BOOK REVIEWS


The theophany is not a peculiarly Israelite religious phenomenon, but the biblical theophany has a character of its own. Hence a study of the theophany as a theological and literary type is fully justified, and Kuntz presents such a study. After locating the theophany in the general scheme of revelation, he elaborates a full descriptive definition. He is satisfied that the theophany falls into its own literary Gattung. He then proceeds to examine theophanies, classified as the theophany of Sinai, the theophanies to the patriarchs and to the prophets, and the theophanies in the Psalms. Not all the passages are examined in detail; such an examination would demand a much larger book. A reviewer could quarrel only with the selection or omission of passages as typical, and to this reviewer the selection affords no reason for complaint, though my own selection would probably not be the same.

I am not sure that the theophanies can be grouped together. K.'s own classification shows the distinction between theophanies in which Yahweh speaks and those in which He appears to save and to judge. I am quite in agreement with K. that the basic theophany form is the theophany of Sinai, which exhibits all the characteristics of the theophany; but other passages rarely if ever are so complete. In the theophanies to the patriarchs it is the word rather than the appearance which receives the emphasis; and in these theophanies there is little or no description. In the theophanies of the Psalms (and with these can be included the Song of Deborah and the hymn of Habakkuk) Yahweh acts without speaking. In these theophanies the description is brief, as in the Song of Deborah, or, as much more frequently, full. In the Sinai theophany the word is the climax of the theophany, but the description is also full. The descriptions are composed in terms of natural convulsions. The saving and judging theophanies can scarcely, it seems, belong to the same Gattung as the revelational theophanies; the term is inconvenient, but it serves to point the distinction. The theophanies in the prophets fall somewhat in the middle, and again seem to form a Gattung of their own. Some parallels can be alleged to the storm theophanies in the literature of Mesopotamia; it is much more difficult to find parallels to the revelational theophanies. The two types—or three, if we separate the prophetic type—may not have the same origin.

K. accepts Weiser's thesis that the theophany was symbolically repre-
sented in the cult; and there are good reasons for this hypothesis. Psalm 24
(not mentioned by K.) seems to introduce a ritual theophany. Weiser has
suggested that the storm phenomena were symbolized by trumpet blasts
and clouds of smoke. It is not so clear that the revelational theophany had a
similar representation; but if the ritual theophany were a part of the coven­
ant festival, one would expect such a representation. The prophetic the­
ophanies do not suggest a symbolic representation. K. attaches considerable
importance to the ritual theophany; it externalized the Israelite "direct
awareness of deity" and continual confrontation with the divine will. That
the ritual theophany would have this religious value does not demonstrate
that it existed; but if it did not, one would have to think of some other ritual
practice by which these things were externalized.

University of Notre Dame  

JOHN L. MCKENZIE, S.J.

THE DEAD SEA PSALMS SCROLL. By J. A. Sanders. Ithaca, N.Y.: Cornell

In his preface Prof. Sanders indicates that the present volume is an adap­
tation for laymen and students of his critical edition of 11QPs* (DJD IV),
which was published at Oxford by the Clarendon Press. In keeping with the
aim of this more popular treatment, Part 1 tells the story of the preparation
of the scroll for publication and points out the most striking variants in the
text of the scroll as compared with the Masoretic text. New also in the vol­
ume under review is the discussion of the relevance of 11QPs* for the his­
tory of the OT canon. This treatment is found both in the description of
the scroll's content and order (pp. 10-14), as well as in the Postscriptum (pp.
156-59). The presence of apocryphal compositions in the scroll together
with canonical psalms in an order different from that in the Masoretic text
is evidence for Sanders that before A.D. 70 there was an open-ended Psalter
tradition, independent of whatever proto-Masoretic Psalter existed before
the first century, which was both stable enough and fluid enough to satisfy
the piety of those Jews who adhered to it. However, the very designation of
11QPs* as a Psalms Scroll has been challenged by M. H. Goshen-Gottstein
("The Psalms Scroll [11QPs*]: A Problem of Canon and Text," Textus 5
[1966] 22-33). He would rather consider 11QPs* to be an ancient prototype
of the hymnbook, so that the peculiar arrangement of the canonical psalms
and apocryphal compositions, as well as the expansions in the psalm text
itself, would have resulted from some special liturgical interest on the part
of the Qumran community. Scholars will want to study all of the Psalter
fragments from Caves 4 and 11 before deciding in favor of either of these
two conflicting explanations.
In Part 2 the text of the scroll has been reproduced from the Oxford edition but without the critical notes. Facing each page of the Hebrew text is an English translation based upon the RSV. Wherever the text of the scroll differs from the text indicated by the RSV, the editor's translation is italicized and a brief note is given at the bottom of the page. Thus by scanning the italicized portions of the English translation the student who does not control Hebrew will be able to ascertain the variants found in the scroll.

Part 3 is devoted to the apocryphal compositions, with the lengthiest treatment being given to Psalm 151A. In addition to his own translation, S. has provided some half dozen other translations which have been proposed by scholars in various journals since the preliminary publication of Psalm 151A in 1963. As several of these translations show, the crucial lines 2b-4 can be satisfactorily interpreted without any recourse to supposed Orphic imagery.

In place of the plates for each column of the scroll which were appended to the Oxford volume, the book under review has a single foldout facsimile of the entire scroll. This reproduction is so clear that despite the reduction in size of the manuscript, the Hebrew letters can still be easily read. Further enhancing the usefulness of this book are three appendixes. The first, in the interests of completeness, gives an English translation of the two Syriac psalms (152 and 153) which do not have corresponding Hebrew texts in the scroll. The second appendix provides a complete catalog of all pre-Masoretic Psalter texts, while the third affords a bibliography of literature dealing with this material. Finally, there is a Postscriptum containing the text and translation of Fragment E of the Psalms Scroll. Yadin's preliminary publication (Textus 5 [1966] 1–10, with plates) of this fragment, which exhibits parts of Psalms 118, 104, 147, and 105(?), came after S.'s manuscript had already gone to the publisher. As noted above, S.'s latest views on the relevance of the Psalms Scroll for the history of the OT canon also appear in this Postscriptum. Because of the many new items not contained in the Oxford edition, even scholars will find the volume under review of great value.

Woodstock College

James D. Shenkel, S.J.


With this volume of NT introduction the author, a Dublin seminary professor and alumnus of L'Ecole Biblique de Jérusalem, has completed his three-volume series of introduction to the Bible, thus bringing to a total of eight his published works on Scripture. (For a review of the other two vol-
In this series, *Record of Revelation: The Bible*, and *Record of the Promise: The Old Testament*, cf. *Theological Studies* 27 [1966] 97–98.) The first part of the book, “A History of New Testament Times,” treats of the Greco-Roman world, the Jewish world, chronology of Jesus’ life, the apostolic age, and Paul’s chronology and missionary journeys. The next section, “The Formation of the Synoptic Gospels,” treats of the words and works of Jesus, the apostolic tradition (including Form Criticism), and the Evangelists (redaction-history and the Synoptic problem); this last contains frequent citations from the *Instruction on the Historical Truth of the Gospels* issued by the Pontifical Biblical Commission in April, 1964, and serves as a useful commentary on this document. Apart from a later chapter on the *NT* epistles, the remaining sections are treatments of the individual books of the *NT*, considered under the usual headings of authorship, literary questions, doctrine, and appropriate special problems. There is no treatment of canon and text, presumably because these topics are handled in Vol. 1 of the series.

The work is intended not for scholars or specialists, but for Catholic students of the Bible, be they seminarians, laity, priests, or religious. Accordingly, detailed treatment of critical questions is usually avoided, and the bibliographies are very restricted, listing chiefly English-language works. The treatment is up-to-date, drawing well on contemporary scholarship, largely but not exclusively Catholic. What seems to this reviewer to be a special value of this work in comparison with other available introductions is a kind of generosity in the treatment of content and doctrine of the individual books. Usually this is in the form of an analytical summary of the whole book. Sometimes a particular treatment verges toward commentary, as in the analysis of the Sermon on the Mount in Mt, the Christological hymn in Phil, and the analyses of Heb and Jn (seventeen pages each). Another aspect of this generosity is in the presentation and explanation of two alternative outlines in the cases of Phil (one being based on Murphy-O’Connor’s theory of three original letters), Heb (those of Vanhoye and of Spicq), Jn (those of Dodd and of Mollat), and Ap (those of Feuillet and of Boismard).

On questions of authenticity, H. is abreast of contemporary Catholic scholarly opinion. Thus, on Eph, he makes his own the statement of Benoit: “One can see no other way out of the impasse than by admitting the significant literary intervention of a disciple-secretary.” Because of contacts with Qumran literature, H. suggests that “Paul’s secretary, on this occasion, was a converted Essene.” On the Pastorals: “While nothing compels us to deny substantial Pauline authenticity, it is not easy to accept that the author of Thes. and Gal. and Phil. penned these pages. Here, more than ever, do we
need to postulate the hand of a responsible secretary. . . . Perhaps . . . a converted Essene. . . .” On Ap, Boismard is quoted with approval: “As the problem [of authorship] stands at the moment, no definite solution is in sight and the way is wide open for further research.”

The book is not without minor flaws and inconsistencies. Thus, on p. 55 we are told that Phil was “probably” written at Rome; but on pp. 226 and 282 H. opts for Ephesus. On p. 60 the expression “in the course of a liturgical reunion” apparently owes its origin to a mistranslation of the phrase “au cours d’une réunion liturgique” on p. 380 of Robert-Feuillet in an identical context. On p. 63 the puzzling phrase “But this time his jail was Ephesus” is evidently due to an original “goal” misread as “gaol” and duly Americanized into “jail.” The “plan” of the Gospel of Mark is confusing in its use of italics, perhaps because of too close a dependence on its source in Vincent Taylor’s commentary. The statement on p. 134 that practically all scholars would agree that the Servant of Yahweh is a messianic figure is at least questionable. In treating the title “Son of Man” in Mk, pp. 133–37, there is no reference to the problem of the historicity of its use by Jesus and of whether Jesus envisioned the Son of Man as distinct from Himself. The claim that Mt was written for Palestinian readers should be compared with the treatment in Feine–Behm–Kümmel, p. 84 (Eng. ed.). On p. 224 the words errôso and vale are used without any indication of their meaning for the nonlinguist reader, precisely as in Wikenhauser, the apparent source of this section, in the same connection. The discussion of 1 Cor fails to mention challenges to its integrity (e.g., by J. Weiss and Héring). The three maps reprinted from the Westminster Atlas are rather obscure and unattractive. The end maps are clear and attractive, though one may wonder “Why Early Bronze Age?”

The above-mentioned review of the first two books in this series concluded: “They constitute perhaps the best Catholic introduction to the Bible and the OT presently available in English.” The present reviewer is inclined to extend this encomium to the third volume as well.

Alma College

THOMAS W. LEAHY, S.J.


After the attempts of J. Daniélou, O. Karrer, J. Ratzinger, H. R. Schlette, and R. G. Zaehner to establish the theological basis of non-Christian religions, this study sets forth theological principles, derived from considera-
tions involving man's salvation, upon which a judgment of the history and development, meaning and value of these religions can be based. J. Heisletz successfully does this, using the methods of theology rather than those of the comparative science of religion, as one might expect.

Proceeding in logical stepwise fashion, he begins in Part 1 with "God's Universal Salvific Will and 'Pagans'" as considered in the OT and NT, and outlines the doctrine of the Church concerning their inclusion in God's salvific plan through their observance of the natural law, by which they also may share in supernatural and efficacious grace and implicitly in the faith and knowledge of divine revelation. This is largely a recapitulation of traditional theological views, flavored with Rahner's progressive ideas.

More revealing is Part 2, "Religiousness and 'Religion,'" with an outline of the historical and social structure of the religious pattern through which religious knowledge is mediated. H. sees the plurality of non-Christian religions as a legitimate result of the different conditionings of personal religious make-ups. Using the recent research of M. Eliade, J. Wach, L. Boyer, and others, he is among the first to elaborate this "legitimate plurality" more fully than did W. Keilbach in his Die Problematica der Religionen (1936) and B. Welte in his Wesen und Unwesen der Religion (1952), with his stress on conditioned religious make-up, so much so that "Wo eine Religion diese Medialität verliert, beginnt das 'Unwesen der Religion.'"

In Part 3, "Supernatural Salvation Design and the Non-Christian Religions," H. views cults as a result of spiritual life, the actualization of which could have been motivated by the enlightenment of divine revelation, so that the whole of mankind's history is the story of salvation. The division into a "general and special history of salvation" emphasizes the pagan preparation for the Christian actuality. In the course of this maturing religious development, the pagans are handicapped by a variety of religious depravations, described by H. in Part 4, "Sins and Forms of Religious Depravation." Not yet fully equipped with the light of divine revelation, the pagan religions should be styled "legitimate religions with illegitimate elements" (Part 5). To distinguish these "illegitimate elements," the author skilfully uses the hermeneutic principles of moral theology and sets them distinctly apart by a comparison with Christian religions. In Part 6, "Non-Christian Religions in the Christian Era of Salvation," he explains the legitimate continuance of the non-Christian religions beside Christianity as a result of their formation in authentic religious patterns and for the sake of their religious freedom. The only way to accelerate their union with Christianity appears to be a dialogue, undertaken with the hope that the quality of the Christian ideas will be forceful enough to cause their eventual absorption. This is evidently
a strong echo of the attitude of Vatican II toward non-Christians. Religious pluralism is seen to be in accord with the universal salvific will of God, for the divine design for the Christian way is to be desired implicitly by some and actualized explicitly by others. The inclusion of modern theological views, as indicated by the well-selected bibliography, and a commanding coverage of the problem make this work a valuable contribution which merits translation into English as well, for it can be read with pleasure and satisfaction by everyone interested in ecumenical understanding.

Rosemont College, Pa.  

LUDVIK NEMEC


This volume represents an expansion, with some modifications, of the article “Wissen und Bewusstsein Jesu,” which Riedlinger composed for the Lexikon für Theologie und Kirche, as well as of a subsequent essay in Tübinger theologische Quartalschrift in 1966. It keeps the encyclopedic quality of its original form and is substantially a presentation, with some critical evaluation, of the pertinent data from Scripture and tradition on the human knowledge and consciousness of Christ.

The title indicates the tension which R. finds in the sources between the desire to take with full seriousness the humanness of Jesus and the desire to make room for the uniqueness of His interior life, stemming from the hypostatic union.

About a third of the work is devoted to the scriptural data. Paul is discussed first, almost exclusively by way of comment on the Christological hymn in Philippians. In the subsequent examination of Mark, Matthew, Luke, Hebrews, and John, R. discerns, as others have before him, a movement from unabashed disclosure of the limitations of our Lord’s human knowledge to a tendency, especially in John, to attribute to the earthly Jesus the excellence of knowledge proper to His glorified state.

The climate of Christological exegesis and theology has so changed in the last few decades that R. and others have no difficulty in acknowledging that Mark’s attribution to Jesus of ignorance of the Day of Judgment is to be taken literally. A more delicate question is the possibility of positive error in the God-man. Here (p. 36) R. rather cautiously proposes that while no clear evidence shows Jesus to have erred, we cannot exclude the possibility that, for a later observer looking at things from a distant perspective, the appearance of error is unavoidable.
Of R.'s treatment of the scriptural data it may be said, on the positive side, that he musters an impressive array of texts which, directly or indirectly, testify to the perfection or historicity of Jesus' human knowledge; that he brings the reader up to date on current literature (e.g., the views of Rigaux, Vögtle, and others on Mk 13:32); and that his judgment is generally balanced. Negatively, one might have looked for deeper analysis of some individual texts and perhaps less attention to such passages as Phil 2:5–11, which, while it testifies in a general way to the presence of the preexistent in our historical condition, seems to contain little that is specifically concerned with the knowledge and self-consciousness of Christ.

The survey of the Fathers and medieval theologians, who for the most part followed the Johannine rather than the Marcan perspective, offers almost nothing that is new; but it does provide a satisfactory view of the development at greater length than was possible in the LTK article. A chapter is devoted to three efforts during the past century, by Hermann Schell, Alfred Loisy, and Maurice Blondel, to advance our understanding of the inner life of Jesus. The way is thus prepared for a review of the statements of the teaching Church on the subject, from Lamentabili's propositions 31–35, directed against Loisy, through the Holy Office's decree of 1918, to the mostly oblique teaching of Pius XII in Mystici corporis and Haurietis aquas. A brief look at some recent Catholic views (Durand, Gutwenger, Haubst, Mouroux, Schillebeeckx, and Rahner) affords R. an opportunity to stress how much remains to be done.

