence. The text itself reviews and synthesizes the pertinent data of the OT and NT, the recent teaching of theologians, and the statements of the magisterium. As an example of the need of synthesis, consider Pius XII’s apparently conflicting teaching at the time of the Hungarian revolt. He expressed his strong disapproval at that time of the failure of the West to come to the aid of the insurgents; yet he had previously taught in another context that a small nation can be morally obliged to submit to unjust domination, if resistance would provoke another world war. H.’s reconciliation of the two propositions is well done. Typical topics treated are pacifism, defensive war, war of aggression, preventive war, the use of atomic weapons, and conscientious objection. The book antedates, however, Vatican II teaching on peace and war. Though German Lutheran thought is represented, the Protestant literature of other lands is not; this was beyond H.’s scope. Nor should one expect to find here a moral evaluation of protest demonstrations, draft-card burning, and the like phenomena on the North American scene. Unfortunately, the English version is marred by inaccuracies and an occasional mistranslation; e.g., commutative justice is translated “right of communication.” As a survey of the relevant data and of current thought, as a work of synthesis and of revaluation of the traditional doctrine of just warfare, H. makes a distinct contribution to the moral literature on this critical subject.

Woodstock College

Robert H. Springer, S.J.

CHRISTIAN IN THE MARKET PLACE. By Karl Rahner, S.J. Translated by Cecily Hastings. New York: Sheed & Ward, 1966. Pp. 184. $4.00. This collection of essays follows the general trend of Christian Commitment and Theology for Renewal. While no strict unity exists among the topics, the first
part of the book centers around the theme that every Christian is an apostle “in every situation and through every situation in which God has placed us.” New historical situations demand new apostolic services to human beings; hence the apostolic importance of Christian aid to modern travelers (chap. 2). Changing social patterns may demand that pastoral care be given in terms of communities of workers rather than territorial parishes (chap. 3). A provocative reflection on the theology of books and the importance of nonreligious books to man’s growth constitutes a chapter on “The Parish Bookshop” and its apostolic function. There is typical Rahnerian insight in “The Prison Pastorate” (chap. 4); for he views the prison in terms of a real image of the prison of the world and of man running away from himself, a prisoner unless the Spirit of God sets him free into the freedom of Christ. “We meet ourselves when we meet prisoners in prison”; they present to us the image we must face continually if we hope to find the grace of God for ourselves. Chapters on the theology of the Sacred Heart and on devotion to the Sacred Heart in Ignatian spirituality do not seem to fit in with the general tone of the other essays, but offer valuable spirituality for a priest, as does “First Mass” with its basic ideals for the priest apostle. In the Appendix one finds salient reflections on obedience which, though written ten years ago, fully agree with current insights; for R. presents commonsense considerations rooted in the theology of participation in the paschal mystery.

Collegio di Santa Croce, Rome

William F. Hogan, C.S.C.

