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Book Reviews

JUAN DE CARTAGENA, O.F.M. (1563-1618) THE MARIOLOGY OF HIS HOMILIAE CATHOLICAE AND ITS BAROQUE SCRIPTURISM. By Sabino A. Vengco. St. Bonaventure, New York: The Franciscan Institute, St. Bonaventure University, 1978. ix, 335 pages.

It is always an enlightening and pleasant experience to read a competent and sensitive study that brings to life again even a small segment of the Christian past. This axiom is once more confirmed in Fr. Vengco's scholarly research into the life and theology of Juan de Cartagena.

In the first part of his dissertation, Fr. Vengco chronicles with considerable skill the unusual career of this Jesuit who eventually became a prominent Franciscan theologian of the Counter-Reformation. The most intriguing puzzle in the life of Juan de Cartagena is his leaving the Society of Jesus after twenty-three years to join the Order of St. Francis. Fr. Vengco exhibits his talent as a prudent historian in the way he sifts through the evidence to find the probable cause for such a surprising decision. Undoubtedly Fr. Vengco is right in his assigning Cartagena's unfortunate involvement at Salamanca in 1596-97 in the bitter and unseemly conflict between two Jesuit theologians, Francisco Suarez and Miguel Marcos as a contributing factor for this decision. Marcos succeeded through the use of much pressure, if not intrigue, in getting Suarez and his two disciples, Cristobal de los Cobos and Juan de Cartagena removed from the theology faculty of Salamanca. In this way, Marcos triumphed, at Salamanca at least, in his relentless campaign against the new ideas of Suarez which he considered dangerous and contrary to the approved doctrine of St. Thomas Aquinas. And he could now rest secure once more in the *catedra de Prima* of theology in the university until his death in 1600.

Suarez' prestige was so great that he quickly recovered from this temporary eclipse. But the same cannot be said for the young Juan de Cartagena who was just beginning his promising career. It was undoubtedly a severe blow to be transferred in such a high-handed way and also to be so unjustly tainted with the accusation of not being faithful to the approved doctrine of the schools. Although Suarez never found it necessary to defend himself

against Marcos, he was more than willing to come to the defense of his young disciple when requested to do so. Claudius Aquaviva, the Jesuit General, accepted this precious testimony of Suarez in behalf of de Cartagena and tried to make amends for the shoddy treatment he had received.

While this nasty episode in de Cartagena's life could have had some important bearing on his subsequent request to leave the Society in 1602 less than five years after his final solemn vows, we cannot be certain. In fact even his formal letter of petition for transferral to the Franciscans has been lost. But Fr. Vengco, following I. Vasquez, is able to piece together a more plausible motive for his desire to sever his relationship with the Society. This time the problem was not an intramural struggle between two Jesuits, but the complicated and far-reaching controversy between the Jesuits and Dominicans concerning the theology of grace. Fr. Vengco reminds us that the same year that de Cartagena passed to the Franciscans the Society of Jesus officially embraced the Molinist theory of grace. And Juan de Cartagena not only did not approve of the Society choosing the doctrine of one Jesuit for its official theology, but he also was a "fervent opponent of Molinism" (p. 34).

If his disagreement with this new policy of the Society concerning Molinism was the prime motive for his leaving the Society, he did not seem to harbor any bitterness at his departure. He seems to have continued to have had good relations with his former confreres and to have preserved warm appreciation for his former Jesuit teachers. This amical arrangement then between the Society and one whom Fr. Vengco terms a "conscientious objector" is a remarkable vignette when placed in the background of a controversy that produced such venom that it rightly has shocked and scandalised Christian sensibilities ever since.

The remaining chapters of the first part of the dissertation will delight those bibliophiles interested in printed volumes of the early seventeenth century and those specialists engaged in pursuing Cartagenean or related studies. For Fr. Vengco has with commendable diligence both listed all his manuscripts and the published works of Cartagena and traced their various editions and whereabouts in European and American libraries. Next he has submitted the *Homiliae Catholicae* to a close scrutiny to determine their content, characteristics and sources.

Once this preliminary work was completed, the terrain was prepared for Fr. Vengco to proceed to the next two parts of his research which actually are his primary concern. He is really interested in exploring the theological consciousness of Cartagena to discover how he conceived of the relationship of doctrine and the interpretation of scripture. Fr. Vengco has selected with care the theological site for his exploration and has proceeded with thoroughness. He divined that he could get access to Cartagena's theological and scriptural world through the study of the three Marian doctrines of the Immaculate Conception, perpetual virginity and the Assumption in his *Homiliae*

Catholicae. Fr. Vengco's methodology entailed first the presentation of Cartagena's systematic understanding of each of these Marian doctrines and then the scriptural justification of them.