In a concluding section, R., without elaborating a position of his own, expresses his conviction that further research on the question must give primacy to Scripture. He does not clarify just why or how this is to be done. Finally, he contributes to the discussion a new phrase to sum up the character of Jesus' earthly existence: Geschichtliche Gottesschau.

Though not a highly original work, this study will serve as a well-informed and useful introduction to the sources and to current reflections on this important aspect of Christology.

Woodstock College

THOMAS E. CLARKE, S.J.


This fourth volume of Rahner's theological writings gathers together some sixteen essays on dogmatic theology originally published in German during the three years 1958–1960. Some first appeared as periodical articles, others
are transcripts of lectures. R. distributes the material under some seven headings. A glance at the table of contents is enough to make it clear that the only unity the volume can boast is identity of authorship and the very general category of dogmatic theology and its implications for Christian life, this latter a constant and admirable preoccupation of our distinguished Austrian theologian.

Under the heading “fundamental theology” two articles are grouped, the first concerned with some considerations on the development of dogma, the second with the concept of mystery in Catholic theology. The article on development opens with some all-too-brief remarks on Scripture, where R. does little more than note that many scriptural assertions are themselves theological conclusions from the original divine revelation. This surely deserves to become the subject of a separate study. Here it serves merely as a short introduction to a consideration of what are called “a priori rules for the framework of the development of dogma” and to a study of the “constitutive elements of the dynamism of dogmatic development.” The Catholic idea of mystery is examined in a series of three lectures, with the purpose of showing that the Christian mysteries as these are understood in Catholic theology “are really only so many facets of the one mystery with which the Christian revelation confronts mankind.”

The second section, “On God,” includes only one short essay on some aspects of the dogmatic treatise on the Trinity, while the heading “Christology” comprises some of R.’s more original insights into the theology of the Incarnation, with stress on the light thrown on Christian anthropology by this revealed mystery. This is followed by a challenging review of some of the questions which arise in the contemporary Church from the idea of Easter and its Christian framework, and finally by an essay on *virginitas in pariui viewed as a source for certain principles which may well govern the development of dogma and of tradition. The fourth heading, “On Grace,” opens with a very stimulating survey of current trends in Catholic theology in its study of the relationships of nature and grace, with special attention devoted to some of the more important problems which must be faced and solved before the adequacy of the generally accepted positions on this difficult subject can be considered established. A second paper, “Questions of Controversial Theology on Justification,” is largely concerned with Hans Küng’s *Justification: The Doctrine of Karl Barth and a Catholic Reflection.* Despite some criticisms, which he himself calls minor, R. is in substantial agreement with Küng’s thesis and its many ecumenical implications.

The essays grouped under the heading “The Sacraments” are four in number, all concerned directly or indirectly with the Eucharist. They study
the theology of symbol, the Word and the Eucharist, the presence of Christ in this sacrament and its duration after Communion. Part 6 offers two articles, the first a somewhat esoteric discussion of the problem of the hermeneutics of eschatological assertions, the second a very brief but challenging examination of the “life of the dead” in the light of the Christian revelation and our theological understanding of this revelation. The final section offers three studies, one on poetry and the Christian, where R. tells us we must “ask ourselves how far we have become men.” And, he says, “one way, though not the only way, of knowing this is to see whether our ears are opened, to hear with love the word of poetry. And hence the question of how we stand with regard to poetry is a very serious and strictly Christian question, and one which merges with the question of man’s salvation.” This is followed by an investigation of some of the theological questions arising from the leisure enjoyed by men today. The volume concludes with an essay on the theology of power, which “can hardly mean anything except that we must try to consider the meaning which the concept of power takes on, when it is viewed in the light of the reality of God as known in Christian and Catholic teaching.”

Despite the heterogeneity of the subjects examined in this collection, the volume is further witness to R.’s brilliant gifts. A disciplined mind is here seen at work over the whole field of the Christian revelation, approaching old questions with a fresh and often startling viewpoint, suggesting subjects for theological inquiry never before broached, proposing with all modesty solutions of great depth and originality. And always a sound orthodoxy pervades the discussions, offering a guarantee of theological and Christian solidity in the inquiries undertaken. Finally, a word of congratulation is due to the translator for a splendid example of how to turn a difficult original into clear and intelligible English.

Woodstock College

JOHN F. SWEENEY, S.J.


When the first volume of Sources of Christian Theology appeared in 1955, Editor Paul F. Palmer described the venture as a presentation of “texts and documents which have shaped and continue to control Catholic theological
thinking.” Eleven years later, this third volume of the series, *Christ and His Mission*, is described by its editors as “a selection of those texts and documents which are necessary or very useful for understanding the history of Christian thought on the person and work of Christ.” The change in phrasing shows at once the theological revolution that has intervened since 1955 and the perennial value of the series. Begun in a time of emphasis on, if not preoccupation with, magisterial teaching, this venture has made it across the shifting sands of theological methodology; it continues to serve the contemporary theologian who looks at the past with diminished awe but no less interest. While he looks to the past more critically, the Catholic who “does theology” with an eye for the solution to today’s problems works in conscious awareness that he lives in a community of faith whose life is characterized by a continuity. It is important for him that he know when and how this faith came to be articulated in its current form, that he be sensitive and open to other fuller and deeper articulations. In this respect, Frs. Carmody and Clarke have provided an invaluable tool to give to aspiring and budding theologians a feeling for the processes of theologizing.

This is not a “Denzinger theology.” Perhaps it can be described as a deftly-drawn map of the ebb and flow of doctrinal tides in the Christian community. The processes of the birth, the growth, and sometimes the decline of Christian theologies are outlined with perception and scholarly dispassion in the selection of texts and documents. The emergence of themes, the clash of interpretations, and the decisive actions of the councils give the student a heightened perception of theological plurality within doctrinal consensus, and at the same time alert him to the possibility of overstating the doctrinal consensus. The texts speak for themselves, at least to the initiated, and the thrust of the whole volume is enhanced by the editors’ introductions, commentaries, and notes. These are crisp and rich with theological and historical insight. They trace the genealogies of theological ideas, pointing out the frailty of some, the sturdiness of others; they carefully locate the normative conciliar statements within contemporary historical and theological pressures that went into their making; they describe the issues faced by each council and make it feasible to unravel the peripheral from the substantive in definitions and prepare the way for isolating what is truly normative for the Catholic. A concluding “Summary and Appraisal” provides a global view in terms of the topics usually discussed by Christologists.

*Christ and His Mission* begins with a nine-page “Note on Biblical Christology,” then launches into the theologies of the pre-Nicene Church. In this section, as elsewhere in the volume, the editors present as fully as is
feasible and as fairly as is possible the whole gamut of Christologies, including those later condemned as unorthodox.

A major section is given over to the Christological controversies of the fourth and fifth centuries, from Nicæa to Chalcedon. The next section is punctuated by Constantinople II and III and concludes with the adoptionist controversy of the eighth century. Less attention is given to the Middle Ages, from Anselm to Nicholas of Cusa. Bonaventure, Aquinas, and Scotus are featured here. About thirty pages are given to the Reformers and to some of the classical documents of the Reformation, including three from this century. Papal and conciliar teaching from Trent to Vatican II is covered in some twenty pages.

The editors have chosen, somewhat warily it would seem, to maintain the conventional distinction between Christology and soteriology. While this distinction may well have a more illustrious past than a promising future, it is perhaps inevitable in a work that can only summarize the themes of the NT and concentrates on the questions asked and the issues raised in history when Christians began to precise the identity of Jesus Christ.

*Word and Redeemer* is also one of a series (Guide to the Fathers of the Church) and has a much more modest range and purpose. It presents texts from Ignatius of Antioch to John Damascene and features introductions and commentary which are briefer than those of *Christ and His Mission*. While they etch the issues neatly enough and give the reader a feeling for patristic theology, they seem pale in comparison to those of the larger volume. Perhaps the most striking section of *Word and Redeemer* is a concluding essay of eight pages in which the editors present the values of patristic theology for the modern Christian. This eloquent vindication of Christian interest in the past not only justifies the publication of these volumes; it argues implicitly but persuasively for the continuation of projects such as these.

**Immaculate Conception Seminary**

WILLIAM F. HOGAN

Darlington, N.J.


This collection of essays is largely a reissue of articles on the individual sacraments by various hands which appeared in a handbook of theological concepts produced by the same editor in 1962–63. A preliminary essay that is new has been added, on the relation of sacraments to the Word of God; added too are a piece about the idea of sacraments and one about the theology of the inspired Word. The scale of the book does not admit of much discussion of detail. Thus, Betz has eight pages in which to cover all the ques-
tions that can arise about the last anointing. A page and a half for the Fathers and the same for the Scholastics is not a very generous allowance, and the treatment is in consequence summary and its manner somewhat peremptory. On the subject of orders, P. Fransen produces a tour de force, in that he manages to fill sixteen pages without once citing Hebrews or adverted to the problem of the reappearance of Aaronic typology in the second century, when Hebrews seemed to have cast it out. He has no discussion of Lumen gentium, though the editor says that all the essays have been worked over and brought up to date since their first publication (the date of the imprimatur is Nov. 5, 1965).

Fries himself sets out to illustrate the theme that at the Reformation the Protestants held to Scripture alone, while Trent in its decrees on the sacraments in general stressed their ex opere operato character, so that in effect there was a parting of the ways for the two faiths. This is a false antithesis. Trent (e.g., DB 853, 855–56) had plenty to say about the real vice of the Reformers, which was the exaltation of the individual at the expense of the visible Church. Here was the real antithesis, and it stemmed as much from the wild humanism of the Renaissance as from a reliance on scriptura sola. Men like Calvin and Vermigl were drawn to the Reformation by their humanism as much as by their theology, and the conflict of individual freedom with corporate discipline was the sharpest clash. Trent, in condemning the proposition that the individual Christian had power over the Word of God or over the administration of the sacraments, was right on the target.

German ecumenism is beset by a sense of guilt. If the two confessions had stood together before 1933, they might have stopped Hitler. One can recall incidents where the students of those days (at Munich and elsewhere) used to meet, Catholic Verbindungen with Protestant, to see if any way of combined action might be possible. The students of those days are now middle-aged men and must be allowed to regret lost opportunities. But that is no reason for a recasting of the theology of Trent on unsound bases, as is here being proposed. To urge that each sacrament should be combined with a preaching to make it really effective—and this is what Fries wants—does not make sense. To bring the other sacraments, where possible, into closer relation with the Eucharist does make sense and is historically sound, but even here penance and anointing remain anomalies. One by one, we all must kneel to confess our sins, and men are anointed where they fall. Perhaps the game of cricket (or even baseball) provides the best analogy for the way in which the Church combines corporate and individual action: the team fields as a whole, but its players go to the wicket one by one.

London, England

J. H. CREHAN, S.J.


T.'s purpose is to justify the traditional dictum “the Eucharist makes the Church” by showing how the various effects of the sacrament of Christ's body are at one in building up His mystical body. The first chapter examines the concept of “salvation” and, after showing on the evidence of Scripture that salvation is a passage from death to life, discusses the double aspect of this passage, redemption from sin and vital union with Christ, and points out that the Church is itself this communion of life in concrete form. Chap. 2 compares the view taken of the Eucharistic body of Christ in the Logos-flesh Christology of Alexandrian inspiration and in the flesh-God Christology associated with Antiochene theology. What T. is chiefly concerned to show here is that both traditions agree in maintaining that the Eucharistic body of Christ is His glorified body, a position which T. then supports by two distinct, though not entirely independent, arguments: “glory” is a quality intrinsic to, inseparable from, the risen body of Christ, and the acceptance of His historical sacrifice (an acceptance supposed by the Eucharist) took the concrete form of His glorification by the Father. I do not understand the reason for this long proof of what seems obvious enough. The basic reason for T.'s concern seems to be (according to p. 71, text and n. 1 [English edition]) that some theologians deny that the Eucharistic body of Christ must be a glorified body. Assuming that we are speaking of the Eucharist as we actually have it and not of some hypothetical state of affairs, I do not know of any theologian who would enter such a denial. T. cites Vonier, but the citation says only that for Vonier what is represented in the Eucharist, as sacrament of the historical sacrifice, is the death, and therefore the mortal body, of the Redeemer; one may disagree with this position, but it does not imply any denial that the Eucharistic body of Christ is His glorified body. In the argument for “glory” as intrinsic to the risen body (pp. 112–21), T. seems to me to strain in trying to establish that there is a problem with the manner in which St. Thomas handles the “glory” of Christ's body. It is difficult to know in what way this quality could more “intrinsically modify the humanity of the risen Jesus” (p. 116) than it does in St. Thomas' explanation. T.'s appeal to Scripture (pp. 116–17) introduces only the irrelevant cliché about “the Greek dichotomy, especially Platonic, between body and soul” being “foreign to Biblical anthropology,” while the conclusion that “Today the body of Christ could no longer be his ‘psychic’ body, if the history of
Salvation has sense and reality . . . ; it never turns back, and metaphysically it cannot” (p. 119), shows that the whole discussion of St. Thomas is based on an *ignoratio elenchi*.

The third and fourth chapters take up the Eucharist as medium of salvation-as-forgiveness and salvation-as-communion. In each chapter T. first presents the evidence of tradition, beginning with Scripture and working through the Fathers and liturgies of East and West, and ends with a synthetic presentation of the results and an integration of them into the whole sacramental system. In Chap. 3 T. elaborates in detail what again seems to me to be a pseudo problem. He points the presence, continuing through the Fathers, of both the *in remissionem peccatorum* and the *non indigne bibere*; thus there seems to arise the disjunction “forgiveness [by the Eucharist] or worthiness [in approaching it already forgiven].” The distinction of St. Thomas (3.79.3), as T. understands it (applying it, that is, to the reception of communion), does not bring a resolution and save one from apparently having to deny one or other half of this disjunction. Thomas says that if we consider the sacrament in itself, it has power to remit any sins whatsoever, because it is the sacrament of the Passion, which is the source and cause of all forgiveness of sins, whereas if we consider the sacrament in relation to the recipient, then, since the sacrament supposes life in the recipient and therefore charity, the Eucharist brings the forgiveness of venial sin only. The distinction, if understood of communion, is an unreal one, since the Eucharist, like any sacrament, is in necessary correlation to a recipient. But is the distinction really understood by St. Thomas in the way that T. takes it? It is rather more likely that Thomas, who speaks throughout his treatise simply of “sacrament” (since the Eucharistic sacrifice is sacramental and the sacrament sacrificial), is here moving from the Eucharist in its more narrowly and properly sacrificial aspect to the Eucharist as communion; the Eucharistic sacrifice is the application of Christ’s redemptive merits to all of sinful mankind, but when the Eucharist is received by an individual, it supposes, as life-sustaining and life-increasing food, that he is alive in Christ. T.’s disjunction has no sound basis in Scripture or in the patristic treatment of the texts. In any event, only by forgetting that Eucharistic communion is but one of the seven sacraments, can one conjure up the difficulty of penance seeming to be another sacrament for the forgiveness of postbaptismal sins (as T. does on pp. 203–10).

T. has thus written an interesting book on a basic and important axiom of Eucharistic theology, but one that is unnecessarily long through elaboration of what seem to me factitious problems.