THE BROKEN CENTER: STUDIES IN THE THEOLOGICAL HORIZON OF MODERN LITERATURE. By Nathan A. Scott, Jr. New Haven: Yale Univ. Press, 1966. Pp. xv + 237. $5.00. This book carries forward one of the most meaningful and exciting enterprises of our times: the study of the contact points and interrelationships between theology and contemporary literature. S. has been active in this area of research for some time. From 1952 onward he has written or edited a host of books on the subject. With fine sensitivity he describes the modern author’s condition of life and field of operation. He justly observes that the great artists of the past had a large advantage in that they lived in a world of widely shared faith and common values. They enjoyed on this account an ease of movement and a security of reference that facilitated their literary transaction. Today’s authors are disabled in the sense that they live in a society bereft of vital unity. They cannot fall back on any universally held faith but must invent for themselves ways of interpreting or making sense of experience. They must find on their own the principles that give shape and meaning to experience. Only then
can they proceed to the practice of their writing craft. S. agrees with Langbaum in assigning the origins of this spiritual void to the iconoclasm of the Enlightenment. In its attempt to sift out facts from the values of a crumbling tradition, it left the Western world without any system of values. It is in chap. 1 ("The Name and Nature of Our Period-Style") that S. focuses on the above-mentioned aspects of his subject, and it is here that the reviewer holds him to be at his best. Chap. 3 ("The Bias of Comedy and the Narrow Escape into Faith") might also be singled out for special commendation. Here S. evolves a very plausible description of comedy, which he then proceeds with equal plausibility to relate to the Christian view of life on earth. In discussing the Christian faith within this frame of reference, S. lays stress on its robust optimism in that it affirms the essential goodness of the world. Chap. 2 ("Mimesis and Time in Modern Literature") seems top-heavy in its overlong consideration of the philosophy of time. Chap. 7 ("Society and the Self in Recent American Literature") tends to fall out of focus; the theological dimensions of the subject are kept in abeyance until the last few paragraphs. A surprising absence is any direct allusion to sin or the sense of sin. Surprising, too, is the scant notice of Flannery O'Connor's work—a single reference. Drawn together largely from essays and lectures prepared for various occasions and demands, the book as a whole does not cohere tightly. S. affirms his belief that the pursuit of these studies can generously reward theology with "a deepened awareness both of itself and of the age" (p. x). To this deepened awareness his book has amply contributed.

Darlington Seminary, N.J. James C. Turro

Galileo, Science and the Church. By Jerome J. Langford, O.P. New York: Desclee, 1966. Pp. xv + 237. $5.95. The conflict of science and religion is no longer a topic of serious concern for men with an educated interest in either field. It is a quite plausible conjecture that this conflict would never have been of such universal concern had its most celebrated symbols, Galileo and Darwin, never existed. This leads one to the conclusion that a study of Galileo as a study in the conflict of science and religion is of merely historical interest. The structure of L.'s book is based on the contrary thesis, namely, that the Galileo affair, carefully understood in its historical detail, has a great deal to contribute to what L. considers a pressing modern problem, the relationship of science and religion. Thus the book is divided into two parts: a historical study of the Galileo affair, and a discussion of the nature of the relationship between religion and science, concluding with a recommendation for a theology of science. Careful historical research,
interestingly presented, makes the first part a profitable and enjoyable reading experience. In particular, L.'s lucid and well-balanced presentation of the evidence concerning the suspected forgery in the report of the Holy Office for Feb. 26, 1616, is to be recommended. This is but one instance of the vivid and scholarly presentation which permeates the first part. A minor inaccuracy should be pointed out: the phases of Venus as such do not prove that Venus orbits the sun, as L. indicates on pages 44 and 46. One wishes that the author had, on page 63, made use of the contribution of Vatican II to the woefully inadequate theology of scriptural inerrancy. In chap. 3, no. 11, of the Constitution on Divine Revelation there is a clear limitation of inerrancy to “that truth which God wanted put into the Sacred Writings for the sake of our salvation.” The second part does not have as much to recommend it. L.'s attempt to discuss philosophy from Aristotle to Kant, physics from Archimedes to Einstein, and theology from Paul to Rahner, and relate these to the topic of the Church and science in a few-score pages has resulted in not a few weak generalizations. In particular, L. attributes too many far-reaching consequences to Heisenberg's uncertainty principle, Bohr's principle of complementarity, and biblical criticism. For instance, he states that because of the uncertainty principle “human knowledge has again become important” (p. 175). One is moved, in the course of reading the historical detail reported in a fascinating way in the first part, to a desire for a discussion of the relationship of authority and freedom, a far more consequential issue and one more naturally related to the history of Galileo than that which L. has chosen to discuss in the second part.

