

framework of the Jew-Gentile issue, in terms of that mystery of the kingdom (Mark 4, 11, Ephesians 3, 4, etc.) which was the opening of it to the Gentiles. In a more concrete way he correlates the Epistles and the Acts, and puts the Epistles in their context in a manner which makes it much easier for the reader to understand them. In a word, Mgr Knox, besides levelling the site and pegging out the surface, also suggests the most likely possibilities for deeper excavation.

EDMUND HILL, O.P.

CHRISTOLOGY OF THE LATER FATHERS. Edited by E. R. Hardy. (S.C.M. Press; 30s.)

This latest volume of the very handsome Library of Christian Classics contains translations of Athanasius' *De Incarnatione*, Gregory of Nazianzus' *Theological Orations* and *Letters to Cledonius and Nectarius*, Gregory of Nyssa's *Non Tres Dei* and his *Catechetical Oration*, and a selection of Christological letters and documents including the *Tome* of St Leo. For Gregory of Nyssa and the documents other than the *Tome* new translations have been made by Dr Richardson and Dr Hardy. There is a general introduction of twenty-four pages and shorter introductions to each of the Fathers.

The general introduction by Dr Hardy is a concise and careful history of the development of theology up to the third Council of Constantinople. It is marred only by an insufficient understanding of the Church's teaching on the unity of God. The Cappadocians, Dr Hardy thinks, taught that the three divine persons are three particular instances of one generic essence, though they were aware that there is no room for three separate infinities. Did they not in fact go further than this, and say that the infinite divine nature is not only not separated but even identically one and the same in each of the Three Persons? Dr Richardson makes this point very clearly in his thoughtful introduction to Gregory of Nyssa in this volume, where he says: "The nature of the Godhead more nearly corresponds in their (the Cappadocians') thought to Aristotle's idea of a particular, concrete existence (*prote ousia*), not to the *deutera ousia* which members of a species have in common."

Dr Hardy does not, in the general introduction, allot a major part to Athanasius in the evolution of Christian theology, perhaps because he does not see the fundamental importance of the deeper meaning read into the Nicene formulary by Athanasius: God is one by identity, not merely by equality of nature. His special introduction to Athanasius does something to redress the balance, although in it he makes the curious judgment that, for Athanasius, man's original state was one of

natural perfection as the near image of God. The more obvious reading is that the possession of reason is itself a gift (*charis*) added to man's natural animal being. The truth is surely that Athanasius is thinking of man as created with his mind in subjection to the Word of God; at the fall this subjection is destroyed and man is no longer truly rational.

The new translations are well done, though accuracy, not grace, is what is aimed at; the translation of Gregory of Nyssa, in particular, bears traces of a struggle with the difficult original. And I cannot believe that Gregory of Nyssa ever said that our spoken word (simply *logos* in the Greek) is one in nature with our mind; the whole argument in the *Catechetical Oration* depends on the manifold meanings of *logos*, which at this point (p. 272) surely means the idea, the mental word.

There are very few printer's errors, though the Semi-Arian Homoousians of page 341 were certainly Homoeousians. The whole volume is beautifully produced and printed, and is a real pleasure to use.

J.S.

ESPÉRANCE ET DÉSESPOIR. By A. M. Carré, O.P. (Les Editions du Cerf.)  
LE CHRÉTIEN ET L'ANGOISSE. By H. Urs von Balthasar. (Desclée de Brouwer.)

SAINTEté AUJOURD'HUI. By Pierre Blanchard. (Études Carmélitaines.)

In following the story of how the truths of faith have developed in the history of the Church it is possible to discern the occasions for this or that point of the faith being made more explicit in response to the challenge of heresy. Less often it can be traced to a prevalent interest in a subject where the Church's faith impinges.

If this is true, it is natural enough that in our own day when one of the fashionable trends in philosophical thought (conveniently if vaguely labelled Existentialism) raises its cry of anguish, Christians should turn their attention more particularly both to the legitimate role of anguish in Christian life and to the theological virtue of hope. Even without an external stimulus to a more profound examination of this theological virtue, the fact that hope has for so long played a Cinderella part in theology (cf. the six questions allotted to the treatise on hope in the *Summa Theologica*, sixteen on faith and twenty-four on charity) and for that matter in preaching, would call for some amends.

Of the books under review Fr Carré's *Espérance et désespoir* makes the most important contribution to the work of reparation. An aspect of the virtue of hope which he develops—one which rarely receives attention—is its social implication. While the concepts of the believing Body of Christ and of the loving members of the Body are familiar, we less often think of the hoping Body. Fr Carré, in preparing the four