He has, in addition, been poorly served by his translator. Long passages
in Latin from St. Thomas remain untranslated, though the readers for whom this translation of T. is intended are hardly likely to know Scholastic Latin. The same readers would profit by knowing that many books and essays to which T. refers have also been translated into English; for the most part this added benefit has not been given them. Above all, the translation itself can only be called inferior, and this for two reasons: the translator’s misunderstanding of Scholastic technical language, and what seems to be a lack of acquaintance with ordinary French idiom. Instances might be chosen almost at random, but it will be enough here to give examples from two sections. Page 68, n. 62: “We have there a trace of the interesting research on . . .” should be something like “This would be an interesting approach for investigating . . .” Page 69, n. 63: “This theology alone, in our judgment, does full justice both to the texts of St. Thomas (which provide its immediate basis) and to the data of living tradition” rather than “This theology seems to be realized perfectly at once only in the texts of Saint Thomas (on which it immediately relies) and in the foundation of living Tradition.” Same page, n. 64: the second sentence of the quotation from Congar’s Jalons pour une théologie du laïcat has been mistranslated (cf. proper translation in Lay People in the Church, p. 153 of the 1965 edition). Page 115, par. 2: “We have already guessed the stake of a reflection on the nature of this pneumatical body” hardly captures “l’on devine déjà l’enjeu d’une réflexion . . .”; par. 3: “Saint Thomas slowed down on it [the nature of Christ’s risen body]” for “Saint Thomas s’y est attardé”! Note 53: T.’s statement is thoroughly mangled by misinterpretation of que as “only” instead of “as [or: and]” (aussi bien . . . que). Page 116, n. 55: “the philosophical context into which Saint Thomas fades in order to answer the question,” where “fades” represents se meut. Page 119, line 6: “to such an extent” rather than “at this point”; line 8: “It [the nature of Christ’s risen body] transcends the backgrounds of his experience, and the gropings of medieval theology make it faith” has little to do with “Il transcende les cadres de son [philosophical reasoning’s] expérience, et les tâtonnements de la théologie médiévale en font foi.” Page 122, n. 66: “This has been put to light especially by G. Van der Leeuw” for “. . . mis en lumière . . .” Page 127, line 6: “We cut our first argument here” for “Nous recoupons ici notre premier argument.” I have no desire to ridicule or wound the translator; but accurate rendition, at least, is due the Scholastic theologians, and the reader deserves a translation that will not leave him regularly wondering what the author could be trying to say.

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MATTHEW J. O'CONNELL, S.J.
The Sacrifice of the Mass ought to be celebrated as often as the frequency increases the *fides* and *devotio* of the participants. This norm is based on the principle that the devotion of those involved in the offering of a particular Mass measures the effect which that offering has on them and the amount of blessings which are extended to those for whom they offer: the graces given in view of the sacrifice of Christ are measured by the intensity with which men unite themselves, under the impetus of grace, with the one acceptable Sacrifice. This principle presupposes that (1) new fruits do not come from the Mass by reason of the action of Christ independently of the devotion of those who actually offer the Mass in a true sense; (2) new fruits do not come from the Mass by reason of the activity of the "holy Church," intentionally united with the Masses throughout the world, independently of the devotion of the actual offerers of a particular Mass.

The dogmatic foundations of these assertions are set forth in detail in this new edition of a work which originally appeared in the *Zeitschrift für katholische Theologie* 71 (1949) 257–317 and was later published separately (Freiburg, 1951). The changes for which the collaborator Dom Häussling, a specialist in the history of the liturgy, takes responsibility include some clarifications of the original text and alterations demanded by the changing conditions in theology and liturgical practice. More recent contributions of theologians and documents of the magisterium are taken into account and some useful material drawn from the history of the liturgy has been added.

It would be superfluous to review the arguments of this book and the applications which follow from these regarding the choice of concelebrating, celebrating in private, assisting at or omitting Mass. All this can be found in the many reviews and commentaries on the original publication. It is worth noting, however, that there has been an increasingly widespread acceptance of the basic aspects of Rahner's thesis, despite the initial reluctance of theologians to approve his view of the "offering Church" and his criticism of the traditional teaching of theologians regarding the threefold fruit of the Mass and the signification of Mass stipends. His stress on the importance of devotion in calling forth the fruits of the Mass is in tune with recent efforts to integrate the two distinct and complementary poles of Catholic piety: personalism and sacramentalism. It is also traditional and Thomistic.

Among the contributions of Häussling are some useful remarks on the value of concelebration (pp. 122–27). It is praised as a substitute for the
"unedifying turmoil" of "private" Masses formerly associated with conventions of clerics. It is also judged to have a definite place on occasions where it is suitable to manifest the unity of the priesthood between pope and bishops or between a bishop and his priests. However, the point is made that in the normal and ideal form of the Mass involving several priests there should be one celebrant, with the others assisting modo laicorum. This allows the Eucharist to mirror better the Christian community, which, according to its nature, has only one who presides as representative of Christ, who speaks for all to God the Father and preaches the word. The acceptance of concelebration as a remedy for the problem of "private" Masses in the Latin Church is understandable. For many centuries it has been taken for granted that priests should celebrate individually, and only by way of exception assist modo laicorum. Because of this mentality, any other solution than that of concelebration is hardly possible at this time. However, this does not mean that for the future this new form of clerical liturgy will remain the normal way of participation of several priests in the Eucharistic celebration.

Weston College


It has for some time been clear that there were giants in the years following World War I: Barth, Brunner, Bultmann, Tillich, Reinhold Niebuhr, Jaspers, Teilhard, Maréchal, Maritain, Gilson. These Christian thinkers lived long and are still with us, even those who have died. But the subsequent generation, whose important writing began during World War II, men like Karl Rahner, Dietrich Bonhoeffer, Bernard Lonergan, John Courtney Murray, and Helmut Thielicke, are they also giants who will be long with us? The appearance in English of the first volume of his major theological work, Theological Ethics, sharpens the question for Thielicke. We have had in English some of the less scholarly books of the prolific Lutheran theologian and even a section of Theological Ethics—naturally enough, on "the ethics of sex." Available now are the full "foundations" of T.'s monumental ethical synthesis, which he began around the time Bonhoeffer was working at his Ethics and completed four volumes and twenty-one years later in 1964. Hopefully, all of it will soon be Englished.

William Lazareth has edited the first thousand pages of the German down to 700, and the translation (of John Doberstein, it would seem) combines accuracy and smooth English style. It remains, however, a difficult book to read—much more, to master and appraise. For one thing, the richness of
T.'s treatment, the complex variations with which he orchestrates his theological themes, slows the reader. They can take the form of *Auseinandersetzung* with Goethe, Oscar Wilde, Dostoevski, Tolstoi, Kant, Jaspers, Gandhi, and other nontheologians. Throughout the book he expounds his own theses by examining, often at length, the positions of other theologians. At times he integrates their views into his own system (e.g., with Kierkegaard, Brunner, Bultmann, Bonhoeffer, Cullmann, and, above all, Luther). At times he rejects them in forthright debate and polemic. Thus, his criticism of Roman Catholic theology on the ontic structure of man, nature and supernature, grace, the analogy of being, the role of law, etc., is wide-ranging and generally negative, though still courteous and informed. He tilts no more stoutly against Aquinas, Scheeben, and Irenaeus than he does against Karl Barth, Matthias Flacius, and numerous other Protestant theologians.

However, the difficulty the reader has in surveying synoptically the foundations T. lays comes most of all from the breadth and depth of T.'s own theological view. It is a Christian ethics, a dogmatic ethics he is essaying. The central Christian event is uniquely man's justification in Christ. But from the one event there follows for T. "the one task of declining the doctrine of justification through all the case forms in which it appears within our existence." To do this, T. analyzes extensively and subtly various dogmatic questions and elaborates his own position on them: justification itself and grace; man as image of God when created, when fallen, when in Christ; the eschatological character of Christianity and Christian ethics; the motive for the Christian, already justified, to live ethically; the distinctiveness of Christian living; the relationship of gospel and law; the worldliness (weltlich, not *säkularisiert*) of Christianity; Roman Catholic natural law and Luther's "orders"; conscience redeemed and unredeemed. Part 3 of the English volume does not correspond to anything in the first volume of the German (*Prinzipienlehre*), but rather to the first three hundred pages of the second German volume, the development of T.'s ethics, entitled "Mensch und Welt." Here T. leads dogma a further step into ethics. He presents concrete "conflict situations," especially the desperate dilemmas forced on Christians in concentration camps or in the public life of a totalitarian state, and illustrates thereby how the fallen world of man, Christian compromise, the relationship of means and ends, and the guidance of the Holy Spirit play their role in all Christian decision.

The reader may find T.'s systematization too vast, complex, and subtle, and yet suspect that he is reading a history-making book or at least one signaling a historic confluence now forming in the course of Christian the-
ology. T., as he says, is the first Protestant ethician to move in the Roman Catholic tradition of taking into account the structures of the world man lives in and trying to study comprehensively how their concrete, natural reality relates to God’s will. On the other hand, he brings to the study the kerygmatic light and existential hermeneutic that entered Protestant thought between the Wars. Despite the pioneering work of men like Tillmann and Häring, Catholic moral theology has yet to thematize the Good News and decline it through all the case forms of ethical decision. And thanks to the efforts of Pius XII and other ecclesiastical authorities, existentialism, like American pragmatism, has, on the whole, penetrated Catholic theology only superficially; its contribution has been more semantic than real. Consequently, a synthesis such as T.’s may mark not only a historic confluence of the secular rational, the kerygmatic, and the existential, but a meeting of the Protestant and the Catholic that is new and promising.

Contemporary Catholic theologians, such as Karl Rahner, have already gone out of their way to show how the Lutheran thesis, cardinal with T., of simul iustus et peccator has also a traditional Catholic sense and can be developed fruitfully today with the aid of existential phenomenology. Rahner, too, has shown how eschatology gives meaning to a basic facet of Christian living such as asceticism. What light might come to Catholic moral theology if it consistently brought to bear on its classic problems (e.g., abortion) these kerygmatic truths stressed by T.? On the other hand, perhaps the Catholic theologian could point out how the one-sidedness of certain Lutheran theses leads to tortuous and uneasy refinements. For T. to hold with Luther that sin permeates every aspect of man and his world, and yet to introduce the new emphasis on taking into account this world and finding God’s will in its structures, leads him to invoke a “positive” natural law, that can only tell one to refrain from evil, but never what good to do.

T. has always been an active pastor and minister of the Word as well as a theologian. More than once in the present volume he pauses to confess that the various theologies and humanisms often end up with surprisingly similar advice on concrete cases. In ecumenical context he shows similarly the secondary place of theology: “. . . we feel it incumbent to stress that our objection is to the theoretical foundations of Roman Catholic theology, not to the Christianity of individual Roman Catholics, even that of Roman Catholic theologians. It would be presumptuous, and a sin against the true brotherhood which binds Reformation theologians with individual Roman Catholic fellow Christians, if we were here to deny the possibility of their enjoying true fellowship and peace with God. It is a comfort to Protestant as well as to Roman Catholic theology to know that our Christianity does not live by
theology, and that many a Christian will be preserved in the last judgment while his theology is dashed in pieces, not merely condemned by God but actually laughed out of court." For T., what theology does do is try to bring some further clarity to the basic, mysterious motives for living, the radical attitude to God, man, and world, which ultimately are what distinguish the Christian. The least one can say is that T.'s monumental Foundations serves this purpose well.

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JOHN G. MILHAVEN, S.J.


While Paul Tillich wrote mainly on systematic theology and on problems of the relation of religious thought to other aspects of modern culture, he lectured considerably on the history of thought. Many persons have already read his mimeographed lectures on the history of Christian doctrine, which are now about to be printed. The lectures he gave at the University of Chicago on Protestant theology in the last two centuries are now published, typed from tapes, very much as they were delivered by Tillich in the classroom situation. They will be invaluable for an insight into the teaching method and the lecturing stance of a great academic figure. The editor has wisely selected improvised answers to some questions asked by students at the beginning of the lectures, so that we can see T.'s mind trying to cope with the problem of clarification of his thought so that students would catch it better.

These lectures are very important in terms of autobiography; for T. did not attempt to provide factual information of a purely erudite sort on the theologians of the nineteenth and twentieth centuries. He selected the men and problems he wanted to lecture about on the basis of their influence on contemporary thought. And by contemporary thought he really meant his own, so that we are presented with a series of autobiographical reflections on the men who influenced T. most and to whom he owed some, if not most, of his leading ideas. This is, therefore, a highly subjective choice, which will teach the reader little about the theologians examined, but quite a lot about T. himself and the making of his mind.

Due to this, the main feature of these perspectives on theology is that they deal with philosophers more than with theologians. The Enlightenment, Kant, Lessing, Hegel, Kierkegaard, and Marx are given considerable space. Only Schleiermacher among the theologians receives similar treatment. Owing perhaps to the difficulties of all teachers in covering all their material, but
due no doubt also to T.'s own bias, the nineteenth century holds the lime-
light rather than the twentieth. Contemporary movements come in at the
end for brief comment only.

Partly on account of the relative spontaneity of the classroom, T.'s short-
comings are more flagrant here than in his books. While he was very well
acquainted with Continental Protestant thought and fairly well versed in
the main theological trends of Roman Catholicism, he was quite ignorant
of the history and theology of Anglicanism. Only ignorance can say that "the
contribution of the established church in Great Britain to systematic the-
ology is almost nonexistent" (p. 63). Although he was not unsympathetic to
Roman Catholicism and held many Catholic theologians in high regard, he
showed a prejudice toward "the pope" and an urge to mention "the Inqui-
sition" that would not be surprising in popular pamphlets but remain shock-
ing in an academic setting. It is, however, in his treatment of Karl Barth that
T.'s bias comes through most blatantly. Barth receives nearly four pages,
all in hostile criticism (Nietzsche got eleven—and no criticism until a stu-
dent asked for some). And this criticism includes the suggestion that Barth
did not speak up against Hitler until 1941, whereas he should have spoken
after April 1, 1933 (first great attack on Jews). In reality, T. forgets here
that Barth published the first issue of *Theologische Existenz heute* in June,
1933.

Although he was fascinated by history, T. knew that he was not a his-
torian; and even historians make factual mistakes. Yet it jars this reader to
find the "Franciscan-Augustinian school in theology" placed in the twelfth
century (p. 238), and to see "Christian fanaticism" blamed for the loss of
"much of early pagan literature" (p. 198). I hope T. knew better than that;
but why did he say it?

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**George H. Tavard**

**CHALLENGE . . . AND RESPONSE: A PROTESTANT PERSPECTIVE OF THE
VATICAN COUNCIL.** Edited by Warren A. Quanbeck. Minneapolis: Augs-

From the very beginning the followers of Luther have complained that
Rome brushed off his claims to Christian truth by resort to juridical force
rather than reasoned argument based on Scripture. Ever since, their con-
stant ecumenical concern has been to gain a fair hearing on essential doc-
trine, hopeful that agreement in essentials would allow for leeway in matters
indifferent. Trent was, of course, a decisive rejection of this whole idea; Vatic
an I added insult to injury. But Vatican II renewed their hopes by at
least a little and so they took it very seriously indeed. Their observers were carefully chosen, their diligence in Rome was exemplary, and their reports to their constituencies faithful and thorough.

On the Council's eve, their first preliminary symposium (The Papal Council and the Gospel, 1962) expressed their guarded hopes and fears of aggiornamento. Midway through the Council, a second collective study (Dialogue on the Way, 1964) agreed that something momentous was stirring but that Rome was still a world away from Augsburg. Now, after the Council, their third symposium refocuses the issues as they stand in the first phase of the postconciliar situation.

Symposia are notoriously uneven and this one follows the rule. It has only one truly outstanding chapter ("Scripture and Tradition," by K. E. Skydsgaard) but that one is worth the price of the book by itself—the best short essay I know on this newly vital problem. And there are gaps, as usual: e.g., a cross reference (p. 171) to a treatment of Part 2 of Gaudium et spes that does not appear. One might also have expected commentaries on all the documents promulgated in Session 4. On the other hand, very little attention is paid to the paraconciliar developments that accompanied and followed the course of the Council. The whole affair reduces to a single concern: the Romans and the Lutherans.

The pieces are arranged in three parts. The first is an unsympathetic "chronicle" of Session 4 (by Dr. Wolfgang Dietzfelbinger) that is rather more of an editorial than a narrative. Then comes Part 2, with Skydsgaard's superb contribution, followed by six commentaries on six of the other documents of Session 4. Of these, Warren Quanbeck on the bishops, Johannes Aagaard on Roman Catholic missiology, and George Lindbeck on religious liberty (with suggestions as to how the declaration should have been written!) are lively and illuminating. Prof. Edmund Schlink's essay on "the theological basis" of Gaudium et spes seems not to reach his usual level of profundity. The third part, "Perspectives," consists of five short chapters, plus a Postscript, aimed at reassuring their Lutheran readers that in "the test" between Rome and Augsburg "we will not by any means have to become uncertain of our evangelical basis" (p. 208).

My own strongest first impression of this book is that it is very, very Lutheran—a sample of the sort of Lutheran triumphalism that these men had all deplored in its Roman dress at the Council. Luther is taken for a paradigm of biblical understanding. Phrases like "us Lutherans" (p. 201), "the Lutheran pondering..." (p. 73), "we on the Evangelical Lutheran side" (p. 207) come easy as breathing. "Synergism" is dismissed as an error simply by definition. It is complained that the Lutherans are misunderstood in the
description of the Protestant Churches in *Unitatis redintegratio* 19–23. All others are notified that “we [Lutherans] maintain firmly that the understanding of the church must be developed from Article VII of the *Confessio Augustana*” (p. 209). The Council is damned with faint praise but its results are adjudged as insufficient. The idea that the appropriate Lutheran—and Protestant—response to reform in Rome would be an equally radical reform seems not to have furrowed any brows.

