

I would be more of a priest. Isn't a priest a man who has to bear the burden of life in all its forms and shows by his own life how human work and love of God can be combined?'. Written at the age of thirty-two, this extract, anticipating the viewpoint of the priest-workers, indicates one of the personal problems Teilhard discusses in these letters of the First World War – the tension between his 'most anti-christian' passion for the earth and his 'passion for God'. One was manifested in his envy of the combatants and his zeal for heroic deeds in that 'struggle between two moralities' which he saw as the evolution pains of a better world in whose birth it was his clear duty to co-operate. The other we see when, in his desire for prayer and meditation, he relies on Providence for 'a quiet corner and table, if not a bed' or as he wanders alone in the forest, his 'temple of meditation', aroused by nature – that mysterious 'face of *some one*' – seeking to reconcile his two passions, plumbing his own depths for the key to a Christian cosmology, longing for discussion and criticism. He wanted 'a tangible end for the *total* combined human effort of all science, all aesthetics, all morality' as well as a mysticism through which he could venerate an omni-presence and 'seek passionately for God in the heart of every substance and action'. Thus with his two passions in dynamic unity, he could 'make directly for God *without leaving the line* of all truly natural effort; the line that runs through the aspiration immanent in the whole of our cosmos'. 'The moralisation and sanctification of the Universe are . . . the real extension of the work which produced brain and thought'. He finally sees that natural human work, for him scientific research, is a necessary and integral part of being a priest.

These letters, apart from such vocation-analysis, contain reflective accounts of the fighting interwoven with descriptions of nature and insights of all kinds, together with counsel for his beloved cousin, Marguerite Teilhard, to whom they were written and who has contributed an excellent introduction relating them to his life and the works contemporary with or foreshadowed in them.

Neville Braybrooke's collection of essays, including his radio script, covers many aspects of Teilhard's life, work and vision but their appeal will be to the devotee rather than the critic. They add little to Fr Leroy's essay available in the Fontana edition of '*Le Milieu Divin*'.

BR. WILLIAM WALTON, O.P.

CHRIST IN CHRISTIAN TRADITION, from the Apostolic Age to Chalcedon (A.D. 451), by Aloys Grillmeier, S.J. Translated by J. S. Bowden. Mowbrays 75s.

Jesus said to them, 'But who do you say that I am?' Simon Peter replied, 'You are Christ, the Son of the living God'. Here we have in the mouth of Peter, the leader of the Apostles, a confession of his faith in Christ. He believed that the man Jesus standing before him at Caesarea Philippi was also the Christ, the anointed one, the Son of the living God. This was revealed to him by God the Father. This book is concerned with the history of the passing on of this belief from Peter and the Apostles until the Council of Chalcedon in 451. Dr Grillmeier examines the way the *Mysterium Christi* was formulated and taught in that period. This indeed is a vast undertaking involving a critical study and detailed examination of the Christological writings of many authors. But he acquits himself of his task well and leaves us with a clear outline of the general movement in the midst of his detailed analyses of individual writers. It is this sense of the tradition, of the handing on of belief in Christ which Dr Grillmeier grasps so well and passes on to us. As he says in his Introduction, 'But if we are to proclaim the *Mysterium Christi* in the language of our time, we must first have understood

what the Fathers wanted to say in the language of their time'. In other words we must know and understand the content of tradition.

The revealed source of this *Mysterium Christi* is the New Testament which is thus the starting point for Dr Grillmeier. Here the problem of the earthly and exalted Lord being one and the same is first raised. It is on this Biblical foundation that second century Christology is based. Two problems are emerging, one in Justin and the apologists of the relation of the Father and the Logos, the other the joining of the Godhead and manhood in Christ. This was the dilemma of Celsus which was only solved by the Chalcedonian doctrine of one person in two natures avoiding the errors both of Docetism and a change in the Godhead.

The second part of the book takes us from Origen to the Council of Ephesus in 431. The author draws out the contrast between what he calls the 'Logos-Sarx' Christologies and the 'Logos-Anthropos' Christologies. He finds this is a useful but not an exclusive framework into which the writers of this period can be inserted to bring out the relationship of their starting points and subsequent development. Naturally some writers defy strict categorization in this way but these sympathetic and scholarly examinations are some of the most rewarding in the book.

The final part of the book deals with the conciliar epoch of patristic theology whose focal point is the Council of Chalcedon. The stage is dominated at Ephesus by the figures of Cyril of Alexandria and Nestorius of Constantinople. We must be grateful to Dr Grillmeier for his attempt to disentangle the various political strands caught up in the theological argument. The theological gulf between the two, he points out is not as great as they themselves supposed. An account is given in an appendix of the Nestorian question in modern study and the stages in an attempt at his theological rehabilitation. We are shown that the doctrine of Chalcedon, that the unity of Christ is the unity of one person in two natures, must always be taken against the background of Scripture and the whole patristic tradition. This was adumbrated as early as Ignatius of Antioch in the second century whose Christological framework is built in such a way as to predicate the divine and human of one and the same subject.

All who use this book and I am thinking especially of students will learn a great deal from the wealth of scholarship and information set out for us in a clear way in this book. The translator and publisher have done their work well and though at first sight expensive the price is not excessive for a detailed analysis of the great period of Christological speculation which takes into account the latest findings of scholars of the patristic tradition. Other scholars too will use this book not only for its references and bibliography but for its critical interpretations and judgements.

BERTRAND CALLAGHAN, O.P.

JEWISH PRAYER AND WORSHIP: An Introduction for Christians, by William W. Simpson. *S.C.M. Press* 9s. 6d.

TOLERANCE AND RELIGIOUS LIBERTY: A lecture by the Most Rev'd G. A. Beck, Archbishop of Liverpool. *A Council of Christians and Jews Booklet*, 2s. 6d.

Mr Simpson is the General Secretary of the Council of Christians and Jews, a post he has occupied for more than twenty years. No one could be better qualified than he to write this introduction for Christians to Jewish prayer and worship. The picture he paints, is, as he himself admits an idealized one; that is it gives an outline of what is prescribed, and explains why; but does not describe – how could it? – the manner in which the average Jewish congregation or family con-