

really happened?' is to ask 'What is really being said?'. To assert that one should not ask what really happened is to assume that one has no need to know what is really being said both in the Gospels and in the teaching of the Church. A critical examination of the NT accounts of the Incarnation and the Resurrection is incumbent upon the Church if she is faithfully to preach the Gospel in today's world.

Those who conduct this critical examination have a heavy responsibility to the Church at large. It is perhaps not surprising that much can be said and written in 'scholarly circles' which, when said more plainly and publicly, is condemned as misleading, dangerous speculation, or downright contrary to accepted Catholic teaching. The plain and public statement can too easily lose the important critical nuances of the theologians and biblical scholars. Such is the case here. Raymond Brown has produced a very scholarly study which requires close, thoughtful reading. Hubert Richards has, as he himself says, set out to make the fruits of biblical scholarship—the work of people such as Brown—available to the wider public. Though not perhaps most people's idea of a bed-side book, the short paperback he has written demands relatively little from its reader. Much that it has to say is a valuable and accurate popularising of what the biblical scholars have been saying for some years. However, in the last analysis the book must be criticised as too slick, too dismissive of historicity, angels and a biologically virginal conception. Important, essential, nuances have been lost and the result is misleading. It is a book that, consequently, created a mild flutter when it appeared a year ago. Though one might not agree with Fr. Ripley that we should 'pray for the author's soul'—or at least not pray for it for Fr. Ripley's reason—one can well understand the anxious concern aroused. It is a great pity that.

for want of a little more care, Richards should have jeopardised the impact of a book which does so usefully transform the Infancy Narratives from children's stories to relevant and mature theology for the layman.

It is Brown's painstaking study of the biblical texts and concepts which gives the lie to those who want to see the virginal conception solely as a theologoumenon. Why should the early Church, which fostered this account, have so soon forgotten that it was a theologoumenon (if that is all it was) and have literalised the imagery? Pace a number of scholars (followed by Richards), there is no clear parallel either in the OT or other literature for a virginal conception; it is not the image that would have most readily suggested itself; and there is reasonable evidence that Jesus was accused of illegitimacy during his lifetime. These are all factors which need to be weighed against the silence of the NT (Matthew and Luke excepted) on the virginal conception and the variety of christologies proposed in the NT. There is no weighing of these factors in Richards' book.

Brown is equally thorough in his analysis of the various and varying accounts of the Empty Tomb and appearances of the Risen Lord. Here he is possibly more speculative than in his treatment of the virginal conception, proposing the hypothesis that Jesus appeared to Peter in Galilee and then subsequently to the apostles in Jerusalem. This reverses the equally hypothetical but widely accepted 'solution' that the Jerusalem appearances preceded those in Galilee. Whatever the order and location of the Resurrection appearances, Brown is convinced by the scriptural evidence of a risen, physical Jesus whose nature transcends space and time. And since the Gospel hangs upon this, not upon the 'how' of the Incarnation, the worried reader can take heart that his faith has not been proved to be in vain.

RICHARD PEARCE

THE THEOLOGY OF THE NEW TESTAMENT, by W. G. Kümmel. *S.C.M. Press Ltd.*, London (New Testament Library), 1974. 30 pp. £3.80.

STUDIES IN PAUL'S TECHNIQUES AND THEOLOGY, by Anthony Tyrrell Hanson. *S.P.C.K.*, London, 1974. xiv + 329 pp. £6.50.

The Theology of the New Testament is the third major work by Professor Kümmel to appear in English in the last few years. His *Introduction to the New Testament* is already a standard work, and his more recent *The New Testament: The History of the Investigation of its Problems* is a fascinating and invaluable source book. This third volume, in contrast to the other two, offers us Professor Kümmel's own interpretation, instead of sur-

veying the views of other scholars. It is, indeed, remarkably free from reference to previous work: there are no footnotes and few quotations, and on the rare occasions when Professor Kümmel refers to modern authors, he gives no indication of source beyond the scholar's name. There is no index of modern authors.

It will be clear that the book is intended for the general reader, rather than the scholar.