One concludes, therefore, that this book is not likely to shake up the immobilists amongst the Lutherans or to convert any of the Roman diehards. Its very considerable service can best be valued by earnest Catholic ecumenists; for it has the great merit of good faith and candor, and a stern rejection of indifferentism as an ecumenical resource. It is of a piece with Pope Paul’s frequent warnings that the way to Christian unity is long and difficult, and it offers a substantial agenda for clear-eyed, responsible discussion of the hard-core issues that still divide the pilgrims on that way. And it is simply a fact that Vatican II left most of the old quarrels unsettled, most of the old issues unresolved. What it did do was to reopen the debate, in a new atmosphere and spirit, and to commit Rome to a program of reunion by “convergence” rather than “return.” From the evidence in this book, one could not suppose that the Lutherans are ready yet to revise their ancient dogmas and the Romans had best know that *this* is where the real work of ecumenical dialogue begins. What they—and all of us—must do is to gird ourselves for the long, hard job of working through layer after layer of misunderstanding and disagreement toward consensuses that come when least expected, consoled by the assurance that with Rome now “on the move,” immobilism is no longer viable as a basic policy anywhere else in Christendom. In its way, *Challenge . . . and Response* is a sign of how seriously the Lutherans take the Catholics and their unprecedented experience of Vatican II. Similarly, Catholic reaction to such a response will be something of an indication of how seriously they are prepared to take the Lutherans—and, *mutatis mutandis*, the rest of us as well.

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**Albert C. Outler**


This volume makes a double contribution to the American theological scene: it testifies to the genuineness of the achievements of Vatican II and it offers a searching criticism of the Council.
Blanshard, author of *American Freedom and Catholic Power*, has been for years a trenchant critic of Roman Catholicism and is certainly one of the last persons to be suspected of ecumenical soft-heartedness or a bias toward the Roman Catholic Church. When he testifies to his conviction that Vatican II represents a real, if qualified, change within Roman Catholicism, his witness should have some weight, even with the professional skeptics who regard Vatican II as nothing more than a triumph of public relations or the substitution of sugar for acid in the trap set for converts.

During his stay in Rome as a news correspondent at the second and fourth sessions, B. was somewhat surprised to encounter "complete friendliness, complete interchange of fact and argument, and the greatest possible generosity in supplying ... every pertinent document." He was persuaded that he was dealing with "Christian gentlemen of a high order, whose sincerity I could not doubt." In his concluding appraisal he cautiously balances praise with censure. He acknowledges the relative progress of the Church through the Council. "In terms of its own history, the Roman Catholic church moved rapidly and accomplished much during Vatican II. Hence the council can be called a gigantic success." He singles out four specific areas of gain: reform of the liturgy, admission of past mistakes, "limited religious liberty in principle (perhaps the greatest single advance in principle during ... the council)," and commitment to social reform.

The book's second contribution is its frank criticism of the Council's procedures, the documents it produced, and the process of change it has set in motion. B.'s viewpoints have much to contribute to Roman Catholics and their friends, even though they cannot accept his presuppositions and find many of his judgments hasty or lacking in understanding; for churchmen who are really concerned to speak to the modern world can find in B. a good sample of the world's concern for justice and integrity and its impatience with traditionalism and cant. Many who are most appreciative of the Council will recognize the appropriateness of his questions about the Council's failure to find ways to listen to priests and laymen, its refusal to come to grips with the pressing questions of birth control and mixed marriages, its silence about freedom within the Church, and its blunting of its message to other Churches and other religions through its unwillingness to offend some of its more intransigent members.

But while the reader will be grateful for appreciation and blunt criticism, he will regret a number of flaws, some of them serious. B. has made no serious attempt to understand Roman Catholicism in its own terms, as a community of faith, worship, and service. He sees it as a survival of the Middle Ages, accepting dated presuppositions and still burdened by papal autocracy
and superstition. His lack of sensitivity to the living realities of the Roman Catholic Church and his complete confidence in the rightness of his own, presumably undated, presuppositions, lead him into many regrettable judgments. He discerns the purposes and motives of popes, bishops, and theologians with an ease and a confidence surprising to those aware of the complexity of personal interaction at the Council, or of the multiplicity of interpretations constantly going the rounds among bishops, theologians, and observers. He sees, e.g., in the pope's absence from conciliar business sessions an indication that the pope was considered too high to take part; others have read in this fact the intention of the pope to let the bishops discuss freely without the inhibiting factor of the papal presence. Pope Paul especially suffers from this confident discernment of motives, and where his acts can be interpreted as autocratic, restrictive, or offensive to the bishops, this is the reading offered as the most likely one. B. includes as statements of fact numerous, if minor, errors concerning events at the Council, exaggerates the defects of the Council as a deliberative assembly, quite unnecessarily imputes dishonest motives to bishops and theologians, gives maximalist interpretations of most questionable or negative developments and minimalist assessments of many changes, such as the episcopal synod or the Decree on Ecumenism. It is unfortunate that so forthright a contribution to the ecumenical discussion may be discounted because of statements which sound to some readers arrogant or patronizing.

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WARREN A. QUANBECK


In the Introduction Fr. O'Donoghue states his purpose as follows: "This book is one contribution to the dialogue that can be expected in the process of exploring the possibilities of implementing Vatican II. Its basic contention is that 1) the great crisis in the Church at this time is a crisis of specifically implementing Vatican II, and 2) that the utilization of the elective process will be a significant factor in developing the communication and the shared wisdom necessary to resolve this crisis and the related crises confronting the Church" (p. 17).

In developing this basic contention, O'D. examines and comments on presently-existing structures for widening the decision-making process in the Church and proposes a wide variety of possible future structures at all levels (parish, diocese, nation, world). These latter structures are proposed in detail—perhaps at times in too great detail. For example: "It would seem
reasonable to expect that an annual diocesan assembly of clergy and elected lay delegates from every parish could be an essential factor in developing a sense of shared responsibility and collective action within a diocese” (p. 40). Some kind of diocesan assembly might well be desirable, but it would not seem to be essential that this meet annually or (particularly in the larger dioceses) that each single parish of the diocese be represented. In the parish structure, eight parish committees are proposed (pp. 70–73), whose “key personnel” would be elected (p. 73). The elected chairmen of each of these committees, together with one or two additional members from each, would constitute a parish board to meet regularly with the pastor on parish affairs. “The decisions of the parish board would be subject to final review and possible veto by the pastor, but each veto would be subject to review by the bishop on the occasion of his annual attendance at a board meeting” (p. 73). But what is the bishop to do (even in a leap year) if he has four hundred parishes in his diocese?

At the risk of oversimplification (a characteristic not absent from the book under review), one might say that this is a youthful book and an American book. It has all the bouncy enthusiasm, the energy, and the optimism which is characteristic of both. Certainly it will have the value of persuading some of today’s inactive lay Catholics that they do have an active role to play in the Church and that their advice (indeed, their consent) is honestly being sought in the decision-making process in the post-Vatican II Church. But because this work manifests also the faults of youth and of the American (at least the American of caricature), it has a very limited value for the serious scholar. The black and white is more evident than the gray. There is an overly optimistic confidence in the value of organization and structure for its own sake. Many years prior to Vatican II, the Church in America was criticized with some justification for promoting a kind of production-line spirituality; the too-tightly-structured post-Vatican Church envisaged by O’D. might be subject to the same criticism. It is just all too pat.

The following quotations (undocumented in the text) may illustrate both the merits and the deficiencies of the work (they are offered without comment by this reviewer): “For the first time in the two-thousand year history of the Church the lower clergy and the laity have a rather specific standard by which to measure the fulfillment—or lack of fulfillment—of the episcopal ideal within their own diocese” (p. 29). “One of the reforms seriously considered at Vatican II was the advisability of electing the pope for a single ten-year term” (p. 52). “In practice the apostolic delegate and a small number of key bishops determine every episcopal appointment in the United States…” (p. 55). “In many medieval parishes it was the custom that each
adult have a vote in the management of the parish and its activities” (p. 60). “... Within a few years, another council similar to Vatican II (or any one of the previous ecumenical councils) will be a physical impossibility” (p. 167). “But would the nature of the Church as the family of God in the world be more manifest if all the bishops of the world assembled every ten years on a different continent, in a key city...?” (p. 168). “If the Church attempts to maintain charitable and social assistance apart from the organized efforts of men of good will, it runs the risk of losing the opportunity to meet the modern world where it is most susceptible to a meaningful encounter” (p. 179). “... There are at the present time over a hundred thousand former seminarians in the United States, of whom a significant number have received one or two years of theological training. There is probably an equal number of lay women who, on the basis of their previous convent life and their current professional ability, would be ideally suited to offer a distinctive contribution to the training of sisters” (p. 203). “... Most educational authorities recognize a deficiency in such fields as psychology and sociology among priests and sisters” (p. 203).

Weston College

Maurice B. Walsh, S.J.


More than fifty years ago, when Blondel was under attack for proposing views that some scholastics regarded as heterodox, Joseph de Tonquédec, S.J., warned his readers that the Philosophy of Action was a disguised version of German monistic idealism. He did not attempt to establish this dependence on a textual basis, but maintained that Blondel's so-called “method of immanence” terminated in a philosophy of immanence that destroyed the transcendence of grace and sought to find in man an exigency for the supernatural.

From one point of view, de Tonquédec would surely welcome the present volume, which demonstrates quite conclusively that Blondel did indeed immerse himself in nineteenth-century German thought at the time he was writing L’Action. This comes as no surprise to Blondelian scholars, several of whom have written on the relation between Blondel and Hegel. What is remarkable in Fr. McNeill’s work is that he manages to unearth a vast amount of documentation to prove that Blondel’s problem, method, and inspiration were at least as dependent on German sources as on the French
philosophical tradition. This does not mean that one cannot find Descartes, Pascal, Maine de Biran, or Lachelier peering out of the pages of *L'Action*. But M.'s thesis is that many of the unique and determining features of the Philosophy of Action derive not only from Spinoza, Kant, and Hegel but also from Fichte and Schelling, a dependence which has rarely been treated before in any detail.

Not satisfied with merely citing parallelisms that might vaguely suggest Blondel's acquaintance with the Germans, *The Blondelian Synthesis* provides an account of what books Blondel was reading when he wrote various sections of *L'Action* and cites letters indicating the extent to which he was agonizing over some of the problems raised by German idealism for the Christian. He felt that the problems were real and he wanted to face them squarely. Had M. done nothing more than establish by chapter and verse that Blondel's synthesis was conceived as a legitimate and necessary prolongation of the German "moment" stemming from Spinoza's attempt to construct an integral realism, he would have made a notable contribution to the history of thought. But he does much more than this. He has made it clear that one cannot really understand what Blondel is trying to achieve in *L'Action* without some background in high German philosophy. His analysis of Fichte throws great light on the genesis of Blondel's approach to the problems of consciousness, the self, interpersonal relations, and the great Option. He also shows Blondel's debt to Schelling from the point of view of influence and reaction, in his handling of the dialectic between thought and action and in his treatment of the will, the problem of evil, and the philosophy of religion. Here, as well as in the analysis of Blondel's genetic transformation of the Kantian synthetic a priori, M. provides convincing evidence of the deep originality of the philosopher of Aix. No mere syncretist or eclectic, he rethought the entire history of philosophy in the light of his own phenomenological method.

Among the virtues of the present work is the fact that it renders many heretofore obscure passages in *L'Action* readily intelligible once they are read against the background of Spinoza, Fichte, and Schelling. Blondel was, of course, indebted to Plato and Augustine, to Bernard and Bonaventure, and to the entire French tradition. But none of these classical authors provides the real key to Blondel. To find it, one must accompany M. in his exploration of the Germans, and since material in English on the thought of Fichte and Schelling is anything but abundant, *The Blondelian Synthesis* can be profitably used by those who wish to begin an introductory study of their philosophies.

Finally, while M. has no intention of defending Blondel's theological or-
thodoxy, his work provides an oblique justification of his doctrinal correctness; for if there was one thing that Blondel was intent upon, it was to overcome the immanentist overtones of German idealism by showing the abyss that stands between human action and the divine initiative.

Fordham University

James M. Somerville, S.J.


This book, subtitled An Overview, is just that. It gives an excellent brief account of the origins of psychology (Part 1) and its growth in various countries (Part 2). As a reference work on the status of psychology not only in the Western world but in Soviet Russia and Asia, it will be appreciated by college students. Perhaps it is unavoidable that the coverage is not equally thorough for all countries. While German psychology and psychologists are discussed at length, modern French psychology is not equally favored. Of modern French psychologists, e.g., only Paul Fraisse and Daniel Lagache are mentioned, despite the fact that French psychology today is very lively and can boast of many outstanding representatives.

The third part is devoted to theoretical psychology, including phenomenology and existentialism, which are followed from their beginnings in philosophy to their recent vogue in psychology. This will fill a long-felt need for students who have found it difficult to acquire some knowledge of these two recent trends. The main virtue of the theoretical discussion is the mention of important names associated with various schools rather than a careful discussion and evaluation of points of view. There are some regrettable errors; e.g., in the discussion of philosophical dualism (p. 13), the authors correctly state that Aristotle, Aquinas, and the Scholastics adhered to moderate dualism, but in the table on p. 15 this hylomorphism is listed under monism because "body and soul form one substance."

Apparently, the authors depended far more on reference works than on original sources, a weakness which is reflected in the bibliography. The reader who uses the book as a compendium would be far more interested in a list of books by important psychologists mentioned in the text than in books and articles written about them, or about various theoretical points of view. This superficial skimming of basic literature becomes particularly obvious in the discussion of recent trends. Apparently the words "existentialist" or "phenomenology" have to appear in the title before a book is thought worthy of mention. Otherwise it would not have happened that an important theorist like G. A. Kelly (Psychology of Personal Constructs; 2 vols., 1955) is left...
out while A. Van Kaam, whose writings border on the popular, wins a prominent place as an American existentialist. Similarly, Lyons' *Psychology and the Measure of Man: A Phenomenological Approach* is mentioned, but Arnold's two-volume *Emotion and Personality*, which employs phenomenological analysis without saying so in the title, is not.

Considering the necessary limitations of space, a certain oversimplification is probably inevitable, and the fact that modern psychology up to the early sixties is covered at all should count as an asset. But at least in the coverage of theoretical approaches, a discussion in some depth would have been desirable. In addition, there are some unfortunate gaps; e.g., the student is left with the impression that physiological psychology ended with McDougall in 1905. No later work in this area is mentioned at all, despite the fact that this field has been the one to which perhaps the greatest research effort has been devoted in the past twenty years.

The book can be recommended for undergraduates because of its wealth of factual information, provided they realize that it is a highly oversimplified overview that ought to be complemented by the reading of original sources.

*Loyola University, Chicago*  
*MAGDA B. ARNOLD*


Fr. Sikora discusses various aspects of the Christian intellectual life, especially in philosophy and natural science. He does so from the viewpoint of existential Thomism, more specifically from that of a "Maritain Thomist" (pp. v-vi). This very definite perspective inevitably limits the book's range of appeal. Actually, S. declares himself against "a closed system, one into which all reality has been carefully fitted" and in which at least "the general lines of reality have all been unveiled" (p. 24). Yet the Thomism he espouses, in contrast with other philosophies, which possess only fragments of the truth and reject other fragments, is "universalist" and as such can and does welcome all partial truths from whatever quarter they may come and "finds for each its place in the whole," albeit "without attempting to reduce all this diversity to any Procrustean one-dimensional view of reality" (pp. 35-36); and these claims would seem to imply that, at least in epistemology and metaphysics, the general lines of reality are already pretty well known. We may, then, not unreasonably wonder whether this sort of Thomism does not come rather near S.'s own description of a closed
system. Such a Thomism often appears to know too much—incredibly much—to those who have a more modest view of the powers of human intelligence. S. himself occasionally gives this impression, is not always sufficiently critical of his own positions.

But having suggested that, paradoxically, S.'s knowledge is sometimes excessive, I hasten to add that in reading him one is first impressed by how much he really does know. There is, in any case, much that is admirable in this book. Not to speak of S.'s evident philosophic competence or of his ample erudition, I note merely that among many excellent ideas I especially like what he has to say concerning the integration of our intellectual life and, above all, his treatment of the role of love in relation to knowledge. His handling of the timely question of Christian humanism is also perceptive and carefully nuanced.