University of Arizona, Tucson

G. V. Coyne, S.J.

**CHURCH HISTORY 3: MODERN AND RECENT TIMES.** By Karl Bihlmeyer and Hermann Tüchle. Translated by Victor E. Mills, O.F.M., and Francis J. Muller, O.F.M. Westminster, Md.: Newman, 1966. Pp. xiv + 585. $12.00. This translation of the third volume of Bihlmeyer-Tüchle completes the admirable work begun several years ago for the benefit of students of ecclesiastical history. Mills and Muller have opened for the student who does not read German the finest manual of Church history on the market. This third volume covers the period of the Reformation and the Counter Reformation; the age of royal absolutism, of state and national churches, and the Enlightenment; and the era of revolutions, the First World War, and the present age. As in the previous two volumes, the matter is arranged chronologically into periods, with various topics in each period treated clearly and concisely. This chronological-topical method is one of several gratifying qualities of the work. Another noteworthy feature is the
wealth of factual information regarding the more contemporary life of the Church; in this respect the English version goes beyond even the material found in the seventeenth German edition from which the translation was made. But for the student of ecclesiastical history, the characteristic of this manual which sets it above others is its rich bibliographies of sources and current literature for virtually all topics treated. The translation is careful and accurate, except for occasional sentences which lack the precision of the original. This excellent work should be available as an essential reference book for all students of Church history.

Bellarmine School of Theology

William O. Madden, S.J.

THE HISTORY OF THE DOMINICAN ORDER: ORIGINS AND GROWTH TO 1500. Vol. 1. By William Hinnebusch, O.P. New York: Alba House, 1966. Pp. 439. $9.75. This first volume of H.'s projected five-volume history of the Dominicans gives promise of the usefulness of the whole project for studies in ascetical and mystical theology, canon law, and Church history. Written directly from the best source materials and utilizing critically previous historical studies on the Dominicans, H. supplies a wealth of accurate and organized detail on the beginnings of the preaching friars as well as on religious, social, and political thought and practice in the High Middle Ages. Those who have used H.'s Early English Friar Preachers are familiar with his competence in dealing with source materials. It would seem that this and succeeding volumes are most especially relevant to the postconciliar renewal of the Dominicans, and that they demonstrate to other orders and congregations the depth of study required to effect the "continuous return to the . . . original inspiration behind a given community" for which the Council has asked. H. traces the origin, purpose, character, and structure of Dominican life from Dominic to the end of the Middle Ages. He has much still to tell in subsequent volumes of their work and impact on society in the Middle Ages, especially in connection with the Inquisition, and of Dominican history in modern times. What comes through forcefully in this first volume is Dominic's clarity of vision regarding the needs of his time for the structuring of religious life around the note of apostolicity (for him, preaching), the giving of truth in charity. Equally clear from the sources is Dominic's conviction that apostolicity is the overflow, the fruit, of contemplation, and that it must be accompanied by serious sacrificial dedication to study and the example of real poverty. H.'s objective reworking of all available sources makes these "old facts" about the Dominican ideal stand out with new freshness in their thirteenth-century setting, and should provide a valuable base to renew the ideal in its twentieth-century setting.

Rosemont College, Pa.