Unfortunately, as so often happens, the English—or rather American—translation is so literal and unliterary that it is likely to deter the general reader from the attempt to read it; although in German the book had a wide appeal, it is unlikely to be useful in English except to those not-so-general readers who wish to read an account of Professor Kümmerle's own position. For this, in fact, is what the book offers us: a distillation of one outstanding German scholar's understanding of the theology of the New Testament—or at least of its major witnesses, Jesus, Paul and John—together with a few pertinent but tantalisingly brief queries as to the relevance and appropriateness of this kind of faith in the twentieth century.

By contrast, *Studies in Paul's Technique and Theology* is a highly technical discussion of Paul's methods of biblical exegesis. Professor Hanson here follows up the line of interpretation set out in his earlier book *Jesus Christ in the Old Testament*, and suggests that many of the Old Testament quotations used by Paul were understood by him to refer to, or to have been spoken by, Christ himself. By exploring Old Testament passages which may have been in Paul's mind, together with rabbinic parallels, Professor Hanson provides illuminating suggestions regarding Paul's methods and theology.

One difficulty with Professor Hanson's approach is that the significant passages which are important for his argument are frequently found only in the original context of the Old Testament passages quoted by Paul—in other words, precisely those sections which Paul himself does not quote: Professor Hanson sides firmly with those who argue that New

Testament writers quoted the Old Testament contextually, not atomistically. The links which he discovers between Paul's thought and the Old Testament passages are imaginative—too imaginative, indeed, to carry conviction in many cases. Parallels which are dependent upon passages not actually quoted need to be more impressive to be persuasive.

Yet Professor Hanson is surely right in stressing Paul's Christocentric interpretation of scripture. Though one may not be convinced, e.g., by his argument that the famous Habakkuk quotation in Rom. 1.17 and Gal. 3.11 refers to Christ himself, his instinct that what Paul says about the Christian depends upon a principle which applies first to Christ is correct: Paul does not simply use the Old Testament as a quarry for proof-texts—it is for him a book about Christ. This leads Professor Hanson in his final chapters to an interesting discussion of Paul's attitude to scripture as compared with that of his contemporaries, and to a consideration of our own hermeneutical problem.

If some of Professor Hanson's interpretations seem fantastic that does not necessarily mean, of course, that they are wrong! One ought to expect Paul's methods to be very different from our own, and we are probably totally unaware of many links between his thought and Jewish tradition. Though one may not be persuaded by Professor Hanson's detailed arguments, nevertheless in general he is more likely to be right in looking for Paul's background in Jewish exegesis than are those who dig around in Gnostic Redeemer myths. One hopes that this stimulating book will encourage others to explore this theme further.

MORNA D. HOOKER

THE STORY OF ANGLICAN MINISTRY, by Edward P. Echlin. *St. Paul Publications*, Slough, 1974. 174 pp. £2.95.

Some years ago the then American Jesuit, Edward P. Echlin, published his Ottawa doctoral dissertation under the title *The Anglican Eucharist in Ecumenical Perspective*. The book was a useful collection of material, much of it previously available only in out-of-the-way works familiar chiefly to specialists, showing the growth of catholic eucharistic belief in Anglicanism from the sixteenth century to our own day. Unfortunately the book's avowed aim of showing a convergence of Anglican and Roman Catholic doctrine remained unachieved due to lack of precision about the second term of the comparison. Having now divested himself of his Jesuit affiliation, Fr. Echlin has attempted a second historical survey of Anglican belief, this time with regard to ministerial priesthood, and based upon the Anglican rites of ordination.

Following an opening chapter on the theology implied by the medieval rites of ordination in England, we are given two chapters on the Reformation debate over priesthood between Stephen Gardiner (whom Echlin takes to be a spokesman for catholic doctrine) and Thomas Cranmer. This is followed by chapters on the Edwardine Ordinal and an outline of the slight but significant changes in the Ordinal of 1662. The book closes with the suggestion that Rome could and should now recognise the validity of Anglican orders, leaving the negative verdict of *Apostolicae curae* as an historical memory, valid for its own day but not for ours.

Most of the historical material in these pages is already familiar and readily available in other works. To its consideration Echlin brings no fresh approach or viewpoint. A more