If above I have been critical of what seems the too limited appeal of these "Reflections of a Maritain Thomist," the main reason is that I find it a waste that an author of S.'s talent should choose to speak to so relatively restricted an audience. In the United States of the 1960's, logical positivism, pragmatism, and other versions of naturalism, linguistic analysis, phenomenology, and existentialism (of the non-Thomistic variety), not to mention other movements, are exerting a huge influence. Does it not, then, seem that the best efforts of our Christian philosophers should be engaged in an attempt to speak to those who lead or follow these currents of thought, or at least to defend the most basic truths (the preambles of faith and of Christian morals) against their attacks? Granted that one cannot easily address himself simultaneously to such divergent types as the logical positivist and the existentialist, yet to write in a way that is likely to repel both is to fail to help either.

The present-day crisis of faith derives in great part from a crisis concerning the foundations of philosophy. Radical theology cannot be brushed aside as the passing aberration of a handful of death-of-God theologians. (Does it signify nothing that Bishop Robinson's *Honest to God* has already sold something like a million copies?) Now it is clear that back of this radical theology is a radical metaphysics or antimetaphysics that urgently demands consideration. Hence works by Christian philosophers which, for reasons quite licit in themselves, simply assume much that is being so widely questioned, while certainly not to be condemned (truth being always and everywhere good), do not respond, except perhaps quite indirectly, to the great challenge of our times.

S. has published several other books. One at least, *Inquiry into Being* (Chicago, 1965), does engage in that dialogue with modern and contempo-
rary philosophy. It is to be hoped that he will continue to serve the community of Christian philosophers and philosophy by publishing other such works.

Spring Hill College, Mobile

S. Youree Watson, S.J.


In much of the contemporary discussion in theology concerning the meaning of history there has been an unfortunate tendency to bypass the thinking of historians themselves. It is to be hoped that in the future attention will be given to this excellent study of the meaning and significance of history as a discipline.

In his introduction M. makes it quite clear that his own work is an attempt "to break free from the torpor in which positivism has too long held historians" (p. 10). This is not a philosophy of history à la Spengler or Toynbee, but a philosophy of history which is a reflection upon the discipline and the art of the historian, and upon the heuristic nature of historical study. M. begins with the affirmation of the cognitive value of history: history is knowledge, but knowledge of a specific type. History is the knowledge of man's past, not simply a narration of past events. The relationship of the historian as subject to the past as object develops historical knowledge; object and subject are only formally distinct. "History is similarly the relation and conjunction established by the historian's initiative between the two levels of humanity: the past lived by the men of other times, and the present in which the effort to recapture that past is undertaken for the benefit of living men and for men who will follow after" (p. 39). The historian does not chronicle isolated events and facts of the past; he does not "relive" the past; he demonstrates the intelligibility of the past.

From this basis M. goes on to devote the major portion of the book to the process of historical study. History is compiled through documents, the intelligible vestiges which the past has left behind. And it is at this place that the historian begins his quest, but it is also the place in which he recognizes the limitations of his work; historical knowledge is ultimately limited by the bruta facta. Documents can be defined as any source of information about the past, and they can be understood as limited in yielding up intelligibility about the past by the limitations of the historian himself. Thus there are subjective conditions necessary for historical study, and for M. they are summarized as "sympathy." By this he means that the historian must be able to transcend himself in a "real self-suspension in order to be
out-going in his encounter with the Other” (p. 103). The implications are spelled out. Few students have not experienced, from the historians’ glorification of the critical spirit, an attitude of putting questions to documentation “like some unpleasant policeman.” This spirit has dominated historical study since the turn of the century, and it is in a real sense for M. the “radical vice” of the historian. “How can we understand unless we have that attitude of mind which makes us connatural with others?” (p. 104). This is not to eliminate a critical sense, however, for the historian still seeks authentic knowledge of the past. Thus, while M. makes knowledge of the past the object of study, he does place upon the historian as subject the quality of total openness. Here he touches upon the laws of historical research and the place of the auxiliary disciplines.

It is through documentation that the historian comes to the past, not in successive stages but in an over-all process of comprehension: familiarity, thought, examination, penetration. It is important that the historian establish some detail of the past, but the object of such effort is the human past, i.e., the rediscovery of “the reality of man in all its plenitude” (p. 141). While there are limitations, and the historian must know them, yet the positivist obsession with rigid objectivity has become a practical denial of the possibility of history. The act of historical faith does have its reasonable preambles, but the critical test can never really get beyond questioning the reasons for credibility.

The human reality of the past becomes history through the mental operation of the concept, which has a “universal ambition” (i.e., “concepts applicable to man at any time and place”; p. 157) which need not necessarily be valid. At this point M. approaches with care the possibility of using Max Weber’s Idealtypus. M. is seeking to avoid a sheer nominalism, and so he does not let up in his passion to show the past as understandable—to offer, in a sense, an “explanation.” And it is here that he observes how “it is inevitable that the historian in turn should experience that temptation, peculiar to philosophy, to reduce all things to one” (p. 195). While in one sense theory (the historian’s a priori) precedes history, on the other hand the integralism of a Spengler or Toynbee destroys the rich complexity of history itself. The discipline of history under the sway of such thinkers becomes little more than a quest for the verification of the a priori.

In his last chapters M. takes up the usefulness of history (individual, social, and cultural) and the nature of historical writing (scientific and artistic), and adds an appendix on historical faith. Throughout the book there are constant historical examples and observations; witness, e.g., M.’s fine comments on the older critical approach to the credibility of the Gospels,
which ignored the existential perspective of the catechesis of the early Church (pp. 114–15). This work has always been regarded as a substantial contribution to historical study; its translation for the English reader makes it more available as prescribed reading for theological students.

St. Joseph's Seminary, Yonkers, N.Y.  

JAMES M. CONNOLLY


Bultmann is in essential agreement with Feuerbach's assertion that theology is anthropology. In common with many modern theologians, Bultmann maintains that speaking of God is speaking of man. In a similar vein the late President John F. Kennedy concluded his inauguration speech with the thesis that God's work on earth must truly be our own. Currently, Catholic universities are coming to grips with the social and religious implications of secularization. Rahner further specifies this alliance of the divine and human when he notes that the primary theological task of our generation is the formation and articulation of a transcendental anthropology. Secularists, in varying degrees, have attempted to orchestrate the suppositions underlying the theological process outlined above, as well as the political and social movements based on secularization.

Obviously the proximate source of secularity is the individualistic Renaissance period and the emergence of the scientific disciplines. The ultimate source of secularity is "the desacralization of the world through Christian faith." Here we have a movement from the mythical to the historical relation to the world. The element that touches Christians most closely is the corresponding separation of "Christian ideas and experiences from their divine ground and their transformation into purely human phenomena." In the Bible, man is an image of God in two senses: he has dominion over the world, and as a mature son he does not receive directions as to what he must do; secondly, in his openness to God, man receives his coherence as a person. Correspondingly, sin is a flight from historical worldly responsibility.

Secularization grew slowly in Christianity. In fact, it was not, according to Gogarten, until Luther moved from metaphysical to historical categories that the Christian world was prepared for secularity. Bacon and Descrates established a new authority, autonomous man. Therefore the individual human conscience replaced the former primacy of state and Church. One can hardly deny that all churches today experience the reality here described.

In secularization God is defined as the ultimate and absolute mystery.
"which presses upon man's consciousness of responsibility for the world."
Thus it is God who asks man to create meaning, to generate cosmos out of
chaos. Jesus becomes God's imparting of Himself. And we find in the preach­
ing of Jesus an openness before God, a responsibility for the world, and the
affirmation that man's destiny is at stake in the simple encounters of daily
life. Gogarten attempts to answer the central Christological question—the
unity of God and man in Christ—in historical rather than metaphysical
terms, two histories rather than two natures.

While one may not be overly concerned with G.'s observation that faith
is freedom, the principle of secular ethics is universal enough to merit con­
ideration. As a principle of coherence, secular ethics invokes man's responsi­
bility for the form and shape of the world. G. moves this responsibility to
the arena of the individual in his particular job. Responsibility in the context
of our social and political life is the exercise of evangelical love, whether one
feels the sentiment of love or not. In the secular ethic the Church must make
certain that human words do not take the place of the divine Word. The
function of the Church is to teach the world that it is only the world and that
it is God's creation reconciled through Christ. To preserve the integrity of
secularization, we must consistently realize that man must rationally admin­
ister the world without limits other than those of his conscience, and that
even responsibility must not become so much of a law that consciousness of
the mystery of man and the world evaporates.

Today there are three approaches to secularization. First, there is a school
which seeks to recover the cosmic dimension, to turn secularity back. Sec­
ond, some philosophers and theologians attempt to show that secularization
is consistent with the Christian view. Maritain, e.g., emphasizes the sacred­
ness of all creation. Third, people like van Buren and Hamilton hold for the
secularity of faith itself. G. differs from this group in his constant emphasis
on the dimension of mystery as essential to Christian faith. Thus it would
seem that G.'s thought would be reasonably congenial to the believer.

This reviewer feels that it is somewhat premature to offer a critique of
secularization, even as presented by one theologian. Whether we agree with
Shiner's presentation of Gogarten or not, we must take seriously the men­tality of secularists who read the signs of the times well. Certainly members
of a religious persuasion which has on principle committed itself officially to
works of intelligence must take seriously any movement that so stresses the
employment, as well as the risk, of human reason.

Loyola University, Chicago

P. Joseph Cahill, S.J.
SHORTER NOTICES

THE VISION OF THE PAST. By Pierre Teilhard de Chardin. Translated by J. M. Cohen. New York: Harper & Row, 1966. Pp. 285. $5.00. All but six of the twenty-one essays here assembled had been published before being gathered together in *La vision du passé*. The articles were written at various times between 1921 and 1955. Perhaps most theologians will find less to stimulate them in this book than in Teilhard's other major works. A number of chapters present a spirited defense of transformism in days when fundamentalist hostility necessitated a vindication of evolution; their interest is now largely historical. Two chapters, "The Phenomenon of Man" and "Man's Place in Nature," are earlier sketches of the books that bear the same titles, and can aid toward comprehending them. The second of these two chapters is one of T.'s most successful attempts to express his evolutionary vision. "With man and in man life has passed over a threshold," for the appearance of man not only inaugurated a new species but manifested a new state of life. Thought must be studied "as a reality of cosmic and evolutionary nature." We must now, at last, take this step in order to assure mankind's future. It is not enough for us to recognize evolution; we must make it continue in ourselves. As T.'s insights into the meaning of evolution sharpened, he perceived more and more clearly the movement of humanity toward social unification. This convergence is cogently argued in the paper on "Man's Place in the Universe." Critics who are still skeptical will find passages here and there throughout the book that should reassure them on T.'s orthodoxy concerning creation from nothing and the spirituality of the human soul. The skill of the translator in dealing with T.'s sometimes difficult French is deserving of recognition and commendation.

St. Mary's College, Kansas

Cyril Vollert, S.J.

THEOLOGY OF THE OLD TESTAMENT 2. By Walther Eichrodt. Translated from the fifth German edition by J. A. Baker. Philadelphia: Westminster, 1967. Pp. 573. $7.50. Through unavoidable and understandable delays there has been a gap of six years between the publication of the first and second volumes of this classic in *OT* theology. The second and concluding volume comprises Parts 2 and 3 of the original work and they are entitled "God and the World" and "God and Man." Some overlapping is inevitable, since man is a part of that world which depends so completely upon God; the authority of Yahweh over man and world is absolute and derives from a creative power which is unique and profoundly mysterious. In Eichrodt's words, "the world has its center of gravity not in itself but in God; it possesses no independent being" (p. 106). The section "God and the World"
treats the various forms of God’s self-manifestation along with Israel’s attempts to spiritualize the theophany, the cosmic powers of God including His Spirit, word and wisdom, cosmology and creation, man’s place in creation, the maintenance of the world (law, miracle, and providence), the celestial world, and the underworld. “God and Man” studies the fundamental forms of man’s relationship with God, as a member of the community as well as from an individual and more personal aspect. The final three chapters take up OT morality, sin and forgiveness, and the indestructibility of the individual’s relationship with God. On the last theme, personal immortality, I do not believe that E.’s earlier statement, “the Mosaic religion hermetically sealed the gate of Sheol” (p. 222), does adequate justice to the evidence, which suggests a more positive and optimistic approach. All are familiar with the fact that E.’s methodology calls for the selection of a central theme, the covenant, around which the material is organized. This has drawn down the criticism of those who doubt that any single category or concept can do justice to the variety and dynamism of the OT material. In a Translator’s Preface the reader will find a brief and vigorous defense of E., and it is safe to say that Baker’s rejoinder will further the debate on this topic. The translation maintains the same high standard of accuracy and readability that have been noted many times for the first volume. Indexes of subjects, modern authors, and biblical passages will facilitate consultation of this indispensable tool.

Weston College

Frederick L. Moriarty, S.J.

Basic Forms of Prophetic Speech. By Claus Westermann. Translated by Hugh Clayton White. Philadelphia: Westminster, 1967. Pp. 222. $5.00. This translation of W.’s 1960 Grundformen prophetischer Rede is a welcome addition to the basic literature on prophecy now available in English. Like his earlier attempt to reanalyze the literary forms of the Psalter (Das Loben Gottes in den Psalmen, 1954), this book represents W.’s form-critical study of the prophetical material aimed at its reduction to the lowest possible number of common denominators as regards its literary origins. It seems generally agreed that he has succeeded with the Prophets much more than with the Psalms—understandably, in view of the relatively straightforward history of the transmission of the prophetical literature in contrast with the complexities of the Psalter. His recognition of the basic character of the prophetic word as message makes very good sense, and to this, as modifications, adaptations, and embellishments naturally following on the basic form, he convincingly relates the Mahn- and Drohworte and other multiple forms of the earlier critics. He also makes a good case, contrary to a prevailing
critical view but seemingly based on solid biblical and extrabiblical evidence, for the historical development of the prophetical judgment of the nation out of the judgment of the individual. His study, of course, already betrays its date. The cultic origins of the prophetic-messenger form, evident in the Mari parallels on which W. leans so heavily, have proved to be more relevant to the determination of the Israeliite Sitz im Leben than he evidently thought. On the other hand, some of the implications of W.’s findings have yet to be followed up, not the least of which is a thorough re-evaluation of the meaning of scriptural inspiration. In one of the less admirable Continental traditions, this book was originally published without indexes of any kind.

Kenrick Seminary, St. Louis

Bruce Vawter, C.M.

Theological Dictionary of the New Testament 4:A-N. Edited by Gerhard Kittel. Translated and edited by Geoffrey W. Bromiley. Grand Rapids, Mich.: Eerdmans, 1967. Pp. xvi + 1126. $22.50. The much-appreciated English translation of Kittel has reached the halfway mark with the publication of this fourth volume (see TS 25 [1964] 424–27; 26 [1965] 509–10; 28 [1967] 179–80). It is being produced at the remarkable rate of a volume per year, despite the fact that each volume of Kittel has grown in bulk and the labors of the indefatigable translator-editor G. W. Bromiley have increased. With the completion of the translation of the fourth volume we are brought to that point which the great German dictionary reached by the end of World War II. Actually, the fourth volume was completed in August, 1942 (during the War). Though three years had elapsed between the German Vols. 1 and 2 (1932–35) and between Vols. 2 and 3 (1935–38) and four between Vols. 3 and 4, almost twelve would pass before the project was resumed after the War, with the appearance of Vol. 5 in 1954. In the meantime G. Kittel, who had served as the editor for Vols. 1–4, died in 1948. Thus for a variety of reasons Vols. 1–4 of TWNT represent a definite stage in the work as a whole, differing somewhat in emphasis and contemporaneity from Vols. 5–8. Though the bulk of the volume is taken up with a great number of small articles, it does contain the significant contributions on the word-groups related to laos ("people"), legō, logos ("say, word"), leitourgia ("service"), lýō ("loose"), martys ("witness"), mesitēs ("mediator"), morphē ("form"), mythos ("myth"), Moysēs ("Moses"), noēō ("think"), and nomos ("law"). Of these articles, only the last-named had appeared earlier (1962) in English in the Bible Key Word series (still misnamed in B.’s preface). This was, however, an adapted translation which cannot compare with the full form of this important article that is now available. It should be noted that, with the English translation of TWNT progressing as it is, the publishers of
BKW have announced that no further volumes beyond the 14th in that series will appear. Again, a word of praise and of caution: praise for the care and competence with which the translation is being done (which are manifest in many spot checks that I have made in this volume), and caution to the reader, who must realize that a number of more recent Palestinian finds, archeological and literary, bear on the discussions which date from 1942. This note cannot be better ended than by quoting a few lines of a reviewer of an earlier volume of _TDNT_: “In the last analysis, the impact of Kittel’s _Dictionary_ on critical theology in North America will depend largely on whether there is a readership sufficiently literate and alert to use this series properly. This is a matter not only of the proportion of exegetes with competence in Greek but, more important, of the number who take critical exegesis to be a sufficiently important enterprise to warrant careful attention to detail and to historically grounded conceptual clarity. That the ‘new hermeneutic’ does not obviate the need for detailed philological work is clear enough; what is not yet obvious is that today’s fascination with whatever is ‘new’ may tempt students to ignore that need. To have Kittel accessible to everyone ought to goad the entire theological discipline, wherever it is pursued, to face directly and to pursue intently the question, What does understanding a biblical text require? If this question is faced forthrightly, the immense labor required to translate Kittel will have been well spent” (L. E. Keck, _Journal of the American Academy of Religion_ 35 [1967] 75–76).