Maria Caritas McCarthy, S.H.C.J.
LUTHER ZWISCHEN REFORM UND REFORMATION: DER THESENANSCHLAG FAND NICHT STATT. By Erwin Iserloh. Münster: Aschendorff, 1966. Pp. 90. DM 8.50. In 1961 I. first argued that Luther did not post his ninety-five indulgence theses on the door of the castle church of All Saints in Wittenberg on Oct. 31, 1517. The present monograph reviews the evidence in great detail and repels the attacks on the earlier position. I. has added a survey of the development of indulgences out of the early medieval commutations of penance. He turns then to the sordid tale of indulgences in late-medieval theology and in the increasingly commercialized practice. The latter reached a climax as the young Hohenzollern prince Albrecht commissioned John Tetzel to preach the St. Peter's indulgence in his Magdeburg archdiocese. Half of the proceeds were earmarked for paying the debts Albrecht incurred in becoming prince-bishop of Mainz while retaining two other sees. Luther's earliest remarks on indulgences came in his exegetical lectures, and underscored how indulgences often sapped a true love of the Cross. On Oct. 31, 1517, Luther finally wrote to Archbishop Albrecht to draw his attention to the wild interpretations the people were bringing back from Tetzel's sermons. With the letter Luther inclosed his theses and a brilliant little treatise on indulgences. I. reviews Luther's later statements about this intervention and finds no mention of the theses being publically posted. In fact, Luther maintained until his death that he did nothing in public until after the bishops failed to respond. At first even his best friends did not know about the theses. In mid-November Luther sent copies of the theses to a few friends to ask for their comments. The theological discussion did not take place, since Luther's friends rushed the theses into print almost simultaneously in Basel, Nürnberg, and Leipzig. The legend of the thesis-posting comes from Melanchthon, in a biography of Luther written in 1546, a year after Luther's death. There is no earlier documentation. But Melanchthon was not in Wittenberg in 1517, and his biography has been proven unreliable in other respects. I. concludes that Luther's intervention was a true attempt to reform a glaring abuse. The reaction of Albrecht and other bishops shows in cameo the great weakness of the Church on the eve of the Reformation. Bishops had neither the pastoral sense nor the theological ability to recognize a true attempt at reform. As for the posting of the theses, I. sees no reason to call Luther's veracity in question, as those must do who still maintain that Luther's theses were on the door as the crowds streamed in for the titular feast of the castle church.

Haus Senmaring, Münster Jared Wicks, S.J.

Francescana," 1966. Pp. xx + 175. G. was a seventeenth-century ecclesiologist writing just before the challenge of the Enlightenment considerably shifted the center of interest in systematic reflection on the Church during the eighteenth century. Perhaps this accounts in part for the little impact G.'s two volumes on the Church militant, suffering, and triumphant had after his death—an oblivion that paradoxically continued during the nineteenth-twentieth centuries' renascence in ecclesiology. G.'s originality consists in his attempt to organize a comprehensive theology of the Church around the ideas of the Mystical Body and the universal dimensions of salvation, both historical and cosmic. The work is not without its defects: an imperfect use of biblical-patristic sources; an inadequate historical methodology; a preoccupation (understandable) with the apologetical, polemical, canonical concerns of the post-Tridentine era. All this hinders a fully balanced development in depth of the underlying Christocentrism of an ecclesiology inspired by St. Bonaventure. But the fact that the attempt was made by a theologian of some talent at the end of the seventeenth century is of interest for the history of ecclesiology after Trent. M.'s dissertation, with its painstaking identification of G.'s sources, remote and proximate, its comparative analysis of their use by G. in relation to his predecessors and contemporaries, as well as the biobibliographical sketch of G., makes a valuable contribution to a fuller knowledge of the period.

St. Anthony-on-Hudson

Peter D. Fehlner, O.F.M.Conv.
Rensselaer, N.Y.

The Victorian Church 1. By Owen Chadwick. New York: Oxford Univ. Press, 1966. Pp. x + 606. $12.50. Modern history seems so much more complicated than ancient history, for the very fact that we have more material at our disposal and we are so much closer to the times we study. The study of the Victorian Church has many facets, intellectual, social, historical, literary. Then, too, there are many different moods, e.g., the influence of the romantic movement on the Church at this period would fill a goodly volume. Pusey and Newman lived in an interesting period, and the rise of the scientific age with the writings of Darwin, and the rise of the common man to take his part in shaping a great kingdom, are things to take into account. C. begins with that period when Britain ruled the waves and the Bank of England almost all foreign currency. The very term "English" confidently described and included Scots, Welsh, and the Irish. But long before the tumultuous twentieth century with its booms, strikes, slumps, labor and racial problems, Victorian England was shocked into the realization of certain changes which were to be mirrored at last in the religious life.
of the times. Long before this, such men as Hobbes and Hume at home, as well as Voltaire and Rousseau across the Channel, had asked how true Christian faith is. It was no longer the academic question of the medieval Scholastics. But despite the presence of a few sceptics, the generality of the people believed in God. It was more or less taken for granted that the God-fearing folk were a sober, honest, and self-respecting people. A look at France across the Channel showed the results of the French Revolution, the logical punishment of a godless nation. This work covers the period 1829–59. The events leading up to the Oxford movement are carefully analyzed. How much of this was due to the romantic movement is a moot question. The reading of Scott's *Ivanhoe* or Wordsworth's *Tintern Abbey* tended to alter the attitude to the Middle Ages. People who loved monastic ruins would have sympathy for the institution which erected them. On the intellectual side, the study of the early Church Fathers, and the translation begun in 1839 by Keble, Pusey, and Newman, convinced people of the consensus of patristic opinion on Christian truth and practice. The work of Parliament in attempting to right some of the wrongs in the Church of England, the rise and growth of seven dissenting bodies, and the theory of Church and state at mid-century are dealt with in great detail, utilizing many unpublished sources. C. puts flesh and blood upon the bones of history, and we look forward to the second volume, which is to conclude this work.

