

commercial use of techniques for success are immense, and Fr Johnston, an Irish Jesuit with a very wide knowledge of Christian mystical literature, is well aware of this. He could be described as a disciple of Father Poulain. He writes: 'Poulain was clearly a man in advance of his times. If I were asked to define his role, I would call him not a scientist but a mystical theologian open to dialogue with science and with the world of his day. . . . His first interest was the working of grace and of God's self-communication to man. But he was also keenly aware of the vital importance of what we now call neurophysiology and psychophysiology'.

Fr Johnston can sympathise 'with those who reacted negatively to experiments in the neurophysiology of meditation. After all, it would be pretty sad if churches and meditation halls were turned into laboratories for experimentation on the human mind'. But the

prospect of a scientific investigation 'respecting the area of mystery which science cannot enter and which is the special field of the religionist and the mystical theologian', may be better where more religions than one are involved together, including some that are unfamiliar to the investigator, and better at present in Japan than in England or America, because the Japanese are more accustomed to this situation, more aware of variety in Buddhism, and less blinded by stereotypes in their approach to Christian experience.

In the last part of the book Teilhard is acutely criticised. Fr Johnston's cares and concerns are close to his, and he cannot but be in a sense his disciple, but he is a better theologian, another and a more mature Merton. There are things in this book that I do not understand, but I closed it full of gratitude.

GEORGE EVERY

**THE CORE OF THE FOURTH GOSPEL**, by Sydney Temple. *Mowbrays*, London & Oxford, 1975. 383 pp. £12.

Professor Temple has set out to identify the origins of the Fourth Gospel and the process of its composition. Thus he joins a great company of scholars, many of whom he has read. Like a number of the more recent of them, he believes that this Gospel goes a great deal closer to the Palestinian foundations of the Church than was formerly believed in academic circles. The questions are: 'How close?' and 'By what connections?' Some would be content with silence or the most tentative of suggestions, especially about the earlier stages of the process which ended with the composition of our Gospel. Others are prepared to identify 'germs' (traditional sayings and stories, not unlike those found in the other gospels), around which the Johannine community or a literary member of it developed in the course of time the episodes which make up the Gospel. Still others have identified the contents of collections of stories or discourses which the Johannine writer combined into a uniform and continuous work.

Professor Temple has affinities with this last approach but is bolder than most in binding it up with specific views concerning Palestinian origins. There was, he believes, a core of narrative - cum - discourse concerning

Jesus, and it was written by a scribe, moved by Jesus's teaching, on the basis of memories and contemporary notes. A reconstruction of this core is printed on pp. 255-82. In an appendix, its author is identified with Nicodemus, who is identified with the beloved disciple. But whoever the Judean scribe was, his work was amplified into the Gospel by the evangelist in A.D. 80-90. (A prefatory note announces conversion—at the hands of Bishop J. A. T. Robinson—to the belief that he may have been John, the son of Zebedee, and that the date should possibly be brought forward to A.D. 35-65.)

The book begins with a survey of the leading aspects of recent study of the Fourth Gospel, and shows how they point to an underlying source and to the presence of very early material. With the ground thus prepared, Professor Temple works through the Gospel, section by section, identifying the core. This discloses, in effect, a travel narrative: it was written by one who accompanied Jesus and his disciples on their visits to the Temple for the feasts.

Such far-reaching and manifold hypothesis is hard to meet. So the case may be: but why precisely, when it comes to it, should it be so? Nevertheless, putting forward hypo-

theses of this kind is not necessarily unscholarly: it is indeed often the means to open the way to new perspectives on old questions. But sometimes, even at the outset, the price paid in the abandonment of other valuable approaches seems too high. In the present case, there remains too strong a case for both the uniformity of texture in the Fourth Gospel and for its theology fitting best in a late first-century setting for the detection of substantial sources ever to be a very promising business. What is more, the evidence of the Johannine Epistles about the thought, institutions, and affairs of this group of early Christians must always be before the eyes of the student of the Gospel, to corroborate or to check. Professor

Temple's index lists only one reference to them. Moreover, if the Johannine Jesus is so close to Jesus as he was, what are we to say of the very different Jesus of the other Gospels? Finally, discussion needs to be rather delicate when passages, long taken by many to be full of Johannine motifs and symbolic elements binding them to other parts of the book, are simply asserted to bear all the marks of plain reporting by an eye-witness. Once more: so it may be, but equally, so it may not be. Hypotheses should not be so hypothetical that they escape their moorings and go beyond the reach of those who might wish to co-operate in handling them.

J. L. HOULDEN

ST THOMAS AQUINAS: SUMMA THEOLOGIAE. Vol. XIV: Divine Government (I ciii-cix), by T. C. O'Brien xxii + 222 pp. 1975 £4. Vol. XXXII: Consequences of Faith (IIae viii-xvi), by Thomas Gilby, OP. xiv + 166. 1975. £2.90. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*.

It is somewhat surprising that in the final questions of the *Pars Prima* St Thomas deals over again with two topics that he has already discussed very thoroughly, namely God's conservation and government of the universe and the life and mutual communication of the angels. Perhaps, as Dr O'Brien hints, he was providing a revision course for the 'beginners' for whom he wrote; certainly, as Dr O'Brien remarks, he gives us the opportunity of facing the problem of the Angelic Doctor's use and interpretation of his sources. It is no derogation of the editors of other volumes if we add that it is useful to have another scholar's comments on the matters with which these questions are concerned.

Dr O'Brien's Introduction is brief but illuminating; its brevity is made up for by the footnotes, which are voluminous and detailed. It is good to see attention paid to the possible ambiguity of the dangerous verb *moveri*, which can have either the neutral sense of 'to be in motion' or the definitely passive sense of 'to be moved by something else'. How many pseudo-Thomists have reduced the *Omne autem quod movetur ab alio movetur* of the *Prima Via* to a purely logical and analytic proof of the existence of God? Dr O'Brien does not of course accuse St Thomas of this crime, though he does suggest that he 'overdoes the use of the passive voice' (p.

58, note *g*); and he carefully distinguishes *motus* ('movement') from *motio* ('motion') (p. 7, note *m*). I am less happy with his translation of *mutatio* by 'betterment', in spite of his appeal to Cajetan (p. 56, note *a*).

The Three Appendices are admirable. The first, on 'Esse, the proper effect of God alone', contains the astringent recommendation that 'rather than rhapsodise about the primacy of *esse* in St Thomas's thought, we should acknowledge that his metaphysical vision fixes on *ens*, on that which is', since *esse* does not exist but a being does (p. 170). The second Appendix illustrates St Thomas's attitude to Aristotle by a detailed analysis and assessment of a specially difficult case (I, cv, 2 *ad* 3). The conclusion is that 'the interpretation that goes on is not a case of first finding philosophical conclusions then claiming that our God matches them. Rather it is the acceptance of God, the God that guides the shaping of philosophical terms inasmuch as they are suitable to bringing out some of the truth that we have about the God of the Creed' (p. 181). The third Appendix is on the Dionysian Corpus, which of course deeply influenced St Thomas's classification, if not so much his description, of the angels. Dr O'Brien stresses how St Thomas, although the false identification of Dionysius with St Paul's convert imposed his acceptance as an *auctoritas*, 'brings the