Woodstock College

THE PHENOMENON OF THE NEW TESTAMENT: AN INQUIRY INTO THE IMPLICATIONS OF CERTAIN FEATURES OF THE NEW TESTAMENT. By C. F. D. Moule. _Studies in Biblical Theology, Second Series_ 1. Naperville, Ill.: Allenson, 1967. Pp. viii + 120. $2.85. This is the text, with some additions, of the David S. Schaff Lectures for 1965, with two other studies appended. A guideline for a future partial approach to apologetics is presented in the main part of the work. M. argues well not only for the possibility but also for the necessity of attaining, from the Gospels viewed indeed as documents of the Church, to the person and personality of Jesus, and as one who knew Himself to be beyond the pale of ordinary mankind. He also argues well for a demonstration of the historicity of the Resurrection: its nonfactuality would make the existence of the sect of the Nazarenes simply unintelligible. Thus he reduces the gap between the Jesus of history and the Christ of faith much more than is common even in many who are overly influenced by either liberalism or Bultmannianism. The book should be read and pondered
by NT scholars, fundamental theologians, and those interested in Christology; it is a happy corrective to much recent work. The view concerning the Evangelists' understanding of Dn 7 as indicating a suffering son of man is worthy of consideration, as are his thoughts about Jesus' use of the appellation of Himself; again M. shows himself as one who uses the methodology of the historian of tradition with finesse.

*Saint Charles Seminary, Phila.*

John J. O'Rourke

**DIE REDAKTION DER MARKUS-APOKALYPSE: LITERARISCHE ANALYSE UND STRUKTURUNTERSUCHUNG.** By Jan Lambrecht, S.J. *Analecta biblica* 28. Rome: Pontifical Biblical Institute, 1967. Pp. xxx + 322. L. 5700; $9.50. A work of meticulous literary analysis by which L. seeks to establish the degree and kind of the Marcan redaction of Mk 13; it is a quest—eminently successful, in the reviewer's judgment—for the unity of the eschatological discourse. In the first of three unequal divisions, L. first sets the chapter firmly within the Marcan outline, finding it to be a chronologically and topographically apt segment of the Jerusalem ministry, which is begun at 10:32 and ends with 16:8. In this context chap. 13 fits as part of a tightly-knit redactional whole which Mark has mainly composed from traditional material. In the second and principal division of the book, chap. 13 itself is examined section by section, down through the smaller components, individual verses, and bits of verses. With commendable patience L. summarizes his conclusions as he goes along, sometimes perhaps even to excess, but with the result that the argument is quite easy to follow and altogether convincing. Mk 13, he concludes, is as such the creation of the biblical author, partly the redaction of traditional material and partly free composition. Among the sources used by Mark he finds a relatively high incidence of Q—a conclusion that Synoptic scholars will regard with interest. Some elements in the discourse appear to be true logia of Jesus and could point back to a historical speech, but whether this was apocalyptic in character or referred to the destiny of Jerusalem or the Parousia remains an open question. (The reader would do well to consult, in this connection, *The Parousia in the New Testament*, by A. L. Moore [Leiden: Brill, 1966].) L.'s third division, a structural analysis of the discourse from the standpoint of its content and the Marcan techniques, confirms the conclusions noted above. In addition to the other helps provided by the author, a reprint of the structural analysis on pp. 287–92 appears as a foldout at the end of the book, facilitating greatly the pursuit of the complexities of this argument.

*Erasmus-Haus, Tübingen*  
*Bruce Vawter, C.M.*
THE HISTORICAL JESUS IN THE GOSPEL OF ST. JOHN. By Franz Mussner. Translated by W. J. O'Hara. *Quaestiones disputatae* 19. New York: Herder and Herder, 1967. Pp. 115. $2.50. The problem which this *quaestio disputata* treats is the hermeneutical one of the extent to which one can identify the Johannine Christ, who speaks John's language, with the historical Jesus of Nazareth. Under the influence of the hermeneutical speculations of M. Heidegger and especially of H.-G. Gadamer, M. seeks his solution through an examination of the peculiarly Johannine "mode of vision," which leads to bridging the time gap between the historical events and the perspective of the writer. The study takes the form of a detailed examination of John's gnoseological terminology: seeing, hearing, coming to know, knowing, testifying, and remembering. The result is a specification of the Johannine "historical reason" as the activity by which a witness from the "We"-circle of apostolic eyewitnesses and of the Church and its tradition "sees" Jesus in remembrance in such a way that the hidden mystery of Jesus becomes "visible" and expressible in the Johannine kerygma. The Jesus thus seen is not only historical but is interpreted in terms of the Christological questions of the Evangelist's day. Both the love of the Beloved Disciple and the work of the Paraclete are important factors in this mode of vision. John is related to the Church tradition, as the "We"-formula (1:14) indicates, in that he enters the "hermeneutical circle" with the precomprehension that tradition affords, but he carries the interpretative process further than the Synoptics do. In this Gospel Christ remains present to the Church through the remembrance of Him shared by John and his "We"-circle; Christ speaks John's language because He continues to proclaim Himself through the Paraclete in the Gospel itself. This book offers a fresh and interesting approach to the interpretation of the fourth Gospel. It does not in the end substantially change the view which many modern interpreters have, but it grounds it solidly in a unified and consistent methodology, though not an easy one for the reader who is not versed in at least some of the categories of existentialist philosophy. The presentation is attractive, but the rather stilted translation does not enhance the usually informal style of the *quaestio disputata*.

*Weston College*  
*George MacRae*

THE LAST ADAM. By Robin Scroggs. Philadelphia: Fortress, 1966. Pp. xxiv + 139. $4.25. S. challenges the thesis that the Pauline Adamic Christology is a Christian adaptation of the widespread *Urmensch* myth as it was developed in Judaism, or, as some would have it, as the Apostle encountered it in Gnosticism. S. is thoroughly at home in the rabbinic and
apocalyptic literature. The conclusion of his careful and well-documented study is that the Apostle's Adamic Christology "is directed primarily by his awareness and reinterpretation of Jewish Adamic myths," which are the result of speculation on the OT Adam stories. Unlike the rabbis, who look to the past, to the First Adam, for their description of the Endzeit, Paul holds up the risen Christ, the Last Adam, as the man God intends all men to be. Like his Jewish contemporaries, Paul thinks of man "substantively as well as decisionally." The "new creation" is not a metaphor. "Man in Christ will be, indeed already is, a truly new creature." So the Bultmannians who exclude the substantival side of Pauline anthropology and translate his Adamic Christology into primarily ethical categories fail to interpret the Apostle correctly and distort his teaching. Two Addenda, one on Adam as microcosmus, the other on Philo's interpretation of Gn 1-3, and a selected bibliography and indexes complete this very important study.

St. Michael's Theologate
Union City, N.J.

Richard Kugelman, C.P.

BIBLICAL ETHICS: A SURVEY. By T. B. Maston. Cleveland: World, 1967. Pp. xx + 300. $6.00. The dust cover describes this book as "a guide to the ethical message of the Scriptures from Genesis through Revelation." Even granting M.'s aim of placing the emphasis "on the basic ethic rather than on the applied ethic, whether individual or social" (p. vii), and of keeping interpretation and evaluation to a minimum so as "to let the Scriptures largely speak for themselves" (p. vi), the canvas that remains is still a broad one. At times this results in a treatment more sparse than one might hope for. At other times material is packed too tight for easy digestion. Nevertheless, the over-all impression is of an ambitious but quite successfully achieved project. For the most part M. follows a book-by-book sequence, but in some sections his considerations are thematic. Since this latter method obtains in his presentation of the ethical doctrine of the Synoptics, there is no ex professo treatment of the Sermon on the Mount—a regrettable omission, given the accepted importance of the Sermon in NT ethics, for its impact is thereby noticeably lessened. And it is impact M. is seeking to convey: "It is hoped that the general approach which has been used will give a maximum opportunity for readers to feel the impact of the total ethical content of the Scriptures" (p. vii). This volume should be particularly useful in the seminary course of moral theology, which, Vatican II has pointed out, must be "nourished more on the teaching of the Bible." For this nourishing the book under review will not suffice; it calls for deeper
penetration, a wider evaluation, and a concrete application of the material it presents. But if this call is felt by the reader, M.'s aim will have been achieved.

_Holy Cross Seminary_                    _Nicholas Crotty, C.P._
_Templestowe, Vic., Australia_

**THE DIMENSIONS OF THE CHURCH: A POSTCONCILIAR REFLECTION.** By Avery Dulles, S.J. *Woodstock Papers* 8. Westminster, Md.: Newman, 1967. Pp. ix + 118. $3.50; $1.50 paper. Keeping a proper balance in one’s reflections on the Church at a time of restlessness and suspicion is an indispensable condition for the success of the inner renewal of Christians. Unilateral stress on one or another of the contrasting aspects of the Church leads to misunderstanding of and impatience with the full Christian reality. These five essays, originally growing out of lectures and conversations bearing on the Church’s _prise de conscience_ in Council, find in the Church’s relationship to the human family an apt focus for achieving this balance today; for the Catholic ought not to be estranged from the world. The relationship (following *Ecclesiam suam*) is triple: to other Christian communities, to the non-evangelized, and to secular institutions or “the world”—ecumenism, mission, Christian secularity, treated respectively in the second, third, and fourth chapters. Because this complex relationship and the dialogue emerging out of it postulate a comprehension of the “inclusiveness and exclusiveness” of the Church, i.e., in the world for the world but not of it, the first chapter deals with the dimensions of the mystery of the Church as a whole in terms of recent conciliar teaching. The last chapter deals with Bonhoeffer and his impact on Catholic renewal—disengaging the sacred from the layers of religiosity and narrowness with which it has come to be surrounded, overcoming the estrangement of Catholics from the rest of men. In the final analysis, a clearer awareness of the “catholic” dimensions of the Church should not lead to a flattening of all distinction, but to an inner renewal of the Church as a confessing and worshiping community. Hence the importance of prior doctrinal, liturgical, and religious renewal, if the Church is to transform the face of the earth.

_St. Anthony-on-Hudson_                    _Peter D. Fehlner, O.F.M. Conv._
_Rensselaer, N.Y._

**THE CHURCH AFTER THE COUNCIL.** By Karl Rahner. Translated by Davis C. Herron and Rodelinde Albrecht. New York: Herder and Herder, 1966. Pp. 106. $3.50. A collection of three of R.’s essays on the postconciliar Church. The first deals with the Council itself, the second with a new image
of the Church, and the third with the challenge that has come to theology as a result of Vatican II. Throughout the book there is a concentration on the Church's new awareness of itself, an awareness initiated but not formulated by Vatican II. R. feels that this new image of the Church may well be the greatest single advance made possible by the Council. At any rate, he believes this new image must be developed if the Church is to have an appreciable impact on the world of the future. One of the more interesting insights is R.'s emphasis on the individual, local Church, the worshiping, believing community, and the way in which it reflects the universal Church. For the theologian, the last essay is of the greatest interest. It deals with the challenges to theology in the modern Church and the importance of these challenges being met for the Church of the future. R. touches on every field of theology. He emphasizes, as one would expect in the context, the importance of a new ecclesiology for the emerging image of the Church. He has interesting things to say about historical theology and the contributions it can make to the Church of the future. Perhaps his greatest stress is on the establishment of a real pastoral theology, distinct in method and capable of integrating the whole field of theology in itself. This book will repay a careful reading with good ideas and inspiring motivation.

St. Mary's College, Kansas

Walter C. McCauley, S.J.

PETE R MARTYR IN ITALY: AN ANATOMY OF APOSTASY. By Philip McNair. Oxford: Oxford Univ. Press, 1967. Pp. xxiii + 325. 55s; $8.50. Prior to M.'s study, Peter Martyr's (d. 1562) biographers had relied exclusively on the chronology and data preserved in the biography first written by Josiah Simler, Martyr's contemporary. Like Simler, these biographers had been content to give but a passing nod to Martyr's life in Italy, and then expatiate on his reforming career in Switzerland and England, where he became the confidant of Cranmer and Regius Professor of Divinity at Oxford. M. has now reversed the trend; his monograph deals exclusively with the Italian reformer's first forty-three years—the years leading to the crisis of conscience which finally dictated his flight over the Alps into Switzerland. As University Lecturer in Italian at Cambridge, M. brings to his volume great erudition and acute historic judgment; his has been independent research following in the footsteps of Martyr, scrutinizing contemporary (therefore, unimpeachable) records, and fortunate in being able to use the untapped sources of the Acta capitularia of the Lateran Congregation of Canons Regular, the religious community to which Martyr had attached himself in 1514. M.'s investigations have led him to correct Simler's first account, even on something so elemental as the date of Martyr's birth, from 1500 to 1499. In relating
Martyr's career as a Lateran canon, through the successive positions of responsibility which he had achieved in his congregation, M. seeks to complete an "anatomy" of Martyr's apostasy from the Catholic Church to that of the Reformation. While Abbot of Naples (1537-40), Martyr had begun to familiarize himself with Protestant literature, reading Zwingli, Bucer, and Valdés, and it was here that he had accepted the principle of justification by faith alone. It was during his next assignment as Prior of San Frediano in Lucca that the agonizing crisis of conscience constrained him to quit his monastery (Aug., 1542) and cross the Alps into the lands of the Reformation. All in all, M. excellently depicts Peter Martyr in Italy, but can one anatomize such an intangible as an "apostasy"? It is this reviewer's opinion that M. never entered into the inner life of his subject, and hence has not succeeded in giving "an anatomy of apostasy."

Woodstock College

Joseph N. Tylenda, S.J.

CALVIN'S GENEVA. By E. William Monter. New York: John Wiley, 1967. Pp. ix + 250. $5.95. Ever since Calvin yielded to William Farel's entreaty to aid him in reforming Geneva, the names of the Frenchman and the Alpine city have been inseparably united, and the distinction which Geneva may have achieved since is undoubtedly due to the fact that the city was at one time Calvin's Geneva. M.'s monograph is a biography of that city from 1536, when C. first entered the independent city-state, to 1605, when C.'s worthy successor, Theodore Beza, had died. This Geneva was one of the few free cities of that age; only a few years prior to C.'s coming it had gained its independence from the House of Savoy. M. treats this revolution summarily but ably, pointing out that it was political in character and not ecclesiastical. The history of C.'s Geneva is both political and ecclesiastical, and M. has successfully kept both strands under his control; at times he weaves them together, but this is only to pattern the true history of the city; never does he exaggerate as to identify them. (M.'s object is Geneva and not the Church in Geneva.) He studies the growth of the city's institutions and their stabilization together with that of the Church in the period he terms "The Tumult of Independence," leading to that of "Calvin's Zenith," which began in 1555 when the last opposing faction to C. collapsed. It was then that the city could truly be called Calvin's. The Reformer then dominated the life of the city, but with an authority derived from his position as pastor and preacher, educator (the Academy was established in 1559) and advisor to the city magistrates. With his death in 1564, Beza continued C.'s work and inherited the position as Moderator of the Genevan Pastors. C.'s Geneva
began to serve as a model of Christian discipline to Protestants in other parts of Christendom. Though C. had left his mark on Geneva, and had resided and labored there for almost three decades, it was mostly as an immigrant; he was granted Genevan citizenship only five years before his death. Geneva was the city where God chose C. to preach the Word, and for whose inhabitants he unreservedly gave of himself. Nevertheless, M. feels, as do others, that C. never had a special love for the city. He was most reluctant to return to it after his exile, and nearing his death he told the Company of Pastors that Geneva was "a perverse and unhappy nation." Nevertheless, C. is acknowledged as Geneva's greatest benefactor. Because of its historical dimension, M.'s book is undeniably essential to anyone interested in the study of C. and the Genevan Reformation.