*Catholic University of America*

Robert T. Meyer

**THE PEOPLE CALLED QUAKERS. By D. Elton Trueblood. New York: Harper & Row, 1966. Pp. xi + 298. $4.95.** T., one of the more prolific of the modern American Quaker intellectuals, presents to the general public some understanding of Quaker faith and practice. He is at pains to insist that his aim is not historical but ecumenical. Consequently, he attempts to expose what is common to the majority of Quakers today, in the belief that all Christians can learn from one another. The book is slow reading at first, but builds in interest. Of particular value is chap. 4, "The Heart of the Quaker Faith," wherein is presented as clear a delineation of the Quaker stand on the Trinity and the Incarnation as I have read. Mainstream Quakerism is Christocentric, although its understanding of Christology is inadequate from a Catholic standpoint, since nowhere does one find a direct statement that Christ is God. T. is right in insisting that the power and import of Quakerism is best seen in personalities. In four worth-while chapters, "The Quaker Aristocrats," "The Genius of John Woolman," "The Gurneys of Earlham," and "Quaker Writers," he introduces the uninitiated to those gifted men and women who, under God, have made
Quakerism a truly Christian witness, with a power markedly out of proportion to its numbers (200,000), in such areas as slavery, prison reform, capital punishment, treatment of the insane, war, education, and civil rights. Two good appendixes, on Quaker organization and an annotated bibliography, round out a calm, honest, and up-to-date study of the admirable, largely Anglo-Saxon American religious society, which T. wisely conceives to be an "order" at the service of the Church Universal, rather than a separate sect or church.

*Fairfield University, Conn.*

Augustine J. Caffrey, S.J.

**The Theology of P. T. Forsyth: The Cross of Christ and the Revelation of God.** By John H. Rodgers; London: Independent Press; Naperville, Ill.: Allenson, 1965. Pp. xii + 324. Peter Taylor Forsyth was a major influence in the Nonconformist churches in Britain in the late-nineteenth and early years of the twentieth centuries. He is part of a tradition of liberalism begun by Coleridge and continued largely by F. D. Maurice, whom F. read continuously. F. makes much too of his debt to Ritschl, under whom he studied at Göttingen. Although F.'s own theological works are conversational, occasional, and without system, Rodgers does an invaluable job of reducing the disparate to a synthetic whole. He also conveys the tone of the writer's theology by lavish quotations from his works. Although F.'s theological ideas cover a wide range of subjects (e.g., sin, dogma, the act of faith, the Church, the kingdom), Rodgers groups these ideas around that which was central to F.: the Cross of Christ. In terms of the Cross he understood revelation; it was the supreme locus of God's self-disclosure; from the Cross he constructed his Christology and anthropology. In fact, F. would claim that all our knowledge of God, of ourselves, and of our world arises from or is qualified by the moral encounter with which the Cross faces us. Although Rodgers does an excellent job of introducing the reader to F.'s appealing insights, he is a bit uncritical. His attraction to and affection for F.'s theology is undisguised. This unfortunately leaves the reader suspicious or at least hesitant about the merit of F.'s soteriological focus.

