

the solid foundation, duly proportioned, safe, irreproachable. That is the core of each saint's sanctity. That is what Father Robo has tried to find in the sources and evidences available.

Inevitably the book appears to be mainly destructive. The faults and imperfections of St Teresa have been glossed over, he brings them into relief. The words she used have been misinterpreted sometimes, even wrongly presented. He gives them their more ordinary meaning. The photographs have been touched up. He gives us a true one. His theme is that the image, both material and intelligible, of St Teresa has been tampered with, his purpose is to rub out the false lines.

A very sure and firm knowledge of the essential features of her character, and of her sanctity, is a prerequisite for such work. From this point of view Father Robo himself is perhaps open to the charge of subjective interpretation. He has in mind the picture of the *mulier fortis* and is very disinclined to get away from it. It is a safe pattern, of course, and is found in every woman saint. But is it enough?

The book is of great value as a piece of history, of hagiography. It dispels a haze of rather childish sentimentality and presents the virtues of St Teresa in the way a critical mature mind likes to see them. It will be a lasting corrective to some less firm, more popular, portraits of the saint. Nevertheless it is not the Little Flower. It is the genus and species, with some individual characteristics. Or, to keep to the author's own metaphor, he has restored a portrait, expertly, but he has lost the smile. It is St Teresa, unmistakably, but something has happened to her. It is what she was, but it is not herself. Many readers who have their own ideas of St Teresa will find this portrait most useful for purposes of comparison. Few will say, 'I was quite wrong and Father Robo is quite right.'

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THE MISSION AND ACHIEVEMENT OF JESUS. By Reginald H. Fuller; 8s.
LIFE IN CHRIST. By Theo Preiss; 7s.

CONSCIENCE IN THE NEW TESTAMENT. By C. A. Pierce; 8s. 6d. S.C.M. Press.

The Student Christian Movement Press has published several more of its inexpensive and well-produced series of *Studies in Biblical Theology*; these three deal with New Testament subjects. R. H. Fuller's book is the most important. It is a criticism of the radical Form-critic Bultmann, and especially of his *Theology of the New Testament*, now available in English. For Bultmann, our Lord's entire mission was to proclaim that God's Reign, a cosmic event that would break in on human society, was imminent, but there is no evidence that in Jesus it had already

come; his presence and ministry were signs of its approach, and nothing more. It was only after the Resurrection that the Church identified Jesus as the Messiah and bringer of God's salvation. The present book accepts this in part; the writer agrees that what Jesus taught was the imminence of the Kingdom; he will not allow, with Dr Dodd, that in our Lord's ministry 'eschatology was realized', that the Reign of God was already present in his own person. It was still in the future; when Jesus should fulfil his vocation, not merely as prophet, but as the Suffering Servant, the Kingdom would be inaugurated by his death on the Cross. From Caesarea Philippi Jesus began to make this clear to his disciples; and, after his death and resurrection, it formed the subject of the Apostles' preaching. They then rightly recognized him as the Christ. Jesus, however, had not come to impose any doctrine of his person, but to evoke from men the response of faith to God's action in him. Here the book has the common failing of modern works of the Liberal school, that of underrating the importance of who Jesus was, and putting the whole emphasis on what he did. Jesus to these writers is God's unique agent for salvation; they will with difficulty allow that his nature was divine.

Theo Preiss was a pastor of the French Reformed Church, recently dead. His *Life in Christ* is a collection of his translated essays, on a variety of New Testament topics. They have depth and brilliance, but are hard to summarise, owing to a certain vagueness, even sentimentality, of thought and expression. The most interesting is the first, entitled *Justification in Johannine Thought*. It brings out the strong juridical element in the Johannine writings, shown in the frequency of such terms as witness, judgment, accuse, convict, advocate, and so on. In fact, St John is as much concerned as St Paul with the forensic idea of justification; though he does not use the same terminology. In both groups of writings there are strong juridical as well as mystical elements. Christ (and the Spirit) is at once the life of Christians, and their Advocate at the Father's judgment-seat; if John is first of all a mystic, he is a 'juridical mystic'.

C. A. Pierce's book on *Conscience in New Testament* is a very scholarly, indeed meticulous, study of *Syneidesis* and its cognate terms. The idea of Conscience had no Old Testament history behind it: the word hardly appears in the Septuagint. Though often considered to be borrowed from the Stoics, in fact it was a commonplace of Greek language and popular thought. St Paul first took it into Christianity, apparently from the Corinthians, without changing its connotation. For the New Testament writers, as for the Greek world, conscience is a man's painful reaction, or capacity so to react, against his own infringements of the moral law. What Christianity added was

a relation to the Jewish and Christian doctrine of a righteous and holy God, especially, for Christians, as revealed in Jesus Christ. Conscience is not infallible; it may react wrongly, if the nature of the act is misunderstood. It is to be obeyed; but it is not man's only guide; rather it is a judge of particular past action than a director as to what is proposed to be done; in any case it needs to be quickened and informed by faith. The two interact; as faith enlightens conscience, so an outrage to conscience may lead to a weakening or loss of faith. The book should be valuable in face of the modern popular religion of Conscience and Common-sense; often no more than sentiment plus uninstructed opinion.

JOHN HIGGENS, O.S.B.

THE CROSS IN THE OLD TESTAMENT. H. Wheeler Robinson. S.C.M. Press Ltd. 1955.

'In this sign conquer'—the conquest is one of faith, and this sign is the sign of the Cross. The Cross or Christ crucified is at the very heart of our religion as of our preaching. But that true core of our religion was prepared, and foreshadowed, and foretold over long centuries. It was a profound as well as a long history which reached its term and true fulfilment in the consummation of the Sacrifice of Calvary: *consummatum est*. Professor Wheeler Robinson's three monographs (the earliest, Job, appeared, significantly, in 1916) are now reprinted as one book and present something of the Mystery of the Cross in Job, in the Servant of the second part of Isaias, and in Jeremias.

His treatment of Job is as effective a presentation of the structure of the book and its essential problem as any we know. Very happily he links, as we must, the innocent suffering of Job to those words of our Lord: 'neither did this man sin nor his parents; but that the works of God should be made manifest in him'.

The Songs of the Suffering Servant are applied as the New Testament and the Church's tradition apply them. To the individual life and work of our Lord. At the same time 'the conception of the Servant of Yahweh prepares us for the corporate unity of the Church and its head', or, as a Catholic might put it, the doctrine of the Mystical Body has its antecedents in the Old Testament. God chose his people for a purpose; Israel was to become the New Israel of God.

'The Cross in Jeremias' is perhaps the best in this successful trilogy. We are shown Jeremias the man, his success through failure, the difficulties of the book as we now have it, the forms of Hebrew poetry, etc. All this and more are made very readable. A great store of biblical lore is 'got across' to the ordinarily or reasonably educated reader. Further we are shown something of the inner conflicts and