Woodstock College  
Joseph N. Tylenda, S.J.

**Baptismal Anointing.** By Leonel L. Mitchell. *Alcuin Club Collections* 48. London: S.P.C.K., 1966. Pp. xvii + 199. 42s. M.'s study in liturgical history is concerned with the use of oil for anointing in connection with baptism; the study is conducted "in the firm belief that it is only by an accurate knowledge of what Christians of an earlier period did and said in the rites which they performed that we may be able to come to any conclusion regarding the meaning of these rites" (p. xv). M. begins with the baptismal liturgy of the *Apostolic Tradition* of Hippolytus, takes a backward glance at the earlier period (early Fathers, *NT*, *OT*, paganism) in order to discern the existence and meaning of baptismal anointing (the evidence is scrappy indeed), and then moves forward to the Eastern and Western liturgies (most of them influenced by Hippolytus) down to the later Middle Ages. M. indicates only briefly in his Conclusion (pp. 172–75) what interpretation of baptismal anointing the *lex orandi* suggests to him: he regards it as an integral part of the rite of Christian initiation (cf. also his brief discussion of G. W. H. Lampe's *The Seal of the Spirit*, in Appendix II [on Lampe's book cf. also J. Crehan, *TS* 14 (1953) 273–79]), but maintains that "to speak of the classic rites as comprising two sacraments, baptism and confirmation, is to introduce a distinction foreign to the rites themselves. Even when episcopal consignation became separated from baptism in practice in the Roman rite, it was still considered to be part of the one sacramental event, to be added as quickly as possible" (pp. 174–75). It is possible—the theological conclusions are too sketchily stated to allow sure judgment—that M. is closer than he realizes to Catholic theology (for which confirmation stands in a uniquely close relationship to baptism). But
whether he is or not, it is at least questionable whether the lex orandi, if limited literally to rites and prayers, will yield solid conclusions in either direction.

Fordham University

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

The Efficacy of Putative Attrition in the Doctrine of Theologians of the XVI and XVII Centuries. By Hugh Patton, M.S.C. Rome: Herder, 1966. Pp. xvi + 158. This dissertation, defended at the Gregorian University in 1964, presents us with the results of P.'s study of nearly a hundred theologians. Chap. 1 locates the beginning of the question in St. Thomas' doctrine that the sacrament of penance can be valid but unfruitful; chap. 2 traces the development of the problem among theologians before Trent. P.'s main work is represented in chaps. 3 and 4, where he outlines the teaching of seventy Tridentine and post-Tridentine theologians; chaps. 5 and 6 are a summary and conclusion. P.'s conclusion adds nothing to what can be found in the standard scholastic manuals. The importance of his contribution lies in the extensive survey of the question in the theological literature of two significant centuries. It is certainly valuable and interesting to see the debate unfold as the understanding of the sacrament of penance is sharpened during the period immediately after Trent. It is regrettable, however, that P.'s survey is as superficial as it is extensive. His hurried and undeveloped exposition of the theory of Vasquez is particularly disappointing, and Tamburini has been completely misinterpreted. P. apparently did not read Tamburini's tractate De sacramentis (1, 2), where the author expressly treats the question under review and rejects the opinion which P. attributes to him from a misreading of an irrelevant passage in his Methodus expeditae confessionis. It is also surprising that P. does not devote some paragraphs to a justification of his industrious study of a question which some theologians like Noldin judge to have no practical importance.

St. Mary of the Lake Seminary

John F. Dedek

Marriage Partnership. By Frederick von Gagern. Translated from the sixth enlarged German edition. Westminster: Newman, 1966. Pp. 240. $5.95. A marriage manual with a difference. Like all such manuals, it presents a good deal of factual information. Unlike so many, it also brings a thoroughly Christian and maturely realistic point of view to its subject. Since G. is an experienced psychiatrist, it is not surprising that his best chapters surround the notion of significance: the significance of human sexuality, of caresses, of coitus, of premarital intimacy. Thus, G. states that
"the expressions of affection should always be measured according to their significance; they should always correspond to the truth..." (p. 134). His treatment of both the significance and the truth is thoroughly satisfying and consistent. It is the significance of what is done that forms the basis for a moral approval or rejection. Because premarital coitus and trial marriages involve distortions of genuine sexual encounter, they are to be rejected. G. is one of the few authors willing to tackle the "love grown cold" crisis so common in contemporary marriage. The discussion of contraception is dated and of limited value. G.'s contention that "sexual pleasure, more so than any other kind of pleasure, can perhaps be regarded as an anticipation of eternal happiness" (p. 120) would certainly be challenged by those familiar with the literature of mystical experience. Summarily: traditional conclusions supported with a remarkable depth of understanding; balanced historical perspective; simple and clear physiology; excellent use of pictures and charts; healthy attitudes; but an annoyingly inept translation double-checked by a nodding proofreader.

Bellarmine School of Theology

Richard A. McCormick, S.J.

MONASTIC RENEWAL. By Columba Cary-Elwes, O.S.B. New York: Herder and Herder, 1967. Pp. 256. $5.95. Monastic Renewal does have something for all religious interested in renewal. An eminently practical, questioning mind probes some of the basics of religious life in a basic way. But Dom Columba, with over forty years of lived monastic experience, should be well prepared to bring wise insights into the problems. However, while C. readily recognizes the many monastic traditions, he concerns himself almost exclusively with the renewal of Benedictinism. And here many Benedictines might take issue with him, especially those on the Continent and in the newer American foundations; for C. tends to identify Benedictinism with one particular Benedictine tradition, one which is quite actively engaged in the apostolate. Indeed, as one reads on, one begins to wonder if C. is more concerned with renewal or with writing an apologia for a particularly active expression of monasticism which is much called into question today. It is perhaps this apologetic intent that accounts for a few anomalies: the introduction, in the consideration of Perfectae caritatis, of the old triad "contemplative, active, mixed," which was consciously abandoned by Vatican II for a more inspiring and practical twofold distinction—institutes wholly dedicated to the contemplative life, institutes dedicated to the apostolate in varying degrees but always retaining a contemplative core; the exclusive use of St. Basil's Moralia (leaving aside the Little and Great Asceticom) when treating of the scriptural basis for monastic life,
leading to the strange conclusion: "... of virginity and of obedience to human beings not a word... for St. Basil there was no absolute distinction, division, break between the monastic ideal and that of the zealous layman"; the rather unbalanced, if not erratic, presentation of Cistercianism; the ambivalent consideration of the "world" vis-à-vis the monk. But I am sure many monks will want to thank this busy superior for taking time to present what he has given us. His historical study of the "school question" should be especially useful to some monastic communities in their search for authentic renewal.

Saint Joseph's Abbey
Spencer, Mass.

M. Basil Pennington, O.C.S.O.

THE LITURGY OF VATICAN II: A SYMPOSIUM IN TWO VOLUMES. Edited by William Baraúna, O.F.M. English edition edited by Jovian Lang, O.F.M. 2 vols. Chicago: Franciscan Herald Press, 1966. Pp. xv + 351; xiii + 329. $10.50. In the Introduction Baraúna states his purpose and that of his collaborators: "It was not their aim to offer studies on everything contained in the Constitution or to compile an exhaustive commentary. Their work is meant to be rather an introduction to the Constitution so that its spirit can be lived and experienced... What we hoped to achieve was to clear the ground gradually and to awaken in the reader the desire of becoming better acquainted, through his own efforts, with the fruitful field of the liturgy..." The books contain the text of the Constitution itself together with related official documents (not, however, the most recent statements on rubrics, vernacular, and two species). An international group of competent liturgists have prepared twenty-three essays on a variety of historical, theological, pastoral, and ascetical topics generated by these texts. "Fundamental Ideas of the Constitution," "Active Participation, the Inspiring and Directive Principle of the Constitution," "Liturgical Piety and Popular Devotions," "The Mass, Paschal Mystery and Mystery of the Church," "The Renewal of Liturgical Chant," and "The Prayer of the Faithful" are sample titles. Many of the essays are rather lengthy and their documentation is always impressive. This serious discussion of precise liturgical topics is the work's most important contribution to the renewal of communal worship. The authors include the familiar names of Jungmann, Vagaggini, Gelineau, and Leonard. Though introductory in nature, the volumes seem to presuppose a professional interest in the liturgy and at least some acquaintance with the field. The confused worshiper had best begin his study elsewhere. Pastors and teachers, however, will find these volumes a handy source and
tool for further thought and study. Their greatest drawback is the unimaginative style in which the volumes are printed.

Institute of Pastoral Studies Loyola Univ., Chicago

Patrick J. O'Brien, S.J.

The Worldliness of Worship. By James F. White. New York: Oxford Univ. Press, 1967. Pp. 181. $5.00. Dr. White of the Perkins School of Theology, Southern Methodist University, seeks to help the Christian layman understand the essence of liturgical worship. Liturgical renewal will be hampered as long as people are ignorant about the real nature of the Church's worship. Worship W. defines as "the act of standing outside of our normal consciousness in order to become aware of God and to respond to him" (p. 20). Worship includes reconsideration of being and response to it. Ordinary Christian consciousness is always aware, to some degree, of God, His activity, the world, self, and other men in relation to God. Worship is a pause to reconsider what one always considers. This reconsideration involves commemorating what God has done in the world and the history of salvation, especially the death and resurrection of Christ. It also involves what has too long been neglected—paying attention to what God is doing in the world now. God's creative activity continues to give life in the basic orders of nature and the structures of society. Worship concerns God's past and present activity in the world; the world is at the heart of Christian worship's concern; hence the radical worldliness of worship. Response to what one reconsideres is praise and thanksgiving, also penitence, petition, intercession, and self-offering. These also concern God's activity in the world, our relations with other men, secular life, human needs, service. Again worship is seen to be worldly. W. pierces to the heart of the liturgy in terms which make sense today. Vatican II's Constitution on the Liturgy needs the complement of a book like this for the relevance of the liturgy in the modern world to become evident.

Aquinas Institute, Dubuque, Iowa

Christopher Kiesling, O.P.

Open to the World. By Alfons Auer. Translated by Dennis Doherty, O.S.B., and Carmel Callaghan. Baltimore: Helicon, 1966. Pp. 337. $3.95. "The present work intends neither a systematic nor a complete theological presentation of a doctrine of lay-oriented spirituality." Prescinding from the layman's conscious life with God, it concentrates on his dealings with the world. A brief but accurate account of how lay spirituality has developed till now leads to a survey of the dogmatic facts which a program for laymen of any age must take into account: creation of the world by
God, mystery of sin, Christ and His work, their continuing presence in the Church. A concluding section points out what these facts imply about technology, marriage, and politics. A synthesis of European Catholic thought for the last twenty years, the book has avoided the extremes that such studies can tend to. It does not turn from the word of God to sociology and economics; but neither does it make holiness in the cloister the measure of all Christian life. A. shares Von Hügel's conviction that, if there must be exaggerations, a Christianity too intent on the world is less dangerous than one which ignores it. He feels that Peter's bark has tipped toward supernaturalism, and in trying to right it he may sometimes lean too far to the other side. Though the world itself provides the layman with his cross, centuries of Christian experience suggest that he still needs voluntary penance. A.'s treatment of the aims of marriage is dated, and he fails to discuss the interrelation of marriage and work, an important concern for a married layman. But imperfections have not spoiled the work. It is a sound and valuable contribution to a spirituality for laymen, presented here in a competent translation.

Wheeling College

Joseph E. Kerns, S.J.

WORLD COME OF AGE. Edited by Ronald Gregor Smith. Philadelphia: Fortress, 1967. Pp. 288. $5.25. The best index to the sustained excellence of these essays (all of them have appeared before: one in English, the others in German) is perhaps a listing of the eight contributors: R. G. Smith, E. Bethge, K. Barth, R. Prenter, W. Hamilton, H. Müller, H. Schmidt, and R. Bultmann. All reveal a deep undercurrent of commitment to Bonhoeffer, but a tempered and critical one. The title calls attention to its unifying theme: the nonreligious interpretation of biblical terms that gradually came to the fore in Bonhoeffer's life and work. Barth's contribution is the well-known but rather slight letter to Superintendent Herrn­brück. By contrast, Bethge's piece is uncommonly rich in biographical detail and principles of interpretation. Underlying the latter is an emphasis upon Bonhoeffer's tutelage under Barth and his commitment to the latter's theology of revelation over against the older liberal and modernist theologians at Berlin—Harnack, H. Holl, R. Seeberg, et al. This is in marked contrast to the fine Introduction by Gregor Smith, which situates Bonhoeffer rather in the perspective of his Lutheran heritage, with a stress upon the immanence of God and His humiliation in Christ—a religious feeling more congenial to Bultmann. Bultmann's essay departs from the others in not being a study of Bonhoeffer himself but a personal attempt to confirm the shift in transcendence that he initiated; God is neither above nor beyond the
world but "the unconditional in the conditional, the beyond in the here, the transcendent in the present at hand" (p. 271). This closely approximates what Bonhoeffer meant by our living before God who is absent, but not as if God were not given (cf. p. 18). Unquestionably, there is a groping here towards a profound Christian insight, but the question remains: Does this successfully avoid a nonintended but logical capitulation to immanentism? What has been amply demonstrated is the presence of eternity in time; what has been neglected is how the Eternal is distinct from the temporal. The further developments suggested by, e.g., Hans Jonas and Schubert Ogden do not adequately safeguard the noncreatureliness of God. Bonhoeffer has indeed set "the traditional styles of Christianity trembling and moving" (p. 21); one can hardly contest the relevancy of this, but the real theological task, corrective without being reactionary, has yet to be seriously entered upon.

Dominican House of Studies
Washington, D.C.

THE CHRISTIAN OF THE FUTURE. By Karl Rahner, S.J. Translated by W. J. O’Hara. Quaestiones disputatae 18. New York: Herder and Herder, 1967. Pp. 104. $2.25. The four articles of this minor collection were originally lectures which R. gave to German-speaking audiences in 1964 and 1965 between sessions of Vatican II. "The Changing Church" offers a brief survey of what can and what cannot change, along with a balanced statement of why some of the People of God find change so difficult, whereas others want to change too much. The last paragraphs (pp. 35–38: "Courage to Change") could well be part of an ongoing examination of conscience for each individual Christian, "especially if he is a priest, or has otherwise received a good and coherent religious formation in youth" (p. 37). "Situation Ethics in an Ecumenical Perspective" uses situation ethics as an example in discussing the idea that a changing history might bring to the discussion of a theoretical problem a new mode of actualized existence which could possibly remove the very nub of the difficulty. Consequently, "in ecumenical discussion we ought to pay less heed to historical theological traditions and more to the real intellectual situation and its stress which is common to both sides at the present day." "The Church’s Limits" shows both clerical triumphalists and lay defeatists that they are misjudging the Church’s proper religious function when they expect her to have given, or to be able to give, an answer for all the concrete problems of freedom which modern man has fashioned in the complicated civilization which he has formed. "Future Reality of Christian Life" reflects on several of Vatican
II's ideas of the Church and tries to envision the style of the Church, of Christians, and of Christian living and thinking that they will probably produce in the future. While the projection is based on solid concepts in the Constitution on the Church, R.'s conclusions are broadly conjectural.