*Yale Divinity School*  

John C. Haughey, S.J.

**Elementi "Cattolici" nella dottrina del ministero di alcuni teologi calvinisti contemporanei.** By Mario Cuminetti. *Analecta Gregoriana* 146. Rome: Gregorian Univ., 1965. Pp. xxvii + 236. L. 3000. This doctoral thesis, defended at the Gregorian University in April, 1963, has been left in its original form because its subjects, the four prominent
Calvinist theologians Jean J. von Allmen, Jean L. Leuba, Richard Paquier, and Max Thurian, have not in the meantime disclosed in their publications any significant changes in their teachings. These four were chosen for special study because they are ecumenically minded and sincerely desirous of admitting Catholic elements into Calvinist theology. The main objective of the thesis is to portray their ideas about the nature and source of the ecclesiastical ministry, both sacramental and jurisdictional, but since the answers to the many questions involved in this matter are intimately connected with one's notions about the hypostatic union and Christ's presence in the Church, these two subjects are also discussed. C. is cautious throughout in interpreting the thought of the four authors. He has to cope with the meaning of their terminology, with their variations of emphasis, and with the risk of coloring their language and problems with his own Catholic mentality. He finds that all four differ in their responses to certain questions. Von Allmen and Paquier, despite their good intentions, manifest no substantial progress towards Catholicism. Yet, the very fact that they return to the original teaching of Calvin, which gradually deteriorated in Calvinist theology, and that they do this not merely to restore it but to discover Catholic elements in it, indicates ecumenical advancement. On the other hand, Leuba and Thurian have surpassed the doctrine of Calvin, especially by their emphasis on the institutional aspect of the Church. Each of the four authors fails to accord with Catholic teaching on various points, but C. concludes: "My final judgment cannot but be optimistic."

St. Mary's College, Kansas

Clarence McAuliffe, S.J.

PENTECOSTALISM. By John Thomas Nichol. New York: Harper & Row, 1966. Pp. xvi + 264. $5.95. Submitted originally as a doctoral dissertation at Boston University, this is perhaps the first really comprehensive historical study of Pentecostalism done in English. N., a Pentecostalist himself, writes clearly, frankly, and honestly about his belief. He presents first the "characteristics of faith and practice that are unique to Pentecostalism," then proceeds to trace modern Pentecostalism from its origin in Topeka, Kansas, in 1901 to its present world-wide status. The varieties of groups comprising contemporary Pentecostalism are classified, the concluding section dealing with "the most significant trends that have taken place within Pentecostalism since World War II." N. fulfils the task he set out to accomplish, a history of modern Pentecostalism, though at times he seems too much taken up with many extremely minute details. He disclaims any sociological and psychological analysis of the movement as well as any philosophical or theological inquiry into the truth or falsity of the doctrinal
claims of Pentecostalism. And it is the absence of these latter considerations that makes the book not as satisfying as it could be. However, all libraries concerned with religious history must consider this book a must.

Canisius College, Buffalo

Anthony B. Brzoska, S.J.

THE WAY OF RESPONSE: MARTIN BUBER. SELECTIONS FROM HIS WRITINGS. Edited by Nahum N. Glatzer. New York: Schocken Books, 1966. Pp. 223. $4.95. Buber ranks in the forefront of those who have dedicated much of their talents and energies to promoting genuine dialogue between men. In fact, from World War I to his death in 1965, in books and addresses he continually voiced his conviction that the future of man as man depended on a rebirth of dialogue. But dialogue is impossible when one is preoccupied with oneself and one's projects. Man needs to become aware of the voice of the Other. It is commonly held that Buber's chief contribution to contemporary thought is the path he pointed out for man to follow: the way of response. Human living is being addressed, summoned by life. Human living is dialogical in character and therefore one lives to the extent that he responds to the call of life. G. brings together in this volume selections from Buber's writings, neatly arranged under broad headings, and all grouped around the motif of response. The selection is an excellent one and, since the motif of response is interior to Buber's thoughts on God, faith, speech, education, history, politics, etc., the reader is taken on a brief tour of the mental landscape of this great religious philosopher.