If Fr. Vengco were looking for some surprising discoveries on the level of doctrinal originality or brilliant scriptural interpretation, he surely would have been disappointed with the seemingly meager and undistinguished results at this point. In other words, the second part of the dissertation reveals Cartagena for the most part to be an exponent of the common Franciscan Mariology of his day. But this assessment of results of the dissertation would certainly be superficial and premature.

The real purpose of the second part was to observe at close range Cartagena actually exercising his profession as a Baroque theologian and interpreter of Sacred Scripture. This careful, scientific analysis, supported by meticulous documentation, allows Fr. Vengco to confidently delve deeper into Cartagena's theological consciousness to perceive the way he conceived the role of Sacred Scripture in his theology and preaching.

The patient scholarship of the first two parts of the dissertation bears its fruit in the third part when Fr. Vengco grapples with larger and more urgent theological issues. Once he has firmly established to what extent Cartagena is a full-fledged participant and exponent of the Spanish Baroque theology and culture, he has a solid foundation from which to discuss the vital problem of the cultural influence on hermeneutics.

This cultural relativity is most striking in the contrast between Patristic hermeneutics and Cartagena's Baroque reading of the sacred text. Fr. de Lubac has proven that the Fathers' hermeneutics was a subtle interrelationship among the classical four senses of scripture. These four senses formed a dynamic system of interpretation that was responsible for the creation of the patristic *Weltanschauung*. The Jesuit Salmeron initiated Cartagena into the four senses so crucial to the understanding of patristic hermeneutics. But instead of really grasping the inner structure of this system, Cartagena transposed the literal and spiritual sense of scripture into his own cultural categories of *conceptus* and *ingenium*. The result perhaps fitted in well with the culture in which Cartagena was living but it did leave itself open to excessive subjectivism which had nothing to do with the intention of the authors of the Scripture or even the dynamics of typology common among the Fathers.

Fr. Vengco's dissertation then raises some important questions concerning inculturation. The study of Cartagena's hermeneutics certainly proves that the Christian message must be expressed in the contemporary *Zeitgeist* if it is to be effective. But the study also points out that the theologian must be imbued with the memory of the Church in order to develop a critical sense so that he can judge the relative success and value of different cultural attempts to transmit the Christian revelation. In order to prepare himself to make his personal contribution to the inculturation of the Christian faith in the Philip-

pires in the twentieth century, Fr. Vengco did not make a mistake in producing this excellent study of a somewhat obscure seventeenth century Spanish theologian.

While the dissertation is handsomely printed and generally well edited, a number of typographical blemishes do occur. One unfortunate oversight is the failure to give accurate pagination for other references within the dissertation. This undoubtedly happened because the editor did not change the references from the typed copy to the printed pages. A scriptural and a general index would have facilitated the use of the study.

William J. Malley, S.J.

HELLENISM AND CHRISTIANITY: THE CONFLICT BETWEEN HELLENIC AND CHRISTIAN WISDOM IN THE *CONTRA GALILEOS* OF JULIAN THE APOSTATE AND THE *CONTRA JULIANUM* OF ST. CYRIL OF ALEXANDRIA. *Analecta Gregoriana Series*, Vol. 210. By William J. Malley, S.J. Rome: Universita Gregoriana Editrice, 1978. 466 pages.

It is interesting to see how two books can enable one to observe at close hand the struggle between two mentalities coming from the same culture and speaking the same language, and from this to view the wider world of two personalities, each one fervently committed to his respective cause. The two books are the *Contra Galileos* (*CG*) of Emperor Julian (known in Christian circles as the "Apostate") in the second half of the fourth century, and the *Contra Julianum* (*CJ*) of St. Cyril of Alexandria in the first half of the fifth century. Through his competent, scholarly research, the author of this volume has succeeded eminently in clearly presenting to us the arguments of a direct, polemical confrontation between Hellenism and Christianity during that period of the Church's life.

Until now scholars have consulted Cyril's *CJ* for the light it can give to some particular aspect of Cyrillian thought, or because of the fragments preserved in it from the *CG* or passages of the writings of other ancient authors. In other words, *CJ* has been used primarily as source for materials to fill in certain lacunae in Cyrillian studies. The present volume is the first complete examination of the *CJ* in its own right "in order to discover exactly what was St. Cyril's apologetic methodology and to assess his originality and indebtedness to others" (p. 11). But the author manages to give us much more than this immediate objective. He allows us to enter into the literary and intellectual world of Julian and Cyril and introduces us to the thinking of two diametrically opposed protagonists, one vehemently committed to the revival of Hellenism and the other strenuously defending the doctrinal claims of Christianity.