Pontifical College Josephinum, Ohio

Thoralf T. Thielen

PASTORAL MINISTRY IN A TIME OF CHANGE. Edited by Eugene J. Weitzel, C.S.V. Milwaukee: Bruce, 1966. Pp. xiii + 494. $8.50. This collection of thirty essays is presented as a practical handbook in response to Vatican II's call for renewal in pastoral theology. The pastoral training of the "true shepherd" has suffered in traditional treatment from a too narrow confinement to confessional practice or from an excessively broad inclusion of every possible activity peripheral to the pastoral office, however unrelated to the care of souls. W.'s pedestrian attempt to justify another manual of the latter school in his closing chapter (on the nature and function of the pastoral ministry) only confirms the impression that the indigestion of matter, incoherence of theory, and obscurity of method inherent in this approach make it an unlikely vehicle for renewal. The collection is uneven: cogent and expert presentations are bedded with irrelevant and trivial opinion. More annoying is the recurrence in essay after essay of the same pastoral platitudes: the priest must be expert in counseling, preaching, catechizing, communicating; he must have a pleasing personality, cultivate attitudes of sympathy, kindness, patience; he must have a solid spiritual life, a sound theological formation; he must take proper care of his health through sane use of his leisure and recreation. The book is inflated by the repeated citation of the same lengthy passages from Council documents, and by presentation of the same basic matter without significant change in several essays (e.g., chaps. 7, 8, 27 on the direction of nuns, 3 and 4 on buildings, 16 and 17 on organizations). Among the more rewarding essays are "The Newman Apostolate," "The Confessor Focuses on the Adolescent," "Co-workers in Christ," "Preparing the Retreat Master," "Ecumenism and the Clergy," "The Apostolate to the Businessman." Somewhat disturbing, however, especially after the Council, are the assertions in the last-named to the effect that all business morality is subsumable under the treatise on justice, and that management decision-making is supernatural only by extrinsic denomination. Least satisfactory are the essays on the liturgy, women's organizations, nuns' confessions, the confessor and spiritual director. This last skims with fatuous tendentiousness over matter that warrants very serious discussion in these times. The seminarian or the priest beginning his pastoral career may find the abundance of helpful hints, the bibliogra-
phies for each chapter, and the index of some assistance; others will look elsewhere for a significant systematic contribution to a renewed pastoral theology.

*Fairfield University, Conn.*

*Vincent M. Burns, S.J.*

**Theology of Work.** By Edwin G. Kaiser, C.PP.S. Westminster: Newman, 1966. Pp. xii + 521. $10.50. Work as understood in this treatise is not limited to its narrow sense of manual labor, but includes the contribution of management and the effortful activity of artist and professional as well. The concept of work has thus undergone substantial transformation and an adequate theology of it remains to be hammered out. Such a theology of work in this comprehensive sense receives its impulse not immediately from reflection on the data of revelation, but from the experience of problems and challenges of a complex industrial civilization where work is widely diversified and new forms of it constantly emerging, so that the patterns of human life in both its individual and social dimensions are profoundly affected. The character of the economic order thus becomes ever more critically important and hence the greater urgency of rationally controlling and humanizing it. It can no longer be regarded as merely a means for man's sustenance, but must be viewed in wider theological perspective as the instrument for perfecting the terrestrial order itself. The first half of the present work is given to a history of man's understanding of and developing attitude toward work from ancient to modern times during which the diffusion of Christian thought helped recover some sense of the dignity of human labor, which the institution of slavery among the Greeks and Romans had thoroughly degraded. The second portion is an exposition of Catholic social teaching in the form of commentary on the major papal pronouncements in this area. Treatment of some topics, such as the just wage, right to associate, and the strike, while generally informative, is also standard and at times summary. In several places the book tends to read like a manual, as when "master or mistress" is admonished to "exercise vigilance regarding . . . the good morals of the servants of the household" and reminded that it is "a grave sin to interfere with the performance of religious duties such as attendance at Holy Mass on Sundays and feast days." (p. 281). There are substantial chapters dealing with right-to-work laws, profit sharing, and codetermination, and an especially thoughtful one on automation with its attendant dangers of further "alienation" and the emergence of a "technological aristocracy." These pages do full justice to the complexities of the issues, and K.'s personal judgments are balanced and modestly proffered. The book has a good bibliography and some informa-
tive appendixes on the history of the labor movement and labor legislation in this country.

Fordham University

Joseph V. Dolan, S.J.


A dissertation presented to the Gregorian University for a doctorate in canon law, done under the direction of Peter Huizing, with Ladislaus Örsy as secondary adviser. The problem which it seeks to clarify is this: when an episcopal see becomes vacant, the powers of government pass to certain designated persons; but the rule nihil innovetur forbids any innovation. Is the diocese then to remain absolutely static? The reply given here results from a study of legislation and practice through the centuries, a historico-juridical study. From earliest times the rule nihil innovetur was recognized and followed as a common-sense principle of administration during the vacancy. Not until the thirteenth century, in the Decretals of Gregory IX, was it authentically promulgated as a universal rule of law. Afterward, until the Code of 1918, discussion centered on two questions: who has the authority for government during the vacancy, and what are the limitations on its use? As to the seat of authority, practices varied until Trent placed it definitely in the cathedral chapter, to be exercised through a vicar capitular. As to the limitations imposed by the rule, various tendencies developed. The one that eventually prevailed holds that the authority of the vicar includes all acts which are not prohibited either on general principles of justice and equity or by definite legal provision. These limitations, now expressed in various parts of the Code, should be brought together and put in better order. This dissertation is a thorough piece of work. The intricate historical details are amply documented and often fully quoted. Confusion is avoided and tedium relieved by Z.'s persistent concern to keep the discussion constantly in perspective. The state of the question is never in doubt. The conclusion is a satisfying summary of the present law.

Bellarmine School of Theology

T. L. Bouscaren, S.J.

Söderblom: Ecumenical Pioneer. By Charles J. Curtis. Minneapolis: Augsburg, 1967. Pp. viii + 149. $4.50. A popular presentation of the life, work, and thought of one of the pillars of ecumenism. Only one chapter is devoted explicitly to the historical data of S.'s life, five to an exposition of his thought and work, one to his critics. The presentation is systematic rather than historical, since the complexity and vastness of S.'s work,
in an introductory volume, would simply be overwhelming. C. runs the gamut of possible themes in S., from the analogy of being to the principle of personality. All of these are presented succinctly and lucidly with a minimal amount of professional jargon. According to C., S. is most relevant today not merely as a historical personage in ecumenism but also because his thought is pertinent to, and anticipatory of, such current theological issues as radical theology. S.'s greatness as a churchman, theologian, and authentic human being becomes apparent. Perhaps C.'s unabashed admiration and encomium are a bit too persistent. The one disappointment is that he merely presents a summary of twelve basic stances against S.'s thought without any proffered replies. C. has done an outstanding service in presenting for the first time in English a comprehensive introduction to S.

Canisius College, Buffalo

Anthony B. Brzoska, S.J.


H. is a graduate of Union Theological and did postgraduate work at the Jung Institute in Zurich; he is a religious man and a convinced Jungian. This book is written as a defense of Jung's ideas. Psychologists who think about Jung at all regard him either as a profound genius or as a profound tragedy. He was, indeed, the enfant terrible of psychoanalysis, the wayward son whose rebellion Freud felt as a great loss. Jung's psychology is difficult to accept, but it has vogue among the exquisitely tender-minded and the literati. His religious thought is also difficult to accept. The problem is encapsulated in his own words: "The religious myth is one of man's greatest and most significant achievements, giving him the security and inner strength not to be crushed by the monstrousness of the universe. Considered from the standpoint of realism, the symbol is not of course an external truth, but it is psychologically true, for it was and is the bridge to all that is best in humanity." The question remains as to whether this psychological truth leaves any room for existential truth or for an authentic revelation. Jung is often included among the religious "good guys" because he often speaks in favor of religion. But he always addressed himself to what he recognized as the psychological truth; the rest mattered little to him. One is often bothered by the feeling that Jung's religiosity is a little like a white hat. Whether he really can be counted as a "good guy" is not clear. It is not clear that H. has really faced this problem—or that he would regard it as a problem at all. Beyond that, the presentation of Jung's thought is straightforward and simple to the point of being simplistic. In an area rich
in complexities and in which the problems are thick and rampant, the present work is a nonproblematic exposition.

Cambridge Center for Social Studies

W. W. Meissner, S.J.

NATIONALISM AND AMERICAN CATHOLICISM. By Dorothy Dohen. New York: Sheed and Ward, 1967. Pp. xiv + 210. $6.00. This study concludes that "the Church leaders did follow along with the spirit of nationalism as it exhibited itself in the relevant periods of the history of the United States" (p. 163). Prelates who emerge from studies on American Catholic history as nationally eminent are used as a group as well as types for specific eras: Carroll, England, Hughes, Spalding, Ireland, Gibbons, and Spellman. Their distinctive nationalistic behavior is seen in relating the nation to the Church universal. There is a persistent identification of the two in their value structures. In time of war there is a denial that a governmental decision can offend a Catholic conscience and the morality which informs it. Messianism in American nationalism becomes this compelling. This is the danger when denominations have been subsumed under the religion of the American way of life and immigrant identification has been accomplished. D. proceeds beyond Herberg's thesis and proposes a tentative typology apart from the immigrant factor. It would be unfortunate if this study were used categorically to write off an interpretation of nationalism generally, or in a specific era, or even in the case of the prelates used in the study. Who, for example, would say that the nationalism of Josiah Strong was what John Ireland had in mind as he joined the jingoistic chorus of 1898? Indeed, one suspects that Catholics slyly constructed a mythical nationalism which they attributed to White-Anglo-Saxon-Protestant Americans, in order to shame them into a more tolerant mood. The book points to the possibility of discovery, especially if the group-biography technique is applied exclusively to the era that inspired the Herberg thesis.

Marquette University

Thomas O'Brien Hanley, S.J.

THE CATHOLIC AVANT-GARDE: FRENCH CATHOLICISM SINCE WORLD WAR II. By Jean-Marie Domenach and Robert de Montvalon. Tr. by Brigid Elson et al. New York: Holt, Rinehart and Winston, 1967. Pp. vi + 245. $5.95. Can a chronicle and anthology such as this, with texts selected from a wide range of French Catholic writers, hope to attain the unity and depth that would make it illuminating? Or is such a collection of testimony bound to remain fragmentary and superficial? As editors and commentators, D. and M. answer these questions remarkably well and present us, with grace in perception as well as style, a moving account of Catholicism
in post-World War II France. Believing that the Church has changed more in the past twenty years than any other reality in France, they document their conviction with ethical passion and the spirit of prayer. An unmistakable unity runs through the seven chapters into which the testimony is organized. It recalls the “heroic Christianity” to which de Lubac summoned us in The Drama of Atheist Humanism. Its theme is the new relation of the Church and the world, or better, how the Church today is searching for the world, while the world searches for itself. In fact, the book reads like a workbook for the study of Gaudium et spes, from a historical as well as a speculative perspective. The keynote is sounded at the very start, perhaps best of all in Sertillanges’ assessment of the postwar effort to reform: “In order to be Christians, it is more than ever necessary to be men” (p. 13). Throughout, characteristically open, experimental, purifying tendencies show their vigor in such postwar events as the community forged by the Resistance movement, the confrontation with Communism, the debate over colonialism in Viet Nam and Algeria. The Catholic Avant-Garde has a thesis—but it is well aware of the fact.

Universität Münster, Germany

Leo J. O’Donovan, S.J.

Theresa Neumann: A Portrait Based on Authentic Accounts, Journals and Documents. By Johannes Steiner. New York: Alba House, 1967. Pp. 278; 60 illustrations. $4.50. Those who were concerned enough to read Hilda Graef’s The Case of Therese Neumann or The Riddle of Konnersreuth by Paul Siwek, S.J., should find it interesting to review the case through the eyes of a “believer.” S. is head of the publishing house that issued the original German edition Therese Neumann von Konnersreuth. He may also be the translator or writer of the English edition. No translator is given, and the English edition frequently shows the labored sentence structure of a slavishly faithful translator or a native German writing in a language not his own. S. was a close friend of Theresa from 1929 to her death in 1962. For the years 1926 (when the stigmata appeared) to 1929, S. draws on the two-volume account of the converted Protestant Dr. Fritz Gerlich and on later conversations with Theresa and her family. Fr. Joseph Naber, Theresa’s lifelong spiritual director, put his own written records at S.’s disposal. Thus we are given detailed descriptions of the appearance of the stigmata and their behavior, Theresa’s periods of visionary contemplation, “elevated calm,” “childlike prepossession,” bilocation, kardiognosis, hierognosis, telecommunion (communion without a priest), mystical relationships with her guardian angel, etc. Of the sixty photographs, many picture Theresa in her visionary states, ecstasy, “prayer of calm,” etc. Two in full color give
a very sanguinary picture of Theresa during her "Friday sufferings." The central phenomenon of Konnersreuth was Theresa's lack of nourishment intake (inedia). S. reviews the conditions and results of the fifteen-day medical observation made of this phenomenon between July 14 and 28, 1927, and published in the *Münchener medizinische Wochenschrift*, Nov. 18, 1927. Because of the conduct of the doctors in charge of this examination, Theresa's father refused to allow her to undergo a second observation later in her life. Apparently the doctors went beyond their commission and examined Theresa to establish her virginity and shone carbon arc lamps of 5000-watts intensity in her eyes during an ecstasy in an effort to get a reaction to external stimuli. Much of the book is devoted to retelling the extraordinary phenomena of Konnersreuth; little theological or psychological finesse is brought to bear on their provenance and significance.

*Collegio Bellarmino, Rome*  
George J. Schemel, S.J.

**The Teaching of the Catholic Church.** Compiled by Josef Neuner, S.J., and Heinrich Roos, S.J. Edited by Karl Rahner, S.J. Translated by Geoffrey Stevens from the 33rd German edition. Staten Island, N.Y.: Alba House, 1967. Pp. 461. $6.95. When Frs. Neuner and Roos first compiled their volume (1938), their intent was to offer German-speaking Catholics the essential points of Catholic teaching. To accomplish this, they so "reworked" Denzinger's *Enchiridion* that their volume became a presentation of Church documents according to themes rather than historical chronology. Neuner-Roos contains 859 entries, each bearing its corresponding Denzinger-Schönmetzer number. For the most part, i.e., arrangement of themes, choice of documents, and introductory remarks, it is very similar to *The Church Teaches* (Herder, St. Louis), a manual familiar to today's theological student.

**Concelebration in the Christian Church.** By Archdale A. King. London: Mowbray, 1966. Pp. xiii + 149. 35$. In response to the Second Vatican Council's reintroduction of the rite of concelebration into the Western Church, England's most renowned liturgiologist offers a documented monograph on the history and theological background of the rite and the various modes in which it was liturgically enacted in East and West up to the ninth century. K. then treats of its gradual disappearance in the West, except in special instances, e.g., ordinations and episcopal consecration. Though concelebration is most notably found in the Eucharistic liturgy, K. also speaks of it in reference to baptism, anointing of the sick,
and the divine office. He ends his work with an overview of concelebration in the Eastern rites today. A helpful glossary of Oriental terms is added.

**The Rite of Concelebration of Mass and of Communion under Both Species.** By Pierre Jounel. New York: Desclée, 1967. Pp. 197. $3.50. After a brief history of Eucharistic concelebration, J. introduces the topic of concelebration at Vatican II and its new rite. He treats briefly the history of the rite of Communion and immediately passes to Vatican II's decree on the same. The body of the volume (pp. 71–185) contains the texts of both decrees, i.e., the rites to be observed in the concelebration of Mass and in the distribution of Communion under both species. J. has written a lucid and thorough paragraph-by-paragraph commentary to the texts.

**Augsburg Historical Atlas of Christianity in the Middle Ages and Reformation.** By Charles S. Anderson. Minneapolis: Augsburg, 1967. Pp. 68; 32 maps. $7.50. An atlas depicting the development of Western Christianity from the time of Gregory the Great (590) to the Peace of Westphalia (1648), with a summary of the historic events facing each plate. Among the plates are the following: the early Christian expansion, Moslem expansion, medieval monasticism, Renaissance and the Reformation in individual countries. A worthy tool for use in conjunction with the usual history texts.

BOOKS RECEIVED

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

Scriptural Studies


Doctrinal Theology


Moral Theology, Canon Law, Liturgical Questions


**Pastoral and Ascetical Theology, Devotional Literature**


**History and Biography, Patristics**


**Philosophical Questions**


**Special Questions**


Teilhard de Chardin, Pierre. *Letters from Paris 1912–1914*. Ed. by Henri de Lubac,


Dome Books. Notre Dame, Ind.: Fides, 1967. Confession: Meaning and Practice (ed. by Community of St. Severin; pp. 127; $.95). J. D. Conway, What They Ask about Marriage Morality (pp. 118; $.95). Daniélou, Jean, S.J., Introduction to the Great Religions (pp. 159; $.95). Emile-Joseph de Smedt, Parent-Adolescent Dialogue (pp. 96; $.75). Marc Oraison, Harmony of the Couple (pp. 120; $.95). Harold Schachern, The Meaning of the Second Vatican Council (pp. 95; $.95). Marr Taylor, Uncluttered Psychology for Parents (pp. 121; $.95). Leo J. Trese, Book for Boys and Girls (pp. 124; $.95).