Georgetown University

William C. McFadden, S.J.


The translation of Heidegger's Gelassenheit is the first in a series of Heidegger translations under the editorship of J. Glen Gray announced by Harper & Row. It is an auspicious start. The work, published in a single volume in 1959, comprise two pieces of different genres. The first is an address to the author's fellow townsmen of Messkirch, Germany, commemorating the 175th birthday of the composer Conradin Kreutzer, a native son. It restates the need for contemporary man, victimized as he is by "technicity," to pose again the question of Being. This is to be achieved by overcoming the calculative thinking that H. calls "meditative" thought. The second piece takes the form of a "trialogue" (between a Teacher, a Scholar, and a Scientist), which attempts to achieve, through the discourse presented, such meditative thought. Taken in the ensemble, the two pieces are complementary, relatively simple in language, and offer a representative
specimen of the later Heidegger. Moreover, they are introduced by an extremely able and illuminating exposition by Prof. Anderson. The translation achieves, for the most part, a good balance between accuracy and readability. Obviously, some of the translators' options to render the idiosyncrasies of the original will be debated, and occasionally the objections are serious: Why entitle the book *Discourse on Thinking* when the German title does not warrant this? Why translate *Gelassenheit* by “Releasement,” instead of the less archaic, more colloquial “release”? Why translate *Technik* by “technology,” *Wesen* by “nature,” both *geschichtliches* and *historisches* (p. 79) by the same term “historical,” *Dasein* as “man”? Relatively speaking, however, these difficulties are minor and the translators succeed well in a difficult task. The result is very helpful indeed.

*Fordham University*  
*William J. Richardson, S.J.*

**THE TEACHINGS OF THE CHURCH FATHERS.** Edited by John R. Willis, S.J. New York: Herder and Herder, 1967. Pp. 537. $7.50. An abridgment (and translation) of the *Enchiridion pastristicum* (21st ed.) of Rouët de Journel, arranged according to the propositions (250 chosen from 612) given in the *Index theologicus* of the original, and grouped under thirteen general topics (e.g., “Scripture and Tradition,” “The Church,” “The One God,” “The Sacraments,” “The Last Things”) common to Scholastic manuals. Before citing the patristic teaching in these thirteen areas (*TCF* has 1036 selections; *RJ* has 2390), W. introduces each topic with a brief résumé of the Catholic teaching without personal commentary or interpretation. The translations used are the best available today, and only in a few instances did the editor have to serve as translator as well; each selection has its own *TCF* number plus that of *RJ* in parentheses. A table of co-ordinating numbers appears at the end of the volume. *TCF*, by reason of its language, arrangement, and timeliness, is the modern theological student’s handiest and most convenient guide to the teachings of the Church Fathers.

**A LIFE OF LUTHER: TOLD IN PICTURES AND NARRATIVE BY THE REFORMER AND HIS COMPANIONS.** Compiled and edited by Oskar Thulin. Translated by Martin O. Dietrich. Philadelphia: Fortress, 1966. Pp. 210. $9.00. A biography unique in its authenticity and composition. Following the format of an outline chronology of Luther’s life and of the German Reformation, T. has the Reformer, at significant points in his career, speak of himself by generously quoting his letters, treatises, Scripture commentaries, and disputationes. To complete the portrait, there is also the contemporary appreciation of the Reformer by his associates in the Reformation, as
Melanchthon, his students and correspondents, and by his opponents, as John Eck and Archbishop Albrecht. The use of these original sources, written by those in direct contact with Luther, makes this an invaluable biography. The book is further enriched by some 100 illustrations and woodcut reproductions of the places where Luther lived and worked, pages from his many books, and the many personages involved in the German Reformation.

