

derived much of their doctrine; while his own dependence on the traditions of the primitive Church, stemming ultimately from our Lord himself, tended to be overlooked. The 1940 study examines the dependence of Paul on his predecessors, and some detailed attention is given to many apparently pre-Pauline allusions, traditions, hymns and doctrines contained in his letters. A 35-page appendix, 'After twenty years', surveys the original work and brings it up to date in conformity, for the most part, with the views of Jeremias, Cullmann and Dodd. It is interesting to see just how far it has been necessary to amend the author's earlier exegesis, for here is a reflexion of the progress made in biblical studies in the last twenty years. It is unfortunate that each subject for study is divided between the main part of the book and the appendix; however the whole is still valuable as a concise and readable account of some leading biblical criticism. One would like to have seen more appreciation of Paul's immense personal contribution as a creative theologian, especially in regard to the *body*, and the antithesis *flesh-spirit*. By the nature of its thesis, the book leaves a one-sided impression.

It may seem to some that Paul's debt to the traditions he received is too obvious to need thrashing out. Catholics especially are hardly likely to suspect Paul of creating his own doctrine in cases, for example, where it is plainly affirmed in the synoptic Gospels. True as this is, an examination of the elements of tradition, cult and doctrine which Paul inherited illuminates the 'twilight period' of primitive Christianity. 'We can, to some extent, know what the pre-Pauline Christians believed; what *kerygma* they proclaimed; what ethical teaching they gave to converts; what sacraments they celebrated, and the kind of hymns they sang; how they conceived of Jesus their Master, and how they interpreted and used the Old Testament scriptures; how they thought about the Holy Spirit, and what convictions they held about the last things'. (p. 110f).

ROBERT SHARP, O.P.

CHRIST AND US, by Jean Daniélou; Mowbray, 30s.

'The aim of the present work', says the author in his introduction, "is to provide a kind of Summa", a comprehensive survey, from the standpoint of every intellectual discipline, of Christian speculation concerning the Incarnate Word of God'.

That is the first paragraph of the publisher's 'blurb', and constitutes a fairly accurate picture of the kind of book Père Daniélou has set out to write. It is a work of popularization plus a dash of polemic, a mixture that makes it a very easy book to read. What I am less certain about is whether or not this is a good thing. In a simple, sometimes an over simple, way it introduces many of the themes of modern theology, but it introduces so many of them that they often receive just the sketchiest treatment. On the other hand it may be argued that this is not very important when the author is simply concerned to produce a short

synthesis of the work of historians, exegetes, theologians, philosophers and spiritual writers who have all thought about our Lord. If this kind of popularization can ever be successful, and I simply do not know whether it can or not, then *Christ and Us* is a very fine book.

For those whose knowledge of theology is not great, or for those whose time is short, then this book will be invaluable as a guide to the way in which modern theologians are thinking. The clarity of the translation will make it possible for such readers to see for themselves many of the problems that Père Daniélou mentions only in passing, if at all. It is vital to remember when reading a book of this kind, particularly with so able an author, that they are problems. The ease of the writing as well as the simplification could easily delude the reader into thinking that much of what is said is self-evident. But this is far from the case. In order to make one's own the conclusions, often tentative, of theologians like Rahner, Durrwell, Mersch or Cerfaux, it is necessary not only to read considerably, but also to do some hard thinking for oneself. I think it probable that this book could be a valuable starting point for such reading and thinking.

The chapter dealing with philosophy disappointed me most. It is combined with Christology which is dealt with as adequately as anything else in the book. But Fr Daniélou has seen fit to confine his philosophy to a criticism of the work of H. Dumery. It is a very able criticism, but hardly sufficient as an account of the place of philosophy in the study of Christ.

The bibliographies at the end of each chapter could be enlarged with profit, and it is worth noting that many of the titles given in French are now available in English.

NEIL MIDDLETON

THE MYSTERY OF GOD'S LOVE, by Dom Georges Lefebvre; Geoffrey Chapman, 12s. 6d.

Of all subjects for the writer the most notable is love, and the most impossible. This is particularly the case if it is God's love, with all the greater difficulty of a divine mystery over a human. Dom Lefebvre has not avoided every pitfall, not even some unnecessary ones, although he has valuable and effective things to say.

To begin with criticism; although his plan is unexceptionable—God's gift of love, the conditions of our response, the resultant union, its consequences—its shape is not well impressed on us and the book, both in the long and the short run, lacks both structure and development. Paragraphs multiply themselves without evident interconnection. Sentences, often needlessly involved, go their separate ways. Yet they are usually both true and sensible and also often illuminating. Proof reader and translator have admitted further blemishes, errors of spelling and an occasional clumsy period, but it was the original publishers, *Les Editions du Cerf*, who should have made their author discipline himself better.