ORTHODOXY AND ANGLICANISM. By V. T. Istavridis. Translated by Colin Davey. London: S.P.C.K., 1966. Pp. x + 182. 30s. Orthodox-Anglican contacts have been in existence since the early part of the seventeenth century. A summary history of these contacts up to the year 1960 (the book first appeared in Greek in 1963) forms Part 1, wherein I. synopsizes the various exchanges and conferences between both Churches, gives an outline of the discussions, and lists the participants. The book's second part is theological, with a brief treatment of the many doctrinal and practical questions (i.e., customs and usages) studied by the Churches. I. notes the points of agreement and disagreement among the representatives, and in many instances, through ample quotations from the meetings, the reader observes the gradual advance toward doctrinal conformity. The book's chief merit lies in its documentation and in making these data available in a single book. I. is an Orthodox theologian and Professor of Modern Church History and Ecumenical Studies at the Patriarchal Theological Seminary in Halki.

THE ART OF PRAYER: AN ORTHODOX ANTHOLOGY. Compiled by Igumen Chariton of Valamo. Translated by E. Kadloubovsky and E. M. Palmer; edited by Timothy Ware. London: Faber & Faber, 1966. Pp. 287. 50s. A selection of passages interpreting the nature, meaning, and art of prayer compiled from Fr. Chariton's early monastic experience in reading the saints, mystics, and startsi of the Orthodox Church. The citations cover a range of authors from the fourth to the nineteenth century, with the majority of texts taken from the writings of Theophan the Recluse (+1894) and Bishop Ignatii Brianchaninov (+1867). Almost as important as the anthology is Ware's Introduction, which synthesizes the spiritual teaching of the Orthodox tradition on the meaning and practice of prayer.

private prayer and reflection. The homilies are arranged according to the sequence of biblical books rather than the cycle of the liturgical year.

Religious Revolution in the Philippines: The Life and Church of Gregorio Aglipay 2: 1940–1965. By Pedro S. de Achútegui, S.J., and Miguel A. Bernad, S.J. Manila: Ateneo de Manila, 1966. Pp. xiv + 502; 23 plates. 15 pesos; 8 pesos paper. A previous volume narrated the life of Fr. Gregorio Aglipay together with the origin and history of the Philippine Independent Church (PIC) up to the founder’s death in 1940 (cf. TS 22 [1961] 344–45). The volume at hand continues this history into the present. Almost immediately upon Aglipay’s death the PIC suffered a major schism, with both factions initiating endless litigation against each other. The data of this internal dissension is the subject of the first part of the volume, and tells how the seceding faction became legally recognized as the PIC, while the original mother church was forced to change its name to Independent Church of Filipino Christians. This latter church remained doctrinally faithful to the Unitarianism given it by its founder, but the separated church, i.e., PIC, returned to Trinitarian beliefs. The book continues the history of the officially recognized PIC and narrates its conversations with the Protestant Episcopal Church of America and its petition to the same “for the gift of Apostolic Succession for our Episcopate” (p. 126). In response to this request, the PIC hierarchy were reordained priests and reconsecrated bishops according to the Episcopal rite, and finally entered into full communion with the Episcopal Church through the Detroit Concordat of 1961. In the book’s third part, the authors delineate Aglipayanism as it is today, with its thirteen different sects and with an ever-diminishing number of adherents. The authors promise a third volume, which is to be the documentary appendix to the first two. The present work is the only scholarly history of the PIC and will undoubtedly become the definitive history of the Aglipayan Church.
BOOKS RECEIVED

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

Scriptural Studies


Doctrinal Theology


*Moral Theology, Canon Law, Liturgical Questions*


*Weihrachten heute: Das Weihnachtsfest in der pluralistischen Gesellschaft*. Ed. by Theodor Bogler, O.S.B. Maria Laach: Ars Liturgica, 1966. Pp. 120.


*History and Biography, Patristics*


Chrysostome, Jean. *La virginité*. Texte et introd. crit. par Herbert Musurillo,


Pastoral and Ascetical Theology, Devotional Literature


Philosophical Questions


Special Questions


